Observations on popular antiquities: including the whole of Mr. Bourne's Antiquitates vulgares, with addenda to every chapter of that work: as also, an appendix containing such articles on the subject as have been omitted by that author / By John Brand.

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OBSERVATIONS

ON

Popular Antiquities:

Including the whole of

Mr. BOURNE's

Antiquitates Vulgares,

WITH ADDENDA TO EVERY CHAPTER OF THAT WORK:

AS ALSO

AN APPENDIX,

Containing such Articles on the Subject, as have been omitted by that Author.

By *JOHN BRAND*, A.B.
OF LINCOLN COLLEGE, OXFORD.

Multitudo Vulgi, *more* magis quam *judicio*, post alium alius quasi prudentiorem sequitur.
SALLUST. ad. CÆS.

Somnia, terrores magicos, miracula, sagas,
Nocturnos lemures, portentaque Thessala *rides?* HORAT.

LONDON:

PRINTED FOR VERNOR, HOOD, AND SHARPE, POULTRY; JAMES CUNDEE, IVY-LANE; AND W. BAYNES, PATERNOSTER-ROW.

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THE

GENERAL PREFACE.

TRADITION has in no Instance so clearly evinced her Faithfulness, as in the transmitting of vulgar Rites and popular Opinions.

Of these, when we are desirous of tracing them backwards to their Origin, many lose themselves in Antiquity.

They have indeed travelled down to us through a long Succession of Years, and the greatest part of them, it is not improbable, will be of perpetual Observation: for the generality of Men look back with superstitious Veneration on the Ages of their Fore-fathers: And Authorities, that are grey with Time, seldom fail of commanding those filial Honours, claimed even by the Appearance of hoary old Age.

Many of these it must be confessed are mutilated, and, as in the Remains of ancient Statuary, the Parts of not a few of them have been awkwardly transposed: they preserve, however, the principal *Traits*, that distinguished them in their origin.

Things, composed of such flimsy Materials as the Fan-

cies of a Multitude, do not seem calculated for a long Duration; yet have these survived Shocks, by which even Empires have been overthrown, and preserved at least some *Form* and *Colour* of Identity, during a Repetition of Changes, both in Religious Opinions, and in the Polity of States.

But the strongest Proof of their remote Antiquity, is, that they have out-lived the general Knowledge of the very Causes that gave rise to them.

The Reader will find in the subsequent pages an union of Endeavours to rescue many of these Causes from Oblivion. If, on the investigation, they appear to any so frivolous as not to have deserved the Pains of the Search, the humble Labourers will avoid Censure, by incurring Contempt.

How trivial soever such an Enquiry may seem to some, yet all must be informed that it is attended with no small share of Difficulty and Toil.

A Passage is to be forced through a Wilderness intricate and entangled: few Vestiges of former Labours can be found to direct us; we must oftentimes trace a tedious retrospective Course, perhaps to return at last weary and unsatisfied, from the making of Researches, fruitless as those of some ancient enthusiastic Traveller, who ranging the barren *African* Sands, had in vain attempted to investigate the hidden Sources of the *Nile*.

Rugged and narrow as this Walk of Study may seem to many, yet *Fancy* (who shares with *Hope* the pleasing Office of brightening a passage through every *Route* of human Endeavour) opens from hence to Prospects, enriched with the choicest Beauties of her magic Creation.

The *prime* Origin of the superstitious Notions and Ceremonies of the People is absolutely unattainable; we despair

pair of ever being able to reach the Fountain Head of Streams which have been running and increasing from the Beginning of Time. All that we aspire to do, is only to trace backwards, as far as possible, the Courses of them on those Charts, that remain, of the distant Countries from whence they were first perceived to flow.

Few, who are desirous of investigating the popular Notions and vulgar Ceremonies in our Nation, can fail of deducing them in their first Direction from the Times when Popery was our established Religion.

We shall not wonder that these were able to survive the Reformation, when we consider, that though our sensible and spirited Forefathers were, upon Conviction, easily induced to forego religious Tenets, which had been weighed in the Balance, and found wanting; yet were *the People* by no means inclined to annihilate the seemingly innocent Ceremonies of their former superstitious Faith.

These, consecrated to the Fancies of Men, by a Usage from Time immemorial, though erazed by public Authority from the *written Word*, were committed as a venerable Deposit to the keeping of *oral Tradition*: like the *Penates* of another *Troy*, recently destroyed, they were religiously brought off, after having been snatched out of the smoking Ruins of Popery.

It is not improbable that, in the Infancy of Protestantism, the continuance of many of these was connived at by the State. For Men, "who are but Children of a "larger Growth," are not weaned all at once, and the Reformation of Manners, and of Religion, is always most surely established, when effected by slow Degrees, and as it were imperceptible Gradations.

Thus also at the first Promulgation of Christianity to the Gentile Nations, through the Force of Conviction

they yielded indeed to Truth; yet they could not be persuaded to relinquish many of their Superstitions, which rather than forego them altogether, they chose to blend and incorporate with their new Faith.

Christian, or rather Papal Rome, borrowed her Rites, Notions, and Ceremonies, in the most luxurious Abundance from ancient and Heathen Rome; and much the greater Number of these flaunting Externals, which *Infallibility* has adopted, and used as Feathers to adorn *her Triple Cap*, have been stolen out of the Wings of the *dying Eagle*.

With regard to the Rites, Sports, &c. of the Common People, I am aware that the morose and bigoted Part of Mankind * without distinguishing between the right Use and the abuse of such Entertainments, cavil at and malign them. Yet must such be told that Shows and Sports have been countenanced by the best and wisest of States; and though it cannot be denied that they have been sometimes prostituted to the Purposes of Riot and Debauchery, yet were we to reprobate every thing that has been thus abused, *Religion* itself could not be retained; perhaps we should be able to keep nothing.

The Common People, confined by daily Labour, seem

* I shall quote here the subsequent *curious Thoughts* on this Subject: the Puritans are ridiculed in them.

These teach that *Dancing* is a Jezabell,
And *Barley break* the ready Way to Hell;
The *Morrice Idols*, *Whitsun-ales* can be
But prophane Reliques of a Jubilee:
These in a Zeal t'expresse how much they do
The *Organs* hate, have silenc'd *Bagpipes* too;
And harmless *Maypoles* are all rail'd upon,
As if they were the *Tow'rs* of *Babylon*.

Randolph's Poems, 1646.

to require their proper Intervals of Relaxation; perhaps it is of the highest political Utility to encourage Innocent Sports and Games among them. The revival of many of these, would, I think, be highly pertinent at this particular Season, when the general Spread of Luxury and Dissipation threatens more than at any preceding Period to extinguish the Character of our boasted national Bravery. For the Observation of an honest old Writer, Stow, (who tells us, speaking of the May-games, Midsummer-Eve * Rejoicings, &c. antiently used in the Streets of London, "which *open* Pastimes in my Youth being now "suppress, worse Practices *within Doors* are to be feared)" may be with singular propriety adopted on the most transient Survey of our present popular Manners.

Mr. Bourne, my predecessor in this Walk, has not, from whatever Cause, done Justice to the Subject he undertook to treat of. Far from having the Vanity to think that I have exhausted it, the utmost of my Pretensions is to the Merit of having endeavoured, by making Additions, to improve it. I think him, however, deserving of no small Share of Praise for his imperfect Attempt, for "much is due to those, who first broke the Way to knowledge, and left only to their Successors the Task of smoothing it."

New Lights have arisen since his Time. The English Antique has become a general and fashionable Study; and the Discoveries of the very respectable Society of

* I call to mind here the pleasing Account Mr. Sterne has left us in his Sentimental Journey, of the *Grace-dance* after Supper.---I agree with that amiable Writer in thinking that *Religion* may mix herself in the Dance, and that innocent Cheerfulness is no inconsiderable Part of Devotion; such indeed as cannot fail of being grateful to the *Good Being*,—it is a *silent* but *eloquent* Mode of praising him!

Antiquaries have rendered the Recesses of Papal and Heathen Antiquities easier of access.

I flatter myself I have turned all these Circumstances in some measure to Advantage. I have gleaned Passages that seemed to throw Light upon the Subject, from a great variety of Volumes, and those written too in several Languages; in the doing of which, if I shall not be found to have deserved the Praise of Judgment, I must at least make Pretensions to the Merit of Industry.

Elegance of Composition will hardly be expected in a Work of this Kind, which stands much less in need of Attic Wit, than of Roman Perseverance and *Dutch* Assiduity.

I shall offer some Discoveries, which are peculiarly my own; for there are Customs yet retained here in the North, of which I am persuaded the learned of the Southern Part of the Island have not heard, which is, perhaps, the sole Cause why they have never before been investigated.

In perusing the subsequent Observations, the candid Reader, who has never before considered this neglected Subject, is requested not to be rash in passing Sentence, but to suspend his Judgment, at least, till he has carefully examined all the Evidence; by which Caution I do not wish to have it understood, that our Determinations are thought to be infallible, or that every Decision here is not amenable to an higher Authority. In the mean time Prejudice may be forwarned, and it will apologize for many seemingly trivial Reasons, assigned for the beginning and transmitting of this or that *Notion*, or *Ceremony*, to reflect, that what may appear foolish to the enlightened Understandings of Men in the *Eighteenth* Century,

tury, wore a very different Aspect when viewed through the Gloom that prevailed in the *seventh* or *eighth*.

I should trespass upon the patience of my Reader, were I to enumerate all the Books I have consulted on this Occasion; to which, however, I shall take care in their proper Places to refer: but I own myself under particular Obligations to *Durand*'s Ritual of Divine Offices; a Work inimical to every Idea of rational Worship, but to the Enquirer into the Origin of our popular Ceremonies, an invaluable Magazine of the most interesting Intelligence. I would stile this Performance the great *Ceremonial Law* of the Romanists, in Comparison with which the *Mosaic Code* is *barren* of Rights and Ceremonies. We stand amazed on perusing it at the enormous Weight of a new Yoke which Holy Church fabricating *with her own Hands* has imposed on her servile Devotees.

Yet the Forgers of these Shackles had artfully contrived to make them sit easy, by twisting Flowers around them. Dark as this Picture, drawn by the Pencil of gloomy Superstition, appeared upon *the whole*, yet it was its deep *Shade* contrasted with pleasing *Light*.

The Calendar was crowded with Red-Letter Days, nominally indeed consecrated to *Saints*; but which, by the encouragement of Idleness and Dissipation of Manners, gave every kind of countenance to SINNERS.

A Profusion of childish Rites, Pageants and Ceremonies diverted the Attention of the People from the consideration of their real State, and kept them in humour, if it did not sometimes make them in love with their slavish Modes of Worship.

To the Credit of our sensible and manly Forefathers, they were among the first who felt the Weight of this

new

new and unnecessary Yoke, and had Spirit enough to throw it off.

I have fortunately in my Possession one of those antient Romish Calendars of singular Curiosity, which contains under the immoveable Feasts and Fasts, (I regret much its Silence on the moveable ones) a variety of brief Observations, contributing not a little to the elucidation of many of our popular Customs, and proving them to have been sent over from Rome, with *Bulls, Indulgencies,* and other Baubles, bartered, as it should seem, for our *Peter-pence,* by those who trafficked in spiritual Merchandize from the Continent.

These I shall carefully translate (though in some Places it is extremely difficult to render the very barbarous *Latin,* of which I fear the Critic will think I have transfused the Barbarity, Brevity, and Obscurity into my own *English*) and lay before my Reader, who will at once see and acknowledge their Utility.

A learned Performance, by a Doctor Moresin in the Time of James I. and dedicated to that Monarch, is also luckily in my Possession. It is written in Latin, and entitled "The Origin and Increase of Depravity in Religion;" containing a very masterly Parallel between the Rites, Notions, &c. of *Heathen* and those of *Papal* Rome.

The copious Extracts from this Work, with which I shall adorn the subsequent Pages will be their own Eulogy, and supersede my poor Encomiums.

When I call to remembrance the *Poet of* * *Humanity,* who has transmitted his Name to Immortality, by Reflections written among the little Tomb-stones of the Vulgar, in a Country Church-Yard; I am urged by no false

* The late Mr. Gay. Gray

Shame

Shame to apologize for the seeming Unimportance of my Subject.

The Antiquities of the Common People cannot be studied without acquiring some useful Knowledge of Mankind. By the chemical Process of Philosophy, even Wisdom may be extracted from the Follies and Superstitions of our Forefathers.

The *People*, of whom Society is chiefly composed, and for whose good, Superiority of Rank is only a Grant made originally by mutual Concession, is a respectable Subject to every one who is the Friend of Man.

Pride, which, independent of the Idea arising from the Necessity of civil Polity, has portioned out the human *Genus* into such a variety of different and subordinate *Species*, must be compelled to own, that the lowest of these derives itself from an Origin, common to it with the highest of the Kind. The beautiful Sentiment of *Terence*:

" *Homo* sum, *humani* nihil à me alienum puto,"

may be adopted therefore in this Place, to persuade us that nothing can be foreign to our Enquiry, which concerns the smallest of the Vulgar ; of those *little ones*, who occupy the lowest Place in the political Arrangement of human Beings.

WestgateStreet, Newcastle,
Nov. 27, 1776.

J. B.

N. B. Here follow Mr. Bourne's Title-Page, Dedication, and Preface.

Antiquitates Vulgares;

OR, THE

ANTIQUITIES

OF THE

Common People.

GIVING

An Account of several of their *OPINIONS* and *CEREMONIES.*

WITH

Proper REFLECTIONS upon each of them; shewing which may be retain'd, and which ought to be laid aside.

By *HENRY BOURNE*, M. A.
Curate of the Parochial Chapel of *All-Saint's* in *Newcastle* upon *Tyne.*

NEWCASTLE,

Printed by J. WHITE for the AUTHOR.

MDCCXXV.

TO THE

Right Worshipful and Worshipful

WILLIAM CARR, Esq. Mayor.
John Isaacson, Esq. Recorder.

Sir *William Blackett*, Bar.
William Ellison, Esq.
Mat. Featherstonhaugh, Esq.
Henry Reay, Esq.
Richard Ridley, Esq.
Edward Johnson, Esq.
Francis Rudston, Esq.
Nicholas Fenwick, Esq.
Francis Johnson, Esq.
Nathaniel Clayton, Esq.
} Aldermen.

To *James Muncaster*, Esq. Sheriff, and to the Rest of the Common-Council of the Town and County of *Newcastle* upon Tyne,

GENTLEMEN,

I KNOW none so justly entitled to the Effects and Produce of Study, as those who are the Promoters and Patrons of Learning. They undoubtedly of all Others, have the best of Claims to a Work of this Nature, whose Generosity and Benevolence have been conspicuous,

spicuous, in so promoting the Welfare of their Country, and the Good of Mankind.

AND such, *Gentlemen*, are you, the Incouragers of Learning, and, the Rewarders of Merit; there are Numbers to witness the one, and your *Clergy* may witness the other.

FOR not to mention you in your private Capacities, as Promoters of Common Learning, as the Helpers and Supporters of *Schools of* CHARITY, one great Blessing of your Community: You in your publick Stations uphold a *nobler Literature*, and assist a *more generous Education*: You not only lay the Groundworks here, but you help to the Top of *Arts and Sciences*, in the greater Schools of Learning.

Nor is it less certain that you have always been eminent, and that not only in your own Country, but in distant Parts, for the support of an Orthodox and learned Clergy: Your Fame for maintaining them, and your Regard to merit in choosing them, being every where spoken of.

JUSTLY

JUSTLY therefore are you entitled to Performances of this Nature, but in a more especial Manner to this in particular; it being the genuine Offspring of your Generosity. As I am sensible that you have bless'd me with the most inestimable Favours, so I am bound in Duty, and by all the Tyes of Gratitude, to lay the *First-Fruits* of my Labours at your Feet; hoping that as you have been very instrumental in occasioning them, so you will receive them under your Care and Protection.

AND this I also hope for, not as they are a Work of Merit, or worthy of being dedicated to such Patrons: For I am justly sensible of the Meanness of their Desert, and their Unworthiness of that Honour; but as they are an Indication of the sincerest Thankfulness and Gratitude of,

GENTLEMEN,

Your most obliged

Most obedient

And most humble Servant,

HENRY BOURNE.

THE

PREFACE.

THE following Sheets are a few of that vast Number of Ceremonies *and* Opinions, *which are held by the Common People; such, as they solely or generally observe. For tho' some of them have been of National and others perhaps of universal Observance, yet at present they would have little or no Being, if not observed among the Vulgar.*

I would not be thought a Reviver of old Rites and Ceremonies to the Burdening of the People, nor an Abolisher of innocent Customs, which are their Pleasures and Recreations: I aim at nothing, but a regulation of those which are in Being amongst them, which they themselves are far from thinking burdensome, and abolishing such only as are sinful and wicked.

Some of the Customs they hold, have been originally good, tho' at present they retain little of their primitive Purity; the true Meaning and Design of them, being either lost, or very much in the Dark through Folly and Superstition. To wipe off therefore the Dust they have contracted, to clear them of Superstition, and make known their End and Design, may turn to some Account, and be of Advantage: whereas observing them in the present Way,

Way, is not only of no Advantage, but of very great Detriment.

Others they hold, are really sinful, notwithstanding in outward Appearance they seem very harmless, being a Scandal to Religion, and an encouraging of Wickedness. And therefore to aim at abolishing these, will I hope be no Crime, tho' they be the Diversions of the People.

As to the Opinions they hold, they are almost all superstitious, being generally either the Produce of Heathenism: or the Inventions of indolent Monks, *who having nothing else to do, were the forgers of many silly and wicked Opinions, to keep the World in Awe and Ignorance. And indeed the ignorant Part of the Word, is so still aw'd, that they follow the idle Traditions of the one, more than the Word of GOD; and have more dependence upon the lucky Omens of the other than his Providence, more Dread of their unlucky ones, than his Wrath and Punishment.*

The regulating therefore of these Opinions and Customs, is what I proposed by the following Compositions, whatever has been suggested to the contrary: And as to the Menaces of some, and the Censures of others, I neither fear nor regard them. I shall be always ready to own any Mistake, and in what I justly may, to vindicate myself.

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THE

ANTIQUITIES

OF THE

Common People.

CHAP. I.

Of the Soul-Bell, its Antiquity, the Reason of its Institution, the Benefit and Advantage of it, an Exhortation to the Use of it according to its first Institution.

THE Ceremony of tolling the Bell at the Time of Death, seems to be as ancient as the having of Bells themselves; we are told, * it was about the seventh Century when Bells were first in the Church, and that venerable *Bede* is the first that mentions them. If this be true, then it is as true, that the tolling of the Bell was instituted about that time; for

* *Bingham's* Orig. Eccl. Lib. 3.

where our Countryman mentions the Word *Campana*, or Bell, there it also is, that we find a Bell made use of for the Dead: * For at the Death of the Abbess St. *Hilda*, he tells us that one of the Sisters of a distant Monastery, as she was sleeping, thought she heard the well-known Sound of that Bell, which called them to Prayers, when any of them had departed this Life. But be that as it will, it is evident that the Bell was tolled upon this occasion about *Bede*'s Time, and consequently that the Ceremony is as ancient as his Days.

The Reason why this custom was instituted, was not, as some seem to imagine, for no other End than to acquaint the Neighbourhood, that such a Person was dead; but chiefly, that whoever heard the Noise of the Bell, should put up their Prayers for the Soul: Thus the Father above mentioned tells us again, † That she who presided in this Monastery, had no sooner heard this, than she raised all the Sis-

* Hæc, tunc in dormitorio sororum pausans, exaudivit subito in aere notum campanæ sonum, quo ad orationes excitari vel convocari solebant, cum quis eorum de seculo fuisset evocatus, *Bed. Eccl. Hist. Lib.* 4. *Cap.* 23.

† Quod cum illa audisset, suscitavit cunctas sorores & in ecclesiam convocatas, orationibus & psalmis pro anima matris operam dare monuit. *Ibid.*

ters,

ters, and called them into the Church, where she exhorted them to pray fervently, and sing a *Requiem* for the Soul of their Mother. *Cassalion* also upon this Place of *Bede*, says, *That* the same Custom is still observed in* England, *that as soon as any hath departed this Life, the Bell belonging to the Parish he liv'd in, was immediately tolled, and for some Time.—And though* (says he) *the* English *now deny, that Prayers are of any Service to the Dead; yet I could meet with no other Account of this Ceremony, than that it was a Custom of the old Church of* England.

And for this Reason it is, that this Custom was first observed, and should be still retained among us, *viz.* That the Prayers of the Faithful may be assisting to the Soul; and certainly it might be more profitably retained, were it so ordered, that the Bell should be tolled before the Person's Departure, as was undoubtedly designed when this Ceremony was con-

* Et talis ritus etiam de præsenti servatur in *Anglia*, ut cum quis decessit, statim campana propriæ illius Parochiæ speciali quodam modo sonat per aliquod temporis spatium.—Quamvis *Angli* negent modo orationes & suffragia defunctis proficua; non aliam tamen in hoc ab illis rationem potui percipere, quam quod talis sonus sit ritus antiquæ ecclesiæ *Anglicanæ*, *Cassali* de vet. Sac. Christ. Rit. P. 241.

tinued, that good men might give him their Prayers. Was this always so observed, there might be some *Moses* amongst the Number of the Faithful, whose Prayers could prevail upon God to beat back *the Amalekites of Darkness*; some whose *Faith* might remove a *Mountain of Sins*, and some whose Tears procure a Multitude of Mercies. O the Comfort of *the Forgiveness of Sins!* Of *being guided safely through the Shadow of Death!* Of arriving securely at the heavenly Country! What is it that Prayer can't obtain?

But though the Wickedness and Impenitency of the dying Person be such, as that the Prayers of the Faithful will not be sufficient to avert the Wrath and Punishment of a justly incensed God; yet as this can be only known to God, it will not discharge Men from recommending him to the Divine Mercy, in the most passionate and affectionate Manner. They thereby express the most laudable Zeal, the most disinterested Charity; and whilst they are so solicitous for the Happiness and Welfare of other Men's Souls, they cannot but be thereby influenced to have the greatest Concern for their own, and be both encouraged and directed to proceed with an holy Emulation

from

from Strength to Strength, and endeavour as the * Apostle advises, *to go on to Perfection.*

But, alas! we are fallen into Times of such Irreligion and Prejudice, such Contempt of Antiquity, and such too great Reformation, that what with Indolence on one Hand, and Ignorance on the other; what with no Zeal on this Side, and too † false a one on that; we either neglect the most decent Ceremonies of Religion, or we think it is Religion to have no Ceremonies at all. No Wonder then, that, *in the Midst of such a crooked and perverse Generation,* when the most of Men are negligent of themselves, they are also negligent of others: No Wonder, that when there is such a general Contempt of Religion, and Men are careless of their own Souls, they are not careful for the Souls of their Friends.

But it is called ‡ Popish and Superstitious; for

* Heb. vi. 1.

† *Among the many Objections of the* Brownists, *it is laid to the Charge of the Church of* England, *that though we deny the Doctrine of Purgatory, and teach the contrary, yet how well our Practice suits with it, may be considered in our ringing of hallowed Bells for the Soul. Bish.* Hall. *cont.* Brown.

‡ *In a Vestry Book belonging to the Chapel of* All-Saints, *in* Newcastle upon Tyne, *it is observable, That the Tolling of the Bell is not mentioned in the Parish Accounts, from the Year* 1643,

for what true Reason, I know not. Did we indeed imagine with the Papists, that there is any * Virtue or extraordinary Power in a Bell, that it is † hallowed by Baptism, and drives away the Spirits of Darkness, then it might justly be called Superstition, and therefore justly abolished. But when we retain the Custom, only to procure the Prayers of the Faithful for a departing Soul, it would surely

till 1655, *when we find it ordered to be tolled again. At a Vestry holden* January 21*st*, 1655. Whereas for some Years past, the collecting of the Duty for Bell and Tolling, hath been forborn and laid aside, which hath much lessened the Revenue of the Church, by which, and such-like Means, it is brought into Dilapidations; and having now taken the same into serious Consideration, and fully debated the Objections made by some against the same, and having had the Judgment of our Ministers concerning any Superstition that might be in it; which being made clear, it is this Day ordered, That from henceforth, the Church Officer appointed thereunto, do collect the same, and bring the Money unto the Church-Wardens, and that those who desire to have the Use of the Bells, may freely have them as formerly, paying the accustomed Fees. *It is certain they laid it aside, because they thought it superstitious, and it is probable, if they had not wanted Money, they had not seen the contrary.*

* *We call them Soul-Bells, for that they signifie the Departure of the Soul, not for that they help the Passage of the Soul. Bish.* Hall *cont.* Brown, *P.* 568.

† Item ut Dæmones tinnitu campanarum, Christianos ad preces concitantium, terreantur. Formula vero baptizandi seu benedicendi campanas antiqua est. *Durant. Lib. C.* 22. *S.* 6.

be

be of Advantage to observe it, if the *Prayers of a righteous Man avail* any Thing at all; which, if we may believe an inspired Apostle, are of very great Efficacy and Validity.

Art thou then attending a Friend in his last Moments? Art thou careful for his Soul, and solicitous for his Salvation? Dost thou wish him safe *through the Valley of Death to the everlasting Hills?* Wouldst thou have the good Angels protect him, and be his *Shield against the Powers of Darkness?* In short, wouldst thou have him crown'd with the Joys of *Paradise?* Be assured then, that the Prayers of good men will very much contribute to the gaining of these Things. But how shall they then pray for him, if they know not of his Departure? And how can they know that, without the tolling of the Bell? Do thou therefore put in Practice this decent and profitable Custom, not as our Age generally does, after the Death of thy Friend, but before it; before he leave the World, when the Prayers of good Men can assist him, and facilitate his Journey into the other Life.

Or, art thou *working in the Field, or grinding at the Mill?* Remember then, when thou hearest the Sound of the Bell for one depart-

ing, that thou put up thy Prayers for him. Be thy Business what it will, it will always permit the to say at least, *LORD, now lettest thou thy Servant depart in Peace:* Or to use the Words of St. *Oswald*, when he and his Soldiers were ready to be slain, *Lord, have Mercy on the Soul of thy* * *Servant.* It will not be long, till thou thyself shalt have Occasion for such Prayers, till thou come to die, and enter on thy Journey to the other State: If then *thou hast been merciful, thou shalt obtain Mercy;* if by thy Prayers thou hast assisted the Souls of thy Brethren, thou shalt either be remembered in the Prayers of good Men, or surely these thy Prayers for others will be of Service to thyself also, at that dreadful hour.

But now it may be objected, That as the

* Oravit ad dominum pro animabus exercitus sui. Unde dicunt in proverbio, Deus miserere animabus, dixit *Oswaldus* cadens in terram, *Bed. Eccl. L.* 3. *C.* 12. *It is used* (says *Bede*) *even to a Proverb,* That he died praying; *for when the Enemy had surrounded him, and he saw himself about to be slain, he prayed unto the* LORD *for the Souls of his Army. Hence it is that the Proverb comes,* LORD, have Mercy upon the Soul, as St. *Oswald* said, when he fell to the Earth. *Which Proverb, in all Probability, hath been the Original of this present national Saying,*

When the Bell begins to toll,
LORD, have mercy on the Soul.

Bell

Bell is seldom tolled till after the Person's Departure, it is to no Purpose to pray for the Soul; nay to pray for it, would be praying for the Dead: And since that is repugnant to the Doctrine of our Church, our Prayers at that Time had much better be omitted.

Indeed it is too true, this Custom is not so common as it should be; but however, it is so much observed, as will be able to vindicate the putting up of constant Prayers. I know several religious Families in this Place, and I hope it is so in other Places too, who always observe it, whenever the melancholy Season offers; and therefore it will at least sometimes happen, when we put up our Prayers constantly at the tolling of the Bell, that we shall pray for a Soul departing. And tho' it be granted, that it will oftener happen otherwise, as the regular Custom is so little followed; yet that can be no harmful praying for the Dead. We believe that the Soul is but departing, and it is charitably done to offer up our Prayers: And therefore when it proves otherwise, *our* Prayer shall turn into our own Bosom;* and like as that Peace, which the Disciples wished to an unworthy House, returned to the Disciples again;

* Psalm xxxiv. 14.

again; so, though our Prayers at that Time may be of no Service to the Soul, yet they will be of no Disservice to us. They will return to us again, but it will be no Fault to have misplaced them.

PRAYERS UPON THIS OCCASION FROM BISHOP TAYLOR.

I.

" O Holy and most Gracious JESU, we " humbly recommend the Soul of thy Servant " into thy Hands, thy most merciful Hands: " Let thy blessed Angels stand in Ministry " about thy Servant, and defend him from " the Violence and Malice of all his ghostly " Enemies: And drive far from him all the " Spirits of Darkness. *Amen.*

II.

" LORD, receive the Soul of this thy Ser- " vant: Enter not into Judgment with him: " Spare him whom thou hast redeemed with " thy most precious Blood: And deliver him, " for whose sake thou didst suffer Death, from " all Evil and Mischief, from the Crafts and " Assaults of the Devil, from the Fear of " Death, and from everlasting Death, *Amen.*

III.

" LORD, impute not unto him the Follies " of his Youth, nor any of the Errors and Mis- " carriages of his Life: But strengthen him in " his Agony, and carry him safely through his " last Distress. Let not his Faith waver, nor " his Hope fail, nor his Charity be disorder- " ed: Let him die in Peace, and rest in Hope, " and rise in Glory. *Amen.*

IV.

" LORD, we know and believe assuredly, " that whatsoever is under thy Custody, can- " not be taken out of thy Hands, nor by all " the Violences of Hell robbed of thy Protec- " tion: Preserve the Work of thy Hands, " rescue him from all Evil, and let his Por- " tion be with the Patriarchs and Prophets, " with the Apostles and Martyrs, and all thy " holy Saints, in the Arms of CHRIST, in the " Bosom of Felicity, and in the Kingdom of " God for Ever. *Amen.*

V.

" O Saviour of the World, who by thy " Cross, and precious Blood hast redeemed " us, save, and help this thy departing Ser- " vant, we beseech thee, O LORD. *Amen.*

VI.

VI.

" O Almighty Lord, who art a most strong " Tower to all them that put their Trust in " thee; to whom all things in Heaven, in " Earth, and under the Earth, do bow and " obey; be now and evermore his Defence; " and make him to know and feel, by a pow- " erful Sense of thy Goodness, that there is " no other Name under Heaven given to " Man, in whom and through whom we may " receive Health and Salvation, but only the " Name of our LORD JESUS CHRIST. *Amen.*

VII.

" O LORD, unto thy gracious Mercy and " Protection we commit him. O GOD the " Father, bless him and keep him. O GOD " the Son, make thy Face to shine upon him, " and be gracious unto him. O GOD the " Holy Ghost, lift up thy Countenance upon " him, and give him thy Peace, both now " and evermore. *Amen.*

OBSER-

OBSERVATIONS ON CHAP. I.

OUR Author seems of Opinion, that the Ceremony of tolling a Bell * at the Time of Death, is as antient as the Use of Bells. This is somewhat improbable. It has rather been an After-Invention of Superstition. Thus praying for the *Dying* was *improved upon* in praying for the *Dead.* Bells must have been first used as Signals to convene the People to their public Devotions.

Mr. Bourne has overlooked a Passage in Durand's Ritual that would have been much to his Purpose †:—" When any one is dying, says that " Ritualist,

* The subsequent Etymology of this Word has the Sanction of the learned Sir Henry Spelman: *Bell* is derived from *Pelvis*, a Bason: for before the Invention of Bells, not only *sounding Brass*, but *Basons* also were used instead of them. (Housewives to this Day try the Soundness of their Earthen or China Vases by *ringing* them with a Finger). Vide Lye's Junii Etymolog. in verbo.—— Mr. Wheatley, in his Illustration of the Liturgy, apologizes for our retaining this Ceremony. " Our Church (says he) in Imita- " tion of the Saints in former Ages, calls in the Minister and " others, who are at hand, to assist their Brother in his last Ex- " tremity. In order to this she directs that when any one is *passing* " out of this Life, a Bell should be tolled, &c." It is called from thence the *Passing Bell.*

† " Verùm aliquo moriente, Campanæ debent pulsari: ut Po- " pulus hoc audiens, oret pro illo. Pro *muliere* quidem, *bis*, pro " eo quòd ipsa invenit Asperitatem. Primò enim fecit hominem " alienum à Deo, quare *secunda* dies non habuit Benedictionem. " Pro *Viro* verò *ter* pulsatur, quia primò inventa est in Homine " Trinitas: Primò enim formatus est Adam de terra, deinde mu- " lier ex Adam, postea Homo creatus est ab Utroque, et ita est ibi " Trinitas.(!!!) Si autem *Clericus sit, tot vicibus* compulsatur, " quot *ordines* habuit ipse. Ad ultimum verò compulsari debet " cum

" Ritualist, Bells must be tolled, that the People " may put up their Prayers.—Let this be done " *twice* for a *Woman* and *thrice* for a *Man :*" (The superstitious Reasons he assigns for these Numbers are too contemptible for Translation) " If for a Clergyman, *as many Times* as he had " *Orders,* and at the Conclusion a Peal on *all* the " Bells, to distinguish the Quality of the Person " for whom the People are to put up their Prayers. " A Bell too must be rung while we are conduct- " ing the Corpse to Church, and during the bring- " ing it out of the Church to the Grave." I think this a curious and pertinent Quotation. It seems to account for a Custom still preserved in the North, of making numerous Distinctions at the Conclusion of this Ceremony—*nine* Knells for a Man, *six* for a Woman, and *three* for a Child, which are without Doubt the Vestiges of this antient Injunction of Popery.

The Quotation our Author gives us from Bede* is

" cum *omnibus* Campanis, ut ita sciat populus pro quo sit oran- " dum. Debet etiam compulsari quando ducimus ad Ecclesiam, " et quando de Ecclesia ad Tumulum deportatur."

Vide Durandi Rationale, p. 21. 13.

Durand flourished about the End of the 12th Century.

In Ray's Collection of old English Proverbs I find the following Couplet:

When thou dost hear a Toll, or Knell,
Then think upon *thy* passing Bell.

* I have examined this Passage in King Alfred's Saxon Version of Bede: In rendering *Campana,* I find he has used Cluzzan, which properly signifies a *Clock* (*Bellan* is in the Margin). *Clock* is the old German Name for a Bell, and hence the French call one

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is very apposite, as is that from Cassalion's occasional Comment. The latter however appears to no great Advantage as an Antiquary, when he tells us "he could meet with no other Account of this "Ceremony, than that it was a Custom of the old "Church of England." The Passage above cited from Durand would have informed him from whence it must have been imported into this Kingdom.

It may gratify the Curiosity of some to peruse the following general Observations on Bells*.—I have not been able to ascertain precisely the Date of this useful Invention. The Antients had some Sort of Bells. I find the Word *Tintinnabula*, (which we usually render *Bells*) in Martial, Juvenal, and Suetonius. The Romans were summoned by these (of whatever Size or Form they were) to their hot Baths, and to the Business of public Places.

une Clóche. There were no Clocks in England in Alfred's Time. He is said to have measured his Time by Wax Candles, marked with circular Lines to distinguish the Hours.—I would infer from this, that our Clocks have certainly been so called from the *Bells* in them.—Mr. Strutt confesses he has not been able to trace the Date of the Invention of Clocks in England.—Stow tells us they were commanded to be set up in Churches in the Year 612. A gross Mistake! and into which our honest Historian must have been led by his misunderstanding the Word *Cloca*, a Latin Term coined from the old German Name for a *Bell*. For *Clocks* therefore read *Bells*.

* Spelman in his very learned Glossary, verb. *Campana*, has preserved two Monkish Lines, in which all the antient Offices of Bells seem to be included.

Laudo Deum verum, Plebem voco, congrego Clerum,
Defunctos ploro, pestem fugo, Festa decoro.

We praise the true God, call the People, convene the Clergy,
Lament the Dead, dispel Pestilence, and grace Festivals.

The

The large kind of Bells now in Use are said to have been invented by Paulinus, Bishop of Nola, in Campania, (whence the Latin Name *Campana)* about the year 400*, and to have been generally used in Churches about the 600th Year of the Christian Æra. Mr. Bingham † however thinks this a vulgar Error. In short, we are left much in the Dark concerning the Antiquities of the earlier Ages of the Church.—Ecclesiastical Writers frequently clash in their Accounts. ‡ The Jews used Trumpets for Bells: The Turks permit not the Use of Bells: The Greek Church under them still follow their old Custom of using wooden Boards, or Iron Plates full of holes, which they hold in their Hands, and knock with a Hammer, or Mallet, to call the People together to Church‖: China has been remarkably famous for its Bells.—Father le Compte tells us, that at Pekin there are

* Spelman's Gloss. verb Campana. Trusler's Chronology.

† Antiquities of Christ. Church, Vol. I. p. 316.

‡ Josephus.

‖ See Dr. Smith's Account of the Greek Church. He was an Eye-Witness of this remarkable Custom, which Durand tells us is retained in the Romish Church on the three last Days of the Week preceding Easter. Durandi Rational. p. 331. 3.

Bingham informs us of an Invention before Bells for convening religious Assemblies in Monasteries: It was going by Turns to every one's Cell, and with the Knock of a Hammer calling the Monks to Church. The Instrument was called the Night-Signal and the wakening Mallet.—In many of the Colleges at Oxford the Bible Clerk knocks at every Room Door with a Key, to waken the Students in the Morning, before he begins to ring the Chapel Bell.—A Vestige it should seem of the ancient monastic Custom.

seven

seven Bells, each of which weighs one hundred and twenty thousand Pounds.

Baronius * informs us, that Pope John XIII. A D. 968, consecrated a very large new-cast Bell in the Lateran Church, and gave it the Name of *John*.—This is the first Instance I met with of what has been since called " the Baptizing of Bells," a Superstition which the Reader may find ridiculed in the Romish † Beehive.—The Vestiges of this Custom may be yet traced in England in *Tom* of Lincoln, and great *Tom* (" the mighty Tom") at Christ Church, Oxford.

Egelrick ‡, Abbot of Croyland, about the Time of King Edgar, cast a Ring of six Bells, to all which he gave Names, as *Bartholomew, Bethhelm, Turketul*, &c. The Historian tells us, " his Pre- " decessor Turketul had led the way in this *Fancy*."

The Custom of rejoicing with Bells on high Festivals, Christmas-Day, &c. is derived to us from the Times of Popery §. The ringing of Bells on the Arrival of Emperors, Bishops, Abbots, &c. at Places *under their own Jurisdiction*, was also an old

* Cum vero post hæc Johannes Papa in urbem rediisset, contigit primariam Lateranensis Ecclesiæ Campanam miræ magnitudinis recens ære fusam, super Campanile elevari, quam prius idem Pontifex *sacris ritibus* Deo consecravit atque *Johannis* nomine nuncupavit. Baronii Annal. a Spondano. A.D. 968, p. 871.

† Romish Beehive, p. 17.

‡ Collier's Ecclesiastical History, Vol. I. p. 198.

§ Durand tells us, " In *festis, quæ ad gratiam* pertinent, Cam- " panæ tumultuosius tinniunt et prolixius concrepant." Rational p. 21. 12.

Custom*. Whence we seem to have derived the modern Compliment of welcoming Persons of Consequence by a cheerful Peal.

Durand†, whose Superstition often makes one smile, is of Opinion that Devils are much afraid of Bells, and fly away at the Sound of them. That Ritualist would have thought it a Prostitution of the sacred Utensils, had he heard them rung, as they are *here* with the greatest Impropriety, on winning a long Main at Cock-fighting.—He would perhaps have talked in another Strain, and have represented these aerial Enemies as lending their Assistance to ring them‡.

In the populous, commercial Town, from whence I date these observations, Church Bells have not been confined to *ecclesiastical* Uses; they have also with great Propriety been adapted to *civil* Purpoposes:—The tolling of the great Bell of St. Nicholas'

* Campanarum pulsatio in adventu Episcoporum et Abbatum in Ecclesias, quæ iis subditæ sunt, antiquus mos.

Vide Du Cange. Gloss. verb. *Campana.*

Tradit Continuator Nangii. An. 1378. Carolum quartum Imperatorem cùm in Galliam venit, *nullo Campanarum sonitu* exceptum in Urbibus, quod id *sit signum dominii:* "Et est assavoir que en "la dite Ville, et semblablement partoutes les autres Villes, ou il "a esté, tant en venant à Paris, comme en son retour, il n'a esté "receu en quelque Eglise à Procession, ne *Cloches* sonnées a son ve-"nir, ne fait *aucun signe de quelque domination*, &c." *Ibid.*

† Ut dæmones timentes fugiant—Timent enim auditis Tubis Ecclesiæ militantis, scilicit campanis; sicut aliquis Tyrannus timet, audiens in Terra sua tubas alicujus potentis regis inimici sui.

Durand. Rational. Lib. 1. c. 4.

‡ There is a curious Passage in Fuller's History of Waltham Abbey, A. D. 1542, the 34th of Henry VIII. relative to the Wages of Bell-ringers. It is preserved from the Church-wardens Account. "Item, paid for ringing at the Prince his coming *a Penny.*"

Church here, is an ancient Signal for our Burgesses to convene on Guild-Days, and on the Day of electing Magistrates:—Our little *Carnival** on Pancake Tuesday commences by the same Signal:—A Bell, usually called the *Thief* and † *Reever Bell*, proclaims our two annual Fairs:—A peculiar Kind of Alarm is given by a Bell on Accidents of Fire:—A Bell is rung at six every Morning (except Sundays and Holidays) with a view it should seem of calling up the Artisans to their daily Employment;—and we retain also a Vestige of the old Norman Curfew ‡ at eight in the Evening.—Our Bells are *muffled* on the 30th of January; for which I find no precedent of Antiquity; their sound on that occasion is peculiarly plaintive.

Distinction of Rank is preserved here in the tolling of the Soul-Bell; an high Fee excludes the common People, and appropriates to the Death of Persons of Consequence the tolling the great Bell of each Church on this Occasion.—With us too (as Durand orders above) a Bell is tolled, and sometimes Chimes are rung, a little before the Burial, and while they are conducting the Corpse to Church:

* Vide Pancake-Tuesday in the Appendix.

† *Reever*, a Robber. To *reeve*, to spoil or rob.
Speght's Glossary to Chaucer.

‡ William the Conqueror, in the first Year of his Reign, commanded that in every Town and Village, a Bell should be rung every Night at eight o'clock, and that all people should then put out their Fire and Candle and go to Bed. The ringing of this Bell was called in French, Curfew; *i. e.* Cover-Fire. *Ibid.*

They chime or ring too in some places while the grave is filling up.

There seems to be nothing intended by tolling the *passing* Bell at present, but to inform the Neighbourhood of any Person's Death, and I am much mistaken if our Author's * very pious Exhortation will ever be able to revive the primitive Use of it.

I know not how the present Generation will relish his Reflections in this and many subsequent Chapters: Serious Animadversions of this Sort seem by no Means pleasing to the *refined* Taste of *our* Age. We plainly discover an Intention of uniting Entertainment with Utility in his *little Sermons*; which, it must be confessed, are not always *delivered* in the most *agreeable Manner*.—He does not always *stick by his Text*:—His *inferences* are often *far fetched*:—His good Meaning, however, must atone for some little Deficiencies of Stile, and *Penury* of Composition.—Men, provided with keen *Appetites* for this kind of *Entertainment*, will con-

* Mr. Bourne complains in his Preface of the *invidious* Behaviour of some of his Townsmen:—It is beneath a Man, *conscious of inward Worth*, to *complain* of that which he ought always *to despise*.—Posterity seems to have done him very ample Justice for their Insults:—A Copy of the *Antiquitates Vulgares* has of late fetched seven or eight Shillings in London.—Many perhaps will think the Purchasers mistook an Accident for Merit, and confounded the Idea of *Scarceness* with that of *intrinsic Value*.—I received this Information from one of the Society of Antiquaries, who understands the Subject too well himself to be mistaken in his Opinion of the Merit of those who have written upon it. On the the Weight of that Opinion alone I have been induced to preserve every Line that our Author has left us in that Work.

tent

tent themselves with the homely Manner in which he has *served* it *up* to them.—Indeed *Squeamishness* in this Particular would but ill suit the Study of the *English Antique*. A great deal of wholesome *Meat* of this Sort has *been brought on* upon *wooden* Platters. Nice *Guests* will think our famous old *Cook*, Mr. Hearne himself, but a very coarse and greasy Kind of *Host*.

In fine, I have not presumed to violate my Author's Text, lest I should seem to play the Empiric, and lay the *Foundation* of my own little Structure upon the *Ruins* of his.

CHAP. II.

Of Watching with the Dead.

WATCHING with the Corpse was an antient Custom of the Church, and every where practised. They were wont to sit by it, from the Time of its Death till its Exportation to the Grave, either in the House it died in, or in the Church itself. Agreeable to this, we read in St. *Austin*, That as they watched his Mother *Monica*, * *Euodius* took the *Psalter*, and began to sing a *Psalm*, which the whole Family answered with that of the Psalmist *David, I will sing of Mercy and Judgment, unto thee, O LORD, will I sing.* And we are told, † That at the Death of St. *Ambrose*, his body was carried into the Church before Day, the same Hour he died. It was the Night before *Easter*, and they watched with him there.

How unlike to this ancient Custom of

* Psalterium arripuit *Euodius*, & cantare cæpit psalmum, cui respondebamus omnes domus: Miserecordiam & judicium cantabo tibi Domine. *Aug. Lib.* 9. *Confes. C.* 12.

† Ad ecclesiam antelucana hora qua defunctus est, corpus ipsius portatum est: ibique eadem fuit nocte, quam vigilavimus in pascha. *Greg. Turon. de Gloria, Confes. C.* 104.

watching

watching is the modern one, of locking up the Corpse in a Room, and leaving it there alone? How unlike to this decent Manner of watching, is that watching of the Vulgar, which is a Scene of Sport and Drinking and Lewdness? Watching at that Time with a dear Friend, is the last Kindness and Respect we can shew him; and how unfriendly is it, to change it into Negligence and too great Resignation? How unchristian, instead of a becoming Sorrow and decent Gravity, to put on an unbecoming Joy and undecent Pastime.

OBSERVATIONS ON CHAP. II.

OUR Author, for what Reason I know not, has omitted the vulgar Name given here to this *watching with a Corpse.* It is called the *Lakewake;* a Word plainly derived from the Anglo-Saxon Lic or Lice, *a Corpse,* and Wæcce, *a Wake, Vigil,* or *Watching.* It is used in this Sense by Chaucer, in his Knight's Tale:

—— Shall not be told for me,
How that Arcite is brent to Ashen cold,
Ne how that there the *Liche-wake* was yhold
All that Night long.

Thus also I read in the Article *Walkin,* in the

learned * Glossary to Douglas' Virgil, " Properly " *Like-wakes* (Scotch) are the Meetings of the " Friends of the Deceased, a Night, or Nights be- " fore the Burial."

I am not satisfied with either of the Quotations he has given us in Proof of the Antiquity of the Custom: They are indeed something to the Purpose; but in the last cited Passage, one would be inclined to think from the Words of the Original, that the *Watching* was on Account of its being the Vigil of Easter-Day.

The subsequent Extract from one of the antient Councils quoted in Durant, † p. 232, is, I think, much more apposite;—" Now it must be observed, " that Psalms are wont to be sung not only when " the Corpse is conducted to Church, but that the " Antients *watched on the Night* before the Burial, " and spent the Vigil in singing Psalms." So also *Gregory*, in the Epistle that treats of the Death of his Sister Macrina, has these Words: ‡ " Now when the *nightly Watching*, as is usual," &c.

I could give numerous Passages from the Antients, were there any Doubt of the Antiquity of a Custom, which probably owes its Origin to the

* By the late Mr. Ruddiman, as is generally supposed.

† Porro observandum est, nedum Psalmos cani consuetum, cum funus ducitur, sed etiam *nocte, quæ præcedit funus, veteres vigilasse*, nocturnasque vigilias canendis Psalmis egisse.

‡ Cùm igitur (inquit) *nocturna pervigilatio*, ut in Martyrum celebritate canendis Psalmis perfecta esset & Crepusculum advenisset, &c. Durant, p. 232.

tenderest

tenderest *Affections* of human Nature, and has perhaps on that Account been used from the Infancy of Time.

I find in Durant a pretty exact Account of some of the Ceremonies used at present in what we call *laying out* or *streeking** in the North†:—Mention is made of the closing the Eyes and Lips—the decent washing—dressing—and wrapping in a Linen Shroud‡:—Of which Shroud Prudentius, the Christian Poet, has these Words:

Candore nitentia claro
Prætendere lintea mos est.
—— Hymn. ad Exequias Defunct.

The Interests of our Woollen Manufactories have interfered with this antient Rite in England.

* *To streek*, to expand, or stretch out, from the Anglo-Saxon strecan, extendere. See Benson's Anglo-Saxon Vocabulary in verbo.—A *Streeking-Board* is that on which they stretch out and compose the Limbs of the dead Body.

† Quinetiam Sanctorum Corpora, manibus erectis supinisque excipere—*occludere* oculos—ora *obturare*—decenter *ornare*— *lavare* accuratè & *linteo funebri* involvere, &c.

Durant. de Ritibus, p. 224.

Mr. Pennant, in his Tour in Scotland, tells us, that on the Death of a Highlander, the Corpse being *stretched* on a *Board*, and covered with a coarse *Linen Wrapper*, the Friends lay on the Breast of the Deceased a *wooden Platter*, containing a small Quantity of *Salt* and *Earth*, separate and unmixed; the *Earth* an Emblem of the corruptible Body; the *Salt* an Emblem of the immortal Spirit.—All fire is extinguished where a Corpse is kept; and it is reckoned so ominous for a Dog or a Cat to pass over it, that the poor Animal is killed without Mercy.

‡ The *Face Cloth* too is of great Antiquity.—Mr. Strutt tells us, that after the closing the Eyes, &c. a Linen Cloth was put over the Face of the Deceased.—Thus we are told, that Henry the Fourth, in his last Illness seeming to be dead, his Chamberlain covered his Face with a *Linen Cloth*. English Æra, p. 105.

It is customary at this Day in Northumberland, to set a Pewter *Plate*, containing a little *Salt**, upon the Corpse: as also a *Candle* in some Places—The learned Moresin tells us, "That *Salt* is the Emblem "of Eternity and Immortality: It is not liable to "Putrefaction itself, and it preserves Things that "are seasoned with it from Decay."—He gives us also his Conjecture on the Use of a *Candle*† on this Occasion: "It was an Egyptian Hieroglyphic for "Life, meant to express the ardent Desire of hav-"ing had the Life of the Deceased prolonged."

Our Funeral Entertainments are of old Date,—Cecrops‡ is said to have instituted them, for the

* Salem abhorrere constat Diabolum, et ratione optima nititur, quia *Sal* æternitatis est et immortalitatis signum, neque putredine neque corruptione infestatur unquam, sed ipse ab his omnia vendicat. Deprav. Rel. &c. p. 154.

Considered in reference to this symbolical Explication, how beautiful is that Expression, "Ye are the Salt of the Earth!"

† *Lucerna*, seu *Candela* mortuis cadaveribus semper apponitur in domibus et templis, quamdiu supra terram sunt—an hinc ducto more, oculo, vel *Lucerna incensa* veteres Ægyptii vitam significabant, unde veteres soliti sunt *lucernas ardentes* sepulchris imponere, hac saltem ratione significantes se mortuorum quamdiu possent vitas producturos. Deprav. Rel. Orig. p. 89.

Thus Mr. Pope, conversant in papal Antiquities:

"Ah hopeless lasting Flames! like those that burn
"To *light* the Dead, and warm th' unfruitful Urn."

Eloise to Abelard.

Jubet Papa Cadaveris Expiationes fieri, ut quod valde immundum est, aspergatur aqua benedicta, thurificetur, exorcisetur sacris orationibus, *illustretur sacris luminibus*, quousque supra Terram fuerit, &c. Moresin Deprav. Rel. Orig. p. 26.

‡ Convivia funebria Cecrops primus instituit prudenter, ut amici amicitiam fortasse remissam renovarent, & pro uno defuncto acquirerent his mediis plures amicos, &c.—In Anglia ita strenue hanc curam obeunt, ut viliori pretio constet *elocatio Filiæ*, quam *Uxoris mortuæ inhumatio*. *Ibid.* p. 44.

Purposes

Purposes of renewing decayed Friendship amongst old Friends, &c.—Moresin tells us, that in England they were so profuse on this Occasion, that it cost less to *portion off a Daughter*, than to *bury a dead Wife*. These Burial Feasts are still retained in the North.

We have the very *Coffin* of the present Age described in Durant*.

It appears that among the primitive Christians the Corpse was sometimes kept four Days†. Pelagia‡, in Gregory of Turon, requests of her Son, that her Corpse may not be interred till after *four Days*.

The Payment of *Mortuaries* is of great Antiquity: it was anciently done by leading or driving a Horse or Cow, &c. before the Corpse of the Deceased at his Funeral. It was considered as a Gift left by a Man at his Death, by way of Recompence for all Failures in the Payment of Tithes and Oblations, and called a *Corse-present*. It is mentioned in the national Council of Engsham, about the year 1006. Some Antiquaries have been

* Corpus lotum et sindone obvolutum, ac *loculo* conditum, veteres in Cœnaculis, seu Tricliniis exponebant, p. 225.

Loculus is a Box or Chest.—Thus I find Coffins called *Kists;* i. e. Chests, in our old Registers.

† It was customary in the Christian Burials of the Anglo-Saxons, to leave the Head and Shoulders of the Corpse uncovered till the Time of Burial, that Relations, &c. might take a last View of their deceased Friend. To this day we yet retain (in our Way) this old Custom, leaving the Coffin of the Deceased unscrewed till the Time of Burial. Strutt, Vol. I. p. 66. Manners, &c.

‡ Postulabat a Filio, ne eam, ante diem quartum sepeliret.

led

led into a Mistake by this leading a Horse before the Corpse, and have erroneously represented it as peculiar to Military Characters*.

The abuse of this *Vigil*, or *Lake-wake*, is of pretty old standing.—I find the following Account of a Canon, made at the provincial Synod held in London in the Time of Edward III. in Collier's Ecclesiastical History, Vol. I. p. 546, "The 10th "Canon endeavours to prevent the Disorders com- "mitted at People's *watching a Corpse* before Bu- "rial. Here the Synod takes Notice, that the De- "sign of People's meeting together upon such Oc- "casion, was to join their Prayers for the Benefit "of the dead Person; that this antient and ser- "viceable Usage was over-grown with Superstition, and turned into a Convenience for *Theft* "and *Debauchery*: Therefore for a Remedy against "this Disorder, 'tis decreed, that upon the Death "of any Person, none should be allowed to *watch* "before the Corpse in a private House, excepting "near Relations and Friends of the Deceased, and "such as offered to repeat a set Number of Psalms "for the Benefit of his Soul." The Penalty annexed is Excommunication—This is also mentioned in Bacon's † Reliques of Rome, and comprised in the Catalogue of those Crimes that were antiently cursed with *Bell*, *Book*, and *Candle*.

* Collier's Ecclesiast. Hist. Vol. I. p. 487.
† Fol. 253.

Mr.

Mr. Bourne complains of the Sport, Drinking, and Lewdness used at these *Lake-wakes* * in his Time.—They still continue to resemble too much the antient Bacchanalian Orgies.—An instance of Depravity that highly disgraces human Nature! It would be treating the serious subject with two much levity, to say, that if the inconsiderate Wretches, who abuse such solemn Meetings, think at all, they think with Epicurean licentiousness, that since Life is so uncertain, no Opportunity should be neglected of transmitting it, and that the Loss, by the *Death* of one Relation, should be made up as soon as possible by the *Birth* of another.

* Mr. Pennant, in describing Highland Ceremonies, calls this Meeting the *Late wake;* I suspect he has put a *t* for a *k*. Thus, in describing *Coken*, a romantic Seat near Chester-le-street, he spells it erroneously *Coker*, His Words are, "The *Late-wake* is a "Ceremony used at Funerals: The Evening after the Death of any "Person, the Relations or Friends of the Deceased meet at the "House, attended by Bag-pipe or Fiddle; the nearest of Kin, be "it Wife, Son, or Daughter, opens a melancholy Ball, dancing "and *greeting*, *i. e.* crying violently at the same Time; and this "continues till Day-light, but with such Gambols and Frolics "among the younger Part of the Company, that the Loss which "occasioned them is often more than supplied by the Consequences "of that Night.—If the Corpse remains unburied for two Nights, "the same Rites are renewed. Thus, Scythian-like, they rejoice "at the Deliverance of their Friends out of this Life of Misery."—He tells us in the same Place, "that the *Coranich*, or singing at "Funerals, is still in Use in some Places. The Songs are generally "in Praise of the Deceased; or a Recital of the valiant Deeds of "him or Ancestors."

Perhaps Mr. Pennant, in spelling *Late-wake*, wished to have the Name derived from *watching late*:—None can suppose this, but those who are totally ignorant of our antient Language, which is preserved in all its *pristine Purity* in the vulgar Dialect of the North.

Our

Our Author uses a remarkable Metaphor in this Passage: he talks, or rather babbles, concerning "putting on undecent Pastime."—If one were disposed to banter, it might be observed, that a *Wardrobe* of "undecent Pastime" must consist of very *light Habits!* It may be questioned also, whether in any Affliction we can discover "too great Re-"signation?"

CHAP. III.

Of following the Corpse to the Grave, what it is an Emblem of: Of carrying Greens in our Hand, what it signifies, what use it may be of: Of Psalmody, its Antiquity, the Advantage and Use of it.

IT hath been observed among all Nations, both in the Heathen and the Christian World, as a becoming and profitable Ceremony, to follow the Corps to the Grave. The Heathens observed it, * because it presented to them, what would shortly follow, how they themselves should be so carried out, and laid down in the Grave. The going of the Corpse before, shewed that their Friend was gone before them to the State of Death; and their following after, was as much as to say, that they must also in a short time follow him thither. For this Reason the Christian also observes the Custom, and may, if he pleases, as he follows the Body to the Grave, entertain himself with a pious Meditation upon it, in

* Præcedenti pompa funebri, vivi sequuntur, tanquam haud-multo post morituri. *Al. ab. Alex. Lib.* 3 *p.* 67. Et *Pol. Vir. Lib.* 6. *C.* 10. *p.* 405.

such

such like Thoughts as these of the Psalmist.* *Thou art GOD from Everlasting, and World without End; Thou turnest Man to Destruction; again, Thou sayest, Come again ye Children of Men. For a thousand Years in thy Sight are but as Yesterday, seeing that is past as a Watch in the Night. As soon as thou scatterest them, they are even as a Sleep, and fade away suddenly like the Grass. In the Morning it is green and groweth up, but in the Evening it is cut down, dried up and withered. Do thou therefore, O LORD,* † *let me know my End, and the Number of my Days, that I may be certified how long I have to live. Behold thou hast made my Days, as it were a Span long, and mine Age is nothing in respect of Thee; and verily every Man living is altogether Vanity. And now, LORD what is my Hope? Truly my Hope is even in Thee. Deliver me from all mine Offences, and O spare me a little that I may recover my Strength, before I go hence and be no more seen.* Such Thoughts as these of our Friend's, and of our own Mortality, would excite us to prepare for our own Change.

And as this Form of Procession is an Em-

* Psal. xc. † Psal. xxxix.

blem

blem of our dying shortly after our Friend, so the carrying of Ivy, or Laurel, or Rosemary, or some of those Ever-Greens, is an Emblem of the Soul's Immortality. It is as much as to say, That though the Body be dead, yet the Soul is Ever-Green and always in Life: It is not like the Body, and those other Greens which die and revive again at their proper Seasons, no *Autumn* nor *Winter* can make a Change in it, but it is unalterably the same, perpetually in Life, and never dying.

The *Romans*, and other Heathens upon this Occasion, made Use of Cypress, which being once cut, will never flourish nor grow any more, as an Emblem of their dying for ever, and being no more in Life. But instead of that, the antient Christians used the Things before mentioned; they * laid them under the Corps in the Grave, to signify, that they who die in CHRIST, do not cease to live. For though, as to the Body they die to the World, yet, as to their Souls, they live to GOD.

* Hædera quoque vel laurus & hujusmodi, quæ semper servant virorem, in sarchophago corpori substernuntur, ad significandum quod qui moriuntur in Christo, vivere nec desinunt. Nam licet mundo moriantur secundum corpus, tamen secundum animam vivunt & reviviscunt Deo. *Durand. Rit. Lib. 7. C. 35. de Offic. Mort.*

And as the carrying of these Ever-Greens is an Emblem of the Soul's Immortality, so it is also of the Resurrection of the Body: For as these Herbs are not entirely pluck'd up, but only cut down, and will, at the returning Season, revive and spring up again; so the Body, like them, is but cut down for a while, and will rise and shoot up again at the Resurrection. For, as the Prophet *Isaiah* says, * *Our Bones shall flourish like an Herb.*

It was customary † among the ancient *Jews*, as they returned from the Grave, to pluck up the Grass two or three Times, and then throw it behind them, saying these Words of the Psalmist, *They shall flourish out of the City like Grass upon the Earth:* Which they did, to shew, that the Body, though Dead, should spring up again as the Grass. Thus by these two antient Ceremonies, we have placed before our Eyes, our Mortality and Immortality; the one speaks the Death of the Body, the other the Life of the Soul, nay, and the Life of the Body too; for like that Herb we carry, it is not quite pluck'd up, but shall one Day be alive again. When it hath laid in the Earth the *Winter* Season, the Continuance of this

* Isa. lxiii. 14. † Greg. C. 26.

World,

World, and the Warmth and Influence of the *Spring* is come, the joyful Spring of the Resurrection, it shall be enliven'd, and shoot up, and eternally flourish. * *For this Corruptible must put on Incorruption, and this Mortal must put on Immortality. O Death, where is thy Sting! O Grave, where is thy Victory! Thanks be to GOD, who giveth us the Victory through our LORD JESUS CHRIST.*

There is another Custom used in some Places at the Procession of Funerals, which pays a due Honour to the Dead, and gives Comfort and Consolation to the Living; and that is, the carrying out the Dead with Psalmody. This was an antient Custom of the Church; for in some of the earliest Ages, they carried out their Dead to the Grave with singing of Psalms and Hymns. Thus *Socrates* tell us, That when the Body of *Babylas* the Martyr was removed by the Order of *Julian* the Apostate, the Christians † with their Women and Children, rejoiced and sung Psalms all the Way, as they bore the Corps from *Dauphne* to *Antioch*: Thus was ‡ *Paula* buried at *Bethlehem*; thus did St. *Anthony*

* Cor. 1. 15.
† Hoi kata, &c. *Soc. Lib.* 3. *C.* 17.
‡ Epitaphium *Pauli*. *Hierom. Ep.* 27.—Ibid. *in Vit.* Paul.

bury *Paul* the Hermite; and thus were the Generality of Men buried after the three first Centuries, when Pesrecution ceased. In Imitation of this, it is still customary in several Parts of this Nation, to carry out the Dead with singing of Psalms and Hymns of Triumph; to shew that they have ended their spiritual Warfare, that they have finished their Course with Joy, and are become Conquerors; which surely is a Matter of no little Consolation for the loosing of our Friend. And how becoming is it to pay such Honour to the Body! How is it imitating the blessed Angels, who rejoyced at Meeting of the Soul, and carrying it to Heaven. For as they rejoyce *at her Conversion on Earth* so most certainly they rejoyce at her going to Heaven. And as they rejoyce at carrying of the Soul thither, so we, in Imitation of them, at the carrying out the Body to the Grave. They rejoyce that the Soul hath got out of a World of Sin, we that the Body out of a World of Trouble; they that the Soul can sin no more, we that the Body can no more suffer; they that the Soul enjoys Glory and Happiness, we that the Body rests from its Labours.

When therefore we attend the Corps of a Neighbour

Neighbour or Relation, and this decent Ceremony is perform'd, let it also have a share of our Thoughts, and excite in us Joy and Comfort, and Thanksgiving and Praise. And when these Customs are so observed, they will be of great Advantage to us, making us still fitter for the heavenly Life. And surely a Thing of this Good and Profit, is much to be preferr'd to what hath in it nothing but Undecency and Irreverence; such is our laughing and jesting, and telling of News, when we accompany a Neighbour to the Grave. There is indeed a Mean to be observed, as in all other Things, so in this; we must neither be too sad, nor too merry; we must not be so merry as to throw off all the Signs of Affection and Love, all the Tokens of Esteem and Humanity; nor must we * *sorrow even as others, which have no Hope. But we must* † *be so merry as to be able to sing Psalms, and so afflicted as to be excited to pray.*

* 1 Thess. i. 4. 13. † Jam. v. 15.

OBSERVATIONS ON CHAP. III.

THE antient Christians testified their Abhorrence of Heathen Rites: They rejected therefore the Pagan Custom of burning the Dead, depositing the inanimate Body *entire* in the Ground.—The *carrying forth* to the Church, and from thence to the Grave, was performed by near Relations, or Persons of such Dignity as the Circumstances of the Deceased required.—*Singing of Psalms*, in Exultation for the Conquest of the deceased Friend over *Hell*, *Sin*, and *Death*, was the great Ceremony used in all Funeral Processions among the antient Christians.—* St. Jerom, in the Epitaph of *Paula*, informs us, that Bishops were what in modern Language we call *Under-bearers* at her Funeral.—The learned Durant † gives us many Quotations from the antient Christian Writers, to prove that those of the highest Orders of Clergy thought it not a Reproach to their Dignity to *carry* the Bier. How different an Idea of this Office prevails in our Times!—Something instead of the *Pall* ‡ used at present to cover the Coffin, appears by the same

* Paulam translatam fuisse Episcoporum manibus, cervicem feretro subjicientibus. Durant, p. 227.

† Duranti de Ritibus, p. 227.

‡ In Nobilibus, aureum *velamentum* super feretrum, quo Corpus *obtegeretur*, apponi consuetum. *Ibid.* p. 225.

Writer to have been of great Antiquity.— He speaks also of *black* * used in Mourning.—St. Cyprian seemed to inveigh against it, as the Indication of Sorrow upon an Event which to the Christian was Matter of Joy.—Mr. Bourne takes no Notice of *Torches* †, which are still in Use on particular Occasions in Funeral Processions.—It appears by Durant, that this Custom has been of a long standing. —We farther learn from this Ritualist, that it was customary to invite the *Poor* ‡ to Funerals.

I find a beautiful Thought on this Subject‖, in St.

* Induebantur *atris vestibus*, præsertim apud Gallos—Hunc tamen lugubrem et *atrum* amictum videtur improbare Cyprian. Serm. de Mortalitate, *Ibid.*

† Dum autem Funus efferebatur, *faces* præferebantur—Constantii Corpus delatum fuisse nocturnis Cantionibus et *cereorum ignibus*. *Ibid.* p. 228.

Gallos funus honorificè curasse et multitudinem *Luminum*, splendorem sibi etiam per diem vendicantem, repercusso solis radio, refulsisse. *Ibid.*

Mr. Strutt tells us the burning of *Torches* was very honourable. —To have a great many was a special Mark of Esteem in the Person, who made the Funeral, to the Deceased.

Vol. II. p. 108, of his Antiquities.

Thus, in the Epitaph of Budè:

Que n'a-t-on plus en *Torches* dependu,
Suivant la mode accoutumée *en Sainte?*
Afin qu'il soit par *l'obscur* entendu,
Que des Francois *la lumiere*, est eteinte.

St. Genevieve, Paris.

‡ Prætereà convocabantur et invitabantur necdum Sacerdotes et Religiosi, sed et *Egeni Pauperes*. Had our famous Poet, Mr. *Pope*, an eye to this in ordering, by Will, *poor Men* to support his Pall?

‖ Mr. Strutt in his English Æra tells us, that Sir Robert Knolles (in the 8th Year of Henry IV.) died at his Manor in Norfolk, and his dead Body was brought in a Litter to London with great Pomp and much Torch Light, and it was buried in the White Friars Church—" where was done for him a solemne Obsequie, with a

St. Ambrose's Funeral Oration on Satyrus, cited by Durant, which I flatter myself will be thought to have deserved a translation :—" The *Poor* also " shed *their* Tears—precious and fruitful Tears ! " that washed away the Sins of the Deceased.— " They let fall Floods of *redeeming* Tears.*"

Funeral Sermons also are of great Antiquity.†

Doles were used at Funerals, as we learn from St. Chrysostom, ‡, to procure Rest to the Soul of the Deceased, and that he might find his Judge propitious.

Dr. Browne, in his *Urne Burial*, observes, that the Custom of carrying the Corpse as it were out of the World with its feet forward, is not inconsonant to Reason, " as contrary to the native Posture of " Man, and his Production first into it."

It may be added to Mr. Bourne's Observations on *Ever-greens* used at Funerals ‖, that the planting of

" great Feast and *lyberall Dole to the Poore*." This Custom of giving a Funeral Feast to the Chief Mourners, was universally practised all over the Kingdom, as well *as giving Alms to the Poor*, in Proportion to the Quality and Finances of the Deceased.

Vol. II. p. 109.

* It should seem to have been from such figurative Expressions as these in the first Christian Writers, *literally* understood, that the Romanists have derived their superstitious Doctrine of praying for the Dead.

† Ceterum priusquam Corpus humo injecta contegatur, defunctus *oratione funebri* laudabatur. Durant, p. 236.

‡ Μᾶλλον δὲ τι μετα ταυτα πένητας καλεῖς; ἵνα εις αναπαυσιν απελθῃ ινα ιλεω σχῃ τον δικαστην.

Homilia xxxii. in Matthei cap. non.

‖ Dr. Trusler in his Chronology tells us, that in the Year 1482, *Yew Trees* were encouraged in Church-yards (as being fenced from Cattle)

of *Yew Trees* in Church-yards seems to derive its Origin from antient Funeral Rites; in which, (the Doctor conjectures) from its *perpetual Verdure*, it was used as an Emblem of the Resurrection.—He observes farther, that the christian Custom of decking the Coffin with *Bay*, is a most elegant Emblem. It is said that this Tree, when seemingly dead, will revive from the Root, and its dry Leaves resume their wonted Verdure.

The Custom of laying flat* *Stones* in our Churches and Church-yards over the Graves of better Sort of Persons, on which are inscribed Epitaphs containing the Name, Age, Character, &c. has been transmitted from very antient Times, as appears from Cicero and others. I cannot better close these additional Remarks on the obsolete Custom of carrying *Evergreens* at Funerals, than with a Description of it in the Words of the elegant Mr. Gay, in his Pastoral Dirge.—He paints the rustic, vulgar Ceremonies with great *Truth*, though his *Stile* is intended for that of *affected* Simplicity.

> To shew their Love, the Neighbours far and near,
> Follow'd with wistful Look the Damsel's Bier:

Cattle) for the making of Bows. Hence their Frequency in Church-yards.—This seems to me the Observation of one totally ignorant of ecclesiastical Antiquities. Are not all Plantation Grounds fenced from Cattle? And whence is it that there is usually but *one* Yew Tree in each Church-yard? How much more probable the Conjecture of the learned Author of the Vulgar Errors!

* Cicero de legibus.

Lapidea Mensa terra operitur humato Corpore hominis qui *aliquo* sit *numero*, quæ contineat laudem et nomen mortui incisum. Mos. ritinetur. Moresini Deprav. Rel. Orig. p. 86.

Sprigg'd

Sprigg'd Rosemary the Lads and Lasses *bore*,
While dismally the Parson walk'd before.*

The Reader, conversant in classical Learning, will call to mind here the beautiful Thought in the Idyllium on Bion, by Moschus†—though the fine Spirit in it will perhaps evaporate, when we apply it to the Christian Doctrine of the Resurrection: The Antithesis will be destroyed.

* I have almost thought it unnecessary to give any other Proofs than Mr. Bourne has left us, of the Antiquity of *singing Psalms* before the Corpse. The learned Reader may not think the subsequent quotation unworthy his Perusal. "Cantilena feralis per Antiphonas "in pompa funebri et Fano debacchata hinc est. Inter Græcos "demortui cadavere deposito in inferiori domus aula ad portam, "et peractis cæteris ceremoniis, *Cantores* funerales accedunt et "θρῆνον canunt, quibus per intervalla respondebant domesticæ "servæ, cum Assistentium Corona, neque solum domi, sed usque "ad sepulchrum præcedebant feretrum ita *canentes*."
Guichard. Lib. II. cap. 2. Funer. apud. Moresini, &c. p. 32.

† Αἰ Αι, ταὶ μαλάχαι μὲν, ἐπὰν κατα κᾶπον ὀλωνται,
Ἠ τὰ χλωρὰ σέλινα, τό, τ' ἐυθαλὲς ἤλον ανηθον,
Ὕστερον ἀυ ζώοντι, και εἰς ἔτος αλλο φύοντι
ΑΜΜΕΣ δ'ὁι μεγάλοι και καρτεροι ἢ σοφοὶ ανδρες,
Ὁππότε πρῶτα θάνωμες, ἀνακοοι εν χθονὶ κοίλᾳ
Εὕδομες ἐυ μάλα μακρὸν ἀτερμονα νήγρετον ὕπνον.

Alas! the meanest Flowers which Gardens yield,
The vilest Weeds that flourish in the Field,
Which dead in wintry Sepulchres appear,
Revive in Spring, and bloom another Year:
But We, the Great, the Brave, the Learn'd, the Wise,
Soon as the Hand of Death has clos'd our Eyes,
In Tombs forgotten lie, no Suns restore,
We sleep, for ever sleep, to wake no more.

FAWKES.

CHAP.

CHAP. IV.

Of Garlands in Country Churches: Of strawing Flowers on the Grave; the Antiquity of these Customs, the Innocency of them.

IN some Country Churches 'tis customary, to hang *a Garland of Flowers* over the Seats of *deceased Virgins*, as a Token of Esteem and Love, and an Emblem of their Reward in the heavenly Church.

This Custom perhaps may be look'd upon, as sprung from that antient Custom of the Heathens, of *crowning* their *Corps* with *Garlands* in Token of Victory. But Mr. *Bingham* tells us, That we find not this Custom used by the *Ancients* in their *Funeral Rites*. For as he observes, the Heathen in *Minutius* makes it one Topick of Accusation against them, * That they did not crown their Sepulchres.

But if they did not crown them after the Manner of the Heathens, they had a Custom of using crowns of Flowers, if we may believe *Cassalion*, who tells us, † It was a Custom of

* *Min. P.* 35. Coronas etiam sepulchris denegatis. *Bing. Vol.* 10. *P.* 68.

† Fuit quoque mos ad capita virginum apponendi florum coronas, &c. *Cass. de Vet. Sacr. Christ. P.* 334.

the

the ancient Christians to place Crowns of Flowers, at the Heads of deceased Virgins; for which he quotes *Damascen, Gregory Nyssen,* St. *Jerom* and St. *Austin.* And this hath probably been the Original of this Custom among the Vulgar.

That other Custom of *strawing Flowers* upon the Graves of their departed Friends, is also derived from a Custom of the ancient Church. For it was usual in those Times for the common Sort of People, to straw the Graves of their Friends with various Flowers. Of this there are two notable Instances taken Notice of by *Cassalion,* and several other Ritualists. The one is that of St. *Ambrose,* in his *Funeral Oration* on the Death of *Valentinian,* * *I will not sprinkle his Grave with Flowers, but pour on his Spirit the Odour of CHRIST.* Let *others scatter Baskets of Flowers : CHRIST is our Lilly, and with this will I consecrate his Relicks.*

The other is that of St. *Jerom,* in his Epistle to *Pammachius* upon the Death of his Wife.

* Nec ego floribus tumulum ejus asperagam, sed spiritum ejus Christi odore perfundam; spargant alii plenis lilia calathis: Nobis lilium est Christus: Hoc reliquias ejus sacrabo. *Ambros. Orat. Funebri. de obitu Valentin.*

* Whilst other Husbands strawed Violets, and Roses, and Lillies, and purple Flowers, upon the Graves of their Wives, and comforted themselves with such like Offices, *Pammachius* bedew'd her Ashes and venerable Bones with the Balsam of Alms.

Now these Instances, tho' they justly commend these other Actions, and wisely prefer them to the Ceremonies of adorning Graves with Flowers, yet they no Way decry these ancient Customs. These lower Marks of Esteem and Honour, which the *Vulgar* paid to the Remains of their Friends, were in themselves harmless and innocent, and had no Censure; and as they were so, so should the present Customs be without any, being full as harmless and innocent as the other.

* Cæteri mariti super tumulos conjugum spargunt violas, rosas, lilia, floresque purpureos, & dolorem pectoris his officiis consolantur; *Pammachius* noster sanctam favillam ossaque veneranda eleemosynæ balsamis rigat. *Hieron. Epist. ad Pammachium de obitu Uxoris.*

OBSERVATIONS ON CHAP. IV.

I HAVE seen many of the *Garlands* our Author here speaks of, in Village Churches in the South of England: The Custom seems to be entirely laid aside in the North*. It is undoubtedly of very high Antiquity.—In the earlier Ages of the Church, *Virginity* (out of Deference, it should seem to the *Virgin Mother*) was honoured with almost *divine* Adoration. There is little Doubt but that *Nunneries* and this *Garland* claim one common Origin.

Durant † tells us, the ancient Christians, after the Funeral, used to scatter *Flowers* on the Tomb.—There is a great Deal of Learning in Moresin ‡ above cited, on this Subject. It appears from Pliny's Natural History, from Cicero in his Oration for Lucius Plancius, and from Virgil's sixth Æneid,

* Not *entirely*:—I saw lately, in the Churches of *Walsingham* and *Stanhope*, in the County of *Durham*, Specimens of these Garlands. The form of a Woman's Glove, cut in white Paper, hangs in each of them.

† Condito et curato funere solebant Nonnulli antiquitus tumulum floribus adspergere. Durant. p. 237.

‡ Sepulchra funeralibus expletis quandoque *floribus*, odoramentisque fuisse sparsa legimus. Idemque mos cum in plerisque Regionibus Italiæ, tum maximè in subjectis Appennino Collibus, Romandiolæ alicubi ætate nostra servatur. Adhibita sunt post funeralia in Templis *Ornamenta*, *Clypei*, *Coronæ*, et hujusmodi Donaria, quod nostra quoque Ætas in nobilibus et honoratis viris servat.

Moresini Deprav. Rel. Orig. p. 156.

Hence our Custom of hanging up over the Tombs of Knights, &c. Banners, Spurs, and other Insignia of their Order.

that

that this was a Funeral Rite smong the Heathens*. They used also to scatter them on the unburied Corpse.—*Gay* describes the strewing on the Grave,

" Upon her Grave the Rosemary they threw,
" The Daisy, Butter-Flow'r, and Endive blue†."

Thus also the *Garland:*

" To her sweet Mem'ry flow'ry *Garlands* strung,
" On her now empty Seat aloft were hung."

The Custom too, still used in the South of England, of fencing the Grave with Osiers, &c. is added: The Poet glances in the two last Lines at clerical *Oeconomy*:

" With Wicker Rods we fenc'd her Tomb around,
" To ward from Man and Beast the hallow'd Ground;
" Lest her new Grave the Parson's Cattle raze,
" For both his Horse and Cow the Church-yard graze."‡

Gay's Dirge.

* Flores et *serta*, educto cadavere certatim injicebant Athenienses. Guichard, lib. 2. cap. 3. Funeral.—Retinent Papani morem. Moresini Deprav. Rel. Orig. p. 62.

† Thus also our Shakespear:

Our bridal *Flow'rs* serve for a *buried* Coarse.

Rom. and Juliet.

‡ Mr. Strutt cites the Bishop of London in his Additions to Camden, telling us, that of old it was usual to adorn the Graves of the Deceased with Roses and other Flowers (but more especially those of Lovers, round whose Tombs they have often planted Rose Trees): Some traces (he observes) of this ancient Custom are yet remaining in the Church-yard of Oakley, in Surry, which is full of Rose Trees, planted round the Graves.

Anglo Saxon Æra, Vol. I. p. 69.

Mr. Pennant, in his Tour in Scotland, remarks a singular Custom in many Parts of North Britain, of painting on the Doors and Window-shutters, *white* Tadpole-like Figures on a *black Ground;* designed to express the Tears of the Country for the loss of any Person of Distinction.

Nothing seems to be wanting to render this *Mode* of expressing Sorrow completely ridiculous, but the subjoining of a *N. B.* "These " are Tears."

CHAP.

CHAP. V.

Of Bowing towards the Altar at the first coming into the Church; a Custom generally observed by ignorant People; its Meaning and Antiquity.

WE may observe the Generality of old People among the Commonalty, as they enter into the Church, to turn their Faces towards the *Altar*, and bow or kneel that Way. This, no Doubt, is the Remains of that ancient Custom of the Church, of worshipping towards the East: For in the ancient Church they worshipped that Way upon several Accounts. *First*, That by so worshipping, they might lift up their Minds to GOD, who is called the Light and the Creator of Light. And therefore St. *Austin* says, * When we pray standing, we turn our Faces to the East, from whence the Day springs, that we might be reminded of turning to a more excellent Na-

* Cum ad orationem stamus, ad orientem covertimur, unde cælum surgit, &c. Ut admoneatur animus ad naturam excellentiorem se convertere, id est, ad Dominum. *Aug. de Serm. Domini. in Mont. Lib. 2. Cap. 5.*

ture,

ture, namely, The LORD. *Secondly*, That for as much as Man was driven out of *Paradise*, which is towards the East, he ought to look that Way, which is an Emblem of his Desire to return thither. St. *Damascen* therefore tells us, That * because the Scripture says, That GOD planted *Paradise* in *Eden* towards the East, where he *placed the Man which he had formed*, whom he punish'd with Banishment upon his Transgression, and made him dwell over against *Paradise*, in the western Part; we therefore pray, (says he) being in Quest of our ancient Country; and as it were *panting* after it, do worship GOD that Way. *Thirdly*, It was used when any were baptized. They first turn'd their Faces to the West, and so renounc'd the Devil; and then to the East, and made their Covenant with CHRIST. *Lastly*, They prayed that Way, believing that our SAVIOUR would come to Judgment from that Quarter of the Heavens. *For as the Lightning cometh out of the East, and shineth unto the West, so shall the Coming of the Son of Man be; and he is to come in like Manner as he ascended.* And that he ascended up Eastward from Mount Olives, St. † *Damascen* assures us. For (says he) when he ascended into

* St. *Damasc. Lib.* 4. *C.* 13. *Orthod. Fid.* † *Ibid.*

Heaven, he was taken up Eastward, and his Disciples worshipped him that Way. And therefore chiefly it was, that in the ancient Church they prayed with their Faces to the East; and that many of our own Church at this Day, turn their Faces to that Quarter of the World, at the Repetition of the Creed.

What may more confirm this, and speak it to have been the universal Opinion of the Church, is the ancient Custom of burying the Corpse, with the Feet to the East, and the Head to the West; which Custom is continued to this Day in the whole Church of *England:* This was observed for the same Reason, That, at the Coming of CHRIST to Judgment from the oriental Part of Heaven, our Bodies might be found in a praying Posture, with their Faces towards the East.

Our learned Countryman *Gregory* tells us, "That the holy Men of *Jerusalem* hold a Tra-"dition generally received from their Anci-"ents, that our SAVIOUR himself was buried "with his Face and Feet towards the East." It is affirmed by the Geographers of the holy Land. And *Bede* says, * That as the Holy Women

* Introeuntes ab oriente in domum illam rotundam quæ in petra excisa est, viderunt angelum sedentem ad meridianam partem

Women enter'd at the Eastern Part into the Round-house, which is hewn out in the Rock, they saw the Angel sitting at the South Part of the Place, where the Body of Jesus had lain, that is, at his Right Hand; for undoubtedly his Body having his Face upwards and its Head to the West, must have its Right Hand to the South. *Cassalion* says, * The Faithful of old were so observing of this Ceremony of looking towards the East, that they not only strictly observed it in their Prayers when living; but even when they were dead, their Bodies were placed with their Faces upwards in the Sepulchre, looking towards the East.

The learned Dr. *Comber*, in his Discourse of the solemn Interment, hath these Words upon this subject, " We may note the Posture and " Position of the Corpse, which among the " Christians hath always been to turn the

partem loci illius, ubi positum fuerat corpus Jesu; hoc enim erat in dextris, quod nimirum, corpus, quod supinum jacens caput habebat ad occasum, dexteram necesse est habere ad austrum. *Bed. in Dic. Sanct. Paschæ, Tom. 7.*

* Adeo tenaces fuere prisci illi fideles in hoc ritu respiciendi in orientem, ut non solum ipsi viventes, hoc in eorum precibus exacte servarent, verum etiam mortui eorum corpora supina in sepulchris facie orientem respicerent. *Cass. de Vet. Rit. Christ. P.* 30.

" Feet to the East, with the Head to the " West; that so they may be ready to meet " the LORD, whom the Ancients did believe " should appear in the oriental Part of Hea- " ven. *Durand. Rat. Lib.* 7. *Cap.* 33. Or as " our ingenious Mr. *Gregory* believes, That " they might be in the Posture of Prayer, with " their Faces to the East, as soon as they were " raised. There are some ancient Authors " tell us, That the old Inhabitants of *Attica* " buried thus before the Days of *Solon,* who, " as they report, convinced the *Athenians,* " that the Island of *Salamis* did of Right be- " long to them, by shewing them dead Bodies " looking that Way, and Sepulchres turned " towards the East, as they used to bury. *Diog. Laert. Vit. Solon,* &c. And the Scho- " liast upon *Thucidides* says, It was the Man- " ner of all the *Greeks* to bury their Dead thus: " Though a learned modern Writer supposes " these Authors mistaken, and cites *Plutarch* " and *Elian* to prove, that the *Athenians* turned " their Dead towards the West. However " it is certain, that all Nations had one certain " Way of placing the Corpse, from which " they would not vary; and we Christians " have so great Antiquity for our Custom, that " we ought not out of Singularity to alter it."

No doubt but this learned Man had great Reason for this Conclusion, as well knowing that this ancient Rite was struck at by the whole Herd of Sectaries, as a silly Fancy and an idle Dream: Who never would observe it, were it not that they are sometimes obliged; but would with those who are not obliged, act the very Reverse, and bury North and South. I wish there were no powerfuller Enemies to it, than them now a Days; but, *as a Man's Enemies are too often those of his own Houshold;* so, 'tis to be lamented, that some who pretend to be of our own Church, are upon all Occasions secret Advocates against this Ceremony. When therefore there is such Opposition without, and such Treachery within, 'tis high Time to be on the Guard against our Enemies; least a Ceremony so venerable for its Antiquity, and so useful in its Observation, be laid aside: Was it but for this one Thing, that it speaks the Hope of the whole Christian Church, since the earliest Times of Christianity, about the Resurrection of the same Body. It is too true, that there are some at this Time of the Day, as well as were in the Days of the Apostle, who think *it a thing incredible that GOD should*

raise the Dead; some really disbelieving the Resurrection of any Body, and others that of the same Body. But as long as this Ceremony is in Being, it will always be a ready Proof, that the whole Christian Church did not only believe the Resurrection of the Body, but of that very Body which was laid down in the Grave. For they observed it, that they might be ready with their Faces to meet their SAVIOUR at his coming to Judgment, which certainly implies that they believed that very Body should rise again.

OBSERVATIONS ON CHAP. V.

WE may add to Mr. Bourne's Remarks, that the Custom is *still* retained in many Churches, of turning to the Altar while the Congregation are repeating the Creed.—The Forms are both derived to us from the same Origin. We need not hesitate to pronounce as well the *Bowings* * as the *turnings*

* Aulam regiam, id est. Ecclesiam ingredientes *ad altare inclinamus*, quod quasi Regem milites adoramus; eterni enim Regis milites sumus. Durandi Rational. p. 226.

The learned Mr. Mede tells us, that what reverential Guise, Ceremony, or Worship they used at their Ingress into Churches, in the Ages next to the Apostles (and some he believes they did) is wholly buried in Silence and Oblivion. The Jews used to *bow* themselves

ings about to the East, or Altar, to be superstitious.—They are alike Vestiges of the ancient popish *Ceremonial Law.*

One who has left a severe Satire on the Retainers of those Forms and Ceremonies that lean towards popish Superstition, tells us, * "If I were a *Papist* "or *Anthropo-morphite*, who believes that God is "enthroned in the *East*, like a grave old King, I "profess I would bow and cringe as well as any "Limber-ham of them all, and pay my Adoration "to that Point of the Compass *(the East)*: But if "Men believe that the Holy One who inhabits "Eternity, is also omnipresent, why do not they "make correspondent Ceremonies of Adoration to "every Point of the Compass?"

Concession must be made by every Advocate for *manly* and *rational Worship*, that there is nothing more in the *East*, than in the Belfry at the West End, or in the Body of the Church. We wonder therefore how ever this Custom was retained by Protestants. The *Cringes* and *Bowings* of the Roman Catholics to the Altar, is in Adoration of the *corporal* † *Presence*, their Wafer-God, who is by *their* Fancies, seated there and enthroned.—In the Homilies

themselves towards the *Mercy-Seat*;—the Christians after them, in the Greek and Oriental Churches, have Time out of Mind, and without any known Beginning, used to *bow* in like manner;—they do it at this Day. See Bingham's Antiquities.

* Hickeringill's Ceremony Monger, p. 15.

† I find in a curious Collection of godly Ballads in the Scotch Language, Edinburgh, 1621, the following Passage, which has been

Homilies of *our* Church, this is frequently stiled Idolatry, and the Act of a Fool.—A Regard for Impartiality obliges me to own, that I have observed this Practice in College Chapels at *Oxford.* —I hope it is altogether worn out in every other Place in the Kingdom; and for the Credit of that truly respectable Seminary of Learning and religious Truth, that it will not be retained there by the rising Generation!

The learned Moresin * tells us, that *Altars*, in papal Rome, were placed towards the *East*, in imi-

been intended, no Doubt, as an Argument against Transubstantiation:

" Gif God be transubstantiall,
" In Breid with *hoc est Corpus meum;*
" Why are ye sa unnaturall,
" To take him in your Teeth and *sla him*, &c."

The Rev. Mr. Joseph Warton, in his *Dying Indtan*, puts into his Hero's Charge a similar Thought:

——" Tell her I ne'er have worship'd
" With those that *eat their God.*"——

Dodsley's Collection, Vol. IV.

Thus hath Superstition made the most awful Mysteries of our Faith the Subjects of Ridicule!

* *Orientem* in *solem* convertitur, qui Deos salutat, aut orat apud nos, et Apul. ait, 2. Metam. tunc in *orientem* obversus vel incrementa solis augusti tacitus imprecatus, &c. Polyd. lib. 5. cap. 9. Invent. *Orientem* respicit precaturus et Imagines *oriens* spectant, ut ingredientes preces eoversum ferant ad ritum Persarum, qui solem *orientem* venerati sunt. Plutarch. in Numa. Deus interdicit Judæis *oriente*, prohibet Imagines, Exod. 20. Levit. 26, &c. Cæl. autem lib. 7. cap. 2. ant. lect. dicit, jam illud veteris fuit superstitionis, quod in Asclepio Mercurius scribit, Deum adorantes, si medius affulserit Dies in *austrum* converti: si vero dies sit occiduus, in *occasum:* Si se tunc primùm promat Sol, *exortiva* est spectanda.—Qui precabantur ad *orientem* conversi, erecto vultu, manibus passis, expansis et in cœlum sublatis ac protensis orabant. Virgil 8 Æneid, Ovid, lib. 4. Fast. &c. &c.

Moresini Deprav. Rel. Orig. & Increm. p. 117.

tation

tation of the antient and heathen Rome.—Thus Virgil's 11th Æneid:

Illi ad *surgentem* conversi lumina *solem*
Dant fruges manibus salsas.

As to the Position in the Grave, "though we "decline (says Dr. Browne, in his Urne-burial) "the *religious* Consideration, yet in cœmeterial and "narrower burying Places, to avoid Confusion "and cross Position, a certain Posture were to be "admitted.—The Persians lay *North* and *South*; "—the Megarians and Phœnicians placed their "Heads to the *East*;—the Athenians, some think, "towards the *West*, which Christians still retain; "—and Bede will have it to be the Posture of our "Saviour."—(This judicious Observer proceeds) "That Christians buried their Dead *on their Backs*, "or in a *supine* Position, seems agreeable to pro-"found Sleep, and the common Posture of dying; "contrary also to the most natural Way of Birth; "not unlike our pendulous Posture in the doubtful "State of the Womb.—Diogenes (he adds) was "singular, who preferred a *prone* Situation in the "Grave; and some Christians like neither, (Rus-"sians, &c.) who decline the Figure of Rest, and "make Choice of an *erect* Posture."

There is a Passage in the Grave-diggers' Scene in Hamlet,

"Make her Grave straight,"

which Dr. Johnson has thus explained. "Make "her Grave from *East* to *West*, in a direct Line "parallel

" parallel to the Church; not from *North* to *South*, " athwart the regular Line. This I think is meant." Johnson in loco.

Moresin * tells us, that in popish Burying Grounds, those who were reputed good Christians lay towards the *South* and *East*, others who had suffered capital Punishment, *laid violent Hands on themselves*, or the like, were buried towards the *North;* a Custom that had formerly been of frequent Use in Scotland.—One of the Grave-diggers supposes Ophelia to have *drowned herself.* This Quotation therefore seems to confirm the learned Annotator's Explication.

* —In Cœmeteriis pontificiis, *boni*, quos putant, ad *austrum* et *Oriens*, reliqui, qui aut supplicio affecti, aut *sibi vim fecissent*, et id genus ad *Septentrionem* sepeliantur, ut frequens olim Scotis fuit Mos. Moresini Deprav. Rel. Orig. & Increm. p. 157.

If Rain fell during the Funeral Procession, it was vulgarly considered as a Presage of the Happiness of the Deceased in the other World!—" Happy (says the old Proverb) is the Bride the Sun shines " on, and the Corpse the *Rain rains on.*"

CHAP. VI.

Of the Time of Cock-crow: Whether evil Spirits wander about in the Time of Night; and whether they fly away at the Time of Cock-crow. Reflections upon this, encouraging us to have Faith and Trust in God.

IT is a received Tradition among the Vulgar, That at the Time of Cock-crowing, the Midnight Spirits forsake these lower Regions, and go to their proper Places. They wander, say they, about the World, from the dead Hour of Night, when all Things are buried in Sleep and Darkness, till the Time of Cock-crowing, and then they depart. Hence it is, that in Country-Places, where the Way of Life requires more early Labour, they always go chearfully to Work at that Time; whereas if they are called abroad sooner, they are apt to imagine every thing they see or hear, to be a wandring Ghost. *Shakespear* hath given us an excellent Account of this vulgar Notion, in his Tragedy of *Hamlet*.

Ber. It was about to speak, when the Cock crew,
Hor. And then it started like a guilty Thing
Upon a dreadful Summons. I have heard,

The

The Cock that is the Trumpet to the Day,
Doth with his lofty and shrill sounding Throat
Awake the God of Day: And at his Warning
Whether in Sea, or Fire, in Earth or Air,
The extravagant and erring Spirit hyes
To its Confine, and of the Truth herein,
This present Object made Probation.

Mar. It faded at the Crowing of the Cock.
Some say that e'er against that Season comes,
Wherein our Saviour's Birth is celebrated,
The Bird of Dawning singeth all Night long.
And then, they say, No Spirit doth walk abroad,
The Nights are Wholsome, then no Planet strikes,
No Fairy takes, no Witch hath Power to harm,
So gracious and so hallowed is that Time.

Now to shew what Truth there is in this vulgar Opinion, I shall consider, *First*, What Truth there is in the Roaming of Spirits in the Night. And, *Secondly*, Whether they are obliged to go away at Cock-crow.

I believe none who assent to the Truth of Divine Revelation, deny that there are good and evil Angels attending upon Men; the one to guard and protect them, and the other to harm and work their Ruin; that the one are those * *ministring Spirits, which are sent out to minister to the Heirs of Salvation*; the other the *roaring Lion*, and his Instruments, † *who wander too and fro in the Earth; these* ‡ *un-*

* Heb. i. 14. † Job. ii. 2. ‡ Matt. xii. 43.

clean

clean Spirits who wander through dry Places, seeking Rest and finding none.

NOR, I believe, will it be question'd, that there have been Apparitions of good and evil Spirits, and that many, with our SAVIOUR's Disciples, have been *affrighted and cried out*, not only with supposing they had seen, but really with seeing a Spirit. Of this the Testimony of all Ages, and Scripture it self are a sufficient Demonstration.

What then could these have ordinarily been, but the Appearances of some of those *Angels* of *Light*, or Darkness? For I am far from thinking that either the Ghosts of the Damn'd or the Happy, either the Soul of a *Dives* or a *Lazarus*, returns here any more. For as *St. Athanasius* observes, * *These Visions and Shades of the Saints, which appear in the Temples and at the Tombs, are not the Souls of the Saints themselves, but the good Angels appearing in their Shapes.* Not that GOD could not remand the Ghost of *Samuel*, and order it again to visit the Earth, as he made *Moses* and *Elias* to appear at our SAVIOUR's Transfiguration; but that a Thing of this Nature was very uncommon, and seldom happen'd.

* Hai en tois naois, *&c. Athan.* Tom. 2. P. 34.

Taking

Taking it therefore for granted, that there have been Apparitions of Angels, I believe it will also be owned, that these Apparitions have frequently happen'd in the Night. And truly, was there no direct Proof of this, yet the Notion of their appearing in the Night, being as it were link'd and chained to our Idea of an Apparition, would almost perswade us, that the Night is the most proper Time for such Appearances. Whether it is, that the Fables of Nurses,* as an ingenious Author imagines, "have so associated the Idea of Spirit to the "Night, that the one never appears with-"out the other;" or whether there is something in the Presence of Night, some Awfulness and Horrour, which naturally dispose the Mind of Man to these Reflections. I am indeed very inclinable to believe, that these Legendary Stories of Nurses and old Women, are the Occasion of much greater Fears, than People without them, would generally have of these Things; but I cannot help thinking, that the Presence of Night, would naturally lead a Man to some Reflection of Spirits, without any such Cause as that learned Author mentions. There are some particular Times, which

* *Lock*, on Human Underst.

will

will naturally raise some particular Thoughts: Thus on a bright sunny Day we are naturally disposed to Mirth and Gaiety; when the Day over-casts, or the Weather is hazy, we then turn indolent and dull, and sooth ourselves in Melancholy; if it Thunder and Lighten, we think of the Day of Judgment and sudden Death: And thus also the Night, as it inclines us to grave and serious Thoughts, raises in us Horrour and Dismay, and makes us afraid, even when our Judgment tells us there is no Fear; so it may of itself be look'd upon as a natural Cause of such Reflections.

But however this be, we must necessarily own, that Spirits have frequently appeared in the Night, or we must give the Lye to the Traditions of all Ages, to Historians prophane and sacred, and the wisest and best in the Generations of Men.

In the Heathen World there are many Instances, of which I shall only mention this one out of *Plutarch*: "* One Night, before *Brutus* "passed out of *Asia*, he was very late all alone "in his Tent, with a dim Light burning by "him, all the rest of the Army being husht "and silent; and musing with himself, and

* In Vit. Mar. *Brut.* Trans. Duke.

"very

" very thoughtful, as he turn'd his Eye to the " Door, he saw a strange and terrible Appear- " ance, of a prodigious and frightful Body " coming towards him without speaking. *Bru-* " *tus* boldly asked him, What art Thou? " Man, or God? Or upon what Business do'st " thou come to us? The Spirit answer'd, I am " thy *Evil Genius*, thou shalt see me at *Phi-* " *lippi*; to which *Brutus* not at all disturbed, " reply'd, Then I will see thee there".

In the sacred Writings we have *Job* terrified with Visions of the Night*, when deep Sleep falleth upon Men, Fear came upon him and Trembling, which made all his Bones to shake; then a Spirit passed by before his Face, and the Hair of his Flesh stood up. In the Night † *Jacob* wrestled with the Angel; in the Night an Angel delivered ‡ *Peter* out of Prison, *&c.*

But though it be true from Scripture, that there have been nightly Apparitions, yet these are chiefly of good Angels; whereas this Opinion principally Means, the Appearances of evil Spirits. It must be owned indeed, that the Appearances of evil Spirits, if literally, are yet but very seldom mention'd in the Night in Scripture; but however, that they wander

* Job. † Gen. xxxii. ‡ Acts xii.

and

and appear at Night, is very deducible from, if not literally mentioned in it. Their's is *the Land of Darkness, and the Shadow of Death; They are reserved under Chains of Darkness to the Judgment of the great Day; and we know that every one that doth Evil naturally hateth the Light: They therefore love Darkness rather than Light, because their Deeds are Evil.* The Night therefore, in a more especial Manner, seems to be their *Hour*, and the *Power of Darkness.*

This was the opinion of the *Jews*, as may be learned from the Fear of the Apostles, when they saw our Saviour about the fourth Watch of the Night, coming to them upon the Waters: * *they were affrighted and cryed out, supposing they had seen a Spirit.* Doctor *Whitby* upon this Place, says, "That the *Jews* "had then an Opinion of hurtful Spirits walk-"ing in the Night, is evident from the se-"venty, who render'd," *from the Pestilence walking in Darkness;* † *From* the Fear of the Devils that walk in the Night.

And that this was also the Opinion of the ancient Christians, is evident, not only from

* Matt. xiv. 25.

† Apo pragmatos diaporeuomenou en skotei.

their dividing the Night into four Watches, the Evening, Midnight, Cock-crowing, and the Morning; which were the Military Divisions of the Night, and which they * observed to guard their Souls from the silent Incursions of evil Spirits, as the others did those of the Enemy: but also from their many Relations of such Appearances. *Cassian* in giving an Account of the Watching of the ancient Monks, and their being assaulted with Midnight Spirits, tells us, " That at the Beginning of the Monkish Life, † the Rage of the Midnight Spirits was so great, that but few, and these too Men of Age and unshaken Resolution, were able to endure the Life in the Desart. For such was their Fierceness, that where Eight or Ten had been together in a Monastery, they would have made frequent and visible Incursions: Insomuch, that they

* Si quidem & in Nocte Stationes, & Vigiliæ Militares in quatuor partes divisæ ternis horarum spatiis secernuntur. *Isidore,* Lib. 1. de Eccle. Offici. Cap. 19.

† Tanta namq; erat eorum feritas, ut vix pauci.——Tolerare habitationem solitudinis possent.——Ita eorum atrocitas grassabatur, & frequentes ac visibiles sentiebantur aggressus, ut non auderent omnes pariter noctibus obdormire, sed vicissim aliis degustantibus somnum, alii vigilias celebrantes, Psalmis & Orationibus, seu Lectionibus in hærebant. *Cassian.* Coll. 7. Cap. 23.

never

never all slept at the same Time, but took it by Turns; some watching the Rest, and exercising themselves in singing Psalms, in Praying and Reading. And St. *Athanasius* in his Life of *Anthony* the Hermit, tells, Of many Conflicts that good Man had in the Night with the Powers of Darkness, whilst they endeavoured to batter him *from the strong Holds* of his Faith. And what can our Church chiefly mean in the *Collect for Aid against Perils;* but that GOD would send us Protection from all the Spirits of Darkness, these Midnight Wanderers of the World: And for this Reason, every good Man, when he lies down to sleep at Night, desires the great *Keeper of* Israel, *who never slumbereth nor sleepeth, to send his holy Angels to pitch their Tents round about him,* and banish from him the Spirits of the Night.

So far then this Tradition is just and good, that there are at Midnight Spirits who wander about the World, going *too and fro in the Earth, seeking whom they may devour.* Let us now in the next Place enquire, what Truth there is in the other Part of it; namely, That they always fly away at Cock-crow.

This opinion, whatever Truth there may

be in it, is certainly very ancient. We have it mentioned by the Christian Poet *Prudentius*, who flourished in the Beginning of the fourth Century, as a Tradition of Common Belief: His Words are these,

Ferunt Vagantes Dæmones
Lætos Tenebris Noctium,
Gallo canente exterritos,
Sparsim timere & cedere.

Invisa nam Vicinitas,
Lucis, salutis, numinis,
Rupto Tenebrarum situ,
Noctis Fugat satellites,

Hoc esse signum præscii
Norunt repromissæ spei,
Qua Nos soporis Liberi
Speramus adventum Dei.

They say the wandering Powers, that love
The silent Darkness of the Night,
At Cock-crowing give o'er to rove,
And all in Fear do take their Flight.

The approaching salutary Morn,
The Approach divine of hated Day,
Makes Darkness to its Place return,
And drives the Midnight Ghosts away.

They

They know that this an Emblem is,
Of what preceeds our lasting Bliss,
That Morn, when Graves give up their Dead,
In certain Hope to meet their GOD.

Cassian also, who lived in the same Century, giving an Account of a Multitude of Devils, who had been Abroad in the Night, says, * That as soon as the Morn approached, they all vanished and fled away. By this we see, that this was a current Opinion at this Time of Day; but what Reason they had for it, except some Relations of the disappearing of Evil Spirits at that Hour, I never yet have met with: But there have been produc'd at that Time of Night, Things of very memorable Worth, which might perhaps raise the pious Credulity of some Men to imagine, that there was something more in it, than in other Times. It was about the Time of Cock-crowing when our Saviour was born, and the Angels sung the first Christmas-Carrol to the poor Shepherds, in the Fields of *Bethlehem*. Now it may be presum'd, that as the Saviour of the World was then born, and the *heavenly Host* had then descended to proclaim the

* Aurora itaque superveniente, cum omnis hæc ab oculis evanisset Dæmonum multitudo. *Cass*. Coll. 8. C. 16.

News, that the Angels of Darkness would be terrified and confounded, and immediately fly away: And perhaps this Consideration has partly been the Foundation of this Opinion; for as this may easily be supposed, so perhaps it has been imagin'd, that the Spirits of Darkness, having always in Memory that fatal Hour, are startled and frighted away as the Cock proclaims it.

It was also about this Time when he rose from the Dead. And when the great *Sun of Righteousness* was risen upon the World, no Wonder that all the Clouds of Darkness and Wickedness were dispell'd; no Wonder that the conquer'd Powers of Hell were not able to shew their Heads: And this perhaps hath been another Reason of their imagining that Spirits go away at that Time.

A third Reason is, that Passage in the Book of *Genesis*, where Jacob *wrestled with the Angel for a Blessing*; where the Angel says unto him, * *Let me go, for the Day breaketh.*

But indeed this Tradition seems more especially to have risen from some particular Circumstances attending the Time of Cock-crowing; and which, as *Prudentius* seems to say

* Gen. xxxii.

above

above, are an Emblem of the Approach of the Day of the Resurrection. For when we leave the World, we lie down in our Graves, and *Rest from our Labours;* Sleep and Darkness lay hold upon us, and there we abide till the last Day appear, when the Voice of the Arch-Angel shall awake us, that we may meet the LORD of Light and Day. And when we leave the common Business and Care of Life, we lie down in our Beds, as in a Grave, buried as it were in Sleep and Darkness, till the Cock-crow, the welcome Messenger of the News of Day.

The Circumstances therefore of the Time of Cock-crowing, being so natural a Figure and Representation of the Morning of the Resurrection; the Night so shadowing out the Night of the Grave; the third Watch, being as some suppose, the Time our Saviour will come to Judgment at; the Noise of the *Cock* awakening sleepy Man, and telling him as it were, *the Night is so far spent, the Day is at Hand;* representing so naturally the Voice of the Arch-Angel awakening the Dead, and calling up the Righteous to everlasting Day; so naturally does the Time of Cock-crowing shadow out these Things, that probably some

good well meaning Men, have been brought to believe, that the very Devils themselves, when the Cock crew, and reminded them of them, did fear and tremble, and shun the Light.

Now in Answer to the first of these Conjectures: 'Tis very likely the Evil Spirits did fly away in the Morning of the Nativity, and because of our Saviour's Birth and that *Company of the heavenly Host*, might be afraid and retire into thick Darkness; yet it will not hence follow, that it always happens so at the Time of Cock-crowing: For if they did fly away that Morning, the Circumstances of our Saviour's Birth, the heavenly glory of the Angelick Quire, their Musick and their Presence were the Occasion of it: And why only the bare Remembrance of what happened at that Time, should always at the Time of Cock-crowing drive them away, rather than when they remember it at another, no Reason seems to be given.

As to the second Conjecture, namely, That it was the Time of our Saviour's Rising from the Dead, I answer in the same Manner, That tho' it be allowed, that the Evil Spirits might have returned to the Land of Darkness, upon

our Saviour's Rising from the Dead; yet why it should occasion them always to do so at that Time, no Reason can be given.

As to the third Conjecture, it is easy to observe, That this was a good Angel, whereas they that shun the Light, are bad ones: This was the Angel of the Covenant, the Creator of Light, and the Lord of the Day: We may therefore as well imagine, that it was not in his Power, to get out of the arms of *Jacob*, without saying, *Let me go;* as to suppose he was obliged to go, because he said *the Day breaketh.* The meaning of which Words, "According to *Willet*, is not that the Angel "was gone to the blessed Company of the "Angels, to sing their Morning Hymn to "GOD, as the *Hebrews* imagine: For the "Angels, not only in the Morning, but at "other Times, are exercised in praising GOD. "But the Angel thus speaketh according to "the Custom of Men, having now taken the "Form and Shape of a Man, as tho' he had "hast to other Business, and leaving *Jacob* "also to his Affairs."

The last Conjecture of the Rise of this Tradition, seems to carry greater Probability than the others: For as these Things are a Representation

sentation of the Circumstances of the Morning of the Resurrection, so they must sure enough bring that last Day into Remembrance; and they never can do so, but as surely they must create Terrour and Confusion in all the Devils and Ghosts of the Night: Whilst they assure them they shall never any more enjoy the Realms of Bliss, but be hurried into that * *everlasting Fire, prepared for the Devil and his Angels.* But that these Things are the Occasion of their flying away at the Approach of Day, is not to be supposed. On the contrary, the Devil and his Angels ramble o'er the World in Day-light, and are Mid-day Devils, as well as Mid-night ones: For the Devil is incessant in his Temptations, and therefore he is abroad in the Day as well as the Night, tho' perhaps has seldom appear'd but in Darkness. Thus St. *Austin,* in one of his Meditations, † We implore thee, O God! that thou wouldest deliver us from our daily Enemy, who by his Wiles and Cunning is always

* Matt. xxv. 41.

† Et ideo Deus meus ad te clamamus, libera nos ab adversario nostro quotidiano, qui sive dormiamus, sive vigilemus,—— die ac nocte fraudibus & artibus, nunc palam nunc occulte sagittas venenatas contra nos dirigens, ut interficiat animas nostras. *Aug. Sol. Cap.* 16.

watching

watching us, Day and Night, sleeping and waking; and both openly and in secret, shooting at us his poisoned Arrows, that he may destroy our Souls.

And now, what, though this be true, as it most certainly seems to be so, that at the chearful Hour of Cock-crowing, the wandering Ghosts are not driven away, but still continue going too and fro? What, tho' then their Power be still the same, and their Intentions as fully bent to do Evil? Consider but that GOD's Care and Providence govern the World, and there will be found as much Safety for us, in the Midst of Evil Spirits, as if they absented at that Time. The Almighty Power of GOD, is the same then, as at other Times; nothing but that, preserved us continually, and that, will always be able to preserve us. However great may be the Malice of Devils; however desirous of working our Ruin; tho' they watch all Opportunities, and are unwearied in tempting us; *yet the loving Kindness of the LORD endureth for Ever, and his Mercy is over all his Works; He will not suffer our Foot to be moved; he that keepeth us will not sleep: We shall not be afraid of the Sun by Day, nor the Moon by Night: For the Pestilence*

lence that walketh in Darkness, nor for the Sickness that destroyeth in the Noon-day.

Are we then afraid of Darkness and the Presence of Night? Let us remember the Creator of them, and have but Faith in him, and we shall find *our Night turned into Day. In his Light shall we see Light;* We shall be as secure as if there was no Darkness about us, as well knowing that that GOD which protects us, sees through the thickest *Mediums*, and the darkest Night: *For with him the Darkness is no Darkness, but the Night is as clear as the Day; the Darkness and Light to him are both alike.* Or are we afraid of that old Serpent the Devil, that nightly Rambler of the World, who is a Lover of Night and Darkness? Let us trust in GOD, and no Harm shall happen to us. If we will but *fear no Evil, his Rod and his Staff shall comfort us, though we walk through the Valley of the Shadow of Death: For GOD hath reserved the Devil and his Angels in everlasting Chains, under Darkness, unto the Judgment of the great Day.* Though therefore he is permitted to wander the World, yet he is so chain'd up, that without GOD's particular Order or Permission, he is not allowed to touch the Sons of Men; and he is so reserved

served and kept in Darkness, that it is not in his Power even barely to appear and be visible to them, without the Permission of God: So little Reason hath every good Man to fear the Spight and Malice of all the Devils in Hell.

When then the Night pours out her Terrours, covers all Things with Darkness, and strikes thee with Horrour; *Lift but up thy Eyes to the Hills, from whence cometh thy Help.* and thou shalt clearly see, that our *Lord GOD is a Light and Defence to thee.* * For to those who are the *Children of the Light*, the Day shineth in the Night: They are never without Light, whose Hearts are illuminated; never without Sun-shine, whose Sun is CHRIST. In short then, if thou fear Darkness, look up to CHRIST, and thou hast eternal Day; if the Angels of Darkness, look but up with the Eye of Faith, and thou shalt *see the Mountains full of Chariots and Horses of Fire:* Thou shalt see, as did the Servant of the Prophet *Elisha, That they who be with us, are more than they who are against us.* No Matter then whether the Spirits of the Night go away, or only

* —— Quia filiis lucis & in noctibus dies est. Quando enim sine lumine est, cui lumen in corde est? Aut quando sol ei & dies non est, cui sol & dies Christus est? *Cyprian. de Orat. Dom.*

tremble

tremble at the Time of Cock-crowing: For sure we are, *that the Angel of the* LORD *tarrieth round about them that fear him, and delivereth them;* nay, *That* GOD *himself will arise and scatter his Enemies, and make them that hate him to flie before him.* And if GOD *be for us, who can be against us?*

OBSERVATIONS ON CHAP. VI.

MR. BOURNE might have stiled this Chapter, *A Sermon on Spirit-walking;* and yet I cannot help thinking, that the *Nurse* prevails over the *Priest* in it. The good Man, it must be allowed, has played the Conjuror so far as to *raise* us *Spirits*, but does not seem to have had so much of the *Scholar* in him as to have been able to *lay* them.

The Gay and the Witty will no doubt laugh at every Thing he has advanced: Perhaps it will be granted on all Hands, that he has not thrown any new *Lights* on the *dark* Subject. I make no Pretensions to any Abilities for discussing the Question; and am of Opinion, that as we know so little of the *invisible World*, we cannot express ourselves with too much Diffidence in speaking of it.—It must however be allowed, that Writers of the highest Character for Probity and Knowledge have trans-

transmitted to us Accounts of *Spirits* and *Apparitions.* Fancy, Imagination, Misinterpretations of the sacred Writings on that Subject, or Credulity, must have *deceived them:* For it is impossible to believe them guilty of the Baseness of an *Intention* to *deceive us.* The frequent Impostures (I shall only instance the Cock-Lane Ghost, in our own Times) that are to be met with of this Kind, naturally incline us to believe, that all such Relations are either the Forgeries of cunning Men, or the idle Tales of weak ones. It is impossible to follow our Author through all the "Howbeits, Moreovers, "and Neverthelesses," of his tedious Discourse; but to one Thing in his *Peroration* we readily subscribe our most unfeigned Assent; it is, "That a "good Man has not the least Reason to fear the "*Spite* and *Malice* of all the Devils in Hell."

Our Divine discovers every where an Intention of rooting out the *old Man* from the Hearts of his Readers: I shall be sparing of *my* Quotations of *Chapter* and *Verse,* as I do not think this a proper Place to imitate him in, and purpose only on the present Occasion to eraze the Vestiges of the *old Woman,* the Impressions of which are still too visibly to be traced on human Nature.

It was the Fashion when Mr. Bourne wrote, that Clergymen should lard every Composition with Scripture Phrases, and nothing seems to have been thought palatable by them, in which every Period was not seasoned with a Spice of Divinity.—These great

great Textuaries overlooked one Passage of holy Writ, "To every thing there is a Season."—*Religion* is one Thing, and the *Entertainment of innocent Curiosity* another.—If Clergymen take Care not to permit *these Relaxations from severer Studies* to engross too much of their Time, none but narrow-minded Bigots will think the Investigation of antient Manners an improper *Amusement* for them.

The Spectator*, accounting for the Rise and Progress of antient Superstition, tells us, our Forefathers looked upon Nature with more Reverence and Horror, before the World was enlightened by Learning and Philosophy, and loved to astonish themselves with the Apprehensions of Witchcraft, Prodigies, Charms, and Enchantments.—There was not a Village in England that had not a *Ghost* in it—the Church-yards were all *haunted*—every Common had a Circle of *Fairies* belonging to it—and there was scarce a Shepherd to be met with who had not seen a *Spirit*. Hence

—— Those Tales of vulgar Sprites,
Which frighted Boys relate on Winter Nights,
How cleanly Milk Maids meet the Fairy Train,
How headless Horses drag the clinking chain:

* There is another Passage in the Spectator, where he introduces the Girls in the Neighbourhood and his Landlady's Daughters telling Stories of Spirits and Apparitions;—how they stood pale as Ashes at the Foot of a Bed, and walked over Church-yards by Moon Light:—of their being conjured to the Red Sea, &c.—He wittily observes, "that one Spirit *raised* another, and at the "End of every Story, the whole Company closed their Ranks and "crowded about the Fire."

Night-

Night-roaming Ghosts by Saucer Eye-Balls known,
The common Spectres * of each country Town.

Gay.

Our Shakespear's Ghosts excel all others:—The *Terrible* indeed is his Forte:—How awful is that Description of the *dead Time of Night*, the Season of their Perambulation!

"'Tis now the very witching Time of Night,
"When Church-yards yawn, and Hell itself breathes out
"Contagion to the World†."

The Antients, because the *Cock* gives Notice of the Approach and Break of Day, have, with a Propriety equal to any Thing in their Mythology, dedicated this Bird to *Apollo*.—They have also made him the Emblem of Watchfulness‡, from

* Mr. Gay has left us too a pretty Tale of an *Apparition:—The golden Mark being found in Bed*, is indeed after the indelicate Manner of Swift, but yet is one of those happy Strokes, that rival the Felicity of that Dash of the *Spunge* which (as Pliny tells us) *hit off* so well the Expression of the Froth in Protogenes' Dog—It is impossible not to envy the Author the Conception of a Thought, which we know not whether to call more *comical* or more *pointedly satyrical*.

† Thus also in Home's Douglas:

In such a Place as this, at such an Hour,
If Ancestry can be in aught believ'd,
Descending Spirits have convers'd with Man,
And told the Secrets of the World unknown.

In Scotland, *Children dying unbaptized* (called *Tarans*) were supposed to wander in Woods and Solitudes, lamenting their hard Fate, and were said to be often seen.—It is thought *here* very *unlucky* to go over their Graves.—It is vulgarly called going over "*unchristened* Ground."

‡ Vanes on the Tops of Steeples were antiently in the Form of a *Cock* (called from hence *Weather Cocks*) and put up in papal Times to remind the Clergy of *Watchfulness*. "In summitate Crucis, quæ "Campanario vulgo imponitur, *Galli Gallinacei* effingi solet *Fi-*"*gura*, quæ Ecclesiarum Rectores Vigilantiæ admoneat."

Du Cange. Gloss.

the Circumstance of his summoning Men to their Business by his *crowing*, and have therefore dedicated him also to *Mercury*. With the Lark, he may be poetically stiled "the Herald of the Morn."

The Day *civil* or *political* has been divided into thirteen † Parts. The *After-midnight* and the *Dead of the Night*, are the most solemn of them all, and have therefore, it should seem, been appropriated by antient Superstition to the walking of Spirits.

† 1. After-midnight. 2. Cock-crow. 3. The Space between the first Cock-crow and Break of Day. 4. The Dawn of the Morning. 5. Morning. 6. Noon. 7. Afternoon. 8. Sunset. 9. Twilight. 10. Evening. 11. Candle Time. 12. Bed Time. 13. The Dead of the Night.—The Church of Rome made four nocturnal Vigils: The Conticinium, Gallicinium or Cock-crow, Intempestum et Antelucinum.

Durand. de Nocturnis.

Dr. Johnson, in his Description of the Buller of Buchan, in Scotland, pleasantly tells us, "If I had any Malice against a *walking* "*Spirit*, instead of *laying* him in the Red Sea, I would condemn "him to reside in the Buller of Buchan."

The Streets of this Northern Metropolis were formerly (so vulgar Tradition has it) haunted by a nightly *Guest*, which appeared in the Shape of a Mastiff Dog, &c. and terrified such as were afraid of Shadows. This Word is a Corruption of the Anglo-Saxon ȝaſt, spiritus, anima. I have heard, when a Boy, many Stories concerning it.

CHAP. VII.

Of Church-Yards; why the Vulgar are generally afraid of passing through them at Night: The Original of this Fear: That there is nothing in them now, more than in other Places to be afraid of.

THE most of ignorant People are afraid of going through a *Church-Yard* at Night-time. If they are obliged upon some hasty and urgent Affair, they fear and tremble, till they are beyond its Bounds, but they generally avoid it, and go further about. It would, no Question, be better if there were fewer *Path-ways* through Church-Yards than there are, both as it would prevent several *Abuses* committed in them, and also cause the Ashes of the Dead to be in greater Quiet, and more undisturbed Peace: We should not then see Church-Yards changed into common Dung-hills, nor should we tread so frequently upon the Bones of our Friends: But when for the Conveniency of Neighbourhood, or other Reasons, there are allowed public Ways, it is a

very great Weakness to be afraid of passing through them.

The Reason of this Fear is, a Notion they have imbib'd, that in *Church-Yards* there is a frequent walking of Spirits at the *Dead-time* of Night. Indeed there is at that Time something awful and horrible every where, and it must be confess'd something more solemn in a *Church-Yard*, than in the Generality of other Places; but that it is then more frequented with *Apparitions* and *Ghosts* than other Places are, is at this Time of Day entirely groundless, and without any Reason.

The Original of this Timorousness may be deduc'd from the Heathens: For they believed that the *departed Ghosts* came out of their *Tombs and Sepulchres*, and wander'd about the Place where the Body lay buried. Thus * *Virgil* tells us, that *Mæris* could call the Ghosts out of their Sepulchres: And † *Ovid*, that Ghosts came out of the Sepulchres, and wandered about: And *Clemens Alexandrinus*, in his *Admonitions to the Gentiles*, upbraids them with the Gods they worshipped; which,

* Mærin sæpe animas imis excire sepulchris,
——————————*Vidi*——*Bucol.* 8. *Virg.*

† Nunc animæ tenues.—Sepulchris.—Errant.—*Ovid. Fast.*

* says

* says he, are wont to appear at Tombs and Sepulchres, and which are nothing but fading Spectres and airy Forms. And the learned Mr. *Mede* observes, from a Passage of this same ancient Father, † "That the Heathens "supposed the Presence and Power of *Dæmons* "(for so the *Greeks* called the Souls of Men "departed) at their Coffins and Sepulchres; "as tho' there always remain'd some natural "Tye between the Deceased and their Re-"licts." Agreeable to this, Dr. *Scot*, ‡ in his Discourse of the Christian Life, speaks of "*gross* and *sensual* Souls, who appeared often, "after their Separation, in *Church-Yards* or "*Charnel-Houses*, where their Bodies were laid, "*The* || *Soul that is infected with a great Lust* "*to the Body, continues so, for a great while* "*after Death, and suffering many Reluctances,* "*hovers about this visible Place, and is hardly* "*drawn from thence by Force; by the* Dæmon "*that hath the Guard and Care of it.* By the "*visible Place*, he means § their *Monuments* "*and Sepulchres, where the shadowy Fantasms,* "of such Souls, *have sometimes appeared.*"

* Poos oun, &c. *Admonit. ad Gent. P.* 37.

† *Mede, Lib.* 3. *P.* 633, *de Cultu Dæmon.*

‡ *Scot. Christ. Life, P.* 71, *Part* 1.

|| *Plat. Phæd. P.* 348. § *P.* 336, *ibid.*

It having therefore been a current Opinion of the Heathens, that *Places of Burial and Church-Yards* were frequently haunted with *Spectres* and *Apparitions*, it is easy to imagine, that the Opinion had been handed from them, among the Ignorant and unlearned, throughout all the Ages of Christianity to the present Day. And indeed, tho' now there may be no such Things, yet that there have been, need not be disputed; not that they were the real Souls of Men departed: For I cannot see for what Reason it should be supposed, "(* *however unacquainted such Souls might be with the Pleasures of Spirits*) *that they are permitted to wander, to hover about, and linger after their Bodies.*" It seems rather to be true, what is mentioned of such Apparitions in St. *Athanasius*'s Questions to *Antiochius*, that † these Apparitions of the Saints which appear at Tombs and Temples, are not the Souls of the Saints themselves, but the good Angels appearing in their Likeness. And I imagine it must be so too, with the Souls of bad Men, they appear not themselves, but they are represented by the evil Angels. For the Soul upon the Departure, *returns to GOD that gave*

* *Scot. Christ. ibid.* † *Athan. Tom. 2. P. 340.*

gave it, who allots it its Station in the World of Spirits, where it is kept till the Day of Judgment in Happiness or Misery, when it shall receive its Completion of the one, or the other. However, whatever these Apparitions were, they are a certain Proof, that such Appearances have been in such Places; and indeed, to add no more, it is the whole Voice of Antiquity.

But now with us, GOD be thanked, the Scene is changed, we live not in the Darkness of Errour, but in the Light of Truth; we worship not *Dæmons*, but the GOD of the whole Earth; and our Temples are not the Temples of Idols, but the Temples of the Holy GOD. If among the Heathens such Delusions were permitted, it was because *GOD* had *forsaken them*: But when he vouchsafes to have his Residence in his Holy Temple, we are the further from Harm, the nearer we approach it; * *There the Sparrow hath found her an House, and the Swallow a Nest, where she may lay her Young*; and there shall no harm happen to good Men, but they shall be rather protected, because they are so near their *Father's House*, the House of Prayer.

* Psalm lxxxiv.

OBSERVATIONS ON CHAP. VII.

We learn from Moresin*, that Church-yards were used for the Purposes of Interment, in order to remove Superstition.—Burial was in antient Times *without* the Walls of Cities and Towns. Lycurgus, he tells us, first introduced Grave-stones *within* the Walls, and as it were brought home the Ghosts to the very Doors.—Thus we compel horses that are apt to startle, to make the nearest possible Approaches to the Objects at which they have taken the Alarm.

Our Author is certainly very right, when he tells us that *Church-yards* are as little frequented by Apparitions and Ghosts as other Places, and that therefore it is a Weakness to be afraid of passing through them. Superstition however will always attend Ignorance; and the Night, as she continues to be the Mother of Dews, will also

* Cœmeteria hinc sunt. Lycurgus, omni superstitione sublata, et ut *vanæ superstitionis omnem evelleret è mentibus suorum formidinem*, inhumari *intra* Urbem et sepulchra extrui *circa Deorum Templa*, &c. Deprav. Rel. Orig. in verbo.

Mr. Strutt tells us, that before the Time of Christianity it was held unlawful to bury the Dead *within* the Cities, but they used to carry them out into the Fields hard by and there deposited them. Towards the End of the sixth Century, Augustine obtained of King Ethelbert, a Temple of Idols (where the King used to worship before his Conversion) and made a *Burying-place* of it; but *St. Cuthbert* afterwards obtained Leave to have *Yards* made to the Churches, proper for the Reception of the Dead.

Anglo-Saxon Æra, Vol. I. p. 69.

never fail of being the fruitful Parent of chimerical Fears*.

> When the Sun sets, Shadows, that shew'd at Noon
> But *small*, appear most *long* and *terrible*.
>
> *Dryden.*

The Inconveniences, complained of by our Author in the first Part of this Chapter, we have had the Pleasure of seeing remedied. With great Decency and Propriety, the *Church-yards* here are now all inclosed: They are no longer the Receptacles of Filth, or Haunts of nightly Lewdness; and the Ashes of our Friends and Ancestors are suffered to remain (as he wished) "in greater "Quiet, and more undisturbed Peace."

* Now it is the Time of Night,
That the *Graves* all gaping wide,
Ev'ry one lets forth his Sprite,
In the *Church-way Path* to glide.

Shakespear.

neer be I found, by thee o'erawd
+ In that thrice-hallowd eve abroad
when Ghosts, as Cottage maids believe
Their pebbled beds permitted leave,
and Goblins haunt from fire, & fen,
or mine or flood, the walks of men.

Collins. Ode to Fear.

+ There is an old traditionary superstition, that on St Mark's Eve, the forms of all such persons as shall die within the ensuing year make their solemn Entry into their respective parish Churches, without their heads —

CHAP. VIII.

Of visiting Wells and Fountains: The Original of this Custom: The naming of them of great Antiquity: The Worship paid them by the Papists, was gross Idolatry.

IN the dark Ages of *Popery*, it was a Custom, if any *Well* had an awful Situation, and was seated in some lonely melancholy Vale; if its Water was clear and limpid, and beautifully* margin'd with the tender Grass; or if it was look'd upon, as having a Medicinal Quality; to gift it to some *Saint*, and honour it with his Name. Hence it is, that we have at this Day Wells and Fountains called, some St. *John*'s, St. *Mary Magdalen*'s, St. *Mary*'s *Well*, &c.

To these kind of Wells, the common People are accustomed to go, on a Summer's Evening, to refresh themselves with a *Walk* after the Toil of the Day, to drink the Water of the Fountain, and enjoy the pleasing Prospect of Shade and Stream.

* ——Viridi si margine clauderet undas.——Herba.—— *Juven. Sat. 3.*

Now

Now this Custom (tho' at this Time of Day, very commendable, and harmless, and innocent) seems to be the Remains of that superstitious Practice of the Papists, of paying Adoration to Wells and Fountains: For they imagin'd there was some Holiness and Sanctity in them, and so worshipped them. In the *Canons* of St. *Anselm*, made in the Year 1102, we find this superstitious Practice in some Measure forbid. * " Let no one attribute " Reverence or Sanctity to a dead Body, or a " Fountain, or other Things, (as sometimes " is to our Knowledge) without the Bishop's " Authority." And in the 16th of the *Canons* made in the Reign of King *Edgar*, in the Year 963, it is order'd, † " That every Priest in- " dustriously advance Christianity, and ex- " tinguish Heathenism, and forbid the Wor- " shipping of Fountains, &c. Mr. *Johnson* " says upon this *Canon*, that the Worshipping " of Wells and Fountains, was a Superstition, " which prevailed in this Nation, till the Age " before the Reformation; Nay, I cannot say, " it is extinguish'd yet among the Papists. In " the Ages of dark Popery it was thought

* *Johnson* Consti. St. *Anselm*, Can. 26.

† *Johnson* Consti. 960.

" sufficient

" sufficient to forbid the honouring of Wells " and Fountain's, without the Bishop's Appro- " bation."

The giving of Names to Wells, is of great Antiquity: We find it a Custom in the Days of the old Patriarchs. *Abraham* observed this Custom; and therefore the Well, which he recover'd from the Servants of *Abimeleck*, He * called *Beer-sheba*, or the Well of the Oath, *because there they sware both of them.* Thus also *Isaac*, when his Herdsmen had found a Well, and the Herdsmen of *Gerar* had a Contest with them about the Right of it, † *called the Name of the Well* Eseck, that is, *Strife: because they strove with him. And he digged another Well, and strove for that also, and he called the name of it* Sitnah, that is, *Hatred. And he removed from thence, and digged another Well, and for that they strove not; and he called the Name of it* Rehoboth, that is, *Room. And he said for now the LORD hath made Room for us, and we shall be fruitful in the Land.* And we read it was at *Jacob*'s *Well* where JESUS talked with the Woman of *Samaria.* To give Names therefore to Wells, is of an ancient Standing; but to pay Homage

* Gen. xxi. 34. † *Ibid.* 26.

and

and Worship to them, was never heard of among the People of GOD, till they sunk into gross Idolatry, and became Worshippers of Stocks and Stones: *When the Creature became worshipped instead of the Creator*, then was this Custom first introduced, in the Ages of Popish Ignorance and Idolatry.

There need be no Question, but as this Custom is practically Heathenish, so it is also originally: For the Heathens were wont to worship Streams and Fountains, and to suppose that the Nymphs, whom they imagin'd the Goddesses of the Waters, presided over them. As the Papists have borrowed many of their silly and superstitious Ceremonies from the Religion of the Heathens, so this in particular, a sottish, stupid, and abominable Custom, they could borrow no where else. *For we had no such Custom*, neither at any Time *the Churches of God*.

OBSERVATIONS ON CHAP. VIII.

I FIND little that may be added to our Author's Account of the superstitious Adoration of *Wells* and *Fountains*. There are Interdictions of this Superstition in the Laws of King *Canute* also, preserved

served in Wheloc's Edition of Bede's Church History.*

I have frequently observed Shreds, or Bits of Rags, upon the Bushes that over-hang a *Well*, in the Road to Benton, a Village in the Neighbourhood of Newcastle. It is called the *Rag Well*. This Name is undoubtedly of a very long standing: The Spring has been visited for some Disorder or other, and these *Rag-offerings* are the Reliques of the then prevailing popular Superstition.—Thus Mr. Pennant tells us, they visit the Well of Spey, in Scotland, for many Distempers, and the Well of Drachaldy for as many, offering small Pieces of Money and *Bits of Rags*†. Pennant's Add. p. 18.

Fitzstephen, Monk of Canterbury, in his Description of the antient City of London, has these Words, "There are on the North Part of London, "principal Fountains of Water, sweet, wholsome, "and clear, streaming from among the glistering "Pebble Stones.—In this Number, *Holy Well*, "*Clerken Well*, and *St. Clement's Well*, are of "most Note, and frequented above the Rest, when "Scholars and the Youth of the City *take the*

* þæðenrcýpe bıð. ꝺ man þeonþıȝe — oþþe flôðþæteꝛ. þýllaꝛ. oþþe rtanaꝛ. &c. 5. Leges *Canuti* Regis. p. 108.

† The Custom of affixing *Ladles of Iron*, &c. by a Chain, to *Wells*, is of great Antiquity. Mr. Strutt, in his Anglo-Saxon Æra, tells us, that *Edwine* caused Ladles or Cups of Brass to be fastened to the clear *Springs* and *Wells*, for the Refreshment of the Passengers. Venerable Bede is his Authority.—This Custom is still retained in many Places in the North.

" *Air* abroad in the *Summer Evenings**." Stow. p. 710.

A *Well* was a most valuable Treasure in those hot and dry Countries which composed the Scene of the Patriarchal History, and therefore we find in *Genesis* that it was a frequent Subject of Contention†.

* Mr. Shaw, in his History of the Province of Moray, tells us, that true rational, christian Knowledge, which was almost quite lost under Popery, made very slow Progress after the Reformation;—that the prevailing Ignorance was attended with much Superstition and Credulity; Heathenish and Romish Customs were much practised; *Pilgrimages to Wells* and Chapels were frequent, &c.—We had a remarkable *Well* of this Kind at Jesmond, at the Distance of about a Mile from Newcastle.—One of our principal Streets is said to have its name from an *Inn* that was in it, to which the *Pilgrims*, that flocked hither for the Benefit of the *supposed* holy Water, used to resort.

† *Fontinalia*, in Roman Antiquity, was a religious Feast, celebrated on the 13th of October, in Honour of the Nymphs of Wells and Fountains.—The Ceremony consisted in throwing Nosegays into the *Fountains*, and putting Crowns of Flowers upon the *Wells*.

CHAP. IX.

Of Omens: Their Original: The Observation of them Sinful.

OMENS and Prognostications of Things are still in the Mouths of all, though only observed by the Vulgar. In Country Places especially, they are in great Repute, and are the Directors of several Actions of Life; being looked on by them as Presages of Things future, or the Determiners of present Good or Evil: If * a Hare cross their Way it is an Omen of ill Luck: If † a Crow cry, it portends something Evil: If ‡ an Owl, which they reckon a most abominable and unlucky Bird, sends forth its hoarse and dismal Voice, it is an Omen of the Approach of some terrible Thing; that some dire Calamity, and some

* Lepus quoque occurrens in via, infortunatum iter præsagit & ominosum. *Alex. ab Alex. Lib.* 5. *C.* 13. *P.* 685.

† Sæpe sinistra cava prædixit ab ilice cornix. *Virg. Bucol.* 1.

‡ Maxime vero abominatus est bubo tristis & dira avis, voce funesta & gemitu, qui formidolosa, dirasque necessitates, & magnos moles instare portendit. *Alex. ab Alex. Lib.* 5. *C.* 13. *P.* 680.

great

great misfortune is near at hand. If Salt fall towards them, to be sure something has happened to one in the Family, or is shortly to happen to themselves: Such also is the Chattering of a Mag-pye, the Cry of Ravens, the Dead-watch, Crickets, *&c.*

This is a Copy of the Omens of the Heathens, * who never went upon any Enterprize, nor undertook any Business of Moment, without consulting the Augurs and Wise-Men, and being guided by Omens and Presages of Things. Hence it was that they consulted the Intrails of Beasts, the Flights of Birds, and several other Things: And that the very Things above-mentioned, as the Authorities there declare, have been observed by them; yea, they have observed them, even in the remotest Ages, beyond the Days of the oldest Records. The Heathen World therefore was full of them, and without all doubt they have been handed down to us from these Times.

And as it is not to be question'd, but we had them from the Heathens, so in all Probability the Heathens have taken them from the

* Deinde auguribus & reliqui reges usi: Et exactis regibus, nihil publice sine auspiciis nec domi nec militiæ gerabatur. *Cic. de Divin. Lib.* 1.

People of GOD, and built many of their Follies and ominous Superstitions on a Custom which they alone were indulged in. For in the earliest Age of the World, when a Matter of any great Consequence was depending, and the Servants of GOD would know what the Event would be, they asked a *Sign* of GOD, by desiring that such a Thing might happen, if they were to succeed, and God was sometimes so condescending as to grant them their Desire. Thus we read, That * *Jonathan* accompany'd only by his Armour Bearer, not fearing the Steepness of the Rocks, nor Multitudes of Enemies, attempted the Garrison of the *Philistines* and conquered, through a Token of this Nature. *If they say*, says he to his Armour-Bearer, *Tarry until we come up, then we will stand still in our Place, and will not go up unto them; but if they say come up unto us, then we will go up; for the LORD hath delivered them into our Hands, and this shall be a Sign unto us.* And so indeed it came to pass, GOD who had inspired *Jonathan* with this Thought, directing the Tongues of the others according to his Wishes. In like Manner, when the good old Servant of *Abraham* had

* Sam. i. 14. iii. 20.

arrived

arrived at the City of *Nahor*, to find a Wife for his Master's Son; we have him desiring of GOD, that the Sign of the Woman he should pitch upon, might be her saying, *Drink, and I will give thy Camels Drink also.* * *And he said, O Lord GOD of my Master* Abraham, *I pray thee send me good Speed this Day, and shew Kindness unto my Master* Abraham: *Behold, I stand here by the Well of Water, and the Daughters of the Men of the City come out to draw Water. And let it come to pass, that the Damsel to whom I shall say, let down thy Pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy Camels drink also: Let the same be she that thou hast appointed for thy Servant* Isaac; *and thereby shall I know that thou hast shewed Kindness unto my Master.* This happened according to his Prayer, by which he knew that the LORD had prospered his Journey. Now this Custom we know the *Philistines* imitated, when they would know whether they had been afflicted by the GOD of *Israel* for keeping the Ark. † *They took the Ark of the LORD, and laid it on a Cart, and sent it away. And they said, If it goeth by the Way of his*

* Gen. xxiv. 12. † Sam. i. 6, 9.

own Coast to Beth-shemoth, *then he hath done us this great Evil.*

In these early ages of the World, GOD permitted such Things upon extraordinary Occasions, to be asked by his own People. But they were only peculiar to those Times. We have no Warrant for doing the like: It becomes not us to prescribe Means to GOD, by which we may judge of our future Success, but to depend on his Power and Wisdom, his Care and Providence. The Observation of Omens, such as the falling of Salt, a Hare crossing the Way, of the Dead-Watch, of Crickets, *&c.* are sinful and diabolical: They are the Inventions of the Devil, to draw Men from a due Trust in GOD, and make them his own Vassals. For by such Observations as these, they are the Slaves of Superstition and Sin, and have all the While no true Dependance upon GOD, no Trust in his Providence.

OBSERVATIONS ON CHAP. IX.

VARIOUS are the popular Superstitions with regard to *Omens*—To these our Author has hinted at, many more may be added.

The

The breaking a *Looking Glass* is accounted a very unlucky Accident.—*Mirrors* were formerly used by Magicians in their superstitious and diabolical Operations; and there was an antient Kind of Divination by the *Looking Glass*: * Hence it should seem the present popular Notion.

When our *Cheek burns*, or *Ear tingles*, we usually say somebody is *talking of us*—a Conceit of great Antiquity, and ranked among superstitious Opinions by Pliny †.—Dr. Browne supposes this to have proceeded from the Notion of a *signifying Genius*, or *universal Mercury*, that conducted Sounds to their distant Subjects and taught to hear by Touch.

It is accounted unlucky to destroy *Swallows*;—This is probably a Pagan Relique. We read in Ælian, that these Birds were sacred to the *Penates*, or household Gods of the Antients, and therefore were preserved. They were honoured antiently as the *Nuncios* of the Spring.—The Rhodians are said to have had a solemn anniverary Song, to welcome

* See the Greek *Scholia* on the *Nubes* of Aristophanes, p. 169.

† Absentes *tinnitu aurium* præsentire *sermones de se* receptum est. Thus also the Distich noted by Dalecampius:

Garrula quid totis resonas mihi noctibus *auris?*
Nescio quem dicis nunc *meminisse mei?*

Moresin enumerates some of these superstitious *Omens*:—The croaking of *Ravens*, the hooting of *Owls*, the unseasonable Crowing of *Cocks*, the Hornedness of the *Moon*, the cloudy rising of the *Sun*, the shooting of *Stars*, the coming in and going out of strange *Cats*, the sudden Fall of *Hens* from the House-Top, &c.—Corvorum crocitatum super tecto, bubonum bubulatum in transitu, Gallorum gallinaceorum cucurritum intempestivum—lunæ corniculationem, Solis nubilum ortum, stellarum trajectiones in Aere—felium peregrinarum egressum, ingressum—Gallinarum subitum è tecto casum stupent, &c. Deprav. Rel. Orig. p. 21.

in the Swallow. See Anacreon's Ode to that Bird. —I think it is Mr. Addison that supposes the popular Ballad of the *Babes in the Wood* to have preserved the Lives of many *Robin Redbreasts*. The subsequent Stanza places them in a very favourable Point of View:

" No Burial this pretty Pair
" Of any Man receives,
" Till *Robin-red-breast* painfully
" Did cover them with Leaves."
Vide Dr. Percy's Collect. Ballads.

The antient Augurs foretold Things to come by the *chirping* or *singing* of certain *Birds**—the *Crow*, the *Pye*, the *Chough*, &c. hence perhaps the old womanish Observation, that when the *Pye chatters*, we shall have *Strangers*†.

It is vulgarly thought unlucky to kill *Spiders*.—Can this be in Support of the Scotch Proverb, " Dirt bodes luck?" However this be, it serves in many Places for an Apology for the Laziness of Housewives, in not destroying the Cobwebs‡.

* The antient Britons made Use of the *Hare* for the Purposes of Divination. They were never killed for the Table. 'Tis perhaps from hence that they have been accounted *ominous* by the Vulgar. Cæsar. p. 89.

† Editha persuaded her Husband to build a Monastery at Osney, upon the *chattering of Pies*. Lambarde's Dic. p. 260.

‡ This is also transmitted from the Magicians of antient Rome. See Pliny's Natural History.—Presages and Prognostications were made from their Manner of *weaving* their *Webs*.

In the Diary of Elias Ashmole, Esq. 11th April, 1681, he acquaints us, " I took early in the Morning a good Dose of Elixir, " and *hung three Spiders* about my Neck, and they drove my " Ague away—Deo gratias." Ashmole was a judicial Astrologer, and the Patron of the renowned Mr. Lilly. Par nobile fratrum!

There

There was an ancient Custom of *opening* some celebrated Poem, as *Homer*'s or *Virgil*'s, and whatever Passage presented itself first to the Eye constituted a Kind of Answer by Oracle: It was called the *Sortes Homericæ* and *Sortes Virgilianæ*.—The Superstitious among the antient Christians practised a similar Kind of Divination, by opening the *Old* or *New* Testament. Mr. Pennant gives us an Account of another Sort of Divination, used in Scotland, called "reading the *Speal Bone*, or the Blade-"bone of a Shoulder of Mutton well *scraped**. "When Lord Loudon, he says, was obliged to "retreat before the Rebels to the Isle of Sky, a "common Soldier, on the very Moment the Battle "of Culloden was decided, proclaimed the Victory "at that Distance, *pretending* to have discovered "the Event by looking through the Bone." p. 155.

One may add to Mr. Pennant's Account, the strange Qualification many of the Inhabitants of the western Islands of Scotland are said to have, called *Second Sight*. It is a Faculty of seeing Things to come, or at a great Distance, represented to the Imagination as if actually visible and present. This *strange* Thing has been well attested, and that by Authors of Credit. *Credat Judæus apella!*—See the Appendix, Article *Second Sight*.

The *fungous Parcells* (so Browne calls them) about the Wicks of *Candles*, are commonly thought

* Mr. Shaw says *picked:* No Iron must touch it. Vide Tacit. Annal. 14.

to foretell *Strangers:* With us they are called *Letters at the Candle.* He tells us, (in his usual Pedantry of Stile, which is well atoned for by his good Sense and Learning,) "they only indicate a "moist and pluvious Air, which hinders the Avo- "lation of the light and favillous Particles, where- "upon they settle upon the Snast." Of this Kind is the present northern Notion of *foretelling Strangers* from the *black filmy Appendages* (so perhaps the Author of the Vulgar Errors would have called them) on the *Bars* of our *Fire* Grates.

It is accounted lucky to throw an *old* * *Shoe* after a Person, when we wish him to succeed in what he is going about.

Putting on one *Stocking*, with the wrong Side outward, without Design;—getting out of Bed *backwards*, without Premeditation, are reckoned good Omens. *Stumbling* in going down Stairs, and meeting a *Weasel*, are held to be *bad ones*†, Various

* For the antient *religious Use of the Shoe*, vide Antiquitat. Convivial, p. 228.

There was an old Ceremony in Ireland, of electing a Person to any Office by throwing *an old Shoe* over his Head. See the Idol of the Clownes, p. 19.

Mr. Shenstone somewhere asks, "May not the Custom of *scrap-* "*ing* when we bow, be derived from the antient Custom of *throw-* "*ing* their *Shoes backwards* off their Feet?" In all probability it is.

† See Congreve's Love for Love.

Rusticanum et forte Ofelli proverbium est—*Qui somniis* et *Auguriis* credit, nunquam fore securum. Ego sententiam et verissimam et fidelissimam puto. Quid enim refert ad consequentiam rerum, si quis *semel* aut amplius sternutaverit? Quid si *oscitaverit?* His mens nugis incauta seducitur sed fidelis nequaquam acquiescit.

Johan. Sarisber. de Nugis Curial. Fol. 27.

and

and ridiculous are the Superstitions concerning *Moles* on different Parts of the Body.

Dr. Browne tells us, that to *sit cross-legg'd*, or with our Fingers *pectinated* or *shut together*, is accounted bad, and friends will persuade us from it.—The same Conceit religiously possessed the Antients, as is observable from Pliny, " *Poplites al-* " *ternis genibus imponere* nefas olim," and also from Athenæus, that it was an old veneficious Practice; and Juno is made in this Posture, to hinder the Delivery of Alcmæna. Vide Vulg. Errors.

The Observation on the *falling of Salt*, proceeds from the antient Opinion that Salt was incorruptible; it had therefore been made the Symbol of Friendship; and if it *fell* casually, they thought their Friendship would not be of long Duration. Bailey's Dictionary, &c.

The witty Dean of St. Patrick's, in his Invective against *Wood*, gives a fine philosophical Account of the *Death-Watch*.*

——— A *Wood Worm*
That lies in old wood, like a Hare in her form:
With Teeth or with Claws it will bite or will scratch,
And Chambermaids christen this Worm a *Death-Watch:*
Because, like a Watch, it always cries click;
Then Woe be to those in the House who are sick;
For, as sure as a Gun, they will give up the Ghost,
If the Maggot cries click, when it scratches the Post.

* Pliny, in his Natural History, 29th Book, mentions the *Cricket* as much esteemed by the antient Magicians: No doubt our Superstitions concerning these little Domestics have been transmitted to us from his Times.

But a Kettle of scalding hot Water injected,
Infallibly cures the Timber affected:
The *Omen* is broken, the Danger is over,
The *Maggot* will die and the Sick will recover*.

Various were the Species of *Divination*† practised by antient Superstition.—The Druids interpreted *Omens*, and doubtless both *invented* and handed down many of them.

No Bondage seems so dreadful as that of Superstition: It hath ever imposed the most abject Kind of Slavery. I have known (says the Spectator) the *shooting* of a *Star* spoil a Night's Rest, and have seen a Man in Love grow pale and lose his Appetite upon the plucking of a *Merrythought*.—A *screech Owl* at Midnight has alarmed a Family more than a Band of Robbers, and the Voice of *a Cricket*

* Mr. Gay, in his Pastoral Dirge, has preserved some of the rural *Prognostications of Death*.

——— The *Weather's Bell*
Before the drooping Flock toll'd forth her Knell;
The solemn *Death-Watch* click'd the hour she dy'd,
And shrilling *Crickets* in the Chimney cry'd.
The boding *Raven* on her Cottage sat,
And with hoarse croaking warn'd us of her Fate:
The *Lambkin*, which her wonted Tendance bred,
Dropp'd on the Plains that fatal Instant dead;
Swarm'd on a rotten Stick the *Bees* I spy'd,
Which erst I saw when Goody Dobson dy'd.

† Such as *Hydromancy*, making Conjectures by Water:—*Libanomancy*, Divination by Frankincense:—*Onychomancy* or *Onymancy*, Divination performed by the Nails of an unpolluted Boy.—In short, by *Water*, *Fire*, *Earth*, *Air*, by *the Flight of Birds*, by *Lots*, by *Dreams*, by *the Wind*, &c. &c.

Divination by the *Rod* or *Wand* is mentioned in Ezekiel.

Our vulgar Notion of the *Hazel*'s Tendency to a Vein of *Lead Ore*, Seam of *Coal*, &c. seems to be a Vestige of this *Rod* Divination.

has

has struck more Terror than the Roaring of a Lion. Nothing, he observes, is so inconsiderable, which may not appear dreadful to an Imagination that is filled with Omens and Prognostics:—A *rusty Nail*, or a *crooked Pin* shoots up into Prodigies.

> For when we think Fate hovers o'er our Heads,
> Our Apprehensions shoot beyond all Bounds:
> *Owls, Ravens, Crickets* seem the Watch of Death;
> Nature's *worst Vermin* scare her *godlike Sons*;
> *Echoes*, the very Leavings of a Voice,
> Grow babbling *Ghosts*, and call us to our Graves.
> Each Mole-hill Thought swells to a huge Olympus,
> While we, fantastic Dreamers, heave and puff,
> And sweat with an *Imagination*'s Weight.
>
> Dryden's and Lee's Oedipus.

The Author of the Vulgar Errors tells us, that *hollow Stones* are hung up in *Stables* to prevent the *Night Mare*, or *Ephialtes*. They are usually called in the North, *Holy Stones*.—The *Chips* of *Gallows* and *Places* of *Execution* are used for *Amulets* against *Agues*. I saw lately some *Saw-Dust*, in which *Blood* was *absorbed*, taken for some such Purpose from off the *Scaffold* on the beheading of one of the rebel Lords, 1746.—For *Warts*, we *rub* our *Hands* before the *Moon*, and commit any *maculated Part* to the *Touch* of the *Dead*.—Various are the superstitious *Charms* for driving away *Rats*, &c.

Dr. Browne has left several curious Observations on these popular Notions. That *Candles* and *Lights* (says he) *burn blue and dim* at the appa-

rition

rition of *Spirits*, may be true, if the ambient Air be full of sulphureous Spirits, as it happens oftentimes in Mines.—He admits that Conjectures of *prevalent Humours* may be collected from *the Spots* in our *Nails*, but rejects the sundry Divinations vulgarly raised upon them; such as, that *Spots* in the *Top* of the Nails signify *Things past*; in the *Middle*, *Things present*; and at the *Bottom*, *Events to come*; that *white* Specks presage our *Felicity*; *blue* ones our *Misfortunes*; those in the *Nail* of the *Thumb* have Significations of *Honour*; of the *Forefinger*, *Riches*. *Palmistry*, or *Divination* by the *Lines* of the *Hand*, has been deservedly exploded, though the *Gipsies* still make Pretensions to the Knowledge of it.

Sailors, usually the boldest Men alive, are yet frequently the very abject Slaves of superstitious Fear. They have various puerile Apprehensions concerning *whistling* on Shipboard, *carrying* a *Corpse*, &c. all which are Vestiges of the *old Woman* in human Nature, and can only be erazed by the united Efforts of *Philosophy* and *Religion*..

Nourishing *Hair* upon the *Moles* in the Face (the Doctor tells us) is the Perpetuation of a very antient Custom.—Thus Pliny: "*Nævos* in *facie* "tondere *religiosum* habent nunc multi."—From the like might proceed the Fears of *poling Elf-locks*, or *complicated Hairs* of the *Head*, and also of *Locks* longer than the other Hair, they being votary at first, and dedicated upon Occasion, preserved

served with great Care, and accordingly esteemed by others.—Thus Apuleius: "Adjuro per *dulcem* "Capilli tui *Nodulum!*" The *set* and *statary Times* (he farther observes) of *paring* of *Nails* and *cutting* of *Hair*, is thought by many a Point of Consideration, which is perhaps but the Continuation of an antient Superstition.—To the Romans, it was piaculous to pare their Nails upon the *Nundinæ*, observed every *ninth Day*, and was also feared by others in *certain Days* of the *Week*, according to that of Ausonius: *Ungues Mercurio*, Barbam Jove, Cypride crines.

Mr. Pennant, in describing the Customs of Highlanders, tells us, that in certain Places the *Death* of People is supposed to be *foretold* by the *Cries* and *Shrieks* of *Benshi*, or the *Fairy's Wife*, uttered along the very *Path* where the *Funeral* is to pass, and what in Wales are called *Corps' Candles*, are often imagined to appear and *foretell Mortality*. In the County of Carmarthen, there is hardly any one that dies, but some one or other *sees* his *Light* or *Candle*.—There is a similar Superstition among the Vulgar in Northumberland: They call it seeing the *Waff** of the Person whose *Death*

* I suspect this northern vulgar Word to be a Corruption of *Whiff*, a sudden and vehement Blast, which Davies thinks is derived from the *Welch*, Chwyth, *Halitus*, *Anhelitus*, *Flatus*.

See Lye's Junii Etymolog. in verbo.

The *Spirit* is supposed to *glide swiftly* by.—Thus in the Glossary of Lancashire Words and Phrases, "*wap't* by" is explained "went "swiftly by." See a View of the Lancashire Dialect, &c. published at Manchester, 1763.

it

it *foretells.*—For an Account of the *Fetch-lights*, or Dead Men's Candles, vide Athenian Oracle, Vol. I. p. 76.

The Rev. Mr. Shaw, in his History of the Province of Moray, in Scotland, gives the following Account of some *Omens* and *Superstitions* still preserved there: When a *Corpse* is *lifted*, the *Bed Straw* on which the Deceased lay, is carried out, and *burnt* in a Place where no Beast can come near it; and they *pretend* to *find* next Morning in the *Ashes*, the *Print* of the *Foot* of that Person in the Family who shall *first* die*.

In *hectic* and *consumptive* Diseases, they *pare* the *Nails* of the *Fingers* and *Toes* of the *Patient*, put these *Parings* into a *Rag* cut from his Clothes, then *wave* their *Hand* with the *Rag thrice* round his Head, crying, *Deas Soil;* after which they *bury* the *Rag* in some *unknown* Place. He tells us he has seen this done; and Pliny, in his Natural History, mentions it as practised by the *Magicians* or *Druids* of his Time.

When a contagious *Disease* enters among *Cattle*,

* Dr. Goldsmith, in his Vicar of Wakefield, speaking of the *waking Dreams* of his Hero's Daughters, tells us, "The Girls "had their *Omens* too; they felt *strange Kisses on their Lips;* "they saw *Rings in the Candle, Purses* bounded *from the Fire*, and "*True-Love Knots* lurked at the Bottom of every *Tea Cup.*" In the North, the *Cinders* that *bound from the Fire* (in this Manner) are examined by old Women, Children, &c. and according to their respective Forms, are called either *Coffins* or *Purses;* and consequently *thought to be* the Presages of *Death* or *Wealth*. Aut Cæsar, aut Nullus!

the *Fire* is *extinguished* in some Villages round; then they *force Fire* with a *Wheel* or by *rubbing* a Piece of *dry Wood* upon another, and therewith *burn Juniper* in the *Stalls* of the *Cattle*, that the *Smoke* may *purify* the *Air* about them: They likewise boil *Juniper* in *Water*, which they *sprinkle* upon the *Cattle;* this done, the *Fires* in the *Houses* are *rekindled* from the *forced Fire*. All this too (he tells us) he has seen done, and has no Doubt of its being a *Druid Custom*.

Mr. Shaw further tells us, that the antient Scots much regarded *Omens* upon an Expedition. An *armed Man meeting* them was a *good* Omen:—If a *Woman barefoot crossed* the *Road* before them, they seized her, and *fetched Blood* from her *Forehead:*—If a *Deer*, *Fox*, *Hare*, or any Beast of Game appeared, and they did not kill it, it was an *unlucky* Omen*.

A superstitious Opinion vulgarly prevails here,

* *Spitting*, according to Pliny, was superstitiously observed in *averting Witchcraft*, and in *giving a shrewder Blow* to an Enemy. Hence seems to be derived the Custom our *Bruisers* have, of *spitting* in their *Hands* before they begin their unmanly Barbarity.—Several other Vestiges of this Superstition relative to *fasting Spittle*, (Fascinationes *saliva jejuna* repelli, veteri superstitione creditum est. Alex. ab Alex.) mentioned also in Pliny, may yet be traced among our Vulgar.—Boys have a Custom, *(inter se)* of *spitting* their *Faith*, or as they also call it here, their *Saul*, *(Soul)* when required to make Asseverations in a Matter of Consequence.—In *Combinations* of the *Colliers*, &c. in the North, for the Purpose of raising their Wages, they are said to *spit upon a Stone together*, by Way of *cementing* their *Confederacy*.—We have too a kind of popular Saying, when Persons are of the same Party, or agree in Sentiment, "*they spit upon the same Stone*."

that

that the *howling of a Dog* by *Night* in a Neighbourhood, is the *Presage* of *Death* to any that are *sick* in it. I know not what has given Rise to this: Dogs have been known to stand and *howl* over the *Bodies* of their Masters, when they have been *murdered*, or died an *accidental* or *sudden* Death.—An Instance of great *Sensibility* in this faithful Animal!

Shakespear ranks this among *Omens:*

" The Owl shriek'd at thy Birth; an evil Sight!
" The Night Crow cry'd, forboding luckless Time;
" *Dogs howl'd*, and hideous Tempest shook down Trees," &c.
Henry VI.

CHAP.

CHAP. X.

Of the Country Conversation in a Winter's Evening: Their Opinions of Spirits and Apparitions; of the Devil's appearing with a cloven Foot; of Fairies and Hobgoblins; of the walking Places of Spirits; and of haunted Houses.

NOTHING is commoner in *Country Places*, than for a whole Family in a *Winter's Evening*, to sit round the Fire, and tell Stories of Apparitions and Ghosts. And no Question of it, but this adds to the natural Fearfulness of Men, and makes them many Times imagine they see Things, which really are nothing but their own Fancy. From this, and seldom any other Cause, it is, that *Herds* and *Shepherds* have all of them seen *frequent Apparitions*, and are generally so well stock'd with Stories of their own Knowledge. Some of them have seen *Fairies*, some *Spirits* in the Shapes of *Cows* and *Dogs* and *Horses*; and some have seen even the *Devil* himself, with a *cloven Foot*. All which, is either *Hearsay* or a *strong imagination*. Not that there have not been, or may not be Apparitions; we

know that there have undoubtedly been such Things, and that there still are, upon particular Occasions; but that almost all the Stories of Ghosts and Spirits, are grounded on no other Bottom, than the Fears and Fancies, and weak Brains of Men.

In their Account of the Apparition of the Devil, they always describe him with a *cloven Foot;* That is always his distinguishing Badge, whatever Shape he appears in; whether it be in Beauty or Deformity, he never appears without it. Such is the old Tradition they have received of his appearing, and such is their Belief of it.

Indeed it must be confess'd, that this is not so improbable and ridiculous as many Things they hold. For tho' perhaps few of them have ought else for this Opinion, but *old Wives Fables*, or the Picture of the Devil, which they have always observed drawn with a cloven Foot, yet there seems to be some Truth in it. For in the Times of frequent Apparitions, the Devil was wont to appear so, if we may believe Antiquity; and there is also some Reason for it, considering the Circumstances of the fallen Angels.

The

The * Author of the *Vulgar Errors* upon this same Subject, hath these Words. "The "Ground of this Opinion at first, might be "his frequent appearing in the Shape of a "Goat, which answers this Description. This "was the Opinion of the ancient Christians, "concerning the Apparitions of *Panites, Fauns* "and *Satyrs;* and of this Form we read of "one, that appeared to *Anthony* in the Wil-"derness. The same is also confirmed from "Expositions of Holy Scripture. For where-"as it is said, *Thou shalt not offer unto Devils:* "The original Word is *Seghnirim;* that is, "*rough and hairy Goats,* because in that Shape "the Devil most often appeared, as is ex-"pounded by the *Rabbins,* as *Tremellius* hath "also explain'd, and as the Word *Ascimah,* "the God of *Emath* is by some conceived. "He observes also, That the *Goat* was the "Emblem of the *Sin offering,* and is the Em-"blem of Sinful Men at the Day of Judg-"ment."

And of this opinion was also the learned Mr. † *Mede.* He says, "That when Spirits "converse with Men, it is under some visible "Shape, and that there is a Law given them

* Brown's Vulg. Err. † Mede, Dis. 40

" that that Shape they assum'd, should be of " something which more or less resembled " their Condition. For as in Nature we see " every Thing hath a several and suitable " *Physiognomy* or *Figure*, as a Badge of their " inward Nature, whereby it is known, as by " a Habit of Distinction, so it seems to be in " the Shapes and Apparitions of Spirits. And " as in a well governed Common Wealth, " every Sort and Condition is known by a " differing Habit, agreeable to his Quality; " so it seems it should be in GOD's great Com- " mon Wealth, concerning the Shapes which " Spirits take upon them. And he that gave " the LAW, that a Man should not wear the " Habit of a Woman, nor a Woman the Ha- " bit of a Man, because that as he had made " them diverse, so would he have them so " known by their Habits; so it seems he will " not suffer a good and a bad Spirit, a noble " and ignoble one, to appear unto Man after " the same Fashion.

" Now from this it will follow, that good " Angels can take upon them no other Shape, " but the Shape of Man, because their glori- " ous Excellency is resembled only in the " most excellent of all visible Creatures. The

" Shape

" Shape of an inferior Creature would be un-
" suitable, no other Shape becoming those who
" are called the *Sons of GOD*, but his only,
" who *was created after GOD's own Image.*
" And yet, not his neither as he now is, but
" according as he was before his Fall in his
" glorious Beauty of his Integrity. Age and
" Deformity are the Fruits of Sin; and the
" Angel in the Gospel appears like a young
" Man, *His* * *Countenance like Lightning, and*
" *his Raiment white as Snow*, as it were re-
" sembling the Beauty of glorified Bodies, in
" Immutability, Sublimity and Purity.

" Hence it also follows on the contrary,
" that the Devil could not appear in human
" Shape whilst Man was in his Integrity; be-
" cause he was a Spirit fallen from his first
" glorious Perfection, and therefore must ap-
" pear in such Shape, which might argue his
" Imperfection and Abasement, which was
" the Shape of a Beast: Otherwise no Reason
" can be given, why he should not rather
" have appeared to *Eve* in the Shape of a
" Woman, than of a Serpent; for so he
" might have gain'd an Opinion with her,
" both of more Excellency and Knowledge.

* Matth. xxviii.

" But since the Fall of Man, the Case is al-
" ter'd; now we know he can take upon him
" the Shape of Man; and no Wonder, since
" one falling Star may resemble another.
" And therefore he appears it seems in the
" Shape of Man's Imperfection, either for
" Age or Deformity, as like an old Man (for
" so the Witches say:) and perhaps it is not
" altogether false, which is vulgarly affirmed,
" that the Devil appearing in human Shape,
" hath always a Deformity of some uncouth
" Member or other; as tho' he could not yet
" take upon him human Shape entirely, for
" that Man himself, is not entirely and utterly
" fallen as he is."

Thus far hath this great and learned Man given his Opinion of this Matter, and that with such Strength of Reason and Argument, as leaves at least a Probability behind it, of the Truth of this Opinion.

Another Part of this Conversation generally turns upon *Fairies*. These, they tell you, have frequently been heard and seen, nay that there are some still living who were stolen away by them, and confined seven Years. According to the Description they give of them, who pretend to have seen them, they are in the

Shape

Shape of Men, exceeding little: They are always clad in Green, and frequent the Woods and Fields; when they make Cakes (which is a Work they have been often heard at) they are very noisy; and when they have done, they are full of Mirth and Pastime. But generally they dance in *Moon-Light* when Mortals are asleep, and not capable of seeing them, as may be observed on the following Morn; their dancing places being very distinguishable. For as they dance Hand in Hand, and so make a *Circle* in their Dance, so next Day there will be seen *Rings* and *Circles* on the Grass.

Now in all this there is really nothing, but an old fabulous Story, which has been handed down even to our Days from the Times of *Heathenism*, of a certain Sort of Beings called *Lamiæ*, which were esteemed so mischievous and cruel, as to take away young Children and slay them. These, together with the *Fauns*, the *Gods of the Woods*, seem to have formed the Notion of Fairies.

This opinion, in the benighted Ages of Popery, when *Hobgoblins* and *Sprights* were in every *City* and *Town* and *Village*, by every *Water* and in every *Wood*, was very common.

But when that Cloud was dispell'd, and the Day sprung up, those Spirits which wander'd in the Night of Ignorance and Error, did really vanish at the Dawn of Truth and the Light of Knowledge.

Another Tradition they hold, and which is often talk'd of, is, that there are particular Places allotted to Spirits to walk in. Thence it was that formerly, such frequent Reports were abroad of this and that particular Place being haunted by a Spirit, and that the common People say now and then, such a Place is dangerous to be pass'd through at Night, because a Spirit walks there. Nay, they'll further tell you, that some Spirits have lamented the Hardness of their Condition, in being obliged to walk in cold and uncomfortable Places, and have therefore desired the Person who was so hardy as to speak to them, to gift them with a warmer Walk, by some well grown *Hedge*, or in some *shady Vale*, where they might be shelter'd from the Rain and Wind.

The Stories, that Apparitions have been seen oftener than once in the same Place, have no Doubt been the Rise and Spring of the walking Places of Spirits; but why they are said

said sometimes to cry out for Places that are more comfortable, is not so certainly known. It is however highly probable, that when the Ignorance and Superstition of the *Romish* Church, had filled the World with *Apparitions* and *Ghosts*, that this also was invented among them. For they seem to have the most *Right* to an Invention of this Nature, whose Brains were so fruitful of Folly, as to invent that * *Dunstan* took the Devil by the Nose, with a pair of hot *Tongs* till he roar'd again. For if the Devil may be burnt, he may also be starved; if he took such Pains to get his Nose out of the *Pincers*, without Doubt in a frosty Night, he would wish to be as warm as possible. He that believes the one, must necessarily believe the other. And therefore it very near amounts to a Demonstration, who were the Authors of this Opinion, *viz.* The *Monks*. We are sure they invented the one, and need little question but they invented the other.

There is a story in the Book of *Tobit*, (which they may believe that will) of the *evil Spirits* flying into the utmost Parts of *Egypt*. † *For as* Tobias *went in unto his Wife, he remembered*

* Fuller's Ch. Hist. Cen. 10. † Tob. vi.

the

the Words of Raphael, *and took the Ashes of the Perfumes, and put the Heart and Liver of the Fish thereupon, and made a Smoke therewith. The which Smell, when the evil Spirit had smelled, he fled unto the utmost Parts of* Egypt, *and the Angels bound him.* Now from this it is evident, that the Spirit was obliged to forsake his good old Quarters and warm Lodgings, for inhospitable Desarts and open Air: And from this, perhaps, some of those *doting Monks* have persuaded themselves into a Belief of these Things.

When it is proved to us, that this Book of *Tobit* is the Word of God, we may entertain more Veneration for this vulgar Opinion; but till then, we must be indulg'd in wondering, how a Spirit, that is an *immaterial Substance*, can be affected with our Heat or Cold, or any Power or Quality of *material Beings.*

The last Topick of this Conversation I shall take Notice of, shall be the Tales of *haunted* Houses. And indeed it is not to be wonder'd at, that this is never omitted. For formerly almost every Place had a House of this Kind. If a House was seated on some melancholy Place, or built in some old romantic Manner; or if any particular Accident had happen'd in it,

it, such as Murder, sudden Death, or the like, to be sure that House had a Mark set on it, and was afterwards esteemed the Habitation of a Ghost. In talking upon this Point, they generally show the Occasion of the House's being *haunted*, the merry Pranks of the Spirit, and how it was laid. Stories of this Kind are infinite, and there are few *Villages* which have not either had such an House in it, or near it.

And indeed there are Men of good Learning and Knowledge, who are as far as others from Superstition, who are inclinable to believe, that such Things have been upon particular Emergencies; tho', among the Stories that are told, they believe not one in a thousand. They know that Spirits have frequently appeared to Men out of Houses, and they can see no Reason why they may not have appeared in them: They know nothing in an House more than in another Place, to prevent an Apparition, but an equal Help to its Visibility. The Air, which a Ghost is supposed to be wrapped in, when it becomes visible to Men, is there to be found, and they know of nothing else that may be an Argument against it.

it. An Author of good Credit tells us, * That when he was at *Rome*, he was taken with Illness, and obliged to keep his Bed; As he lay in this Condition, he observed, as he was once awake, a *Woman* of a very beautiful Person coming towards him. Upon this he was silent for some Time, and very thoughtful, weighing all the while with himself, whether it was not rather a *deceptio visus* than a real Being. But when he perceived his Senses sound and entire, and that the Object still continued; he asked, What she was? In Answer to which, she repeated the very Words he had spoken to her, in a sneering and disdainful Manner. After she had taken a good View of him, she departed.

The Commentator upon this Place, says, † He looks upon this Story, and the rest which are mentioned along with it, to be nothing but Dreams and Fancies. And for ought that I know to the contrary, they may be so; but however it must be confess'd, this

* Cum *Romæ* ægra valetudine oppressus forem, jaceremque in lectulo, speciem mulieris eleganti forma mihi plane vigilanti observatam fuisse, quam cum inspicerem, diu cogitabundus, &c.——Cum meos sensus vigere, & figuram illam nusquam a me dilabi, &c.—*Alex. ab Alex. Lib.* 2. *C.* 9.

† Sed hæc semper mera somnia esse putavi. *Ibid.*

Story

Story in particular is well attested, being told by the Man himself, who was a great and a learned Man, and who, if we may believe himself, seems to be as sure that he had his Eyes open, as the Commentator can be of the contrary.

But whatever Truth there may be in it, it is certain that in the Church of *Rome* they are persuaded of the Truth of it, to a Fault. For they are so sure of it, that they have particular Forms of *exorcising* such Houses; which because they have often been heard of, but seldom seen; and are those very Things which raised, in the Vulgar formerly, such an Opinion of their ignorant Priests, as to make them be esteemed Men of the greatest Faith and Learning; and because also the Opinion has reached even our Days, and 'tis common for the present Vulgar to say, none can lay a Spirit but a *Popish Priest*; it shall be the Business of the next Chapter, to give one of those Forms of *exorcising* an House; not that they are envied for their Art of *conjuring*, but that it may be seen, how well they deserve the Character they go under.

OBSERVATIONS ON CHAP. X.

Of such a Winter-Evening's Confabulation as our Author speaks of, *Dr. Akenside* (the Boast of our *Newcastle**) has left us a fine poetical Description

* *Dr. Akenside* was born at *Newcastle-upon-Tyne*, and received the first Principles of his Education at the very respectable *Grammar School* there; his Father a reputable *Butcher* of the Town. A Halt in his Gait, occasioned when a Boy, by the falling of a *Cleaver* from his *Father's Stall*, must have been a perpetual Remembrancer of his humble Origin. I mention this, because, from the Biographical Account of him prefixed to the posthumous Edition of his Works, (an *Outline* with which he himself must have furnished his Friends) one is inclined to believe that he was *ashamed* of his *Birth*. —We regret, on perusing it, the Omission of those pleasing and interesting little *Anecdotes* usually given of the *first Indications* of *Genius*.—His Townsmen have many other Reasons that lead to the Confirmation of this Suspicion.—Taking this for granted, it was a great and unpardonable Foible in one of so exalted an Understanding. *False Shame* was perhaps never more strongly exemplified. The learned World will forgive me for attempting in this Note to *defeat* his very *narrow Purpose*, (for I can call by no softer Name) the wishing to conceal from Posterity a Circumstance, that would by no means have lessened his Fame with them. I flatter myself it is compatible with the Respect we owe to the *Dead*, and even to the Memory of *him*, who on other Accounts *deserved* so *highly* of his Country.

The Distinction of *Family* is honourable: It is the *transmitted Inheritance* of *great Deserts*. But let it be remembered, that *Self-creation* by personal Merit is the *pure Fountain*, of which *that* is too often no more than the *polluted Stream*. *Accidents* must always be light, when put in the Scales against *Qualities*; and they who pique themselves on the Possession of a *few Links*, of what is at best but a *broken Chain*, must have the "*Stemmata quid* "*faciunt?*" of Juvenal suggested to them, and be told, that the utmost Kings can do is to *confer Titles*, they cannot make Men *deserve* them!

The Propriety of this Reasoning can only be felt by philosophical Spirits: The World (*wisely, on its own Account*) reprobates such Doctrine:

tion in his *Pleasures of Imagination*, a Performance, the greatest Part of which is said to have been written on the Banks of the *Tyne*, where perhaps nothing was ever produced before of true classical Inspiration.

He is speaking of the restless Curiosity of the human Mind—the Desire of Objects *new* and *strange*:

——— Hence (he proceeds) by Night
The *Village Matron*, round the blazing Hearth,
Suspends the *Infant* Audience with her *Tales*,
Breathing Astonishment! Of *witching* Rhymes,
And *evil Spirits*: Of the *Death-Bed Call*
To him who robb'd the Widow, and devour'd
The Orphan's Portion: Of *unquiet Souls*
Ris'n from the Grave to ease the heavy *Guilt*
Of *Deeds* in *Life conceal'd*: Of *Shapes* that *walk*
At *Dead* of *Night*, and *clank* their *Chains* and wave
The Torch of Hell around the *Murd'rer's* Bed.
At ev'ry solemn Pause the Crowd recoil,
Gazing each other speechless, and congeal'd
With shiv'ring Sighs; till eager for th' Event,
Around the Beldame all erect they hang,
Each trembling Heart with grateful Terrors quell'd!

Book I.

Little can be added to what our Author has ad-

Doctrine: Yet while others are boasting with the Roman Governor of old, *that with large Sums* they *obtained this Freedom*, let those in the same Predicament with our Poet, conscious of having been *honoured* by the GOOD BEING with the *first Distinctions* of Nature, the rare Gifts of Genius and of the Understanding, *which they have not abused*, call to Mind, in supporting themselves against the *Envy* of the *great Vulgar* and of the *small*, a Consideration, which is of the *strictest philosophical Truth*, THE AKENSIDES are FREE BORN!

vanced

vanced concerning the popular Notions of the *Devil.—Old Nick* is the vulgar Name of this evil Being in the North, and is of great Antiquity. There is a great deal of Learning concerning it in Olaus Wormius' Danish Monuments. We borrowed it from the Title of an *evil Genius* among the antient *Danes*. They say he has often appeared on the Sea and on deep Rivers in the Shape of a *Sea Monster*, presaging immediate Shipwreck and Drowning to Seamen. See Lye's Junii Etymolog. in verbo, *Nick.*—I have heard also the Name of *Old Harry* on the same Occasion; perhaps from the verb To *harrie* to lay waste, destroy, &c.

To the Account of *Fairies* may be added that of the *Brownies*, a Kind of Ghosts, of whom, says the Author of the Glossary to Douglas' Virgil, the ignorant common People and old Wives in Scotland tell many ridiculous Stories, and represent to have been not only *harmless*, but *useful—Spirits* possest of a Servility of Temper that made them, provided they were civilly used, submit to do the meanest Offices of Drudgery. They are now extinct as well as the *Fairies.*—It was supposed that from their hard Labour and mean Employment they became of a swarthy or tawny Colour; whence their Name of *Brownies**, as the other, who moved in

* Dr. Johnson, in his Journey to the western Islands, observes, "that of *Browny*, mentioned by Martin, nothing has been heard "for many Years. *Browny* was a sturdy *Fairy*, who if he was *fed* "and

in a higher Sphere, are called *Fairies*, from their *Fairness**.

Perhaps Mr. Bourne's Account of the Origin of *Fairies* may be controverted: They are rather of *Eastern* than of *Roman* Extraction, and are said to have been invented by the Persians and Arabs, whose Religion and History abound with Relations concerning them. They have assigned them a peculiar Country to inhabit, and call it *Fairy Land.*

A respectable *old Woman* of our Nation, Mr. Lilly, in *his Life and Times*, tells us "*Fairies* love "the *southern Side* of *Hills, Mountains, Groves.*—

"and *kindly treated*, would, as they said, *do* a great deal of *Work*. "They now *pay* him no *Wages*, and are content to *labour* for *them-* "*selves.*" p. 171.

Junius gives the following Etymon of *Hobgoblin:* Casaubon, he says, derives *Goblin* from the Greek Κόβαλος, a Kind of *Spirit* that was supposed to lurk about Houses. The *Hobgoblins* were a Species of them, so called, because their *Motion* was fabled to have been effected not so much by *walking* as *hopping* on one *Leg!*

See Lye's Junii Etymolog. &c.

Boggle-Boe is said to be derived from the Welch *bwgwly*, to terrify, and *Boe*, a frightful Sound invented by Nurses to intimidate their Children into good Behaviour, with the *idea* of *some Monster* about to *take them away.* Skinner seems to fetch it from *Buculus*, i. e. *Bos* boans!

See Lye's Junii Etymolog. in verbo, &c. Well has Etymology been called the *Eruditio ad libitum!*

* The Account of them by Moresin favours this Etymology: "Papatus (says he) credit *albatas mulieres*, et id genus larvas, "*pueros integros auferre*, aliosque *suggerere monstruosos* & *debiles* "multis partibus: aut ad *baptisterium* cum aliis *commutare*, aut ad "*Templi Introitum.*" Deprav. Rel. Orig. p. 139.

This Note illustrates Mr. Bourne's Account of Persons, who were *stolen* away by the Fairies, and *confined seven Years.*—Thus also Mr. Pennant tells us, that the Notion or Belief of Fairies still prevails in the Highlands of Scotland, and Children are *watched till the Christening is over*, lest they should be *stolen* or *changed.*

Tour in Scotland, p. 94.

" *Neatness* and *Cleanness* of Apparel, a *strict Diet*, " an *upright Life*, *fervent Prayers* unto God, " conduce much to the Assistance of those who are " curious these Ways" (!!) He means, it should seem, those who wish to cultivate an Acquaintance with them.

Chaucer, who was born in a much darker Age, saw clearer into this Matter: He is very facetious concerning them in his Canterbury Tales: He puts his *Creed* of *Fairy Mythology* into the Mouth of his *Wife of Bath*, thus:

In the old Dayes of the King Artour,
All was this Lond fulfilled of *Fayry*,
The * *Elf-Quene* with her jolie Company,†
Daunsed

* The *Stone Arrow Heads* of the old Inhabitants of this Island (that are sometimes found) are vulgarly supposed to be *Weapons* shot by *Fairies* at Cattle. They are called *Elf-shots*. To these are attributed any of the Disorders the Cattle have.—In order to effect a Cure, the Cow is to be touched by an *Elf-shot*, or made to *drink* the *Water*, in which one has been *dipped*.

See Pennant's Tour.

† Some ascribe that Phænomenon of the *Circle* or *Ring*, supposed by the Vulgar to be traced by the *Fairies* in their *Dances*, to the Effects of *Lightning*, as being frequently produced after Storms of that Kind, and by the Colour and Brittleness of the Grass Roots when first observed.—Others maintain that these *Circles* are made by *Ants*, which are frequently found in great Numbers in them.

——A pleasant Mead,
Where *Fairies* often did their *Measures tread*,
Which in the Meadow made such *Circles green*,
As if with Garlands it had crowned been.
Within one of these *Rounds* was to be seen
A *Hillock* rise, where oft the *Fairy-Queen*
At Twilight sat, and did command her Elves
To pinch those *Maids* that had not *swept* their *Shelves*:
And further, if by Maiden's Oversight,
Within Doors *Water* were not brought at *Night*;

Or

Daunsed full oft in many a *grene Mede**,
This was the old Opinion, as I rede.
I speke of many hundred Yere agoe,
But now can no Man se no *Elfes* mo.
For now the grete Charite and Prayers
Of *Limitours* and other holy *Freres*,
That serchen every Lond and every Streme,
As thik as Motes in the Sunne Beme,
This maketh, that there ben now no *Faires*,
For there as wont to walken was *an Elfe*,
There walketh now the *Limitour* himself,
And as he goeth in his *Limitacioune*,
Wymen may now go safely up and downe,
There nis none other *Incubus* but he†: &c.

From

Or if they *spread* no *Table*, *set* no *Bread*,
They should have *Nips* from *Toe* unto the *Head*:
And for the *Maid* that had *perform'd each Thing*,
She in the *Water Pail* bade *leave* a *Ring*.

Browne's Britan. Pastorals, p. 41.

See also Dr. Percy's *Songs* on the *Subject*, Vol. III. Collect. Ballads.

* Sive illic *Lemurum populus* sub nocte *choreas*
Plauserit exiguas, *viridesque attriverit herbas*.

Mons Catherinæ. p. 9.

† It were invidious not to favour my Reader here with Dr. Percy's Account of *Fairies*, in his Observations on the old Ballads on that Subject. The Reader will observe (says he) that our simple Ancestors had reduced all these Whimsies to a Kind of System, as regular and perhaps more consistent than many Parts of classic Mythology: A Proof of the extensive Influence and vast Antiquity of these Superstitions. Mankind, and especially the common People, could not every where have been so unanimously agreed concerning these arbitrary Notions, if they had not prevailed among them for many Ages. Indeed (he farther observes) a learned Friend in Wales assures the Editor, that the Existence of *Fairies* and *Goblins* is alluded to by the most antient *British Bards*, who mention them under various Names, one of the most common of which signifies "the *Spirits of the Mountains*."

The common People of Northumberland call a certain *fungous Excrescence*, that is sometimes found about the Roots of old Trees, *Fairy Butter*. I conjecture that when a Quantity of Rain falls, it

From the subsequent Passage in Shakespear, the *walking* of Spirits seems to have been enjoined by Way of *Penance*. The Ghost speaks thus in Hamlet:

" I am thy Father's Spirit,
" Doom'd for a certain Time to *walk the Night*,
" And for the Day confin'd to *fast* in *Fires*,
" Till the *foul Crimes* done in my Days of Nature
" Are *burnt* and *purg'd away*."

Mr. Gay, in Imitation of the Stile of our old Ennius, gives us a fine Description of one of these haunted Houses.

" Now there spreaden a Rumour that everich Night
" The *Rooms thaunted* been by many a *Sprite*,
" The Miller avoucheth, and all thereabout,
" That they full oft hearen the hellish Rout;
" Some saine they hear the *gingling* of *Chains*,
" And some hath hearde the *Psautrie's Straines*,
" At Midnight some the *heedless Horse* imeet,
" And some espien a *Corse* in a *white Sheet**,
" And oother Things, Faye, Elfin and Elfe,
" And Shapes that *Fear createn to itself*."

I subjoin here some Parts of a finely-written Conversation between the *Servants* in Mr. Addison's Comedy of the Drummer, or the Haunted House. It will be thought much to our Purpose.

" *Gardiner.*

reduces it to a Consistency, which together with its Colour, makes it not unlike Butter: Hence the Name.

I have met with a *Man* who said he had seen *one* that had *seen Fairies*.—Truth is hard to come at in most Cases; none I believe ever came *nearer* to it in *this*, than I have done!

* The learned Moresin traces thus to its Origin the Popish Superstition, relative to the *coming again*, as it is commonly called, or

" *Gardiner.* I marvel, John, how he *(the Spirit)* gets into the House when all the Gates are shut.

Butler. Why look ye, Peter, your Spirit will creep you into an Augre-hole;—he'll whisk ye through a Key-hole, without so much as justling against one of the Wards.

Coachman. I believe I saw him last Night in the Town Close.

Gard. Ay! how did he appear?

Coach. Like a *white Horse.*

But. Pho, Robin, I tell ye he has never appeared yet but in the *Shape* of the *Sound* of a *Drum.*

Coach. This makes one almost *afraid* of one's own *Shadow.* As I was walking from the Stable t'other Night, without my Lanthorn, I fell across a Beam,—and thought I had *stumbled* over a *Spirit.*

But. Thou might'st as well have stumbled over

or *walking* of *Spirits:* Animarum ad nos *regressus* ita est ex Manilio, lib. 1. astron. cap. 7. de lacteo circulo.

An major densa stellarum turba corona,
Contexit flammas & crasso lumine candet,
Et fulgore nitet collato clarior orbis.
An fortes animæ, dignataque nomina cœlo
Corporibus *resoluta* suis, terræque *remissa.*
Huc *migrant* ex orbe, suumque habitantia cœlum:
Æthereos vivunt annos, mundoque fruuntur.

Lege Palingenesiam Pythagoricam apud Ovid. in Metam. et est observatum Fabii Pont. max. disciplina, ut atro die manibus parentare non liceret, ne *infesti manes* fierent. Alex. ab. Alex. lib. 5. cap. 26.

Hæc cum legerent Papani & his alia apud alios similia, voluerunt et suorum *defunctorum animas* ad eos *reverti* & nunc certiores facere rerum earum, quæ tum in Cœlis, tum apud Inferos geruntur, nunc autem *terrere domesticos insanis artibus:* &c.

Deprav. Relig. Orig. p. 11.

a *Straw.* Why a *Spirit* is such a *little, little* Thing, that I have heard a Man, who was a *great Scholar,* say, that he'll dance ye a Lancashire Hornpipe upon the Point of a Needle.—As I sat in the Pantry last Night, the Candle methought *burnt blue,* and the spay'd Bitch look'd as if she *saw something.*

Gard. Ay, I warrant ye, *she hears* him many a Time, and often when *we* don't."

Thus also in another Scene:

"*Gard.* Pr'ythee, John, what Sort of a Creature is a Conjurer?

But. Why he's made much as other Men are, if it was not for his *long grey Beard.*—His Beard is at least Half a Yard long, he's dressed in a strange *dark Cloke,* as black as a Coal:—He has a long white *Wand* in his Hand.

Coach. I fancy 'tis made out of *Witch Elm.*

Gard. I warrant you if the Ghost appears, he'll whisk ye that *Wand* before his Eyes, and strike you the Drumstick out of his Hand.

But. No; the *Wand,* look ye, is to make a *Circle,* and if he once gets the Ghost in a *Circle,* then he has him.—A *Circle,* you must know, is a *Conjurer's Trap.*

Coach. But what will he do with him, when he has him there?

But. Why then he'll *overpower* him with his Learning.

Gard. If he can once compass him and get him in *Lobs-pound*, he'll make nothing of him, but speak a few hard Words to him, and perhaps *bind* him *over* to his *good Behaviour* for a *thousand Years.*

Coach. Ay, ay, he'll *send* him *packing* to his *Grave* again with a Flea in his Ear, I warrant him.

But. If the Conjurer be but *well paid*, he'll take Pains upon the Ghost, and *lay* him, look ye, in the *Red Sea*—and then he's *laid* for ever.

Gard. Why, John, there must be a Power of *Spirits* in that same *Red Sea*—I warrant ye they are as plenty as Fish.—I wish the Spirit may not carry a *Corner* of the *House off* with him.

But. As for that, Peter, you may be sure that the Steward has made his Bargain with the *Cunning Man* beforehand, that he shall *stand* to all *Costs* and *Damages.*"

The above is a pleasant *Comment* on the popular *Creed* concerning *Spirits* and *haunted Houses.*

I am pleased with Mr. Bourne's Zeal for the Honour of his *Protestant Brethren*, at the Conclusion of this Chapter.—The Vulgar (he says) think *them no Conjurers*, and say none can *lay* a *Spirit* but *Popish Priests*—he wishes to *undeceive* them however, and to prove at least *negatively* that *our own Clergy* know full as much of the *black Art* as the others do.

Here follows the tedious Process for the *Expulsion* of *Dæmons*, who, it should seem, have not been

easily ferretted out of their *Quarters*, if one may judge of their *Unwillingness* to *depart*, by the *Prolixity* of the subsequent *Removal Warrant*, which I suppose the Romish *Clerical Bailiffs* were not at the Trouble of *serving* for *nothing!*

CHAP.

CHAP. XI.

POSTEXERCITATIO SEPTIMA,
F. VALERII POLIDORI PATAVINI.

Quæ ordo dicitur Domum a Dæmone perturbatum liberandi.

The FORM of exorcising an haunted HOUSE.

THE House which is reported to be vexed with Spirits, shall be visited by the Priest once every Day, for a whole Week together: And Day after Day he shall proceed as follows:*

The Office for *Munday.*

ON Munday, *when the Priest comes to the Gate of the House, let him stand near it, whilst it continues shut, and say,*

V. O GOD † make speed to save me.
R. O LORD make haste to help me.

* Domus quæ dicitur a dæmonibus vexari, singulis unius hebdomadæ, &c.

† Psal. lxx.

V. Glory

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the Beginning is now, and ever shall be, World without End. *Amen.*

Psalm xxiv.

THE * Earth is the LORD's and all that therein is, the Compass of the World and they that dwell therein. For he hath founded it upon the Seas. Who shall ascend into the Hill of the LORD? Or who shall stand up in his holy Place? Even he that hath clean Hands and a pure Heart, who hath not lift up his Mind to Vanity, nor sworn to deceive his Neighbour. He shall receive the Blessing from the LORD, and Righteousness from the GOD of his Salvation. This is the Generation of them that seek him, even of them that seek thy Face, O *Jacob.* Lift up your Heads O ye Gates, and be lift up ye everlasting Doors, and the King of Glory shall come in. Who is the King of Glory? It is the LORD strong and mighty, even the LORD mighty in Battle. Lift up your Heads O ye Gates, and be ye lift up ye everlasting Doors, and the King of

* Psal. xxiv.

Glory

Glory shall come in. Who is the King of Glory? Even the LORD of Hosts he is the King of Glory.

Glory be to the Father, *&c.*

V. I will enter into thy House.

R. And in thy Fear will I worship toward thy holy Temple,

The PRAYER.

* O Almighty and Everlasting GOD, who hast given unto us thy Servants Grace, by the Confession of a true Faith, to acknowledge the Glory of the eternal Trinity, and in the Power of the Divine Majesty to worship the Unity; we beseech thee, that thou wouldst keep us steadfast in this Faith, and evermore defend us from all Adversities through CHRIST our LORD. And humbly we beseech thee, that as thou wast willing thy Gates should be opened, and thy House cleansed, by the Labours of thy holy Priests and *Levites*, following the Advice of King *Hezekiah*; so we humbly beseech thee, that by our Ministry, thou wouldst be pleased to deliver this House from the Perturbations of Devils. By the

* *The Collect for Trinity Sunday.*

same

same our LORD JESUS CHRIST thy Son, who liveth and reigneth with thee in the Unity of the Holy Ghost, GOD for ever and ever. *Amen.*

The Office on *Tuesday.*

ON Tuesday, *the same Things are observed, and in the same Way and Manner as on* Monday; *the Versicle of the Prayer, and the Prayer itself excepted. When the Priest comes to the End of the last Versicle,* viz. As it was in the Beginning, *&c. Of the Psalm,* The Earth is the LORD's, *&c. Then the Gates shall be open'd, and he shall stand on the Threshold, and say,*

The LESSON. 1 Sam. *Chap.* v.

AND the *Philistines* took the Ark of GOD, and brought it from *Eben-ezer* unto *Ashdod.* When the *Philistines* took the Ark of GOD, they brought it into the House of *Dagon,* and set it by *Dagon.* And when they of *Ashdod* arose early on the Morrow; behold, *Dagon* was fallen upon his Face to the Earth, before the Ark of the LORD; and they took *Dagon,* and set him in his Place Again. And when they

they arose early on the Morrow Morning, behold, *Dagon* was fallen upon his Face to the Ground, before the Ark of the LORD: And the Head of *Dagon*, and both the Palms of his Hands were cut off upon the Threshold, only the Stump of *Dagon* was left to him. Therefore neither the Priests of *Dagon*, nor any that come into *Dagon*'s House, tread on the Threshold of *Dagon* in *Ashdod* unto this Day.

V. Let GOD be my Helper, and the House of my Refuge.

R. That I may be in Safety.

The PRAYER.

* O GOD, who hast ordained and constituted the Services of Angels and Men in a wonderful Order; mercifully grant, that as thy Angels always do thee Service in Heaven, so they may succour and defend us on Earth, through CHRIST our LORD. And be thou also mercifully present, that as *Solomon* began to build a House, for the Use of thy Majesty, on Mount *Moria*, the Place which was shewn to his Father *David*, so by the Operation of

* *The Collect for St.* Michael's *Day.*

thy

thy holy Angels, this House may be freed from the evil Spirit, and be a quiet Habitation for Men. By the same our LORD JESUS CHRIST, *&c.*

The Office on *Wednesday.*

ON Wednesday, *all Things which are ordered for* Munday *and* Tuesday *being observed in the same Manner, except the Versicles of the Prayer and the Prayer for* Tuesday: *He shall stand in the Entry of the House, and say,*

The LESSON. From the History of *Bel* and the *Dragon, Verse* 10.

AND the King went with *Daniel* into the Temple of *Bel,* so *Bel*'s Priests, said, Lo, we go out. But thou, O King, set on the Meat, and make ready the Wine, and shut the Door fast, and seal it with thine own Signet. And to Morrow when thou comest in, if thou findest not that *Bel* hath eaten up all, we will suffer Death, or else *Daniel* that speaketh against us. And they little regarded it: For under the Table they had made a privy Entrance, whereby they enterd in continually, and consumed

consumed those Things. So when they were gone forth, the King set Meats before *Bel*. Now *Daniel* had commanded his Servants to bring Ashes, and those they strewed throughout all the Temple, in the Presence of the King alone: Then went they out and shut the Door, and sealed it with the King's Signet, and so departed. Now in the Night came the Priests, with their Wives and Children, as they were wont to do, and did eat and drink up all. In the Morning betime the King arose, and *Daniel* with him. And the King said, *Daniel*, are the Seals whole? And *Daniel* said, Yea, O King, they be whole. And as soon as he open'd the Door, the King looked upon the Table, and cried with a loud Voice, Great art thou, O *Bel*, and with thee there is no Deceit at all. Then *Daniel* laughed, and told the King that he should not go in, and said, Behold now the Pavement, and mark well whose Footsteps are these. And the King said, I see the Footsteps of Men, Women, and Children. And then the King was angry, and took the Priests with their Wives and Children, who shewed him the Privy Doors where they came in and consumed such Things as were upon the Table.

ble. Therefore the King slew them, and delivered *Bel* into *Daniel*'s Power, who destroyed him and his Temple.

V. Blessed are they that dwell in thy House.
R. They will be always praising thee.

The PRAYER.

O GOD, by whose right Hand the holy *Peter* was lifted up that he perished not in the Waters, and his Fellow Apostle *Paul* was thrice delivered from Shipwreck and the Depth of the Sea, mercifully hear us, and grant that by both their Merits, we may obtain thy eternal Glory; who livest and reignest with GOD the Father, in the Unity of the Holy Spirit, GOD for ever and ever. And we beseech thee mercifully to look upon this House, which we know to be infested with the Devil, that as in *Jerusalem*, when the Temple was finished, and *Solomon* had ended his Prayer, thy Glory filled thy House before the Children of *Israel*, so grant that this House may be cleansed before us, by our Ministry, and that thou wouldest appear in it and in us, in Glory. By thee the same our LORD JESUS CHRIST, who with the same Father and Holy Spirit, livest and reignest for ever. *Amen.*

The

The Office on *Thursday*.

ON Thursday, *when those Things are retain'd which are to be retain'd, as may be seen on* Munday, Tuesday *and* Wednesday, *and also the Versicles and the Prayer of* Wednesday *omitted, he shall visit the middle Part of the House, and say,*

The LESSON, Job *Chap.* xl.

THE LORD said unto *Job;* Behold, how *Behemoth* which I made with thee, he eateth Grass as an Ox. Lo, now his Strength is in his Loyns, and his Force is in the Navel of his Belly. He moveth his Tail like a Cedar; the Sinews of his Stones are wrapt together. His Bones are as strong as Pieces of Brass, his Bones are like Bars of Iron. He is the Chief of the Ways of GOD. He that made him can make his Sword to approach with him. Surely the Mountains bring him forth Food, where all the Beasts of the Field play. He lieth under the shady Trees, in the Covert of the Reed, and Fens. The shady Trees cover him with their Shadow; the Willows of the Brook compass him about. Behold he drinketh up a River, and hasteth

not; he trusteth that he can draw up *Jordan* into his Mouth. He taketh it with his Eyes: His Nose pierceth through Snares. * Canst thou draw out *Leviathan* with a Hook? Or his Tongue with a Cord which thou lettest down? Canst thou put a Hook in his Nose? Or bore his Jaw through with a Thorn? Will he make any Supplications unto thee; Will he speak soft Words unto thee; Will he make a Covenant with thee? Wilt thou take him for a Servant for ever? Wilt thou play with him as with a Bird? Or wilt thou bind him for thy Maidens? Shall the Companion make a Banquet for him? Or shall they part among the Merchants? Canst thou fill his skin with barbed Irons? Or his Head with Fish Spears? Lay thine Hand upon him, remember the Battle no more. Behold, the Hope of him is in vain; shall not one be cast down even at the Sight of him?

V. LORD I have loved the Glory of thy House.

R. And the Place where thine Honour dwelleth.

* Job xli.

The

The PRAYER.

* O GOD, who didst teach the Hearts of thy faithful People, by the sending to them the light of thy Holy Spirit, grant us by the same Spirit to have a right Judgment in all Things, and evermore to rejoyce in his holy Comfort, through CHRIST our LORD. And grant unto us thy Servants, that as thy House whilst thou sittest in thy Lofty Throne, is replenished with the Odour of thy Glory, so by thy Assistance, this House may be filled with thy Grace, to repel all the Works of the Devil: By the same our LORD JESUS CHRIST thy Son, who liveth and reigneth with thee in the Unity of the same Holy Spirit: God throughout all Ages. *Amen.*

The Office on *Friday.*

ON Friday, *having observ'd all those Things which are used on* Munday, Tuesday, Wednesday, Thursday, *and omitted others as is there shewn; together with the Versicles of the Prayer, and the Prayer as on other Days; let him go up and down the whole House, and say,*

* *Collect for* Whitsunday.

The LESSON. S. Luke iv. 38.

AND he arose out of the Synagogue and entered into *Simon*'s House, and *Simon*'s Wife's Mother was taken with a great Fever: And they besought him for her: And he stood over her, and rebuked the Fever, and it left her. And immediately she arose and ministred unto them. Now when the Sun was setting, all they that had any sick with divers Diseases, brought them unto him. And he laid his Hands on every one of them, and healed them. And Devils also came out of many, crying out, and saying, Thou art CHRIST the Son of GOD. And he rebuking them, suffered them not to speak: For they knew that he was CHRIST.

V. I would rather be a Door Keeper in the House of my GOD.

R. Then to dwell in the Tents of Ungodliness.

The PRAYER.

O GOD, who by the precious Blood of thy dear Son, hast been pleased to sanctifie the Ensign of the enlivening Cross, grant we beseech thee, that thou wouldst be pleased to protect

protect him, who is pleased with honouring thy Holy Cross: By the same CHRIST our LORD. And we beseech thee to grant, that thou wouldst be present in this House in the same merciful Manner, to overturn the Frauds of the Devil, as thou wast mercifully present with King *Solomon* in the House which he built thee: By the same our LORD JESUS CHRIST thy Son, who livest and reignest with thee in Unity of the Holy Ghost, GOD for ever and ever. *Amen.*

The Office on *Saturday.*

ON the Sabbath, *all Things being done which are order'd on* Munday, Tuesday, Wednesday, Thursday, *and* Friday, *and other Things omitted, as is shewn by Notes in those Places, together with the Versicles of the Prayer and the Prayer itself, let him search through the whole House, and say,*

The LESSON. S. Mark iii. 11.

AND unclean Spirits when they saw him, fell down before him, and cried, saying, Thou art the Son of GOD. And he straitly charged them that they should not make him known.

And he goeth up into a Mountain, and calleth unto him whom he would: And they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach; and to have Power to heal Sicknesses, and to cast out Devils.

V. The Sparrow hath found her an House.

R. And the Turtle a Nest where she may lay her Young.

The PRAYER.

GRANT, O LORD GOD, unto us thy Servants, that we may enjoy perpetual Peace of Mind and Soundness of Body, and by the Intercession of the glorious and blessed *Mary*, always a Virgin, be delivered from our present Sorrow, and obtain thy everlasting Joy, through JESUS CHRIST our LORD. And be thou so present with us thy humble Servants, that as when the Priests came out of the Tabernacle, the Cloud of thy Glory filled thy whole House; so let thy Grace illuminate this House to us that go into it, that it may be delivered from the Workings of the Devil, and be a Dwelling for Men, replenish'd with all Benediction, through the same our LORD JESUS

JESUS CHRIST thy Son, who livest and reignest with thee in the Unity of the Holy Spirit, God, World without End. *Amen.*

The Office on *Sunday.*

ON Sunday, *after the Priest has placed himself in one of the largest and most sumptuous Parts of the House, he shall direct this Exorcism to the Demons that haunt it, saying,*

I exorcise you, O ye Demons, who have thus boldly presum'd to invade this Habitation of Men, and give such Disquietude to its Inhabitants, by the Tri-une GOD, *whose is the Earth, and the fulness thereof, the round World, and they that dwell therein;* by our LORD JESUS CHRIST, who continuing what he was, made himself Man, conceived by the Holy Ghost, and born of a Virgin, and who for our Sakes, when he had undergone many Sufferings, underwent also the Torment of the cruel Cross, upon which he bowed his Head, and gave up the Ghost, that he might obtain for us, abundant Grace in the present Life, and in the World to come Life everlasting. By all the Grace acquir'd for us; by the Grace of Faith conferr'd in Baptism, of

Fortitude in Confirmation, of Charity in the Eucharist, of Justice in Pennance, of Hope in extream Unction, of Temperance in Matrimony, and of Prudence in holy Orders, and by all holy Men and Women, the Saints of GOD, who now inherit eternal Glory, and by all their Merits; that you remove this your presumptuous Power from this House, and continue here no longer, nor any more vex its Inhabitants.

Then let him exorcise the whole House, by saying,

I exorcise this House, which was built for the Use of humane Kind, by the Father, Son, and Holy Ghost, the omnipotent GOD, who built the House of the whole World for Man, and put all Things in it in Subjection under his Feet; and by CHRIST our LORD, who is the Fountain of all Grace, and the Origin of all Virtue; by his unparallel'd Poverty, of which he truly said, *The Foxes have Holes, and the Birds of the Air have Nests, but the Son of Man hath not where to lay his Head.* By his Meekness, he himself saying of it, *Learn of me, for I am meek and lowly in Heart:* By his Weeping, when he beheld *the City* Jerusalem

salem *and wept over it*, saying, *If thou hadst known:* By the Hunger and Thirst of his Righteousness, saying, *My Meat is to do the Will of my Father which is in Heaven;* By his Mercy which excited him to say, *I will have Mercy and not Sacrifice;* By his Purity of Heart, of which he could say, *Be ye holy, for I am holy:* By the Peace which he always loved, as at the last he shewed, when he said, *Peace I leave with you, my Peace I give unto you:* and by that Persecution which he suffer'd for Righteousness Sake, which he himself attests, saying, *If they have persecuted me, they will also persecute you:* And by the Holy Apostles, and by the Effusion of their Blood, and by all holy Men and holy Women; that thou mayest be blessed, and obtain from GOD above, such Virtue by our Ministry, that thou mayst become to the evil Spirits a new Hell, and a burning Furnace of eternal Horror, so that they may flee from every Corner, and leave thee entirely free, that thou mayst become a comfortable Habitation for Men, and that GOD may ever be glorified.

After

After that, let him bless the House in the following Manner.

V. O LORD hear my Prayer.
R. And let my Cry come unto thee.
V. He hath bless'd the House of *Israel.*
R. He hath bless'd the House of *Aaron.*

* THOU, O LORD, of all Things, who hast Need of nothing, wast pleased that the Temple of thine Habitation should be among us; and therefore now, O Holy LORD of all Holiness, keep this House ever undefiled, which lately was cleansed. And grant unto us the Abundance of thy Goodness, that this House may be blessed † and sanctified of thee † by our Ministry, that the evil Angels may abdicate it, and it may be a Protection for the Faithful, a pure Habitation for the Holy Angels, and a Possession always worthy of thy Care, through our LORD JESUS CHRIST thy Son, who liveth and reigneth with thee in the Unity of the Holy Spirit, GOD, who shall come to judge the Quick and Dead, and the World by Fire. *Amen.*

* Mac. B. 2. C. 14.

Then

Then let the Image of our SAVIOUR upon the Cross, be erected in an open Part of the principal Room in the House; and let the Priest sprinkle the whole House with Holy Water, from Top even to the Bottom, saying,

The LESSON. St. Luke, *Chap.* 19.

AND JESUS entred and passed through *Jericho.* And behold there was a Man named *Zaccheus,* which was the Chief among the Publicanes, and he was rich, and he sought to see JESUS who he was, and he could not for the Press, because he was little of Stature. And he ran before, and climbed up into a Sycamore Tree to see him, for he was to pass that Way. And when JESUS came to the Place, he looked up and saw him, and said unto him, *Zaccheus* make haste and come down, for to Day I must abide at thy House. And he made haste and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be a Guest with a Man that is a Sinner. And *Zaccheus* stood and said unto the LORD, Behold LORD, the Half of my Goods I give to the Poor: And if I have taken any Thing of any Man, by false Accusation, I restore him fourfold.

fourfold. And JESUS said unto him, This Day is Salvation come to this House, forasmuch as he also is the Son of *Abraham*. For the Son of Man is come to seek and to save that which was lost.

When all these Things are done, let Abyssum, *which is a Kind of an Herb, be procur'd, and after it is sign'd with the Sign of the Cross, let it be hung up at the four Corners of the House.*

I suppose the Reason of proceeding after this Manner Day by Day, is that the Devil may be gradually banished: And to be sure, what is observed on the last of the Days, *viz.* The ordering of the *Crucifix*, the *holy Water*, the *Abyssum* tyed to the four Corners of the House, is to keep the Devil out when he is out.

St. *Austin* tells us a Story of one * *Hesperitius*, whose House was troubled with evil Spi-

* Vir —— *Hesperitius* —— Ubi —— Domum suam spirituum malignorum vim noxiam perpeti comperisset, rogavit nostros, me absente, Presbyteros, ut aliquis eorum illo pergeret, cujus orationibus cederent: perrexit unus, obtulit ibi sacrificium corporis Christi, orans quantum potuit, ut cessaret illa vexatio. Deo protinus miserante cessarit, *Aug. de Civit. Dei, Lib. 22. Cap.* 8.

rits,

rits, who came once, in his Absence, to his Presbyters, and begg'd their Assistance. Upon which one of them went along with him; and when he had offer'd the Sacrifice of the Body of CHRIST, and prayed in a most fervent Manner, the House, by the Mercy of GOD, was no longer troubled.

Here is indeed an Account of a House being haunted, but not a Word of any such Order in the dispossessing it. The Priest goes immediately over the Threshold into the troubled Apartment, and expells the Spirits by his Prayers. Had such Forms been customary in the Days of St. *Austin*, had the *Crucifix*, *holy Water* and *Abyssum*, been used, no Question but here, or somewhere else, we should have had some Account of it: But these Ages were unacquainted with such whimsical Forms of exorcising; and if the Story be true, it was nothing but Prayer that quieted the House. 'Tis ridiculous to suppose that the *Prince of Darkness* will yield to such feeble Instruments as *Water* and *Herbs* and *Crucifixes*. *These Weapons are not spiritual but carnal:* Whereas, in resisting this potent Enemy, *we must put on the whole Armour of GOD, that we may be able to resist him:* Which is such a Composition, as is intirely

tirely free from the least Allay or Mixture of any such Superstitions.

OBSERVATIONS ON CHAP. XI.

I FIND little that may be added concerning the *exorcising haunted Houses*, a Species of the *Black Art* which is now almost forgotten in this Kingdom. Perhaps the Form is worth preserving as a Curiosity, as we hang up rusty Pieces of old Armour: A Proof how much ado there may have been about *nothing!* (and yet it may be supposed not altogether for *nothing* neither!)

St. Chrysostom is said to have insulted some African *Conjurers* of old with this humiliating and singular Observation: "Miserable and woeful Crea-" tures that we are, we cannot so much as *expel* " *Fleas*, much less *Devils**."

The

* *Obsession* of the Devil, is distinguished from *Possession* in this: In *Possession*, the *Evil One* was said to enter into the *Body* of the Man:—In *Obsession*, without *entering into* the Body of the Person, *he* was thought to besiege and torment him *without*;—to be *lifted up* into the *Air*, and afterwards to be *thrown down* on the Ground violently, *without* receiving any *Hurt*:—to *speak strange Languages*, that the Person had *never learn'd*;—not to be *able* to *come near holy Things*, or the *Sacraments*, but to *have* an *Aversion* to them;—to *know* and *foretell secret Things*;—to *perform Things* that *exceed* the Person's *Strength*;—to *say* or *do* Things, that the Person *would not* or *durst not* say, if he were not *externally* moved to it, were the antient Marks and Criterions of *Obsession*.

Calmet in Bailey's Dict.

The old vulgar Ceremonies used in *raising* the *Devil*, such as making a *Circle* with *Chalk*, setting an old *Hat* in the *Center* of it, repeating

The learned Selden observes on this Occasion, that there was never a merry World since the Fairies left dancing, and the *Parson left conjuring**.—The Opinion of the latter kept Thieves in Awe, and did as much Good in a Country as a Justice of Peace.

This facetious and pointedly sensible Writer enquires farther, "Why have we now none *possest* "with *Devils* in England? The old Answer is, The "*Devil* hath the *Protestants* already, and the *Pa*-"*pists* are so *holy* he dares not meddle with them." *Casting out Devils* (he adds) is mere juggling;

repeating the *Lord's Prayer backwards*, &c. &c. are now altogether obsolete, and seem to be forgotten even amongst our boys.—None will desire to see them *revived* amongst them, yet it were to be wished that many of these little Gentry had not substituted the doing Things *really bad* for this *seemingly profane*, but truly ridiculous Mode, or rather *Mockery* of the antient *magical Incantation!*

* I subjoin a very pertinent Quotation from the learned Author of the Origin and Increase of Depravity in Religion.

"Apud tum *Poetas*, tum *Historiographos* de magicis incanta-"tionibus, Exorcismis et Curatione tum hominum quam bellua-"rum per *Carmina* haud pauca habentur, sed horum Impietatem "omnium superat longè hac in re *Papismus*—Hic enim *supra Dei* "*potestatem* posse *Carmina*, posse *Exorcismos* affimat—ita ut nihil "sit tam *obstrusum* in cœlis, quod Exorcismis non *pateat*, nihil tam "*abditum* in *inferno*, quod non *eruatur*—Nihil in Terrarum silentio "*inclusum*, quod non *eliciatur*—Nihil in hominum pectoribus *con*-"*ditum*, quod non *reveletur*—nihil *ablatum*, quod non *restituatur*, "et nihil quod habet Orbis, *sive insit, sive non, è quo Dæmon non* "*ejiciatur*." Moresini Deprav. Rel. Orig. p. 8.

Pliny tells us that *Houses* were antiently *hallowed* against *Evil Spirits* with *Brimstone!* This *Charm* has been converted by later Times into what our Satyrist, *Churchill*, in his Prophecy of Famine, calls "a *precious* and *rare Medicine*," and is now used (but I suppose with greater Success) in *exorcising* those of our unfortunate Fellow-Creatures, who are *haunted* or *possessed* with a certain *fiery Spirit*, said by the Wits of the South to be well known, *seen*, and *felt*, and very troublesome in the *North!*

they

they never *cast out* any but what they first *cast in;* They do it where for Reverence no Man shall dare to examine it; they do it in a Corner, in a Mortice-hole, not in the Market-place. They do nothing but what may be done by Art; they make the *Devil fly* out of the *Window* in the Likeness of a *Bat*, or a *Rat*. Why do they not *hold* him? Why in the Likeness of a *Bat*, or a *Rat*, or some *Creature?* that is, Why not in some Shape we paint him in, with *Claws* and *Horns?* Answer may be made to his pertinent Question, that *real Bats* and *Rats* may be procured—but every Carver is not to be trusted with the making of a *horned* or *cloven-footed* Image of the *Devil*.

Impious and antichristian Rome*! it is impossible to say how much thou hast prejudiced the Cause of *manly* and *rational* Religion by these, and the like thy childish (to give no harsher Name to thy) Fooleries and Superstitions!

* In an Age when every wretched Sophister, drawing his *Conclusions* from false *Premises*, wishes to confound the pure Spirit of Christian Philosophy with these and the like *Adulterations* of it, I must at least be pardoned for obtruding the subsequent *Eulogy*, extracted from an old Tragedy;—no professed Divine has perhaps ever exhibited more forcibly the *Grandeur* and *Utility* of *Christianity*, than these few Lines do:

" If these are *Christian* Virtues, I am *Christian*,
" The *Faith* that can *inspire* this generous *Change*,
" *Must* be *divine*—and *glows with all* its *God!*
" Friendship and Constancy and Right and Pity,
" All these were Lessons I had learn'd before,
" But this *unnatural Grandeur* of the *Soul*
" Is *more than mortal*, and *outreaches* Virtue;
" It *draws*, it *charms*, it *binds* me to be *Christian!*"

Hill's Alzira.

CHAP. XII.

Of Saturday *Afternoon: how observed of old, by the ancient Christians, the Church of* Scotland, *and the old Church of* England: *What End we should observe it for: An Exhortation to the Observation of it.*

IT is usual, in Country Places and Villages, where the Politeness of the Age hath made no great Conquest, to observe some particular Times with some Ceremonies, which were customary in the Days of our Fore-fathers: Such are the great Festivals of Christmas, Easter, and several others, which they observe with Rites and Customs appropriated to them.

Among these we find a great Deference paid to *Saturday Afternoon*, above the other worky Days of the Week: Then the Labours of the Plough ceast, and Refreshments and Ease are over all the Village.

This seems to be the Remains of a laudable Custom once in this Land (but now almost buried in that general Contempt of Religion

and Love of the World, which prevail so much every where) of attending the Evening Prayers on Saturday, and laying aside the Concerns of this Life, to be fitter for the Duties of the Day following. For * "it was an holy Cus-"tom among our Fore-fathers, when at the "Ringing to Prayer the *Eve* before the *Sab-*"*bath*, the *Husbandman* would give over his "Labour in the Field, and the *Tradesman* his "Work in the Shop, and go to Evening "Prayer in the Church, to prepare their "Souls, that their Minds might more chear-"fully attend *GOD's Worship* on the *Sabbath-*"*Day*."

And indeed it was the Custom both of the *Jewish* and the Christian Church. They neither of them entred upon the *Sabbath*, without some Preparation for it. *Moses* † taught the *Jews* to remember the *Sabbath* over Night; from whence in all Probability it comes to pass, that the Eve of the *Jewish Sabbath* is called the *Preparation*. The Preparation mentioned by the Evangelists, begun at Three a Clock on *Friday* Afternoon; it was proclaimed with the Noise of Trumpets and Horns, that they might be better put in Mind

* *Baily*, Prac. Piety, *P.* 453. † Exod. xvi. Mark xiv.

of

of the *Sabbath*'s drawing on, and of that Preparation which was requisite for it.

Among the primitive Christians the LORD's Day was always usher'd in with a *Pernoctation* or *Vigil*. They assembled in the House of GOD, and sung Psalms and Praises to him a great Part of the Night, that they might be better prepared to serve him on his own Day following.

In the Year of our LORD 1203, *William* King of *Scotland** called a Council of the chief Men of his Kingdom, at which also was present the Pope's Legate; and it was then determin'd, that *Saturday* after the twelfth Hour should be kept holy; that no one should follow their Business nor Callings, but desist as on other Holy Days: That they should be put in Mind of it by the Tolling of the Bell, and then mind the Business of Religion as on Holy Days, be present at the Sermon, and hear

* In *Scotia* anno salutis 1203, *Gulielmus* Rex primorum Regni sui concilium cogit, cui etiam interfuit Pontificius Legatus, in quo decretum est, ut Saturni Dies abrhora 12 Meridiei sacer esset, neque quisquam res profanas exerceret, quemadmodum aliis quoque festis diebus vetitum id erat. Idque campanæ pulsu populo indicaretur, ac postea sacris rebus, ut diebus festis operam darint, concionibus interessent, vesperas audirent, idque in diem lunæ facerent, constituta transgressoribus gravi pœna. *Boet. Lib.* 13. *de Scot. ex Hospin. P.* 176.

Vespers; that this should be the Practice till *Munday* Morning, and whoever acted otherwise should be severely punished.

And this, as is said before, was also the Custom of our own Country, long before this order'd in *Scotland*. For in the Year 958, when King *Edgar* made his Ecclesiastical Laws, we find one made to this very Purpose: In which it is order'd, That * the *Sabbath* or *Sunday* shall be observed from *Saturday* at † Noon, till the Light appear on *Munday* Morning.

* Dies sabbati ab ipsa diei saturni hora pomeridiana tertia, usque in luminarii diei diluculum festus agitator, &c. *Seld. Analect. Angl. Lib.* 2. *Cap.* 6.

† *Mr.* Johnson *upon this Law says, That the* Noon-Tide *signifies Three in the Afternoon, according to our present Account: And this Practice, I conceive, continued down to the Reformation. In King* Winfred's *Time, the LORD's Day did not begin till Sun-set on the* Saturday. *See* 654. *Numb.* 10. *Three in the Afternoon was* hora nona *in the Latin Account, and therefore called* Noon. *How it came afterwards to signifie* Mid-day, *I can but guess. The Monks by their Rules, could not eat their Dinner, till they had said their* Noon Song, *which was a Service regularly to be said at Three a Clock; but they probably anticipated their Devotions and their Dinner, by saying their* Noon Song *immediately after their* Mid-day Song, *and presently falling on. I wish they had never been guilty of a worse Fraud than this. But it may fairly be supposed, that when* Mid-day *became the Time of Dining and saying* Noon Song, *it was for this Reason called Noon by the Monks, who were the Masters of the Language during the dark Ages. In the Shepherds Almanack, Noon is Mid-day, High-noon Three a Clock.* Johnson, Cons. Part 1. Ann. 958.

Now hence hath come the present Custom, of spending a Part of *Saturday* Afternoon without servile Labour. And that our Fore-fathers, when the Bell was heard, attended the Evening Prayer, not fearing the Loss of Time, nor the Necessities of Poverty. Happy would it be for us, would we so banish the Care of the Body for the Care of the Soul! Would we leave to converse about secular Business, and mind then the Business of Religion; would we remember that it is * the *Preparation, and that the* Sabbath *draws on.*

When *Jacob* was going to worship GOD at *Bethel,* he order'd his Family *to* † *put away the strange Gods that were among them, and be clean, and change their Garments, and arise and go to* Bethel. He knew that the GOD of Purity and Holiness was to be approached with the utmost Purity they could possibly cloth themselves with. And would we, before we enter into the Presence of GOD on his own Day, endeavour to purifie ourselves from the Filth of the World we have contracted in the Days before; would we disperse these busy Swarms of Things, which so attract our Minds, and prepare ourselves for the follow-

* Luke xxiii. 54. † Gen. xxxv. 2.

ing Day; we should appear before GOD, less earthly and more heavenly, less sinful and more holy; *Our* * *Prayers would be set forth in his Sight as the Incense, and the lifting up of our Hands be an Evening Sacrifice;* and like the Smell of *Jacob*'s Garment in the Nostrils of his Father, the Smell of our Prayers *would* † *be like the Smell of a Field which the the LORD hath blessed.*

And now what is this Preparation, but the *Trimming of our Lamps* against we meet the LORD on the next Day? Our Bodies should be refreshed by ceasing early from their Labour, that they may be active and vigorous; and our Souls washed with Sobriety and Temperance, and the private or public Prayer of the Evening. Thus should we meet the LORD at *Bethel,* and obtain those Mercies we sought of him there.

Art thou then blessed with an affluence of Things, and hath Providence placed Thee above the careful Stations of Life? What Reason then can be sufficient for thy Neglect of this Custom? For neither canst thou plead the want of Time, neither dost thou dread the straits of Poverty.

* Psalm cxliv. 2. † Gen. xxvii. 27.

Or

Or art thou involv'd in the Cares of Business? *Dost thou earn thy Bread by the Sweat of thy Face, and the Labours of thy Hands? O well is Thee! And happy mayst thou be.* Wouldst thou dedicate this small Time to the Service of GOD, it would be like the Widow's Mite, which was more than all that was thrown into the Treasury: But perhaps, thou wilt say thou art under the Yoke, subject to Servitude, and obliged to work even to the latter End of the Day. It may be so, but yet, as GOD is every where present, so wouldst thou Remember that it is the Preparation, and put up an Ejaculation at thy Work, GOD would accept it, and it would prove to thee, an equal Good with the other Preparation. *Cassian** tells us, That the antient Monks whilst they were working in the private Cells, repeated their religious Offices: And St. *Jerom*, when he is commending the pleasing Retirement of the Village of *Bethlehem*, † says, That in the Village of CHRIST, there is a secure Rusti-

* Hæc officia—per totum dici spatium jugiter cum operis adjectione, spontanea celebrantur. *Cassian, Instit. Lib.* 3. *Cap.* 2.

† In Christi villa tuta rusticitas est. Extra psalmos, silentium est. Quoçunque te verteris, arator stiuam retinens alleluia decantatur, sudans messor psalmis se advocat, &c. *Hierom, Ep.* 18, *ad Marcel.*

city: No Noise is heard there, but the singing of Psalms. Wheresoever you go, you have either the Ploughman singing Hallelujahs as he's holding the Plough, or the sweating Mower pleasing himself with Hymns; or the Vine-dresser singing *David*'s Psalms. These without doubt were acceptable to GOD, and thine undoubtedly will be acceptable also.

But if thou art not ty'd down by Necessity, do not say that the common Necessaries of Life require then thy Labour: For this is not losing, but *Redeeming the Time;* what thou spendest in the Care of thy Soul, is not lost in the Care of thy Body. Never was Man poorer, for observing the Duties of Religion. If thou lose any Thing of the Wages of the Day, to do the Service of GOD, he will take care to supply it, thou shalt be no loser.

Why then art thou fearful, O! Thou of little Faith! Why dost thou take so much Thought for thy Life? Behold the Fowls of the Air, for they sow not, neither do they reap, nor gather into Barns; yet your heavenly Father feedeth them: Art thou not much better than they? And why takest thou thought for Rayment?

Consider the Lilies of the Field, they toil not, neither do they Spin; and yet I say unto thee, that Solomon, *in all his Glory, was not arrayed like one of these. And shall he not much more Cloath thee, O Thou of little Faith! Therefore take no Thought for what thou shalt Eat, or what thou shalt Drink, or wherewithal thou shalt be Cloathed; but seek thou first the Kingdom of GOD and his Righteousness;* prefer the Care of these, to the Care of all other Things, *and all these things shall be added unto Thee.*

Let not then the busy Cares of this Life, be any hinderance to thy Care of the other, set apart this small Time, for the Time of Preparation, and look on it, as an Emblem of the whole Time of Life: Which is our Day of Preparation, for the eternal Sabbath, the everlasting Rest, the undisturbed Quiet of the other Life.

OBSERVATIONS ON CHAP. XII.

THE religious Observation of the *Saturday Afternoon* is now entirely at an End. I should be happy, were I able to say with Truth that the Conclusion of that of the Sunday too did not seem to be approaching.

Mr.

Mr. Bourne uses great Affectation in translating the Quotation from Selden. He has printed the Latin erroneously too: It ought to be "in *lunaris* "*diei* diliculum, &c."—The Sabbath was not to be observed from Saturday *at Noon*, but from *three o'Clock* on that Day in the *Afternoon*, and whatever Part of the Day might have been called *Noon* at the Time he alludes to, he might have hinted to us in a Note, without confounding it in his Text with the *Mid-day* of this Age.

To our Author's Account of the Custom of the old Churches of England and Scotland, an *Alteration* may be added, of which he seems never to have heard. It is, that in the Year 1332, at a Provincial Council, held by Archbishop Mepham, at Magfield, after Complaint made, that instead of fasting upon the Vigils, they ran out to all the Excesses of Riot, &c. it was appointed, among many other Things relative to Holy Days, "that the So-"lemnity for Sunday should begin upon *Saturday* "in the *Evening*, and not before, to prevent the "Misconstruction of keeping a Judaical Sabbath*." See Collier's Ecclesiastic Hist. Vol. I. p. 531.

Our Author's Exhortation towards the Conclusion of this Chapter is, I think, liable to Misconstruction:

* Mr. Wheatly tells us, that in the *East*, the Church thought fit to indulge the Humour of the Judaizing Christians so far, as to observe the *Saturday* as a Festival Day of Devotion, and thereon to meet for the Exercise of religious Duties,—as is plain from several Passages of the Antients. Illustration of Common Prayer, p. 191.

An

An *Inference* might easily be deduced from it in favour of Idleness.—Perhaps Men, who live by manual Labour, or have Families to support by it, cannot better spend their *Saturday Afternoon*, than in following the several Callings, in which they have employed themselves on the preceding Days of the Week.—Industry will be no bad Preparation to the Sabbath!

Considered in a Political View, much Harm hath been done by that prodigal *Waste* of Days, very falsely called *Holy Days*, in the Church of Rome. They have greatly favoured the Cause of Vice and Dissipation without doing any essential Service to that of rational Religion.—Complaints seem to have been made in almost every *Synod* and *Council*, of the Licentiousness introduced by the keeping of Vigils.—Nor will the Philosopher wonder at this, for it has its Foundation in the Nature of Things*.

* For the Honour of human Nature, (which like the majestic Ruins of Palmyra, though prostrate in the Dust, is still respectable in its Decay) I forbear to translate the subsequent Quotation from Dr. Moresin. "Et videre contigit. Anno 1582, Lugduni in *Vigiliis* "*Natalium Domini deprehensos in stupro duos post Missantis Al-*"*tare* hora inter duodecimam et primam noctis, cum præter unum "aut aliud Altaris lumen, nullum esset in Templo reliquum, &c." Deprav. Rel. Orig. p. 177.

CHAP. XIII.

Of the Yule-Clog and Christmas-Candle; what they may signifie; their Antiquity; the like Customs in other Places.

IN the *Primitive Church*, Christmas-Day was always observ'd as the *Lord's-Day* was, and was in like Manner preceded by an *Eve or Vigil*. Hence it is that our Church hath ordered an *Eve* before it, which is observed by the Religious, as a Day of Preparation for that great Festival.

Our Fore-Fathers, when the common Devotions of the *Eve* were over, and Night was come on, were wont to light up *Candles* of an uncommon Size, which were called *Christmas-Candles*, and to lay a *Log* of Wood upon the Fire, which they termed a *Yule-Clog*, or *Christmas-Block*. These were to illuminate the House, and turn the Night into Day; which Custom, in some Measure, is still kept up in the Northern Parts.

It hath, in all probability, been derived from

from the *Saxons*. For *Bede* tells us, That this very Night was observed in this Land before, by the *Heathen Saxons*. They * began, says he, their Year on the Eight of the Calends of *January*, which is now our *Christmas-Day*: And the very Night before, which is now Holy to us, was by them called *Mædrenack*, or the *Night of Mothers*; because, as we imagine, of those Ceremonies which were perform'd that Night. The *Yule-Clog* therefore hath probably been a Part of that Night's Ceremonies. The very Name seems to speak it, and tells its Original to every Age.

It seems to have been used, as an Emblem of the return of the *Sun*, and the lengthening of the Days. For as † both *December* and *January* were called *Guili or* ‡ *Yule*, upon Account

* Incipiebant autem annum ab octavo calendarum *Januarii* die, ubi nunc natale domini celebramus; & ipsam noctem nunc nobis sacro-sanctam tunc gentili vocabulo mædrenack, i. e. matrum noctem appellabant: Ob causam, ut suspicamur, ceremoniarum, quas in ea pervigiles agebant. *Beda de Rat. Temp. Cap.* 13.

† *December* guili, eodem quo *Januarius* nomine vocatur.—Guili a conversione solis in auctum diei, nomen accipit. *Beda, ibid.*

‡ *Gehol* or *Geol* Angl Sax. Jol vel Jul, Dan, Sax. " And " to this Day in the North *Yule, Youle,* signifies the solemn " Festival

count of the Sun's returning, and the Increase of the Days; so, I am apt to believe, the Log has had the Name of the *Yule-Log*, from its being burnt as an Emblem of the returning Sun, and the Increase of its Light and Heat.

" Festival of *Christmas*, and were Words used to denote a Time " of Festivity very anciently, and before the Introduction of " Christianity among the Northern Nations. Learned Men " have disputed much about this Word, some deriving it from " *Julius Cæsar*, others from the Word *Getheol*, a *Wheel*, as " *Bede*, who would therefore have it so called, because of the " Return of the Sun's annual Course, after the Winter Solstice. " But, he writing *de Rat. Temp.* speaks rather as an Astronomer " than an Antiquary. The best Antiquaries derive it from the " Word, *Ol*, *Ale*, which was much used in their Festivities and " merry Meetings. And the *I in Iol, iul cimbr. as the Ge and " Gi in Gehol, Geol, Giul, Sax*, are premised only as Intensives " to add a little to the Signification, and make it more emphati- " cal. *Ol* or *Ale*, as has been observed, did not only signifie the " Liquor they made Use of, but gave Denomination likewise to " their greatest Festivals, as that of Gehol or Yule at *Mid- " winter*; and as is yet plainly to be discern'd in that Custom " of the *Whitsun-Ale*, at the other great Festival. *Elstob. Sax. " Hom. Birth. Day-Greg. Append. P.* 29.

Bishop Stillingfleet *has also taken Notice of this, and says,*

" That some think the Name of this Feast was taken from *Iola*, " which in the *Gothick* Language signifies to *make merry*. But " he seems not inclinable to this Opinion, and therefore tells us, " that *Olaus Rudbeck* thinks the former. (*viz.* Its being called " so from the Joy that was conceived at the Return of the Sun) " more proper, not only from *Bede*'s Authority, but because in " the old *Runic Fasti*, a Wheel was used to denote that Festival."

Stilling. Orig. Britain.

This

This was probably the Reason of the Custom among the *Heathen Saxons;* but I cannot think the Observation of it was continued for the same Reason, after Christianity was embraced. For Bishop *Stillingfleet* observes in his *Origines Britanicæ,* "That though the "ancient *Saxons* observed Twelve Days at "that Time, and sacrificed to the Sun, in "hopes of his returning; yet when Chris-"tianity prevailed, all these idolatrous Sacri-"fices were laid aside, and that Time of "Feasting was joined with the religious So-"lemnity of that Season, which in other Parts "of the World were observed by Christians." And in like manner as these Days of Feasting were joined with the religious Solemnities of that Season, so the keeping up of this Custom, seems to have been done with another View, than it was originally. If a Conjecture may be allowed, it might have been done on Account of our Saviour's Birth, which happened that Night. For as the Burning of it before Christianity, was an Emblem of the Coming of the Sun, which they worshipped as their God; so the continuing it after, might have been for a Symbol of that Light, which was that Night born into the World: *The*

Light

Light that shineth in Darkness; the Light that lightned the Gentiles, *that turn'd them from Darkness to Light, and from the Power of Satan unto GOD.*

And indeed it will be some strengthening of the Conjecture, that Light has been the Emblem of several Things, both in Scripture, and in the ancient Church: For the Scripture makes use of it, and the Church in Imitation of the Scripture, as a lively Representation of several Things. Thus Light is the Emblem of *GOD: For GOD is Light,* says the Apostle St. *John.* John *the Baptist was a Burning and a Shining Light.* And therefore in some Places it * is customary to carry Torches on St. *John the Baptist*'s Eve, to represent St. *John Baptist* himself, who was *a Burning and a shining Light, and a Preparer of the Way for the true Light, that lighteneth every Man that cometh into the World.* The Apostles were *the Light of the World;* and as our Saviour was frequently called *Light,* so was his Coming into the World signified, and

* Feruntur quoque brandæ seu faces ardentes, & fiunt ignes, qui significant sanctum *Joannem,* qui fuit lumen & lucerna ardens. & præcedens & præcursor veræ lucis, quæ illuminat omnem hominem venientem in hunc mundum. *Durand. Rational. Lib.* 7. *Cap.* 14. *Nu.* 12.

pointed

pointed out by the Emblems of Light: "It "was then (says our Country-man *Gregory*) "the longest Night in all the Year; and it "was the midst of that, and yet there was "Day where he was: For a glorious and be-"tokening Light shined round about this *Holy* "*Child*. So says Tradition, and so the Masters "describe the Night-Piece of the Nativity." If this be called in Question, as being only Tradition, it is out of Dispute, that the Light which illuminated the Fields of *Bethlehem*, and shone around about the *Shepherds* as they were watching their Flocks, was an Emblem of that Light, which was then come into the World. What * can be the meaning, says *venerable Bede*, that this Apparition of Angels was surrounded with that heavenly Light, which is a Thing we never meet with in all the Old Testament? For tho' Angels have appeared to Prophets and holy Men, yet we never read of their Appearing in such Glory and Splendor before. It must surely be, be-

* Quid est quod apparenti angelo divinæ quoque claritatis splendor eos circumdedit, quod nunquam in tota testamenti veteris serie & reperimus, cum tam innumeris vicibus angeli prophetis & justis apparuerunt, nusquam eos fulgore divinæ lucis homines circumdedisse legimus; nisi quod hoc privilegium recte hujus temporis dignitati servatum est? &c. *Bed. Hyem. de Sanc. in Gal. Cant.*

cause this Privilege was reserved for the Dignity of this Time. For when the true Light of the World, was born in the World, it was very proper that the Proclaimer of his Nativity, should appear in the Eyes of Men, in such an heavenly Light, as was before unseen in the World. And that *supernatural Star*, which was the Guide of the *Eastern Magi*, was a Figure of that *Star*, which was risen out of *Jacob; of that Light which should lighten the* Gentiles. "GOD, says Bishop *Taylor*, "sent a miraculous Star, to invite and lead "them to a new and more glorious Light, the "Light of Grace and Glory."

In imitation of this, as *Gregory* tells us, the Church went on with the Ceremony: And hence it was, that for the three or four First *Centuries*, the whole *Eastern Church*, called the Day, which they observed for our Saviour's Nativity, the *Epiphany* or Manifestation of the Light. And *Cassian* tells us, * That it was a Custom in *Egypt*, handed down by Tradition, as soon as the *Epiphany*, or *Day of Light* was over, *&c.* Hence also came that

* Intra *Egypti* Regionem mos iste traditione antiqua servatur, ut peracto epiphaniorum die, *&c.* *Cassian, Coll.* 10. C. 20.

ancient

ancient Custom af the same Church, taken Notice of by St. *Jerome*, of * lighting up Candles at the Reading of the Gospel, even at Noon-Day; and that, not to drive away the Darkness, but to speak their Joy for the good Tidings of the Gospel, and be an Emblem of that Light, which the Psalmist says, *was a Lamp unto his Feet, and a Light unto his Paths.*

Light therefore having been an Emblem of so many Things, and particularly of our LORD JESUS CHRIST, both in the sacred History, and in the Practice of the Church; it is no way improbable, that after their Conversion, the *Saxons* used it as an Emblem of him, who that Night came into the World, and was the Light thereof. In the City of *Constantinople*, on the *Eve of Easter*, there was a Custom practised, much like this of ours on *Christmas-Eve*. For then the whole City was illuminated with Tapers and Torches, which continued all the Night, turning the Night into Day, till almost the Day appeared. The Reason

* Absque martyrum reliquiis per totas orientis ecclesias, quum legendum est evangelium, accenduntur luminaria jam sole rutilante, non utique ad fugandas tenebras, sed ad signum lætitiæ demonstrandum, &c. *Jerom. Cont. Vigil Cap.* 2.

of this Custom, was to represent that Light which the next Day arose upon the World. The Difference between these two Customs, is that of the Time, the Reason of their Observation is much the same. The one illuminated the *Eve of Easter*, that there might be an Emblem of the Sun of Righteousness, who the next Day arose upon the World; the other, the Eve of *Yule*, to give an Emblem of that Light which was the *Day spring from on High*. Nay, this Eve of *Yule*, as *Gregory* tells us, "was illuminated with so many Ta-"pors among the Ancients, as to give to the "*Vigil* the Name of *Vigilia Luminum*; and "the Ancients, says he, did well to send Lights "one to another, whatever some think of the "*Christmas-Candle*."

* *Eus. Vit. Constan. Cap.* 22. *Lib.* 5.

OBSERVATIONS ON CHAP. XIII.

Mr. Bourne omits the *Yule-Dough*, (or *Dow*) a Kind of *Baby* or *little Image* of *Paste*, which our Bakers used formerly to bake at this Season, and *present* to their *Customers*, in the same Manner as the Chandlers gave *Christmas Candles*. They are called *Yule-Cakes* in the county of Durham. I

find

find in the antient Calendar of the Romish Church*, that at Rome, on the Vigil of the Nativity, *Sweetmeats* were *presented* to the *Fathers* in the *Vatican*, and that all Kinds of *little Images* (no doubt of *Paste*) were to be found at the Confectioners' Shops.

There is the greatest Probability that we have had from *hence* both our *Yule-Doughs* † and *Mince Pies*, the latter of which are still in common Use at this Season. The *Yule-Dough* has perhaps been intended for an *Image* of the *Child Jesus*. It is now, if I mistake not, pretty generally laid aside, or at most retained only by Children.

J. Boëmus ‡ Aubanus tells us, that in Franconia, on the three Thursday Nights preceding the *Nativity* of our Lord, it is customary for the Youth of both Sexes to go from *House* to *House*, *knocking* at the *Doors*, *singing* their *Christmass Carrols*, and *wishing* a *happy new Year*.—They get in Return

* In Vaticano—*Dulcia* Patribus *exhibentur*.
In *Cupidinariorum mensis*, omnium generum *Imagunculæ*.
Vide Librum rarissimum, cui titulus *Ephemeris*, sive *Diarium* Historicum: &c. Francofurti. 1590. Quarto.

† *Dough* or *Dow* is vulgarly used in the North for a *little Cake*, though it properly signifies a Mass of Flour tempered with Water, Salt, Yeast, and kneaded fit for baking.—It is derived, as Junius tells us, from the Dutch *Deeg*, which comes from the *Theotiscan*, *thihen*, to grow *bigger*, or *rise*, as (if I mistake not) the Bakers term it.

‡ In trium quintarum feriarum noctibus, quæ proximè *Domini* nostri *natalem* præcedunt, *utriusque Sexus pueri domesticatim eunt januas pulsantes, cantantesque; futurum Salvatoris exortum annunciant* et *salubrem annum*: unde ab his qui in ædibus sunt, *pyra*, *poma*, *nuces* & *nummos* etiam percipiunt. P. 264.

from the Houses they stop at, *Pears*, *Apples*, *Nuts*, and even *Money*.

Little Troops of Boys and Girls still go about in this very Manner at Newcastle, some few Nights before, on the Night of the *Eve* of this Day, and on that of the *Day itself*.—The *Hagmena* is still preserved among them. They still *conclude* too with wishing " * a *merry Christmass* and a *happy* " *new Year*."

We are told in the Athenian Oracle, that the *Christmass* † *Box Money* is derived from hence.—The Romish Priests had Masses said for almost every thing: If a Ship went out to the Indies, the Priests had a *Box* in her, under the Protection of some Saint; And for Masses, as their Cant was, to

* " It is ordinary among some Plebeians in the South of Scot-" land, to go about from Door to Door upon New-year's Eve, cry-" ing *Hagmane*, a corrupted Word from the Greek αγια μηνη, " i. e. *Holy Month*. (It is more probably a Corruption of some Saxon Words.)

" John Dixon holding forth against this Custom once in a Sermon " at Kelso, says, " Sirs, do you know what *Hagmane* signifies? It " is *the Devil be in the House!* that's the Meaning of its *Hebrew* " Original." Vide Scotch Presb. Eloquence, p. 102.

One preaching against the Observation of Christmass, said in a Scotch Jingle, " Ye will say, Sirs, good *old Youl Day*; I tell you, " good *old Fool Day*.—You will say it is a *brave Holiday!* I tell " you it is a brave *Belly Day*." *Ibid.* p. 98. This is *Jack* tearing off the *Lace* and making a *plain Coat!* See Swift's Tale of a Tub.

† This is still retained in Barbers' Shops:—A *Thrift-Box* (as it is vulgarly called) is put up against the Wall, and every Customer puts in something.—Mr. Gay mentions it thus:

Some Boys are rich by Birth beyond all Wants,
Belov'd by *Uncles*, and kind good old *Aunts*;
When Time comes round a *Christmass Box* they bear,
And *one Day* makes them *rich* for *all* the *Year*.

Gay's Trivia.

be

be said for them to that Saint, &c. the poor People must put in something into the Priests' Box, which is not to be opened till the Ship return.

The *Mass* at that Time was called *Christmass* ;* the *Box*, *Christmass Box*, or *Money* gathered against that Time, that *Masses* might be made by the Priests to the Saints to *forgive* the *People* the *Debaucheries* of *that Time:* and from this Servants had the *Liberty* to *get Box Money*, that *they too* might be *enabled* to *pay* the *Priest* for his *Masses*, knowing well the Truth of the Proverb,

"No Penny, No Pater-noster."

Christmass, says Blount, was called the *Feast of Lights*, in the Western or Latin Church, because they used many *Lights* or *Candles* at the Feast; or rather, because Christ, the *Light* of all *Lights*, that true *Light* then came into the World.

* *Christmass*, says Selden, succeeds the *Saturnalia*, the same *Time*, the same *Number* of *Holy Days*, when the Master waited upon the Servants like the *Lord* of *Misrule*. Table Talk.

Int he Feast of Christmass, says Stow in his Survey, there was in the King's House, a *Lord* of *Misrule*, or *Master of Merry Disports*, and the like had ye in the House of every Nobleman of Honour, or good Worship, were he *spiritual* or *temporal*. The Mayor of London and either of the Sheriffs had their several *Lords* of *Misrule*, ever contending, without Quarrel or Offence, who should make the *rarest Pastimes* to delight the Beholders. These Lords, beginning their *Rule* at *All-hallon Eve*, continued the same till the Morrow after the Feast of the Purification, commonly called *Candlemas Day:* In which Space, there were *fine* and *subtil Disguisings*, *Masks*, and *Mummeries*, with *playing at Cards for Counters*, *Nayles*, and *Points* in every House, more for *Pastime* than for *Gaine*. P. 79.

On the pulling down of Canterbury Court, Christ Church, Oxford, 1775, many of these *Counters* were found. There was a Hole in the Center of each, and they appeared to have been *strung* together. I saw many of them, having been in Oxford at that Time.

Hence it should seem the *Christmass Candle*, and what was perhaps only a *Succedaneum*, the *Yule Clog* * or *Block*, before *Candles* † were in general Use.—Thus a very *large Coal* is often set apart at present in the North for the same Purpose, i. e. to make a great *Light* on *Yule* or *Christmass-Eve*. *Lights* indeed seem to have been used upon all festive Occasions:—Thus our *Illuminations*, *Fireworks*, &c. on the News of Victories.

In the antient Times to which we would trace back the Origin of these almost obsolete Customs, *Blocks*, *Logs*, or *Clogs* of dried Wood might be easily procured, and provided against this festive Season: At that Time of Day it must have been

* *Clog* is properly a Piece of Wood, fastened about the Legs of Beasts, to keep them from running astray.—In a secondary or figurative Sense, it signifies a *Load*, *Let*, or *Hinderance*. Thus also a *Truant-Clog*.—Bailey supposes it to come from *Log*, (which he derives from the Saxon hȝan, to *lie*, because of its Weight, it lies as it were *immoveable*) the Trunk of a Tree or Stump of Wood for Fuel.—*Block* has the same Signification.

There is an old Scotch Proverb, "He's as *bare* as the *Birk* at "*Yule* E'en," which perhaps alludes to this Custom; the *Birk* meaning a *Block* of the *Birch Tree*, *stripped* of its *Bark*, and *dried* against *Yule Even*.—It is spoken of one who is exceedingly poor.

† This is merely Conjecture! and yet we can do little else but make *Conjectures* concerning the Origin of Customs of such remote Antiquity.

Perhaps the *Yule Block* will be found at last only the *Counter Part* of the *Midsummer Fires*, made on *within Doors* because of the *cold Weather* at this Winter Solstice, as those in the *hot Season* at the Summer one are kindled in the *open Air*.—After a diligent and close Study of *Gebelin*, the French *Bryant*, on this Subject, one cannot fail, I think, of adopting this Hypothesis, which is confirmed by great Probability and many cogent if not infallible Proofs.

in

in the Power but of a *few* to command *Candles* or *Torches* for making their *annual Illumination.*

Besides the Definitions of the Word *Yule*, which Bourne gives us from *Elstob*, Stillingfleet, &c. I shall lay yet others before my Readers, but perhaps ought not to presume to *determine* which is absolutely the truest Etymon. There have been great Controversies about this Word; and many perhaps will think it still left in a State of Uncertainty, like the Subject of the

—"Certant, et adhuc sub judice lis est," of Horace.

Dr. Moresin * supposes it a Corruption of *Io! Io!* well known as an antient Acclamation on joyful Occasions.

Ule, *Yeule*, *Yool*, or *Yule* Games, says Blount, in our northern Parts, are taken for *Christmass Games* or *Sports:* From the French *Nouël*, Christmass, which the Normans corrupt to *Nuel*, and from *Nuel* we had *Nule*, or *Ule*.

Dr. Hammond thinks *Yule* should be taken immediately from the Latin *Jubilum*†, as that signifies a Time of *Rejoicing* or Festivity.

M. Court

* Sed Scoti adhuc efficacius soliti sunt reddere *Saturnalia*, qui ad *Natalia Christi* per Urbes *nocte ululare solebant*, Iul, *Iul*, non a nomine *Iulii* Cæsaris, sed corruptè pro *Io*, *Io*, ut fieri solet in omni linguarum ad diversos commigratione, et hodie cum ab aliis alius accipit, fit. Moresin. Deprav. Rel. Orig. p. 106.

† Mr. Selden, in defining the Word *Gentlemen*, tells us, that in the Beginning of Christianity, the Fathers writ contra *Gentes*, and contra *Gentiles*, they were all one: But after all were Christians, the better Sort of People still retained the Name of *Gentiles*, throughout

M. Court de Gebelin, in his *Allegories Orientales*, printed at Paris, 1773, is profuse of his Learning on the Etymon of this Word.

*Iol**, says he, pronounced *Hiol, Iul, Jul, Giul, Hweol, Wheel, Wiel, Vol*, &c. is a primitive Word, carrying

out the four provinces of the Roman Empire; as *Gentil-homme* in *French*, *Gentil-homo* in *Italian*, *Gentil-huombre* in *Spanish*, and *Gentil-man* in *English*: And they, no Question, being Persons of Quality, kept up those Feasts which we borrow from the *Gentils*; as *Christmass*, *Candlemass*, *May-day*, &c. continuing what was not directly against Christianity, which the common People would never have endured Table Talk.

" * *Iol* prononcé *Hiol, Iul, Jul, Giul, Hweol, Wheel, Wiel, Vol*, &c. est un mot primitif qui emporta avec lui toute idée de *Révolution*, et de *Roue*.

Iul-Iom désigne en Arabe le *premier Jour de l'année*: c'est mot a mot le Jour de la *Revolution*, ou du *retour*.

Giul-*ous* en Persan signifie *Anniversaire*. Il est affecté à celle du Couronnement des Rois.

Hiul en Danois & en Suédois signifie *Roue*.

En Flamand, c'est *Wiel*.

En Anglois, *Wheel*.

Chez les Germains le Verbe *Well-en* signifie *Tourner*.

Wel désigne les flots, parce qu'ils ne font qu' aller & venir.

C'est notre mot *Houle*.

De-là le Vol *vo* des Latins.

Les *Solstices* étant le Tems où le Soleil *revient sur ses pas*, en prirent le Nom: de là chez les Grecs le nom des *Tropiques*, qui signifie *retour*.

Il en fut de même chez les Celtes. Ils donnerent aux *Solstices*, et aux Mois qui commencent aux *Solstices*, le nom d'*Iul*, qui signifioit également *retour*.

Stiernhielm, habile dans les Langues & dans les Antiquités du Nord, nous aprend, que les anciens Habitans de la Suéde célébroient au *Solstice* d'hyver ou à *Noël*, une fête, qu'ils appelloient *Iul*, que ce mot signifie *Revolution, roue*; que le Mois de Décembre s'en apelloit, *Iul manat*, Mois du *retour*, & que cet mot s'écrivoit également par *Hiule* & *Giule*.

Les Habitans du Comté de Lincoln en Angleterre, appellent encore *Gule-Block*, Bloc, ou souche de *Iul*, la *souche* qu'on met au feu le jour de *Noël*, & qui doit durer l'Octave entiere.

Il ne faudroit donc pas être étonné si notre Mois de *Juillet* qui

suit

carrying with it a general Idea of *Revolution*, and of *Wheel*.

Iul-Iom signifies in Arabic the *first Day of the Year: Literally*, the Day of *Revolution* or of *Return*.

Giul-ous in the Persian Tongue is *Anniversary*. It is appropriated to that of a King's Coronation.

Hiul in Danish and Swedish implies *Wheel*.

It is *Wiel* in Flemish.

In English, *Wheel*.

The Verb Well-*en* in German signifies to *turn*.

Wel implies Waves, which are incessantly *coming* and *going*.

'Tis our Word *Houle* (i. e. French).

The Vol-*vo* of the Latin too is from hence.

suit le Solstice d'Eté, eût pris son nom de là. Les Romains nous disent, il est vrai, que ce Mois tira son Nom de Jules César; ce pouroit être une Etymologie digne des Flatteries dont ils accabloient leurs Empereurs, tandis qu'ils n'auroient fait qu'altérer la Prononciation du mot *Iul* pour le faire quadrer avec le Nom de *Jules*, qu'ils prononçoient *Iulus*, Nom que porta aussi Ascagne, Fils d'Ænée, & qui remontoit par là même aux Langues premieres de l'Orient.

Il en aura été de même du Mois suivant.

S'ils choisirent ces deux Mois pour leur faire porter les Noms du premier & du second de leurs Empereurs, ce fut premierement parce que les Noms de ces Mois avoient déja du raport à ceux de *Jules* & d'*Auguste*.

Ce fut secondement, pour imiter les Egyptiens qui avoient donné à ces deux Mois le Nom de leurs deux premiers Rois, *Mesor* et *Thot*.

Comme le Mois d'Août étoit le *premier Mois* de l'année Egyptienne, on en apella le *premier jour Gule*: ce mot latinisé, fit *Gula*. Nos Légendaires surpris de voir ce Nom à la tête du Mois d'Août, ne s'oublierent pas; ils en firent la fête de la Fille du Tribun Quirinus, guérie d'un mal de *gorge* en baisant les Liens de Saint Pierre dont on célébre la fête ce jour-là."

The

The *Solstices* being the Times when the Sun *returns back again*, have their Name from that Circumstance. Hence the Greek Name *Tropics*, which signifies *Return*.

'Twas the same amongst the Celts.—They gave the Name of *Iul* to the *Solstices* and to the Months which commence at the *Solstices*, which in like Manner signified *Return*.

Stiernhielm, skilled in the Languages and Antiquities of the North, informs us, that the antient Inhabitants of Sweden celebrated a Feast which they called *Iul*, in the Winter *Solstice*, or *Christmass*; that this Word means *Revolution*, *Wheel*; that the Month of December is called *Iul-Month*, the Month of *Return*, and that the Word is written both *Hiule* and *Giule*.

The People in the County of Lincoln, in England, still call a *Log* or Stump which they put into the Fire on Christmass Day, (which was to last for the whole Octave) a *Gule-Block*, i. e. Block or Log of Iul.

We must not be surprized then if our Month of *July*, which follows the Summer Solstice, has had its Name from hence. 'Tis true the Romans tell us this Month took its Name from *Julius Cæsar*; an Etymon that suited well with the Flatteries they heaped on their Emperors, though they had done nothing but altered the Pronunciation of the Word *Iul*, to make it agree with the Name of *Julius*, which

which they pronounced *Iulus*, a Name which Ascanius, the Son of Æneas, had also, and which ascended from thence even to the primitive Languages of the East.

The Case had been the same with the Month following.

If these two Months were fixed on to bear the Names of their first and second Emperors, it was principally because their Names already resembled those of Julius and Augustus.

They did it also in Imitation of the Egyptians, who had given to these two Months the Names of their two first Kings, *Mesor* and *Thot*.

As the Month of August was the first in the Egyptian Year, the first Day of it was called *Gule*, which being latinized makes *Gula*. Our Legendaries, surprized at seeing this Word at the Head of the Month of August, did not overlook but converted it to their own Purpose. They made out of it the Feast of the Daughter of the Tribune Quirinus, cured of some Disorder in her Throat (Gula is Latin for Throat) by kissing the *Chains* of St. Peter, whose Feast is solemnized on this Day.

Thus far our learned Foreigner, and with such a convincing Parade of Proof, that we must be *Sceptics* indeed if we doubt any longer of the *true Origin* of this very remarkable Word.

CHAP. XIV.

Of adorning the Windows at Christmas *with* Laurel: *What the* Laurel *is an Emblem of: An Objection against this Custom taken off.*

ANOTHER Custom observed at this Season, is the adorning of Windows with *Bay* and *Laurel.* It is but seldom observed in the North, but in the Southern-Parts, it is very Common, particularly at our *Universities*; where it is customary to adorn, not only the Common Windows of the *Town*, and of the *Colleges*, but also to bedeck the *Chapels* of the *Colleges*, with *Branches of Laurel.*

The *Laurel* was used among the ancient *Romans*, as an Emblem of several Things, and in particular, of * *Peace*, and Joy, and Victory. And I imagine, it has been used at this Season by Christians, as an Emblem of the same Things; as an Emblem of Joy for the Victory gain'd over the Powers of Darkness,

* Laurus & pacifera habetur, quam prætendi inter armatos hostes, quietis sit indicium. Romanis præcipue lætitiæ victoriarumque nuntia. *Polyd. Virg. de Rer. Invent. Lib.* 3. *Cap.* 4. *P.* 164.

and

and of that *Peace on Earth, that Good-will towards Men,* which the Angels sung over the Fields of *Bethlehem.*

It * has been made use of by the *Non Conformists,* as an Argument against Ceremonies, that the second Council of *Bracara,* † *Can.* 73. forbad Christians "*to deck their Houses, with* "*Bay-Leaves and Green Boughs.*" But the Council does not mean, that it was wrong in Christians, to make use of these Things, but only "*at the same Time with the Pagans, when* "*they observed and solemnized their Paganish* "*Pastime and Worship.* And of this Prohibi- "tion, they give this Reason in the same "*Canon; Omnis hæc observatio paganismi est.* "All this kind of Custom doth hold of Paga- "nism: Because the outward Practice of "*Heathenish Rites,* perform'd jointly with the "Pagans themselves, could not but imply a "Consent in Paganism."

But at present, there is no hazard of any such Thing. It may be an Emblem of Joy

* *The general Defence of the three Articles of the Church of* England. D. 107.

† Non liceat iniquas observantias agere Kalendarum, & ociis vacare Gentilibus, neque lauro, neque viriditate arborum cingere domos. Omnis enim hæc observatio Paganismi est. *Bracc. Can.* 73. *Instell.*

to

to us, without confirming any, in the Practice of *Heathenism*. The *Time*, the *Place*, and the *Reasons* of the *Ceremony*, are so widely different; that, tho' formerly, to have observed it, would unquestionably have been a Sin, it is now become harmless, comely, and decent.

OBSERVATIONS ON CHAP. XIV.

STOW*, in his Survey of London, tells us, "Against the Feast of *Christmass*, every Man's "*House*, as also their *Parish Churches*, were *decked* "with *Holme*, *Ivy*, *Bayes*, and whatsoever the "Season of the Year afforded to be Green: The "*Conduits* and *Standards* in the Streets, were like-"wise garnished. Among the which, I read, that "in

* In the antient Calendar of the Church of Rome, I find the following Observation on *Christmass Eve*:

"*Templa exornantur.*"
"Churches are decked."

Mr. Gay in his *Trivia* describes this Custom:

When *Rosemary* and *Bays*, the Poet's Crown,
Are bawled in frequent Cries through all the Town;
Then judge the Festival of *Christmass* near,
Christmass, the *joyous Period* of the *Year!*
Now with *bright Holly* all the *Temples strow*,
With *Laurel green* and *sacred Misletoe*.

There is an Essay in the Gentleman's Magazine, 1765, in which it is conjectured that the antient Custom of dressing Churches and Houses at Christmass with *Laurel*, *Box*, *Holly*, or *Ivy*, was in *Allusion* to many *figurative Expressions* in the Prophets, relative to Christ, *the Branch* of *Righteousness*, &c. or that it was in Remembrance of the *Oratory* of *wrythen Wands*, or *Boughs*, which was

" in the Year 1444, by Tempest of Thunder and " Lightning; toward the Morning of Candlemas " Day, at the Leaden Hall, in Corn-hill, a *Stan-* " *dard* of *Tree*, being *set up* in the *Midst* of the " *Pavement*, *fast* in the *Ground*, *nailed* full of " *Holme* and *Ivie*, for *disport* of *Christmass* to the " People; was *torne up* and cast downe by the " *malignant** *Spirit*, (as was thought) and the " Stones of the Pavement all about, were cast in the " Streets, and into divers Houses, so that the People " were sore aghast at the great Tempests."

In the North there is another Custom used *at* or *about this Time*, which if I mistake not, was antiently observed in the Beginning of Lent: The *Fool Plough* goes about, a Pageant that consists of a Number of *Sword Dancers*†, dragging a Plough, with

was the first Christian Church erected in Britain: Before we can admit either of these Hypotheses, the Question must be determined whether or no this Custom was not *prior* to the Introduction of the Christian Faith amongst us.

The learned Dr. Chandler tells us, " It is related where Druidism " prevailed, the *Houses* were *decked* with *Ever greens* in *Decem-* " *ber*, that the Sylvan Spirits might repair to them, and remain " unnipped with Frost and cold Winds, until a milder Season had " *renewed* the foliage of their darling Abodes."

Travels in Greece.

* This illustrates the Spectator's Observation, where he tells us, that our *Forefathers* looked into Nature with other eyes than we do now, and always ascribed common *natural Effects* to *supernatural Causes*: This *Joy* of the People at Christmass was, it should seem, *Death* to their *Infernal Enemy*—envying their *festal Pleasures*, and owing them a Grudge, he took this Opportunity of *spoiling* their *Sport!*

† Aliter, the *White Plough*, so called because the *gallant* young Men that compose it, appear to be dressed in their *Shirts*, (without

with Music, and one, sometimes two, in a very antic Dress; the *Bessy*, in the grotesque Habit of an *old Woman*, and the *Fool*, almost covered with Skins, a hairy Cap on, and the Tail of some Animal hanging from his Back: The Office of one of these *Characters* is, to go about rattling a Box amongst the Spectators of the Dance, in which he collects their little Donations.

This Pageant or Dance as used at present, seems a Composition made up of the Gleanings of several obsolete Customs followed antiently, here and elsewhere, on this and the like festive Occasions.

I find a very curious and minute Description of the *Sword Dance* in Olaus Magnus'* History of

Coat or Waistcoat) upon which great Numbers of Ribbands folded into Roses, are loosely stitched on. It appears to be a very *airy* Habit at this *cold* Season, but they have warm Waistcoats under it.

Mr. Wallis, in his History of Northumberland, tells us, that the *Saltatio armata* of the Roman Militia on their Festival *Armilustrium*, celebrated 19th of October, is still practised by the Country People in this Neighbourhood, on the annual Festivity of *Christmass*, the *Yule Tide* of the Druids.—*Young Men march* from *Village* to *Village*, and from *House* to *House*, with *Music* before them, *dressed* in an *antic Attire*, and before the *Vestibulum*, or *Entrance* of every House entertain the Family with the *motus incompositus*, the *Antic Dance*, or *Chorus Armatus*, with *Swords* or *Spears* in their *Hands*, *erect* and *shining*: this they call the *Sword Dance*. For their Pains they are presented with a *small Gratuity in Money*, more or less, according to every Householder's Ability; their Gratitude is expressed *by firing a Gun*. One of the Company is distinguished from the Rest by a more antic Dress; *a Fox's Skin* generally serving him for a *Covering* and *Ornament* to his *Head*, the *Tail hanging down his Back*.—This *droll Figure* is their *Chief* or *Leader*. He does not mingle in the Dance. Vol. 2. p. 29.

* De Chorea gladiatoria, vel
Armifera Saltatione.

Habent præterea septentrionales Gothi et Sueci pro exercenda juventute

of the northern Nations.—He tells us, that the northern Goths and Swedes, have a Sport wherein they exercise their Youth, consisting of a Dance with Swords in the following Manner: First with their Swords *sheathed* and erect in their Hands, they dance in a triple Round. Then with their *drawn* Swords held erect as before: Afterwards extending them from Hand to Hand, they lay hold of each other's Hilt and Point, while they are wheeling more moderately round, and changing their Order, throw themselves into the Figure of a *Hexagon*, which they call a Rose.—But presently raising and drawing back their Swords, they undo that Figure, to form (with them) a four-square Rose, that may rebound over the Head of each. At last they dance rapidly backwards, and vehemently rattling the Sides of their Swords together, conclude the Sport. Pipes, or Songs (sometimes both) direct

ventute—ludum, quod inter nudos enses, et infestos Gladios seu frameas, sese exerceant saltu: idque quodam gymnastico ritu et disciplina, ætate successiva, à peritis et præsultore, sub cantu addiscunt: et ostendunt hunc ludum præcipue tempore Carnisprivii Maschararum Italico verbo dicto. Ante etenim tempus ejusdem Carnisprivii, octo diebus continua saltatione sese adolescentes numerose exercent, *elevatis* scilicet *Gladiis*, sed *vagina reclusis*, ad *triplicem* gyrum. Deinde *evaginatis*, itidemque *elevatis Ensibus*, postmodum *manuatim extensis, modestiùs gyrando alterius Cuspidem Capulumque receptantes*, sese *mutato ordine* in modum *figuræ hexagoni* subjiciunt: quam Rosam dicunt. Et ilico eam *gladios retrahendo, elevandoque* resolvunt, et super uniuscujusque Caput *quadrata rosa resultet;* et tandem vehementissima *gladiorum laterali collisione*, celerrime *retrograda saltatione determinant ludum:* quem *tibiis*, vel *cantilenis*, aut *utriusque simul*, primum per graviorem, demum vehementiorem saltum, et ultimó impetuosissimum, moderantur. Olai Magni. Gent. Septent. Hist. Breviar, p. 341.

the Measure, which at first is slow, but increasing afterwards, becomes a very quick one, towards the Conclusion.

He calls this a Kind of *Gymnastic Rite**, in which the Ignorant were successively instructed by those who were skilled in it: And thus it must have been preserved and handed down to us.—I have been a frequent Spectator of this Dance, which is now performed with few or no Alterations: only they *lay their Swords*, when *formed into* a *Figure*, upon the *Ground* and *dance round* them.

With regard to the *Plough* drawn about on this Occasion; I find the *Monday after Twelfth Day*, called antiently (as Coles tells us) *Plough Monday*, " when our northern *Plough Men*, beg *Plough* " *Money* to drink" (it is very probable they would draw about a *Plough* on the occasion; so in *hard Frosts* our *Watermen* drag *a Boat about* the *Streets, begging Money)*: And he adds, " In some Places " if the Ploughman (after that Day's Work) come " with his Whip to the Kitchen Hatch and cry, " Cock in Pot," before the Maid says, " Cock on " the Dunghill," he gains a Cock for Shrove Tues- " day†." Vide Cock fighting in the Appendix.

* Dr. Moresin alludes to a Dance at this Season, *without Swords*, in these Words.—" *Sicinnium*, Genus Saltationis, seu Choreæ ubi " *Saltitantes cantabant*, ac Papistæ facere sunt soliti in Scotia ad " *Natalitia Domini*, et *alibi* adhuc servant. p. 160.

† Coles tells us also of an old Custom in some Places, of Farmers giving *Sharping Corn* to their *Smith* at Christmass, for *sharping Plough-irons*, &c.

Joannes

Joannes Boëmus Aubanus*, in his Description of some remarkable Customs used in his Time in Franconia, a Part of Germany, tells us of the following on *Ash-Wednesday*. Such young Women as have frequented the Dances throughout the Year, are gathered together by young Men, and instead of Horses, are yoked to a *Plough*, upon which a Piper sits and plays: In this Manner they are *dragged into a Water*.—He suspects this to have been a Kind of self-enjoined or voluntary Penance, for not having abstained from their favourite Sport on Holidays, contrary to the Injunctions of the Church.

I can find nothing more relative to the *Plough*, though in Du Cange's Glossary, there is a Reference to some old *Laws*†, which mention the "*drawing a Plough about*," which I guess would have afforded something to our Purpose, could I have found them.

As to the *Fool* and *Bessy*, they are plainly Fragments of the antient *Festival* ‡ *of Fools*, held on New Year's Day. See Trusler's Chronology.

There

* In die Cinerum mirum est, quod in plerisque locis agitur. Virgines quotquot per annum choream frequentaverunt, à juvenibus congregantur, et *Aratro*, pro equis, *advectæ*, cum tibicine, qui super illud modulans sedet, in fluvium aut lacum trahuntur. Id quare fiat non planè video, nisi cogitem eas per hoc expiare velle, quòd festis diebus contra ecclesiæ præceptum, à levitate sua non abstinuerint. P. 267.

† *Aratrum circumducere*, in Lege Bajuvar. tit. 17. § 2.

‡ Faustinus Episcopus in Serm. in Kalend. Jan. has these Words, "Quis enim Sapiens credere poterit inveniri aliquos sanæ mentis,

There was antiently a profane * Sport, among the Heathens on the Kalends of January, when they used to roam about in Disguises, resembling the Figures of *wild Beasts*, of *Cattle* and of *old Women*. The Christians adopted this: Faustinus, the Bishop, inveighs against it with great warmth.—They were wont to be covered with *Skins* of Cattle, and to put on the *Heads* of Beasts, &c.

Doctor Johnson tells us in his Journey to the Western Islands, that a Gentleman informed him of an odd Game: At New Year's Eve, in the Hall or Castle of the Laird, where at festal Seasons, there may be supposed a very numerous Company, one Man dresses himself in a *Cow's Hide*, upon which other Men *beat* with *Sticks*. He runs with all this Noise round the House, which all the Company quits in a counterfeited Fright; the Door is then shut. At New Year's Eve, there is no great pleasure to be had out of Doors in the Hebrides. They are sure soon to recover from their Terror enough to solicit for Re-admission; which for the Honour of Poetry, is not to be obtained but by re-

" qui *Cervulum* facientes, in *ferarum* se velint habitus commutari? " Alii *vestiuntur pellibus pecudum*, alii assumunt *Capita bestiarum*, " *gaudentes* & exultantes, si taliter se in *ferinas Species* transforma- " verint, ut homines non esse videantur." Du Cange: in *Cervula*.

* Ludi profani apud Ethnicos et Paganos—solebant ii Kalendis Januarii *belluarum, pecudum*, et *Vetularum* assumptis formis *huc* et *illuc* discursare et petulantiùs se se gerere: quod a Christianis non modò proscriptum, sed & ab iis postmodum inductum constat, ut *ea die* ad *calcandam Gentilium Consuetudinem* privatæ fierent Litaniæ et jejunaretur, &c. *Ibid.*

peating

peating a Verse, with which those that are knowing and provident, take care to be furnished.

This is no doubt a Vestige of the *Festival* * *of Fools* above described.—Se Du Cange's Glossary in Verbo. *Kalendæ*, &c. &c. The " vestiuntur " pellibus pecudum" and " a Man's dressing him- " self in a Cow's Hide," both too on the first of January, are such Circumstances as leave no Room for Doubt, but that, allowing for the Mutilations of Time, they are *one* and the *same Custom*†.

* Affirmant se vidisse annis singulis in Romana Urbe & juxta Ecclesiam S. Petri. in die, vel nocte, quando Calendæ Januarii intrant, Paganorum consuetudine choros ducere per plateas & acclamationes ritu Gentilium & Cantationes sacrilegas celebrare & *mensas* illas die vel nocte *dapibus onerare*, et nullum de domo sua, vel *ignem*, vel *ferramentum*, vel aliquid commodi vicino suo præstare velle. *Ibid.*

† The learned Traveller tells us, that they who played at this odd Game, gave no Account of the Origin of it, and that he described it, as it might perhaps be used in other Places, where the Reason of it is not yet forgot.—I am persuaded that if Dr. Johnson will take the Trouble of consulting Du Cange's Glossary in Verb. *Cervula* & *Kalendæ*, he will no longer remain ignorant of the Original of this singular Custom.

CHAP. XV.

Of the Christmas Carol, an ancient Custom: The common Observation of it very unbecoming.

AS soon as the Morning of the *Nativity* appears, it is customary among the common People to sing a *Christmas-Carol*, which is a Song upon the Birth of our Saviour, and generally sung with some * others, from the Nativity to the Twelfth-Day, the Continuance of *Christmas*. It comes, they say, from *Cantare*, to sing, and *Rola*, which is an Interjection of Joy: For in ancient Times, the Burden of the Song, when Men were Merry, was *Rola*, *Rola*.

This kind of Songs is of an ancient standing: They were sung early in the Church itself, in memory of the Nativity, as the many HYMNS for that Season manifestly declare: *Tertullian* says, † it was customary among the

* *Such are,* The New-Year's Songs, *and that whose Burden is* Hagmena. *The Word* Hagmena *is the same as* Hagiameene, *or the* Holy Month. Angli, *says* Hospinnian, Halegmonath, quasi sacrum mensem vocant. *Hosp. de Orig. Eth. P.* 81.

† Ut quisque de scripturis sanctis vel de proprio ingenio potest, provocatur in medium Deo cantare. *Tertul. Advers. Gent. C.* 39.

Christians,

Christians, at their Feasts, to bring those, who were able to sing, into the Midst, and make them sing a Song unto *GOD*; either out of the Holy Scripture, or of their own Composing and Invention. And as this was done at their Feasts, so no doubt it was observed at the great Feast of the Nativity; which Song, no Question of it, was to them, what the *Christmas-Carol* should be to us. In after ages we have it also taken Notice of: For *Durand* tells us, * That on the Day of the *Nativity*, it was usual for the Bishops of some Churches to sing among their Clergy, in the Episcopal House, which Song was undoubted a *Christmas-Carol*.

The Reason of this Custom seems to be an Imitation of the *Gloria in Excelsis*, or *Glory be to GOD on High*, &c. which was sung by the Angels, as they hovered o'er the Fields of *Bethlehem*, in the Morning of the Nativity. For even that Song, as the learned Bishop *Taylor* observes, was a Christmas-Carol. *As soon*, says he, *as these blessed Choristers had sung their Christmas-Carol, and taught the*

* In quibusdam quoque locis.——In natali Prælati cum suis clericis ludant, vel in domibus episcopalibus: Ita ut etiam descendant.—Ad cantus. *Durand. Rat. Lib. 6. C. 86. S. 9.*

Church a Hymn, to put into her Offices for Ever, in the Anniversary of this Festivity; the Angels, &c.

Was this performed with that Reverence and Decency, which are due to a Song of this Nature, in Honour of the Nativity, and Glory to our LORD, it would be very commendable; but to sing it, as is generally done, in the midst of *Rioting and Chambering, and Wantoness,* is no Honour, but Disgrace; no Glory, but an Affront to that Holy Season, a Scandal to Religion, and a Sin against CHRIST.

OBSERVATIONS ON CHAP. XV.

THE subsequent Specimen of a very curious *Carrol* in the Scotch Language, preserved in "Ane "compendious Booke of godly and spirituall Sangs, "Edinburgh, 1621. printed from an old Copy," will, I flatter myself, be thought a *precious Relique* by those who have a Taste for the literary Antiquities of this Island.

Ane Sang of the Birth of Christ:

With the Tune of *Baw lula law.*

(Angelus, ut opinor, loquitur.)

I come from Hevin to tell,
The best Nowellis that ever befell:

To

To yow thir Tythinges trew I bring,
And I will of them *say** and sing.

This Day to you is borne ane Childe,
Of Marie meike and Virgine mylde,
That *blissit Barne* bining and kynde
Sall yow rejoyce baith Heart and Mynd.

My Saull and Lyfe stand up and see
Quha *lyes* in ane *Cribe of Tree*,
Quhat Babe is that so gude and faire?
It is Christ, God's Sonne and *Aire*.

O God that made all Creature,
How art thow becum so pure,
That on the Hay and Stray will lye,
Amang the *Asses, Oxin, and Kye?*

O my deir Hert, zoung Jesus sweit,
Prepare thy *Creddil* in my *Spreit*,
And I sall *rocke thee* in my *Hert*,
And never mair from thee depart.

But I sall praise thee ever moir
With Sangs sweit unto thy Gloir,
The *Knees* of my *Hert* sall I *bow*,
And sing that richt *Balulalow*.†

It

* The Word "say" is happily used here. The Author, whoever he has been, has dealt much more in *saying* than in *singing*. He is indeed the veriest *Coast-Sailer* that ever ventured out into the perilous *Ocean* of Verse!

† The Rev. Mr. Lamb, in his entertaining Notes on the old Poem on the Battle of Flodden Field, tells us, that the Nurse's lullaby Song,

It is hardly credible that such a Composition as this should ever have been thought serious. The Author has left a fine *Example* in the *Art* of *Sinking*. Had he *designed* to have rendered his Subject ridiculous, he could not more effectually have made it so; and yet we will absolve him from having had the smallest Degree of any such Intention!

In the *Office* where this Work was printed, (at Newcastle, 1777.) there was preserved an *hereditary* Collection of *Ballads*, numerous almost as the celebrated one of *Pepys*.—Among these (the greatest Part of which is worse than Trash) I find several *Carrols* for this Season; for the *Nativity*, St. Stephen's Day, Childermass Day, &c. with *Alexander* and the *King of Egypt*, a *mock Play*, usually acted about this Time by *Mummers*. The *Stile* of them all is so *puerile* and *simple*, that I cannot think it would be worth the

Song, *balow*, (or "he balelow") is literally *French*. "Hê bas! la "le loup!" that is, *hush! there's the Wolf!*

An Etymologist with a tolerably inventive Fancy, might easily persuade himself that the Song usually sung in dandling Children in *Sandgate*, the Wapping or Billingsgate of the North, "A you a "hinny!" (Cantilena barbara si quæ sit alia) is nearly of a similar Signification with the antient Eastern Mode of saluting Kings, viz. "Live for ever" *a*, *aa*, or *aaa*, in Anglo Saxon, signifies *for ever*. See Benson's Vocab.

The good Women of the *District* above named are not a little famous for their Powers in a certain Female Mode of *Declamation*, vulgarly called *scolding*. A common Menace they use to each other is, "I'll make a holy *Byson* of you." Birene, A. Sax. is *Example*: So that this evidently alludes to the penitential Act of standing in a white Sheet before the Congregation, which a certain Set of Delinquents are enjoined to perform.—Thus the Gentle Shepherd, a beautiful Scotch Pastoral:

——"I'll gar ye stand
"Wee a bet Face before the *haly Band*."

Pains

Pains to invade the Hawkers' Province, by exhibiting any Specimens of them.—The Conclusion of this bombastic *Play* I find in Ray's Collection of Proverbs:

" Bounce * Buckram, Velvet's dear,
" Christmass comes but once a Year;
" And when it comes, *it brings good Cheer*† :
" But when it's gone, it's never the near."

Dr. Johnson tells us, that the *Pious Chansons*, a Kind of *Christmass Carrol*, containing some Scripture

* Mr. Blount tells us, that in *Yorkshire* and our other Northern Parts, they have an old Custom, after Sermon or Service on Christmass Day, the People will, even in the Churches, cry *Ule, Ule*, as a Token of rejoicing, and the common Sort run about the Streets, singing,

Ule, Ule, Ule, Ule,
Three Puddings in a Pule,
Crack Nuts and cry *Ule.*

Hearne gives us these Lines from Robert of Glocester.

" Bounce Buckram, &c." seems to be an Apology offered for the Badness or Coarseness of the *Mummers'* Cloaths: The moral Reflections that follow are equally *new* and *excellent;* the " Carpe " Diem" of Horace is included in them, and if I mistake not the good Advice is seldom thrown away.

† There is an old Proverb preserved in Ray's Collection, which I think is happily expressive of the great *Doings*, as we say, or *good Eating* on this Festival:

" Blessed be St. Stephen, there's no *Fast* upon his Even."

Thus also another:

" It is good to *cry Ule* at other Men's Costs."

I shall add a third; 'tis Scotch:

" A *Yule Feast* may be quit at Pasche." That is, one good Turn deserves another.

In the Collection of old Scotch Ballads above-mentioned, there is a *Hunting Song*, in which the Author *runs down* Rome with great Fury. I subjoin a Specimen:

The Hunter is Christ, that hunts in haist,
The Hunds are Peter and Paul;
The Paip is the Fox, Rome is the Rox,
That rubbis us on the Gall.

Indulgencies

ture History, thrown into loose Rhimes, were sung about the Streets by the common People, when they went at that Season to *beg Alms*.

Hamlet. Appendix, Vol. VIII.

Indulgencies are alluded to in a comical Thought in the following Stanza:

" He had to sell the Tantonie Bell,
And Pardons therein was,
Remission of *Sins* in *auld* Sheep Skinnis
Our Sauls to bring from Grace."

These, which are by no means *golden Verses*, seem well adapted to the Poverty of our antient *wooden Churches!* Yet have *we* no Cause of Exultation, so long as David's Psalms *travesty* by Sternhold, are retained in our religious Assemblies.

CHAP. XVI.

Of New-Year's Day's Ceremonies. The New-Year's-Gift an harmless Custom: wishing a good New-Year, no Way sinful. Mumming, a Custom which ought to be laid aside.

AS the Vulgar are always very careful to End the *old Year* well, so they are also careful of Beginning well the *new one:* As they End the Former with a hearty Compotation, so they begin the latter with the sending of Presents, which are termed New-Year's Gifts, to their Friends and Acquaintances: The Original of both which Customs, is * superstitious and sinful; and was observed that the succeeding Year, might be prosperous and successful.

" Bishop † *Stillingfleet* tells us, That among " the *Saxons* of the *Northren Nations*, the Feast " of the New Year was observed with more " than ordinary Jollity: Thence as *Olaus Wor-* " *mius* and *Scheffer* observe, they reckoned

* Et sic quidem annum veterem terminamus, novumque auspicamur, inauspicatis prorsus dirisque auspiciis. *Hosp. de Orig. Fest. Christ, P.* 41.

† *Orig. Brit. P.* 343.

" their

"their Age by so many * *Jola*'s and *Snorro* "*Sturleson* describeth this New-Year's Feast, "just as *Buchannan* sets out the *British Satur-* "*nalia*, by Feasting and sending Presents, or "New-Year's Gifts, one to another."

The Poet *Naogeorgus* says, † That it was usual at that Time, for Friends to present each other with a New-Year's Gift; for the Husband, the Wife; the Parents, their Children; and Master's, their Servants; which, as ‡ *Hospinian* tells us, was an ancient Custom of the Heathens, and afterwards practis'd by the Christians.

And no doubt, those Christians were highly worthy of Censure, who imagined, as the Heathens did, that the sending of a Present then, was any way *Lucky*, and an *Omen* of the Success of the following Year. For this was the very Thing that made both several Holy Men, and some general Councils, take

* Iola *in the* Gothick *Language signifies to* make merry, *Stilling*. ibid.

† Jani——Calendis,
Atque etiam strenæ charis mittuntur amicis:
Conjugibusq; viri donant, gnatisq; parentes,
Et domini famulis, &c,
Hosp. de Orig. Fest. Christ, P. 41.

‡ *Hospin.* ibid.

notice

notice of, and forbid any such Custom; because the Observance of it, out of any such Design and View, was Superstitious and Sinful. We are told, in a Place of St. *Austin*, * the Observation of the Calends of *January* is forbid, the Songs which were wont to be sung on that Day, the Feastings, and the Presents which were then sent as a Token and Omen of a good Year. But to send a Present at that Time, out of Esteem, or Gratitude, or Charity, is no where forbid: On the contrary, it is Praise worthy. For tho' the † ancient Fathers did vehemently invey against the Observation of the Calends of *January*; yet it was not because of those Presents, and Tokens of mutual Affection and Love that passed; but because the Day itself was dedicated to Idols, and because of some prophane Rites and Ceremonies they observed in so-

* Citatur locus ex *Augustino*, in quo præcipitur, ne observentur calendæ *Januarii* in quibus cantilenæ quædam, & commessationes, & ad invicem dona donentur, quasi in principio anni, boni fati augurio. *Hosp. de Orig. Fest. Christ. in Fest. Jan.*

† In calendas *Januarias* antiqui patres vehementius invehebantur, non propter istas missitationes adinvicem, & mutui amoris pignora, sed propter diem idolis dicatum: Propter ritus quosdam profanos, & sacrilegos in illa solennitate adhibitos. *Mountacut. Orig. Eccles. Pars Prior, P.* 128.

lemnizing it. If then I send a New-Year's Gift to my Friend, it shall be a Token of my Friendship; if to my Benefactor, a Token of my Gratitude; if to the *Poor*, (which at this Time must never be forgot) it shall be to make their Hearts sing for Joy, and give Praise and Adoration to *the Giver of all good Gifts.*

Another old Custom at this Time, is the wishing of a *good New-Year*, either when a New-Year's Gift is presented, or when Friends meet, or when a New-Year's Song is sung at the Door; the Burden of which is, *we wish you a happy New-Year.*

This is also a Custom among the Modern *Jews*, who on the first Day of the Month* *Tisri*, have a splended † Entertainment, and wish each other a happy New-Year.

Now the Original of this Custom is Heathenish, as appears by the Feasting and Pre-

* "*The Month* Tisri, *was the seventh Month according to the* "Jews *sacred Computation, and therefore it is commanded to be* "*celebrated the first Day of the seventh Month*, Lev. xxiii. 24. "*But according to their civil Computation, it was their first* "*Month; so that Feast may be termed their New-Year's Day.*" Goodw. Antiq. Lib. 3. Cap. 7.

† Reperiunt mensam dulcissimis cibis instructam: Ei cum assederint, quivis partem de cibis illis sumit, & annus, inquit, bonus dulcis sit nobis omnibus. *Hosp. de Fest. Orig. P.* 54.

 sents

sents before mentioned, which were a wish for a good Year. And it was customary among the Heathens on the Calends of *January*, to go about and sing a *New-Year's Song*. *Hospinian* therefore tells us, That * when Night comes on, not only the Young, but also the Old of both Sexes, run about here and there, and sing a Song at the Doors of the wealthier People, in which they wish them a *happy New-Year*. This he speaks indeed of the Christians, but he calls it an exact Copy of the Heathens Custom.

But however I cannot see the Harm of retaining this ancient Ceremony, so it be not used superstitiously, nor attended with Obscenity and Lewdness. For then there will be no more in it, than an hearty Wish for each others Welfare and Prosperity; no more Harm, than wishing a good Day, or good Night; than in bidding one *GOD speed*; or than in wishing to our Friend, what *Abraham*'s Servant did to himself, *O* † *LORD*

* Discurrunt namque noctu, tam senes quam juvenes promiscui sexus, cantantes præ foribus divitum, quibus fælicem annum cantando precantur & optant. *Hospin. de Orig. Fest. Jan.*

† Gen. xxiv. 12.

GOD of my Master Abraham, *I pray thee send me a good speed this Day.*

There is another Custom observed at this Time, which is called among us *Mumming*; which is a changing of Clothes between Men and Women; who when dress'd in each others Habits, go from one Neighbour's House to another, and partake of their *Christmas Cheer*, and make merry with them in Disguise, by dancing and singing, and such like Merriments.

This * is an Imitation of the Customs of the *Sigillaria*, or Festival Days which were added to the ancient † *Saturnalia*, and observed

* Hoc prorsus fit ad imitationem ludorum sigillarium, oscillarium & occillatorum, qui pars erat saturnaliorum, & circa mensem *Januarium* passim in domibus privatim, non publice, exercebantur inter familias. *Hosp. de Orig, &c.*

" † *The Original of the* Saturnalia *as to the Time, is un-*
" *known,* Macrobius *assuring us, That it was celebrated in* Italy
" *long before the building of* Rome. *The Story of* Saturn, *in*
" *whose Honour it was kept, every Body is acquainted with. As*
" *to the Manner of the Solemnity, besides the Sacrifices and other*
" *Parts of publick Worship, there were several lesser Observations*
" *worth our Notice. As first the Liberty now allowed to Servants*
" *to be free and merry with their Masters, so often alluded to in*
" *Authors. 'Tis probable this was done in Memory of the Li-*
" *berty enjoy'd in the* Golden Age, *under* Saturn, *before the*
" *Names of Servant and Master were known to the World. Be-*
sides

ed by the Heathens in *January*; which was a going in Disguise, not publicly, or to any indifferent Place; but privately, and to some well known Families.

This kind of Custom received a deserved Blow from the Church, and was taken Notice of in the Synod * of *Trullus*; where it was decreed, that the Days called the *Calends*, should be intirely strip'd of their Ceremonies, and the Faithful should no longer observe them: That the public Dancings of Women should cease, as being the Occasion of much Harm and Ruin, and as being invented and observed in honour of their Gods, and therefore quite averse to the Christian Life. They therefore decreed, that no Man should be cloathed with a Woman's Garment, no Woman with a Man's.

It were to be wish'd, this Custom, which is still so common among us at this Season of

"*sides this they sent Presents to one another, among Friends. No "War was to be proclaim'd, and no Offender executed. The "Schools kept a Vacation, and nothing but Mirth and Freedom "was to be met with in the City. They kept at first only one Day, "the Fourteenth of the Kalends of* January: *but the Number was "afterwards increas'd to three, four, five, and some say seven "Days.*" Kennet. Rom. Antiq. P. 96.

* *Can. Trull.* 62. *Bal.* 435.

the Year, was laid aside; as it is the Occasion of much * Uncleanness and Debauchery, and directly opposite to the Word of GOD. *The † Woman shall not wear that which pertaineth unto a man, neither shall a Man put on a Woman's Garment; for all that do so, are Abomination unto the LORD thy GOD.*

* Hoc autem, quum noctu fiat, nemini dubium esse debet, quin sub hoc prætextu, multa obscæna & turpia perpetrantur simul. *Hosp. de Orig. Fest.* 41.

† Deut. xxii.

OBSERVATIONS ON CHAP. XVI.

Turba frequens Jani *fundit pia vota* Kalendis
Ut novus *exacto* faustior *Annus* eat.

BUCHANAN.

IN the antient *Saturnalia**, there were frequent and luxurious Feastings amongst Friends; presents were sent mutually, and Changes of Dress made. Christians have adopted the same Customs,

* Ut olim in Saturnalibus frequentes, luxuriosæque *cænationes* inter Amicos fiebant, *munera ultro citroque missitabantur*, *Vestium mutationes* fiebant, ita hodie etiam apud nos Christianos eadem fieri videmus à Natalibus Dominicis usque ad Festum Epiphaniæ, quod in Januario celebratur: Hoc enim tempore omni et crebro convivamur et *Strenas*, hoc est, ut nos vocamus, *Novi anni Donaria* missitamus. Eodem tempore *mutationes vestium*, ut apud Romanos quondam, usurpantur, vicinique ad *vicinos* invitati hac ratione commeant, quod nos Germani Hummerey vocamus.

Antiquitat. Convivial. 126.

which

which continue to be used from the *Nativity* to the *Epiphany*.—Feastings* are frequent during the whole Time, and we send what are called New Year's Gifts*: Exchanges of Dress too, as of old among the Romans, are common, and Neighbours by mutual Invitations, visit each other in the Manner which we Germans call *Mummery:* So writes the Author of the Convivial Antiquities, and adds, as the Heathens had their *Saturnalia* in December, their *Sigillaria* in January, and the *Lupercalia* and *Bacchanalia* in February; so amongst Christians these three Months are devoted to Feastings and Revellings of every Kind†.

There was an antient‡ Custom, (I know not whether

* *Strenæ* usus *primo die anni*, Romanorum veterum est inventum —Suetonius in Augusto. Deprav. Rel. 164.

† Johannes Boëmus Aubanus tells us, "*Calendis Januarii*, quo "tempore et Annus & omnis Computatio nostra inchoatur, *Cognatus cognatum*, Amicus amicum accedunt, & *consertis manibus* "invicem in novum Annum prosperitatem imprecantur, dieinque "illum festiva Congratulatione & Compotatione deducunt. Tunc "etiam ex avita consuetudine ultro citroque munera mittuntur, "quæ à Saturnalibus, quæ eo tempore celebrantur à Romanis, Sa- "turnalitia, a Græcis *Apophoreta* dicta sunt. Hunc morem anno "superiori ego ita versificavi:"

Christe patris Verbum, &c.
Natalemque tuum celebrantes *octo diebus*,
Concinimus laudem, perpetuumque decus.
Atque tuo Exemplo moniti *munuscula* notis,
Aut *Caprum pinguem* mittimus, aut *leporem*,
Aut his *tiba* damus *signis & imagine* pressa,
Mittimus aut Calathis *aurea mala decem*,
Aurea mala decem, *buxo* cristata *virenti*,
Et variis caris rebus aromaticis.

P. 265.

‡ There are Allusions to some other obsolete Rites at this Time in Pope Zecharias' Interdiction of them, preserved in the Convivial

whether it be not yet retained in many Places): Young Women went about with a *Wassail-bowl*, that is, a Bowl of spiced Ale on New Year's Eve, with some Sort of Verses that were sung by them in going about from Door to Door. *Waissail* is derived from the Anglo. Sax. Wær þæl, that is, "be in "Health." They accepted little Presents from the Houses they stopped at.—Mr. Selden thus alludes to it in his Table Talk, Art. Pope. "The Pope in "sending Relicks to Princes, does as *Wenches* do by "their *Wassels* at *New Year's Tide*.—They *present* "*you* with a *Cup*, and you must *drink* of a *slabby* "*Stuff*; but the Meaning is, you must *give* them "*Money* ten Times more than it is worth."

Stow has preserved an Account of a remarkable *Mummery*, 1377, "made by the Citizens for disport of the young Prince Richard, Sonne to the Black Prince.

On the Sunday before Candlemass in the Night, 130 Citizens *disguised* and *well horsed*, in a *Mummery*, with Sound of *Trumpets*, *Sackbuts*, *Cornets*, *Shalmes* and other *Minstrels*, and innumerable

Antiquities. "Si quis Calendas Januarii *ritu Ethnicorum* colere, "ut aliquid plus *novi* facere propter *novum annum*, aut *mensas* cum "*lampadibus*, vel *Epulas* in *domibus præparare*, et *per vicos* et "*plateas cantatores* et *Choreas ducere ausus fuerit*, *Anathema sit*."
Antiquit. Conviv. p. 126.

In Trusler's Chronology, A.D. 1198, we are told, "*Fools*, *Fes*-"*tival* of, at Paris, held January 1st, and continued for 240 Years, "when all Sorts of Absurdities and Indecencies were committed."

Mr. Pennant tells us, that the Highlanders on *New Year's Day*, burn Juniper before their Cattle, and on the first Monday in every Quarter sprinkle them with Urine.

Torch Lights of Wax, rode to Kennington, besides Lambeth, where the young Prince was.

In the 1st Rank, 48 in Likeness and Habit of Esquires, two and two together, clothed in red Coats and Gowns of *Say* or Sendall, with *comely* Vizors on their Faces.

After them came 48 Knights, in the same *Livery:* Then followed one richly arrayed, like an *Emperor;* and after him some Distance, one stately tyred like a Pope, who was followed by 24 Cardinals: And after them eight or ten with black Vizors, *not amiable,* as if they had been Legates from some forraigne Princes.

These Maskers, after they had entred the Mannor of Kennington, alighted from their Horses, and entred the Hall on foot; which done, the Prince, his Mother and the Lords came out of the Chambers into the Hall, whom the Mummers did salute; shewing by a Paire of Dice on the Table, their desire to play with the young Prince; which *they so handled,* that the *Prince did alwaies* winne, when he cast at them.

Then the Mummers set to the Prince three Jewels, one after another; which were, a Boule of Gold, a Cup of Gold, and a Ring of Gold, which the Prince *wanne* at three Casts. Then they set to the Princes Mother, the Duke, the Earles and other Lords, to every one a Ring of Gold, which they did also win. After which they were feasted, and the Musick sounded, the Prince and

Lords

Lords daunced on the one Part with the Mummers, who did also dance; which Jollity being ended, they were again made to drink, and then departed in Order as they came.

The like he says was to Henry the 4th—in the 2d Year of his Reign, he then keeping his Christmass at Eltham, twelve Aldermen of London, and their Sonnes, rode in a *Mumming*, and had great Thanks.

We reade in Fabian's Chronicle, Temp. Henry 4th:—"In whiche passe Tyme the Dukys of Amnarle, "of Surrey, and of Exetyr, with the Earlys of Sa- "lesbury, and of Gloucetyr, with other of their "Affynyte made Provysyon for a *Dysguysynge*, or a "*Mummynge*, to be shewyd to the Kynge upon "twelfethe Nyght, and the Tyme was nere at "Hande, and all Thynge redy for the same. Upon "the sayd twelfethe Day, came secretlye unto the "Kynge, the Duke of Amnarle, and shewyd to "hym, that he wyth the other Lordys aforenamed, "were appointyd to *sle hym* in the Time of the "fore sayd *Dysguysynge*, &c." Fol. 169.

This *Mumming* * had like to have proved a very *serious* Jest!

Mr.

* *Mummer* signifies a *Masker*; one disguised under a Vizard; from the Danish Mumme, or Dutch Momme. Lipsius tells us, in his 44th Epistle, Book III. "that *Momar*, which is used by the "Sicilians for a *Fool*, signifies in French, and in our Language, a "*Person with a Mask on.*" See Lye's Junii Etymolog. in verbo.

The very ingenious Scotch Writer, Buchanan, presented to the unfortunate Mary Queen of Scots the following singular Kind of New-

Mr. Bourne seems to "carry Coals to Newcastle," when he attempts to prove that it is no Way *sinful* to wish each other a *good New Year*. That Person carried his Scruples methinks very far, who first *doubted* concerning the Lawfulness of this Ceremony.—If the *Benevolent* can *thus* hardly be saved, how shall the Malicious and the Envious appear?

New-years Gift. History is silent concerning the Manner in which her Majesty received it.

Ad Mariam Scotiæ Reginam:

Do quod adest: opto quod abest tibi, dona darentur
Aurea, Sors animo si foret æqua meo.
Hoc leve si credis, paribus me ulciscere donis:
Et quod *abest, opta* tu *mihi: da* quod *adest.*

CHAP. XVII.

Of the Twelfth Day, how observed: The Wickedness of observing the Twelve Days after the common Way.

ON the *Epiphany*, or *Manifestation of* Christ *to the* Gentiles, commonly called the Twelfth-Day, the *Eastern Magi* were guided by the Star, to pay their Homage to their Saviour; and because they came that Day, which is the Twelfth after the Day of the Nativity, it is therefore called the *Twelfth-Day*.

The Twelfth Day itself is one of the greatest of the Twelve, and of more jovial Observation than the others, for the visiting of Friends and Christmas-Gambols. The Rites of this Day are different in divers Places, tho' the End of them is much the same in all; namely, to do Honour to the Memory of the *Eastern Magi*, whom they suppose to have been kings. In * *France*, one of the Courtiers is chosen King, whom the King himself, and the other Nobles, attend at an

* In *Gallia* unus ex ministris, &c.—Idem in *Germania*, &c. *Hospin. in Epiphan.*

Enter-

Entertainment. In *Germany*, they observe the same Thing on this Day in Academies and Cities, where the Students and Citizens create one of themselves *King*, and provide a Magnificent Banquet for him, and give him the Attendance of a *King*, or a *stranger Guest*. Now this is answerable to that Custom of the *Saturnalia*, of *Masters* making *Banquets* for their *Servants*, and waiting on them; and no doubt this Custom has in Part sprung from that.

Not many Years ago, this was a common *Christmas Gambol* in both our *Universities*; and it is still usual in other Places of our Land, to give the Name of *King* or *Queen* to that Person, whose extraordinary Luck hits upon that Part of the divided *Cake*, which is honour'd above the others, with a *Bean* in it.

But tho' this be generally the greatest of the Twelve, yet the others preceding are observed with Mirth and Jollity, generally to Excess. Was this Feasting confined within the Bounds of Decency and Moderation, and gave more Way than it does to the Exercises and the Religious Duties of the Season, it would have nothing in it immoral or sinful. The keeping up of Friendship, and Love, and old Acquaintance, has nothing in it harmful; but the Misfortune

fortune is, Men upon that Bottom, act rather like Brutes than Men, and like Heathens than Christians; and the Preservation of Friendship and Love, is nothing else but a Pretence for Drunkenness, and Rioting, and Wantonness. And such I am afraid hath been the Observation of the Christmas Holy-days, since the holiest Times of the Christian Church; and the Generality of Men have rather look'd upon them, as a * Time of Eating and Drinking, and Playing, than of returning Praises and Thanksgivings to GOD, for the greatest Benefit he ever bestow'd upon the Sons of Men.

Gregory Nazianzen, in that excellent Oration of his upon Christmas-Day, says, Let us not celebrate the Feast after an Earthly, but an Heavenly Manner; let not our Doors be crown'd; let not Dancing be encourag'd; let not the Cross-paths be adorned, the Eyes fed, nor the Ears delighted, *&c.* Let us not Feast to excess, nor be Drunk with Wine, *&c.* From this we may clearly see, what has been the Custom in these Days. And in all Probability it has been much the same among us, from the

* *Vide Bishop* Blackall's *Sermon on the Lawfulness and the right Manner of keeping Christmas and other Christian Festivals.*

Beginning

Beginning of Christianity: However fabulous that Story may be, taken Notice of by * Bishop *Stillingfleet*, from *Hector Boethius*, "That king "*Arthur* kept with his Nobles at *York*, a very "prophane *Christmas* for † thirteen Days toge- "ther, and that such Jollity and Feasting then, "had its Original from him." But however these Words, if true, may be a Testimony of the too great Antiquity of the Abuse of this Festival; yet they will by no Means justifie "*Buchannan*'s Comment upon them. For as the learned Bishop goes on, "*Buchannan* is "so well pleased with this notable Observa- "tion, that He sets it down for good History, "saying upon it, that the old *Saturnalia* were "renew'd, only the Days increased, and *Sa-*

* *Origin. Britan. Stilling.*

† *Christmas-day is said to be none of the twelve Days, but one of the twenty. For if it was added, it would make thirteen Days, which are the thirteen Days here mentioned. It is said to be one of the twenty Days, because, as I imagine, it was reckon'd among those twenty Days in which the Church forbad Fasting. For in the Laws of* Canutus, *it is order'd,* ‖ *That no Man shall fast from* Christmas-Day, *till after the* Octave *of the* Epiphany, *except he do it out of Choice, or it be commanded him of the Priest.*

‖ Atque ab ipso natali Jesu Christi die ad octavam ad Epiphania lucem, jejunia nemo observato, nisi quidam judicio ac voluntate fecerit sua, aut id ei fuerit a sacerdote imperatum. *Seld. Analect. Lib.* 2. *P.* 108.

turn's

" *turn*'s Name changed to *Cæsar*'s: For says " he, we called the Feast *Julia*. But why " should the Name of *Saturn* be changed into " *Cæsar*'s? Was he worshipped for a GOD " among the *British* Christians, as *Saturn* was " among the old *Pagans?* But the Name *Ju-* " *lia* imports it; by no Means. For *Buchan-* " *nan* does not prove, that this Name was ever " used for that Festival among the *Britains;* " and the *Saxons*, who brought in both the " Name and the Feast, give another * Reason " for it."

Buchannan seems therefore to have a great deal more Malice than Truth on his Side. But however such Revellings, and Frolicks, and Extravagances, whether or not derived from the old *Saturnalia*, as are customary at this Season, do come very near to, if not exceed its Liberties. In particular, what commoner at this Season, than *for Men to rise early in the Morning, that they may follow strong Drink, and continue untill Night, till Wine inflame them? As if CHRIST who came into the World to save us, and was manifested to destroy the Works of the Devil;* was to be

* *Vide Chap. Christ. Candle.*

honour'd

honour'd with the very Works he came to destroy.

With some, *Christmas* ends with the *Twelve Days*, but with the generality of the Vulgar, not till *Candlemas*. Till then they continue Feasting, and are ambitious of keeping some of their *Christmas-Chear*, and then are fond of getting quit of it. *Durand* tells us, * They celebrated this Time with Joy, because the Incarnation of CHRIST was the Occasion of Joy to Angels and Men. But the lengthening of the Time from twelve to forty Days, seems to have been done out of honour to the *Virgin* Mary's *Lying-in:* Under the old Law, the Time of Purification was forty Days, which was to Women then, what the *Month* is to Women now. And as during that Time, the Friends and Relations of the Women, pay them Visits, and do them Abundance of Honour; so this Time seems to have been calculated, to do Honour to the Virgin's Lying-in.

There is a Canon in the Council of *Trullus*, † against those who bak'd a Cake in Ho-

* Hanc Quadragessimam cum gaudio celebramus, quia Christi incarnatio fuit gaudium angelorum & hominum. *Durand. Lib.* 6. *C.* 22.

† *Can.* 80. *Trul. Bal.*

nour of the Virgin's Lying-in, in which it is decreed, that no such Ceremony should be observed; because it was otherwise with her, at the Birth of our Saviour, than with all other Women. She suffer'd no Pollution, and therefore needed no Purification, but only in Obedience to the Law: If then the Baking of a single Cake was faulty, how much more so many Feasts in her Honour?

OBSERVATONS ON CHAP. XVII.

THE subsequent Extract from Collier's Ecclesiastical History, Vol. I. p. 163. seems to account in a satisfactory Manner for the Name of *Twelfth Day*. "In the Days of King Alfred, a Law was "made with Relation to Holidays, by Virtue of "which the *twelve* Days *after* the Nativity of our "Saviour were made Festivals."

In the ancient Calendar of the Romish Church above cited, I find in an * Observation on the fifth of January, the Vigil of the Epiphany, "*Kings* "*created* or *elected* by *Beans*." The sixth is called there "The Festival of Kings;" and there is added,

* Reges Fabis creantur.
And on the sixth Day of January,
Festum Regum
(as also)
Regna atque *Epulæ* in *multos* dies *exercentur*.

"That

" That this Ceremony of electing Kings "was con-
" tinued with Feasting for many Days."

There was a custom similar to this on the festive Days of Saturn among the Romans, Grecians, &c. Persons of the same Rank drew Lots for *Kingdoms*, and like Kings exercised their *temporary* Authority Alex. ab Alex. B. 2. ch. 22. The learned * Moresin observes, that our Ceremony of chusing a *King* on the Epiphany or Feast of the three Kings, is practised about the same Time of the Year.—He is called the *Bean King* from the *Lot*.

This Custom is practised no where that I know of in the Northern Parts of the Kingdom, but is still retained in the South.†

I gather

* Regna sortiri inter æquales festis Saturni diebus & tanquam Reges imperitare mos fuit, qui etiam Romanis, cum Græcis et exteris communis fuit. Circa idem tempus inter æquales, Regis fit electio ad Epiphaniæ nostræ, seu trium regum festum, et *Rex fabaceus* dicitur, ex *sorte* nomen habens. Moresin. Deprav. Rel. p. 143.

† I find also in Joannes Boëmus Aubanus' Description of some singular Rites in Franconia, in Germany, the following *circumstantial* Description of this Ceremony:

" In Epiphania Domini *singulæ Familiæ* ex *melle farina*, addito " *Zinzibere* et *pipere*, *libum conficiunt* et *Regem* sibi *legunt* hoc " modo: *Libum* mater familias *facit*, cui *absque consideratione* inter " subigendum *denarium* unum immittit, postea amoto igne supra " calidum focum illud *torret*, tostum in *tot partes frangit, quot* " *homines* familia habet: demum distribuit, cuique partem *unam* " *tribuens*. *Adsignantur* etiam *Christo*, beatæque Virgini & *tribus* " *Magis* suæ partes, quæ loco eleemosynæ elargiuntur. In cujus " autem portione Denarius repertus fuerit, hic Rex ab omnibus " salutatus, in sedem locatur et ter in altum cum jubilo elevatur: " ipse in dextera *cretam* habet, qua toties signum crucis suprà in " Triclinii laquearis delineat: quæ cruces quòd obstare plurimis " malis credantur, in multa observatione habentur." p. 266.

I gather the *present* Manner of drawing *King* and *Queen* on this Day, from an ingenious Letter preserved in the Universal Magazine, 1774, whence I shall take the Liberty to extract a few select Passages. " I went to a Friend's House in the " Country to partake of some of those innocent " Pleasures that constitute a merry Christmass; I " did not return till I had been present at *drawing* " *King* and *Queen*, and *eaten* a *Slice* of the *twelfth* " *Cake*, made by the fair Hands of my good Friend's " Consort. After Tea Yesterday, a *noble Cake* " was produced, and *two Bowls*, containing the " *fortunate Chances* for the different Sexes. Our " Host *filled up* the *Tickets*; the whole Company, " except the *King* and *Queen*, were to be *Minis-* " *ters of State*, *Maids of Honour*, or *Ladies of the* " *Bedchamber*.

" Our kind *Host* and *Hostess*, whether by *Design* " or *Accident* became *King* and *Queen*. Accord- " ing to *twelfth Day Law*, each *Party* is to *sup-* " *port* their *Character* till Midnight. After Supper

Here we have the Materials of the Cake, which are *Flour*, *Honey*, *Ginger*, and *Pepper*; *one* is made for *every Family*. The Maker thrusts in at Random a *small Coin* as she is kneading it; when it is *baked*, it is divided into *as many Parts* as there are *Persons* in " the *Family*. It is *distributed*, and *each* has his Share; *Portions* of it also are assigned to *Christ*, the *Virgin*, and the *Three Magi*, which are given away *in Alms*. Whoever finds the *Piece of Coin* in his Share is saluted by all as *King*, and being placed on a Seat or Throne, is thrice lifted aloft with joyful Acclamations: He holds a Piece of *Chalk* in his *Right Hand*, and each Time he is lifted up makes a *Cross* on the Ceiling. *These Crosses* are thought to *prevent* many *Evils*, and are much revered.

" one

" one called for a *King's Speech*, &c." The rest is political Satire, and is foreign to our Purpose.

I have inserted this with a View of gratifying the Curiosity of my *northern* Readers on this Head.

N. B. *The Reader is desired to add the following Remarks to the Observations on* YULE; " All the " Celtic Nations have been accustomed to the Wor- " ship of the Sun; either as distinguished from *Thor*, " or considered as his Symbol:—It was a Custom " that every where prevailed in antient Times, to " celebrate a Feast at the Winter Solstice; by which " Men testified their Joy at seeing this great Lumi- " nary return again to this Part of the Heavens.— " This was the greatest Solemnity in the Year. " They call it in many Places, *Yole*, or Yuul, from " the Word *Hiaul* and *Houl*, which even at this " Day signifies the *Sun*, in the Languages of Bass " Britagne, and Cornwal*." Vide Mallet's *Northern* " *Antiquities*, Vol. II. p. 68.

* This is giving a *Celtic* Derivation of a *Gothic* Word (two Languages extremely different). The learned Doctor Hickes, thus derives the Term in Question. Iol, Cimbricum, Anglo Saxonicè scriptum, Geol; et Dan. Sax. Jul, *o* in *u* facile mutato, ope intensivi præfixi I et ge, faciunt *ol*, Commessatio, Compotatio, &c. (*Isl. Ol* cerevisiam denotat et metonymicè Convivium) Junii Etym. V. Yeol.

Our ingenious Author, however, is certainly right as to the Origin and Design of the *Yule Feast*: The Green-landers at this Day keep a *Sun Feast* at the Winter Solstice, about Dec. 22, to rejoice at the Return of the Sun, and the expected Renewal of the Hunting Season, &c. which Custom they may possibly have learnt of the Norvegian Colony formerly settled in Greenland. See Crantz's Hist. of Greenland, Vol. I. p. 176. Ibid. in Not.

CHAP. XVIII.

Of St. Paul's *Day; The Observation of the Weather, a Custom of the Heathens, and handed down by the Monks: The Apostle St.* Paul *himself is against such Observations; The Opinion of St.* Austin *upon them.*

THE Observation of the Weather which is made on this Day is altogether ridiculous and superstitious. If it happen to be uncloudded and without Rain, it is look'd upon as an Omen of the following Year's Success, if otherwise, that the Year will be unfortunate. Thus the old Verse.

Clara dies Pauli, *bona tempora denotat anni,*
Si fuerint venti, denarrant prælia genti,
Si nix aut pluviæ, pereunt animalia quæque.

The Interpretation of which is very well known to be this,

If St. *Paul's* Day be fair and clear,
It doth betide a happy Year;
If blustering Winds do blow aloft
Then Wars will trouble our Realm full oft.
And if it chance to Snow or Rain,
Then will be dear all Sorts of Grain.

Such also is the Observation of St. *Swithin*'s Day, which if rainy is a Token that it will rain for forty Days successively; such is the Observation of * *Candlemas-Day*, such is *Childermas-Day*, such *Valentine*'s-*Day*, and some others.

How St. *Paul's Day* came to have this particular Knack of foretelling the good or evil Fortune of the following year, is no easy Matter to find out. The Monks who were undoubtedly the first who made this wonderful Observation, have taken Care it should be handed down to Posterity, but why and for what Reason this Observation was to stand good, they have taken Care to conceal. In Church Affairs indeed they make free with handing down *Traditions* from Generation to Generation, which being approved by an infallible Judgment, are to be taken for granted; but as far as I hear, they never pretended to an infallible Spirit, in the Study of the Planets. One may therefore, without the Suspicion of Heresy, or fear of the *Inquisition*, make a little Inquiry into this Affair, and see whether it be true or false, whether it is built

* Si sol splendescat *Maria* purificante,
Major erit glacies post festum quam fuit ante.

upon any Reason or no Reason, whether still to be observed, or only laugh'd at as a Monkish Dream.

Now as it is the Day of that Saint, *the great Apostle St.* Paul, I cannot see there is any Thing to be built upon. He did indeed *labour more abundantly than all the Apostles;* but never, that I heard, in the Science of Astrology. And why his Day should therefore be a standing *Almanack* to the World, rather than the Day of any other *Saint*, will be pretty hard to find out. I am sure there is a good Number of them, have as much right to Rain or fair Weather as St. *Paul*, and if St. *Andrew*, St. *Thomas*, &c. have not as much right to Wind or Snow, let the Reader judge.

As it is the Twenty-fifth Day of *January*, one would think that could be no Reason. For what is that Day more than another? Indeed they do give some shew of Reason, why Rain should happen about the Time of St. *Swithin*, which is this. About the Time of his Feast, which is on the Fourteenth of *July*, there are two rainy *Constellations*, which are called *Præcepe* and *Asellus*, which arise *cosmically*, and generally produce Rain. And to be

sure

sure in the Course of the Sign *Aquarius*, there may be both Rain and Wind and fair Weather, but how these can foretell the Destiny of the Year, is the Question.

As then there is nothing in the *Saint*, or his Day to prognosticate any such Thing, I mean, as it is the Day of St. *Paul*, or the Twenty-fifth of *January*, so I must confess I cannot find out what may be the Ground of this particular Observation. But however thus much is very obvious, that this Observation is an exact Copy of that superstitious Custom among the Heathens, of observing one Day as good, and another as bad. For among them were lucky and unlucky Days; some were *dies atri*, and some *dies albi*; the *atri* were pointed out in their *Calendar*, with a black Character, the *albi* with a white; the former to denote it a Day of bad Success, the latter a Day of good. Thus have the *Monks* in the dark and unlearned ages of Popery copy'd after the Heathens, and dream'd themselves into the like Superstitions, esteeming one Day more successful than another; and so according to them, it is very unlucky to begin any Work upon *Childermass-Day*; and what Day soever that falls on, whether on a

Munday,

Munday, Tuesday, or any other, nothing must be begun on that Day through the Year; St. *Paul*'s Day is the Year's *Fortune-Teller;* St. *Mark*'s Day is the Prognosticator of your Life and Death, &c. and so instead of persuading the People to lay aside the Whims and Fancies of the Heathen World, they brought them so effectually in, that they are still reigning in many Places to this Day.

But of all the Days of the Year, they could not have chosen one so little to the Purpose. For the very Saint, whose Day is so observed, has himself cautioned them against any such Observation: For in the Fourth Chapter of his Epistle to the *Galatians,* he tells them, how dangerous it was *to observe Days, and Months, and Times, and Years;* which is not, as some would persuade us, to Caution us against the Observation of any Day but the *Lord's-Day;* but only that we should not observe the abolished Feasts of the *Jews,* nor the abominable Feasts of the *Gentiles,* nor their superstitious Observation of fortunate and unfortunate Days. St. *Austin,* upon this Place, hath these Words, * Let us not observe Years,

* Non itaque dies observemus, & annos & menses, & tempora, ne audiamus ab apostolo, timeo vos, ne forte sine causa laboraverim

Years, and Months, and Times, least we hear the Apostle telling us, I am afraid of you, least I have shewn on you labour in vain. For the Persons he blames, are those who say, I will not set forward on my Journey, because it is the next Day after such a Time, or because the Moon is so; or I'll set forward that I may have Luck, because such is just now the Position of the Stars. I will not Traffic this Month, because such a Star presides, or I will, because it does. I shall plant no Vines this Year, because it is Leap-Year, *&c.*

The learned Mr. *Bingham*, has among several others, a Quotation * from the same St. *Austin* on these superstitious Observations, with which I shall conclude this Chapter. "To this kind, says he, belong all Ligatures "and Remedies, which the Schools of Physi- "cians reject and condemn; whether in In- "chantments, or in certain Marks, which they "call Characters, or in some other Things "which are to be hanged and bound about

laboraverim in vobis. Eos enim culpat, qui dicunt, non profisiscar, quia posterus est, aut quia luna sic fertur, vel profisiscar, ut prospera cedant, quia ita se habet positio siderum, &c. *Beda ex Augustin. in loc.*

* *Bingham*, 16 *L. C.* 5. *Antiq. Eccl. P.* 300. *Aust. de Doct. Christ. L.* 2. *C.* 10.

"the

" the Body, and kept in a dancing Posture;
" not for any Temperament of the Body, but
" for certain Significations, either Ocult, or
" Manifest: Which by a gentler Name, they
" call Physical, that they may not seem to
" affright Men with the Appearance of Super-
" stition, but do good in a natural Way:
" Such are Ear-rings hanged upon the Tip of
" each Ear, and Rings made of an Ostriche's
" Bones for the Finger; or when you are told
" in a Fit of Convulsions, or Shortness of
" Breath, to hold your left Thumb with your
" right Hand. To which may be added a
" thousand vain Observations, as, if any of
" our Members beat; if when two Friends are
" talking together, a Stone, or a Dog, or a
" Child, happens to come between them, they
" tread the Stone to Pieces, as the Divider
" of their Friendship, and this is tollerable in
" Comparison of beating an innocent Child
" that comes between them. But it is more
" pleasant, that sometimes the Childrens Quar-
" rel is revenged by the Dogs; for many
" Times they are so superstitious, as to dare
" to beat the Dog that comes between them,
" who turning again upon him that smites
" him, sends him from seeking a vain Remedy,

" to

" to seek a real Physician indeed. Hence
" proceed likewise these other Superstitions:
" For a Man to tread upon his Threshold when
" he passes by his own House, to return baci-
" to Bed again, if he chance to sneeze as he
" is putting on his Shoes; to return into his
" House, if he stumble at his Going out; if
" the Rats knaw his Cloths, to be more terrk
" fied with the Suspicion of some future Evil,
" then concerned for the present Loss. He
" says, *Cato* gave a wise and smart Answer to
" such an one, who came in some Consterna-
" tion to consult him, about the Rats having
" knawed his Stockings; that, said he, is no
" great Wonder, but it would have been a
" Wonder indeed, if the Stockings had knaw-
" ed the Rats. St. *Austin* mentions this witty
" Answer of a wise Heathen, to convince
" Christians the better of the Unreasonableness
" and Vanity of all such superstitious Observa-
" tions. And he concludes, that all such Arts,
" whether of triffling or more noxious Super-
" stition, are to be rejected and avoided by
" Christians, as proceeding originally from
" some pernicious Society between Men and
" Devils, and being the Compacts and Agree-
" ments of such treacherous and deceitful

" Friendship. The Apostle forbids us to have
" Fellowship with Devils; and that, he says,
" respects not only Idols, and Things offered
" to Idols, but all imaginary Signs pertaining
" to the worship of Idols, and also all Reme-
" dies, and other Observations, which are
" not appointed publickly by GOD to promote
" the Love of GOD and our Neighbour, but
" proceed from the private fancies of Men, and
" tend to delude the Hearts of poor deluded
" Mortals. For these Things have no natural
" Virtue in them, but owe all their Efficacy to
" a presumptuous Confederacy with Devils:
" And they are full of pestiferous Curiosity,
" tormenting Anxiety, and deadly Slavery.
" They were first taken up, not for any real
" Power to be discerned in them, but gained
" their Power by Mens observing them. And
" therefore by the Devil's Art they happen
" differently to different Men, according to
" their own Apprehensions and Presumptions.
" For the great Deceiver knows, how to pro-
" cure Things agreeable to every Man's Tem-
" per, and ensnare him by his own Suspicions
" and Consent."

OBSER-

OBSERVATIONS ON CHAP. XVIII.

A GREAT deal upon this Subject may be found in Pliny's Natural History, tending to confirm what Mr. Bourne has told us, that it was a Custom of Gentilism, adopted under the Papal Superstition, and so transmitted to our Times. The subsequent poetical Description of the Months by *Churchil*, contains in it many Allusions to the popular Notions of Days, &c.

Frose *January*, Leader of the Year,
Minc'd Pies in Van, and *Calves Heads* in the Rear;*
Dull *February* in whose leaden Reign,
My Mother bore a Bard without a Brain;†
March, various, fierce and wild, with wind-crack'd cheeks,
By wilder *Welshmen* led and crown'd with *Leeks*.‡
April with *Fools*, and *May* with *Bastards* blest,§
June with *white Roses* in her rebel Breast;
July, to whom, the *Dog-star* in her Train,
St. *James* gives *Oisters*, and St. *Swithin* Rain;‖

August

* Alluding to the Mince Pies in Use about Christmass or New-year's Day, and to an inhuman Insult offered, or said to have been usually offered by a certain Party on the 31st of this Month (a Day-Nigro carbone notandus) to the Memory of the unhappy Charles.

It is unnecessary to observe here, that it is equally *mean* and *cowardly* to *pluck* a *dead Lion* by the *Beard!*

† Mr. Churchill discovers no small Vanity in *distinguishing* the Month of February by *that very important Circumstance*, his having been born in it. But Vanity is indeed the Vice of Poets, and the usual Concomitant of a fine and sprightly Imagination!

‡ St David's Day.

§ Vide All Fools Day in the Appendix.—See also the Spectator; "Beware the Month of *May*."

‖ Swithin, a holy Bishop of Winchester about the Year 860, and called

August who banished from her *Smithfield* Stand,*
To Chelsea flies, with *Dogget* in her Hand;
September, when by Custom (right divine)
Geese are ordain'd to bleed at *Michael*'s Shrine:†
October, who the Cause of Freedom join'd,
And gave a second George to bless Mankind;
November, who at once to grace our Earth,
St. *Andrew* boasts, and our *Augusta*'s Birth;
December, last of Months, but best, who gave,
A *Christ* to Man, a *Saviour* to the Slave.
Whilst, falsely grateful, Man, at the full Feast,
To do God Honour, *makes himself a Beast*.

There is nothing Superstitious in the Prognostications of Weather from *Achs* and *Corns*: *Achs* and *Corns*, says the great Philosopher Bacon, do *engrieve*, (i. e. *afflict*) either towards *Rain* or *Frost*: The *one* makes the *Humours* to *abound more*, and the *other* makes them *Sharper*.

Loyd in his Diall of Daies, observes on St. Paul's, that "of this Day, the Husbandmen ‡ prog-
"nosticate

called the weeping St. Swithin, for that about his Feast, Præsepe & Aselli, rainy Constellations arise *cosmically*, and commonly cause Rain. Blount in Verbo

* Alluding to the Interdiction of St. Bartholomew Fair.

† *Goose intentos*, as Blount tells us, is a Word used in Lancashire, where the Husbandmen claim it as a Due to have a *Goose intentos* on the 16th Sunday after Pentecost; which Custom took Origin from the last Word of this old Church Prayer of that Day, "Tua, nos quæsumus, Domine, gratia semper præveniat & sequa-
"tur; ac bonis operibus jugiter præstet esse *intentos*." The common People very humourously mistake it for a *Goose* with *ten Toes*.

‡ Perhaps it will be thought no uninteresting Article in this little *Code* of Vulgar Antiquities, to mention a well-known Interjection used by the Country People to their Horses, when yoked to a Cart, &c. *Heit* or *Heck!* I find this used in the Days of Chaucer:
"They

" nosticate the whole Year: If it be a fair Day, it " will be a pleasant Year;* if it be Windy, it will " be Wars; if it be Cloudy, it doth foreshew the " Plague that Year."

Mr. Gay notices it thus in his *Trivia*:

All Superstition from thy Breast repel,
Let cred'lous Boys, and prattling Nurses tell
How if the *Festival of Paul* be *clear*,
Plenty from lib'ral Horn shall strow the *Year*:
When the dark Skies dissolve in *Snow* or *Rain*,
The lab'ring *Hind* shall *yoke* the *Steer* in *vain*;
But if the threatning *Winds* in Tempest roar,
Then *War* shall bathe her wasteful Sword in Gore.
How if, on *Swithin*'s Feast the Welkin lours,
And ev'ry Penthouse streams with hasty Show'rs,
Twice twenty Days shall Clouds their Fleeces drain,
And wash the Pavements with *incessant Rain*:
Let no such vulgar Tales debase thy Mind,
Nor *Paul*, nor *Swithin*, rule the *Clouds* and *Wind*.

Thus also some rural Prognostications of the Weather are alluded to in his first Pastoral:

——We learn'd to *read* the *Skies*,
To know when *Hail* will fall, or *Winds* arise;

" They saw a *Cart* that charged was with Hay,
" The which a Carter drove forth on the Way:
" Depe was the Way, for which the Cart still stode;
" This Carter smote and cryde as he were wode,
" *Heit* Scot! *heit* Brok! what spare ye for the Nones,
" The Fend you fetch, quoth he, Body and Bones.

Fre. T. 275.

The Name of *Brok* is still too in frequent Use amongst Farmers' Horses.

* It is common in the North to plant the Herb *House-leek* upon the Tops of Cottage Houses. The learned Author of the Vulgar Errors informs us that it was an antient Superstition, and this Herb was planted on the Tops of Houses as a Defensative against Lightning and Thunder. Quincunx, 126.

He taught us erst the *Heifer's Tail* to view,
When *stuck aloft* that *Show'rs* would straight *ensue;*
He first that useful Secret did explain,
That *pricking Corns* foretold the *gath'ring Rain;*
When *Swallows* fleet *soar high* and sport in *Air,*
He told us that the *Welkin* would be *clear.**

I find an Observation on the 13th of December, in the antient Calendar of the Church of Rome, "That on this Day Prognostications of the Months "were drawn for the whole Year."†

On the Day of St. Barnabas,‡ and on that of St. Simon, and St. Jude, "that a Tempest often rises." The *Vigil* of St. Paul's is called there "*Dies Egyp-* "*tiacus.*"

Many superstitious Observations on Days may be found in a curious old Book called *Practica Rusticorum.*

* Prognostications of the Weather, for the Use of those who live in Towns, are given us in the following Words from the above-mentioned beautiful didactic Poem *Trivia:*

But when the *swinging Signs* your *Ears offend*
With *creaking Noise,* then rainy Floods impend;
Soon shall the Kennels swell with rapid Streams,

On *Hosier's Poles* depending *Stockings* ty'd.
Flag with the *slacken'd Gale,* from Side to Side:
Church-Monuments foretell the *changing Air;*
Then *Niobe dissolves* into a *Tear,*
And *sweats* with secret Grief: You'll hear the Sounds
Of *whistling Winds,* e'er Kennels break their bounds;
Ungrateful Odours Common-Shores diffuse,
And *dropping Vaults* distil *unwholsom Dews,*
E'er the Tiles rattle with the smoaking Show'r, &c.

† Decemb. 13.
Prognostica Mensium per totum annum.

‡ Barnabæ Apost.
Tempestas sæpe oritur.

A High-

A Highlander, says Mr. Pennant, never begins any Thing of Consequence on the *Day* of the *Week*, on which the *Third* of *May falls*, which he calls the *dismal Day*.

CHAP. XIX.

Of Candlemass-Day; *why so called; the Blasphemy of the Church of* Rome *in consecrating Wax Candles.*

THIS Day goes under several Denominations: It is called the Day of *CHRIST's Presentation;* because on it CHRIST was presented in the Temple; it is called the *Holy-Day* of St. *Simeon;* because it was on it, that he took our SAVIOUR up in his Arms: And it is called the *Purification,* because then the Holy Virgin was purified. It is generally a Day of Festivity, and more than ordinary Observation among Women, and is therefore called the *Wives Feast-Day.* The Feasting seems to be observed in Honour of the Virgin *Mary;* for as on the Day of a Woman's being *church'd,* there is no common Entertainment, so it seems, that this Feasting was begun in the Times of Popery, by Way of Compliment to the Churching-Day of the Virgin *Mary.*

It has the Name of * *Candlemass-Day,* because

* Nos Anglica, *the Purification of our Lady.* Vel communi Sermone potius, *Candlemas-Day;* A distributione & gestatione

cause *Lights* were distributed and carried about in Procession, or because also the Use of *lighted Tapers*, which was observed all Winter at *Vespers* and *Litanies*, were then wont to cease, till the next *All-Hallowmass*.

These *Lights* so carried about, were blessed of the *Priests*, as *Hospinian* tells us, who made Use of the following Prayers at their Consecration. * We implore thee by the Invocation of thy Holy Name, and by the Intercession of the blessed Virgin *Mary*, the Mother of thy Son, whose Feast we this Day celebrate with the highest Devotion; and by the Intercession of all thy Saints, that thou wouldst sanctifie these *Candles* to the Good and Profit of Men, and the Health of his Soul and Body, whether in Earth or Sea. And again. O LORD JESU, I beseech thee, that thou wouldst

tatione cereorum ardentium: Vel etiam, quod per illum diem cereorum usus in vespertinis precibus & litaniis, per totam hyemem adhibitus, cessare solet, usque ad sanctorum omnium festum anni insequentis. *Montag. Orig. Ecc. Pars. Pri. P.* 157.

* Rogamus te per invocationem sancti tui nominis, & per intercessionem *Mariæ* beatæ virginis matris filii tui, &c. ut consecrare velis has candelas ad utilitatem & commodum hominis, &c. & mox, Domine Jesu, benedicas obsecro hanc creaturam ceream, & concede illi cælestem.——malignus spiritus contremescat, & ita territus aufugiat, &c. *Hospin. de Fest. Purific.* P. 53.

bless this thy Creature of *Wax*, and grant it thy Heavenly Benediction, by the Power of thy Holy Cross; that as it was a Gift to Man, by which the Darkness might be driven away, so now it may be endow'd with such Virtue by the *Sign of the* Holy Cross, that wheresoever it is lighted and placed, the evil Spirit may tremble, and, with his Servants, be in such Terror and Confusion as to fly away from that Habitation, and no more vex and disturb thy Servants.

After this, he adjures the *Wax Candles*, in Words like these. * I adjure thee, O thou waxen Creature, in the Name of our LORD and the Holy Trinity, that thou repel and extirpate the Devil and his Sprights, *&c.* And therefore all Christians (says *Eccius. Tom* 3. *Hom. de Purificat.*) ought to use these Lights, with an holy Love, having a sincere Dependance, that thus they shall be freed by the Power of the Word and this Prayer, from all the Snares and Frauds of the Devil.

Our Author upon this, says, That this is manifest Blasphemy and Idolatry. For as on

* Adjuro te creaturam ceream in nomine Domini nostri & sanctæ Trinitatis, ut sis extirpatio & depulsio diaboli & spectrorum ejus, &c. *Hospin. ibid.*

the

the one Hand, they take the Name of GOD and the Holy Trinity in vain, so on the other they attribute to a Wax Candle, what should be ascribed to CHRIST alone, and the quickning Power of the Holy Ghost.

OBSERVATIONS ON CHAP. XIX.

IN the forenamed antient Calendar of the Romish Church, I find the subsequent Observations on the 2d of February, usually called *Candlemas Day.*

" Torches are consecrated"

" Torches are given away for many Days*."

Pope Sergius†, says Becon in his Reliques of Rome, Fol. 164, commaunded, that all the People shuld go on Procession upon *Candlemasse Day*, and *carry Candels* about with them, *brenning* in their *Hands*, in the Year of our Lord 684. *Durand*, &c.

How this *Candle-bearing* on *Candlemass Day* came first up, the Author of our English Festival declareth on this Manner. " Somtyme sayeth he, when the Romaines by great Myght and royal Power,

* Feb. 2. " Purificatio Virginis
" Faces consecrantur.
" Faces dantur multis diebus."

† In a Convocation in the Reign of Henry 8th,—in the Passage that relates to Rites and Ceremonies,—among those that were not to be contemned or cast away was " *bearing of Candles* on Candles " mass Day, in Memory of Christ the Spiritual *Light*, of whom " Simeon did prophecy, as is read in the Church that Day."
Fuller's Church History, p. 222.

l'an 536 on l'attribua au Pape Vigile. Tertullien
dit que les Payens celebroient la fete de
Proserpine le 2 de Fevrier.

conquered all the World, they were so proude, that they forgat God, and made them divers Gods after their own Lust. And so among all they had a God that they called *Mars*, that had been tofore a notable Knyght in Battayle. And so they prayed to hym for Help, and for that they would speed the better of this Knyght, the People prayed, and did great Worship to his Mother, that was called *Februa*, after which Woman, much People have Opinion, that the Moneth *February* is called. Wherefore the 2d Day of thys Moneth is *Candlemass Day*.

The Romaines this Night, went about the City of Rome, with *Torches and Candles brenning* in Worship of this Woman *Februa*, for hope to have the more Helpe and succoure of her Sonne *Mars*.

Then was there a Pope, that was called Sergius, and when he saw Christian People draw to this false Maumetry and untrue Belief; he thought to undo this foule Use and Custom, and turn it into God's Worship, and our *Lady's*, and gave Commandment that all Christian People should come to Church, and *offer* up *a Candle brennyng*, in the Worship that they did to this Woman Februa, and do Worship to *our Lady*, and to her Sonne our Lord Jesus Christ. So that now this Feast is solemnly hallowed thorowe all Christendome. And every Christan Man and Woman of covenable Age, is bound to come to Church, and *offer* up their *Candles*, as though they were bodily with our *Lady*,

hopyng for this Reverence and Worship that they do to our Ladye to have a great Reward in Heaven, &c."

Ray, in his Collection of Proverbs, preserves one that relates to this Day:

" On *Candlemas-day* throw *Candle* and *Candlestick* away."

Somerset.

CHAP. XX.

Of Valentine-Day; *its Ceremonies*; *what the Council of* Trullus *thought of such Customs*; *that they had better be omitted.*

IT is a *Ceremony*, never omitted among the Vulgar, to draw Lots, which they Term *Valentines*, on the *Eve* before * *Valentine-day*. The Names of a select Number of one Sex, are by an equal Number of the other put into some Vessel; and after that, every one draws a Name, which for the present is called their *Valentine*, and is also look'd upon as a good Omen of their being Man and Wife afterwards.

There is a rural Tradition, that on this Day every † Bird chuses its Mate. From this perhaps

* Valentine *a Presbyter of the Church was beheaded under* Claudius *the Emperor.*

† Nature the Vicare of the Almightie Lord
That hote, colde, hevie, light, moiat, and drie
hath knit, by even nomber of Accord,
In easie Voice, began to speak and say,
foules take hede of my Sentence I pray,
And for your own ease, in fordring of your need.
as fast as I may speak, I will me speed.

perhaps the youthful Part of the World hath first practised this Custom, so common at this Season.

In the *Trullan* Council we have Lots and Divinations forbid, as being some of those Things which *provoked the LORD to anger* against King * *Manasses*, who used Lots and *Divinations*, &c. upon which the *Scholiast* hath these Words. † The Custom of drawing Lots was after this Manner; on the 23d Day of *June*, which is the Eve of St. *John Baptist*, Men and Women were accustomed to gather together in the Evening by the Sea-side, or in some certain Houses, and there adorn a Girl, who was her Parents first-begotten Child, after the Manner of a Bride. Then they feasted and leaped after the Manner of *Bacchanals*, and danced and shouted as they were wont to do on their Holy-days: After this they poured into a narrow-neck'd Vessel some of the Sea-Water, and put also into it certain Things be-

Ye know well, how on St. Valentine's Day
By my Statute, and through my governaunce
Ye doe these your makes, and after fle away
with hem, as I pricke you with Pleasaunce.

Chaucer.

* 2 *Lib. Kings, Chap.* 21.

† *Can.* 65. *in Syn. Trul. in Bals. P.* 440.

longing

longing to each of them. Then as if the Devil gifted the Girl, with the Faculty of telling future Things; they would enquire with a loud Voice, about the good or evil Fortune that should attend them: Upon this the Girl would take out of the Vessel, the first Thing that came to Hand, and shew it, and give it to the Owner; who upon receiving it, was so foolish as to imagine himself wiser, as to the good or evil Fortune that should attend him,

This Custom, as he tells us a little after, is altogether diabolical: And surely it was so, being used as a presage of what was future. Was the Custom of the Lots now mention'd, used as among the Heathens, they would no Doubt be as worthy of Condemnation; but as far as I know, there is but little Credit given to them; tho' that little is too much, and ought to be laid aside. But if the Custom was used without any Mixture or Allay of Superstition, as I believe it is in some Places, yet it is often attended with great Inconveniences and Misfortunes, with Uneasinesses to Families, with Scandal, and sometimes with Ruin.

OBSERVATIONS ON CHAP. XX.

Festa Valentino rediit lux——
Quisque sibi sociam jam legit ales avem.
Inde sibi dominam *per* sortes *quærere* in annum
Mansit ab antiquis mos repetitus avis
Quisque legit Dominam, quam casto observet amore
Quam nitidis sertis *obsequioque colat:*
Mittere cui possit blandi munuscula *Veris.*

BUCHANAN.

BIRDS are said to choose their Mates about this Time of the Year, and probably from thence came the Custom of young Persons chusing Valentines or special loving Friends on that Day: This is the commonly received Opinion.—I rather incline to controvert this, supposing it to be the Remains of an antient Superstition in the Church of Rome on this Day, of choosing *Patrons* for the Year ensuing; and that, because Ghosts were thought to walk on the Night of this Day*, or about this Time.

Gallantry seems to have borrowed this, or rather to have taken it up, when Superstition (at the Reformation) had been compelled to let it fall.

I have searched the Legend of St. Valentine, but

* This I find in an Observation of the 14th of February, in the old Romish Calendar so often cited:
"Manes nocte vagari creduntur."

think

think there is no Occurrence in his Life, that could have given Rise to this Ceremony*.

The learned Moresin tells † us, that at this Festival, the Men used to make the Women presents, as upon another Occasion the Women used to do to the Men, but that in Scotland on this Day presents were made reciprocally.

Mr. Gay has left us a poetical Description of some rural Ceremonies used on the Morning of this Day.

Last Valentine, the Day when Birds of Kind
Their Paramours with mutual Chirpings find;
I rearly rose, just at the break of Day,
Before the Sun had chas'd the Stars away;
Afield I went, amid the Morning Dew,
To milk my Kine (for so should Housewives do)
Thee first I spied, and *the first Swain we see*
In spite of Fortune *shall our true Love be*‡.

* Mr. Wheatley in his Illustration of the Common Prayer, p. 61, tells us, that St. Valentine was a Man of most admirable Parts and so famous for his Love and Charity, that the Custom of chusing Valentines upon his Festival, (which is still practised) took its rise from thence. I know not how my Reader will be satisfied with this learned Writer's Explication.—He has given us no *Premises* in my Opinion, from whence we can draw any such *Conclusion*.—Were not all the Saints supposed to be famous for their Love and Charity? Surely he does not mean that we should understand the Word Love here, as implying Gallantry!

† "Et vere ad Valentini festum à viris habent Fœminæ munera, "et alio temporis viris dantur. In Scotia autem ad Valentini reci- "procæ fuêre dationes." Moresini Deprav. Rel. 160.

‡ Mr. Pennant, in his Tour in Scotland tells us, that in February young Persons *draw Valentines*, and from thence *collect* their *future Fortune* in the *nuptial State*.

Dr. Goldsmith, in his Vicar of Wakefield, describing the Manners of some *Rustics*, tells us "they kept up the *Christmas Carrol*, "sent *True love Knots* on *Valentine Morning*, eat *Pancakes* on "*Shrove-tide*, *shewed* their *Wit* on the *first of April*, and *religiously* "*cracked Nuts* on *All-hallow Eve*."

CHAP.

CHAP. XXI.

Of Shrove-tide; *what it signifies; the Custom of the* Papists *at this Season; that our present Customs are very unbecoming.*

SHROVE-TIDE signifieth the Time of *confessing Sins,* as the Word *Tide,* which signifies *Time;* and the *Saxon* Word *Shrive* or *Shrift,* which signifies *Confession,* plainly shew. The Reason why this Time is so denominated is, because it was set apart by the Church of *Rome* for a Time of *Shriving* or *confessing Sins.* For then People were wont to confess their Sins, and receive the Sacrament, that they might be better prepar'd for the Religious Observation of the following Season of *Lent.* Thus in the Constitutions of* *Simon Sudbury,* it is ordered, " That Lay-

* Simon *of* Sudbury *Archbishop of* Canterbury, *was made at* Lambeth, *A. D.* 1373, *in the second Year of* Richard *the Second, in the first Year of* Urban *the fifth Pope, and* Clement *the seventh Anti-Pope. This most eloquent Man, who was wise incomparably beyond the rest of the Kingdom; sat about six Years, and at last was beheaded at* London *by Command of the Rebels,* Tyler *and* Stravo, *A. D.* 1381. Johnson Const. 1378. *I have seen in a Church at* Sudbury *in* Suffolk, *a Skull, which is shewn to Strangers for the Skull of this Bishop, and probably it is the true one.*

" men

" men should be admonished to confess in the " very Beginning of *Lent*." And in *Theodolphus's Capitula*, it is ordered, " That on the " Week next before *Lent*, every Man should " go to his Shrift, and his Shrift should shrive " him in such a Manner, as his Deeds which " he had done requir'd: and that he should " charge all that belong to his District, that " if any of them have Discord with any, he " make Peace with him; if any one will not " be brought to this, then he shall not shrive " him; but then he shall inform the Bishop, " that he may convert him to what is right, " if he be willing to belong to GOD: Then " all Contentions and Disputes shall cease; " and if there be any one of them, that hath " taken Offence at another, then shall they be " reconcil'd, that they may more freely say " in the LORD's Prayer, *LORD forgive us* " *our Trespasses, &c.* And having thus puri- " fied their Minds, let them enter upon the " *Holy Fast Tide*, and cleanse themselves by " Satisfaction against *Holy Easter*, &c. *John-* " *son* 994. 36. *Constitut.*"

This Custom of confessing to the Priest at this Time, was laid aside by our Church at the Reformation: For Sins are to be confess'd

to

to GOD alone, and not to the Priest, except when the Conscience cannot otherwise be quieted: Then indeed the Grief is to be opened to the Spiritual Guide in private, * *That by the Ministry of GOD's Word, he may give the Benefit of Absolution, together with ghostly Council and Advice, to the quieting of the Conscience, and the avoiding of all Scruple and Doubtfulness.* But how this other worse Custom came to be retain'd, of indulging all Manner of Luxury and Intemperance, I know nothing but that the Flesh was too powerful for the Spirit: The Duties of Religion, how justly soever enjoyn'd us, are tamely dispensed with, but what won't we rather do, than give up the Pleasures of Life? Surely the Church never design'd, when she so justly took away the public Confessions of this Season, that Rioting and Gaming, and Drunkenness, should continue amongst us. Are these a fit Preparation for so solemn a Season? Will they qualifie us for the Hearing of the History of our LORD'S Passion? Will they prepare us for the Reception of his Body and Blood? And fit us to meet him in the Morning of the Resurrection? Will they not rather

* *Exhort. to the Com.*

speak us *Heathens* than *Christians?* And lead us to Hell, than on the Way to Heaven? Such Customs as these may, in some Measure, be excusable among them whose *Church has too much led them into those Things; but it is scandalous and sinful and abominable in those, who pretend to be the Enemies of Error and Superstition, to continue the Observation of such sinful Customs.

* *Vid. Seldon. Table Talk. C. of Christmas.*

OBSERVATIONS ON CHAP. XXI.

Mr. Bourne seems to wonder at the Luxury and Intemperance that usually prevailed at this Season: Was he ignorant that this was no more than a Vestige of the Romish *Carnival.* See Pancake-Tuesday in the Appendix.

The learned Moresin * derives the Carnival from the Times of Gentilism; he introduces Johannes Boëmus Aubanus describing it thus: "Men eat "and drink, and abandon themselves to every Kind "of sportive Foolery, as if resolved to have their "Fill of Pleasure before they were to *die*, and *as* "*it were* forego every Sort of Delight." Thus also

* Comedit enim et bibit, seque loco jocoque omnimodo adeo dedit quasi usui nunquam veniant, quasi cras moritura, hodie prius omnium rerum capere velit Satietatem, &c. Deprav. Rel. 142.

"Selden:

Selden: "What the Church debars us one Day, "she gives us Leave to take out in another: First "we *fast*, and then we *feast*: First there is a *Car-* "*nival*, and then a *Lent*."

Fitzstephen informs us, that antiently on Shrove-Tuesday the School Boys used to bring *Cocks of the Game** to their Master, and to delight themselves in Cock-fighting all the Forenoon. Vide Stow. Hence so many Welch Mains, &c. about this Season.

Since that Time a barbarous Custom hath been instituted on this Day of *throwing at Cocks*†, which

* The learned Moresin informs us, that the *Papists derived* this Custom of exhibiting *Cock-Fights on one Day every Year* from the Athenians, and from an Institution of Themistocles.—"*Galli gal-* "*linacei*, says he, *producuntur per diem singulis annis* in *pugnam* "à *Papisequis*, ex veteri Atheniensium forma ducto more, et "Themistoclis Instituto." Cæl. Rhod. Lib. 9. variar. lect. Cap. 46. Idem Pergami fiebat. Alex. ab Alex. Lib. 5. Cap. 8.

Deprav. Rel. Orig. &c. p. 66.

This Custom was retained in many *Schools* in *Scotland* within this Century; perhaps it is still in Use.—The Schoolmasters were said to preside at the Battle, and claimed the run-a-way Cocks as their Perquisites. These were called "Fugees;" corrupt I suppose of Refugees.—I forbear to describe the Mode of *throwing at Cocks*, for as Boerhaave observes on another Occasion, "To teach the Arts "of Cruelty is equivalent to committing them."

† The ingenious Artist, Hogarth, has satirized this Barbarity in the first of the Prints called the Four Stages of Cruelty. Trusler (who by no Means handles his *Pen* as the Master did his *Pencil*) tell us, in his Description of this Plate, "We have several Groups "of Boys at their different barbarous Diversions. One is *throwing* "*at* a *Cock*, the *universal Shrove-tide Amusement*, beating the "harmless feathered Animal to Jelly."—"It has been judiciously "observed, he farther remarks, speaking of Cats, that the Conceit "of a *Cat's* having *nine Lives*, hath cost at least nine Lives in ten "of the whole Race of them; scarce a Boy in the Streets, but has "in this Point outdone even Hercules himself, who was renowned "for killing a Monster that had but *three Lives*."

Vide Hogarth Moralized, p. 134.

we hope will be soon forgotten amongst us. It is an Amusement fit only for the bloodiest Savages, and not for humanized Men, much less for Christians! This was formerly in Use on this Day at Newcastle, but is now laid aside. We wish it consigned to eternal Oblivion!

Mr. Bourne takes no Notice of *Ash-Wednesday*, so called from a Custom observed in the antient Christian Church, of Penitents expressing their Humiliation at this Time by appearing in Sackcloth and *Ashes**. The Want of this Discipline is at present supplied by reading publicly on this Day the Curses denounced against impenitent Sinners, when the People repeat an *Amen* after each Curse.

Enlightened as we think ourselves at this Day, there are many who consider this *general Avowal* of the *Justice of God's Wrath* against *impenitent Sinners*, as *cursing their Neighbours*, consequently like good Christians they keep away from Church on the Occasion.—A Folly and Superstition worthy of the *After-midnight*, the *Spirit walking Time of* Popery.

* Cinere quia se conspergunt in pœnitentia Judæi. Gregor. Mag. statuit, ut in Quadragessima ante initium Missæ *Cineres consecrentur*, quibus *Populus aspergebatur*, & diem huic rei sacrum dat, in quo cuncti generatim mortales *characterem cinereum* in fronte accipiant. Moresin. Deprav. Rel. Orig. 37.

There is a curious Clause in one of the Romish Casuists concerning the *keeping of Lent*; it is, "that *Beggars* which are *ready* to "*affamish for Want*, may in *Lent* Time *eat what they can get!*"

See Bishop Hall's Triumphs of Rome, p. 123.

In

In a Convocation held in the Time of Henry the Eighth, mentioned in Fuller's Church History, p. 222, " *giving of Ashes* on *Ash Wednesday*, to " put in Remembrance every Christian Man in the " Beginning of Lent and Penance, that he is but " *Ashes* and Earth, and *thereto shall return*," &c. is reserved with some other Rites and Ceremonies, that survived the Shock, that almost overthrew, at that remarkable Æra, the whole Pile of Catholic Superstitions.

CHAP. XXII.

Of Palm-Sunday: Why so called: how observed in the Popish Times: What it is truely to carry Palms in our Hands on this Day.

THE Sunday before *Easter*, which is denominated *Palm-Sunday*, is so called, * because, as the Ritualists say, on that Day, the Boughs of *Palm-Trees* were wont to be carried in Procession, in Imitation of those which the Children of *Israel* strawed in the Way of CHRIST. *For they cut down Branches from the Trees, and strawed them in the Way;* which according to the Consent of Antiquity, were the Branches of the *Palm-Tree;* it being very common in that Country, and used as an Emblem of Victory. And a *Doctor* of our own Church, in his Discourse upon this *Festival*, says, "† *From the Story, as described by St.*

* Dicitur enim dominica in ramis palmarum, quod illo die rami palmerum in processionibus deportentur in significationem illorum, quos filii *Israel* statuerunt in via, Christo jam veniente. *Belith.* 531. *P.* 34. *Cap. Durand. Lib.* 6. *P.* 327. *in Ram.*

† *Dr.* Spark's *Feasts and Fasts.*

* "Luke

" Luke *and St.* Matthew, *some of the ancient*
" *Church took Occasion, as on this Day, to go*
" *in Procession with* Palms *in their Hands, and*
" *to denominate it* Palm-Sunday."

But however harmless this Custom might have been, in the Times of its first institution, it is certain, that in after Ages it sunk into Superstition and gross Idolatry. Thus the *Rhemists*, in their Translation of the New Testament, describe the Ceremony themselves: " These Offices of Honour, done to " our *Saviour* extraordinarily, were very ac- " ceptable. And for a Memory hereof, the " Holy Church maketh a solemn Procession " every Year upon this Day; specially in our " Country, when it was Catholick, with the " Blessed Sacrament reverently carryed, as it " were CHRIST upon the *Ass*, and strawing of " Bushes and Flowers, bearing of Palms, set- " ting up of Boughs, spreading and hanging " up the richest Clothes, the Quire and Qui- " resters singing, as here the Children and the " People; all done in a very godly Cere- " mony, to the Honour of CHRIST, and the " Memory of his Triumph upon this Day. " The like Service, and the like Duties done " to him in all other solemn Processions of

" the Blessed Sacrament, and otherwise, be " undoubtedly no less grateful. Dr. * *Fulke* " upon this, gives this Answer: " Your *Palm-* " *Sunday* Procession was horrible Idolatry, " and abusing of the LORD's Institution, who " ordained his Supper to be eaten and drunken, " not to be carryed about in Procession like a " Heathenish Idol: But it is pretty Sport, that " you make the Priests that carryeth this " Idol, to supply the Room of the *Ass*, on " which CHRIST did ride: Thus you turn the " Holy Mistery of CHRIST's riding to *Jerusa-* " *lem*, to a *May-game* and pagent Play. And " yet you say, such Service done to CHRIST " is undoubtedly exceeding grateful; yea, no " less grateful, than that was done by his Dis- " ciples, at the Time mentioned in the Text: " Your Argument and Proof is none, but your " bare Asseverations. That which the Disci- " ples did, had the warrant of the Holy Scrip- " ture; but who hath regarded these Thea- " trical Pomps at their Hands? Or what Word " of GOD have you to assure you that he ac- " cepteth such Will-worship? Who detesteth " all Worship, which is according to the Doc-

* *Fulk. in Loc. Mat.*

" trines

" trines and Traditions of Men, and not after " his own Commandment."

From this superstitious and idolatrous Custom, without all doubt it comes to pass, that we now and then, on a *Palm-Sunday*, see the young People carrying *Branches of Palms* in their Hands; which they seem fond of having that Day, and which they as little regard at other Times. It is true indeed, it is a Relick of the ancient Superstition of the *Papists*, but as it is now intirely stript of any Superstition, and is an Emblem of the Season, and the Transactions of that Day; so I see no harm in so innocent an Observation.

But how much better would it be to carry in our Hands this Day, * the *Palm of good Works*, the Graces of Humility, and Kindness, and Charity, to feed the Hungry, to give drink to the Thirsty, to clothe the Naked, to entertain the Strangers, to visit the Sick and in Prison, *&c.* By such Actions as these, should we truly carry *Palms* in our Hands; by these we should truly *straw the Way* for our LORD, and so follow his Steps to the *Heavenly Jerusalem.*

* Ramos debent fideles portare, id est bona opera.——— Opera miserecordiæ sunt, vestire nudos, colligere hospites, errantes revocare, visitare infirmos, &c. *Bed. Tom.* 7. *P.* 369.

OBSERVATIONS ON CHAP. XXII.

THERE can be no Doubt but that *Palm-Sunday*, the *Dominica in Ramis Palmarum*, was so called from the Palm Branches and green Boughs formerly distributed on that Day, in Commemoration of our Lord's riding to Jerusalem*. Sprigs of *Box Wood* are still used as a Substitute for *Palms* in Roman Catholic Countries.—Stow, in his Survey of London, tells us, "that in the Week before Easter, "had ye great Shewes made, for the fetching in of a *twisted Tree*, or *With*, as they termed it, out of "the Woods into the King's House, and the like "into every Man's House of Honour or Worship." This must also have been a Substitute for the Palm: Thus it is still customary with our Boys to go out and gather the *Willow Flowers* or *Buds* at this Time.—These seem to have been selected, because in the North they are generally the only Things at this Season, in which the Power of Vegetation can be discovered.

The Russians (of the Greek Church) have a very solemn Procession on Palm Sunday.

* In Fuller's Church History, p. 222, we read, "Bearing of "*Palms* on Palm-Sunday, *is* in Memory of the receiving of Christ "into Hierusalem a little before his Death, *and* that we may have "the same Desire to receive him into our Hearts." Provision is made for retaining the Rites used on Palm-Sunday, and we have also the Reasons told us why they should be retained, in the Convocation, in the Time of Henry 8th, referred to in the Observations on the preceding Chapter.

CHAP. XXIII.

Of rising early on Easter Day: What is meant by the Sun dancing that Morn: The Antiquity of rising early on this Day; the End and Design of it; the great Advantage of it.

IT is a common Custom among the Vulgar and uneducated Part of the World, to rise before the *Sun* on *Easter-Day*, and walk into the Fields; The Reason of which is to see the Sun *Dance;* which they have been told, from an *old Tradition*, always dances as upon that Day. We read indeed that the Sun once * *stood still*, but whether the Sun danced upon the very Day our Saviour rose on, we cannot tell; It's very probable it did not, because the Scriptures are silent; and that it never did so since, I think we may be well assur'd; forasmuch as never any, that we have heard of, have seen any such Thing since that Time. If therefore this Tradition hath any Meaning, it must be a *metaphorical* one; that when the Morning proves clear, there is a seeming Smile over the Face of Nature, and Earth and Hea-

* Josh. x.

ven

ven shew Tokens of Joy. For as the Earth and her Valleys, by standing thick with Corn, are said *to laugh and sing*; so, on Account of the Resurrection, the Heavens and the Sun may be said to dance for Joy; or as the Psalmist words it, * The *Heavens may rejoyce, and the Earth may be glad.*

There is then, really speaking, nothing in the Dancing of the Sun upon *Easter-day*; but yet it is a very ancient and commendable Custom to be up early at this Holy Time: And therefore *Damascen*, in his *Paschal Hymn*, sings, † Let us watch very early in the Morning; and instead of Ointment, let us bring an Hymn to our Lord; and let us see our CHRIST, the *Sun of Righteousness*, who is the Life that riseth to all Men. And indeed it is the most seasonable Time for meditating on our LORD's Resurrection, and its pleasing Circumstances. For as the Place where any notable Thing has been transacted, seldom or never fails to raise the Idea of the Transaction; so the particular Time, when it was

* Psal. xcvi. 11. Cæliquidem digni lætentur, terra autem exultet. *Damasc. in Dominicam Pascha, P.* 514.

† Vigilemus mane profundo, & pro unguenti hymnum afferamus Domino, & Christum videamus justitiæ solem, omnibus vitam exorientem. *Ibid.*

done,

done, does generally produce the same Effect. And as the Truth of the Former, was the Occasion of many holy and religious Men going * to visit the Place of the Sepulchre, and hear it, as it were, say, what the Angel did to the Women, *Come, see the Place where the Lord lay;* so the Truth of the Latter was the Reason, why devout and holy Men, did in the best Ages of the Church, rise early in the Morning of the Resurrection. The Primitive Christians spent the Night preceding it, in prayers and praises, till the Time of *Cock-crow*, the supposed Hour of our Saviour's rising. For as † *Durant* tells us, it is universally assented to by the Latin Church, that after our Saviour had conquer'd Death, and broken the Gates of Hell, he arose from the Dead, not at Mid-night, but in the Morning, at the Time of Cock-crow; which not the Cocks, but the Angels themselves proclaimed. And when these Pernoctations were laid aside, it was the Custom to rise early, and spend the Morning in such a Manner as was suitable to

* *Fulk. Test. Cont. Rhem. Matth. Cap.* 28. *in Annot.*

† Latinorum concors est sententia, Christum non media nocte, verum mane in aurora, canentibus vice Gallorum angelis, devicta morte & confractis portis inferi, surrexisse. *Durant. de Rit. Lib.* 3. *Cap.* 7.

the

the Nature of that Time. The Salutation of the *Eastern* Church *Anestese*; or, *The LORD is risen*, and the usual Answer, *The LORD is risen indeed*; were no doubt the common Salutation of that Morning: And if this present Custom of the Vulgar has had at any Time any laudable Custom for its Original, it was, no doubt, this of rising early to contemplate the more seasonably on the Resurrection of CHRIST.

And now, was this the End of rising early at that Holy Time, it would be very advantageous; but to rise with the View of the Vulgar, is foolish and ridiculous. Would we rise before the Sun, and prevent the Dawn of Day, our Meditations would be strong and vigorous, and almost persuade us that the real Actions of that Morn were presented to our View. For when at that Time all Things are husht in Silence, and wrap'd in Darkness, or but illuminated with the friendly Moon, the * Guide of *Mary Magdalene*, and the other Women to the *Sepulchre*; 'tis easy and natu-

* Devotæ Christi fœminæ, quæ illum & vivum dilexerant & mortuum desiderabant, per noctem ambulantes, juvante luna, venerunt ad monumentum. *Rupert de Divin. Officiis. Lib.* 7. *Cap.* 18.

ral

ral to meditate on these Things; to see our Saviour's Tomb; to see the Angels sit as Guardians on it; and the trembling Watch fled into the City. *And now the LORD is risen indeed, and they that seek him early shall find him.* * Behold then *Mary Magdalene, on the first Day of the Week,* coming from her own House at *Bethany,* before the other Women, *very early in the Morning, when it was as yet Dark,* † to find Ease and Consolation at the Sepulchre: Behold she and the other Women bringing the prepared Spices to embalm their LORD: Behold *Peter* and *John* running to the Sepulchre and returning, whilst *Mary* continues in Sorrow and Tears: And as she weeps, ye may see her look into the Sepulchre; *but he is not there, he is risen.* Behold then the Guardians of the Tomb, saying, ‡ *Woman, why weepest thou?* Nay behold the Lamb of GOD himself, with the very same Words, *wiping away the Tears from her Eyes. And JESUS said unto her, Woman, why weep-*

* *Maria Magdalena* cujus domus erat *Bethaniæ,*——prima ante alias una sabbati juxta joannem, valde diluculo venisset, dum adhuc tenebræ essent ad monumentum. *Rupert. ibid.*

† Abit a loco, volens consolationem quandam invenire. *Theophlact. in Loc.*

‡ John xx. 13. &c.

est

est thou? Whom seekest thou? She supposing him to be the Gardiner, saith unto him, Sir, If thou have born him hence, tell me where thou hast laid him, and I will take him away. JESUS said unto her, Mary. With what Joy now doth she run to his Feet, willing and desirous, and eager to embrace them. But he bids her not to touch him, *but go to his Brethren, and say unto them, I ascend unto my Father and your Father, to my GOD and your GOD.* Behold a little after this, his Apparition to her and the other Women, and how he suffers them to kiss his Feet. * He appeared also about the same Time to *Peter.*

These and the other Accidents at our LORD's Resurrection, would afford us a satisfactory and comfortable Meditation; would inflame our Hearts with a burning Love, and melt us into Tears of Joy. In our eager Wishes and warm Desires, we should, with the Holy Women, kiss the Feet of our Saviour, and be almost Partakers of equal Happiness with them; or, sure we are, that we should have our Saviour in our Hearts, and not fail of seeing him in his Kingdom. He whom we have so carefully sought for, will vouchsafe

* *Taylor's Antiq. Christ. de Resurrect.*

to

to be found of us; in his Grace, at the Sepulchre, and in his Glory, in Heaven. Happy they, who so early seek their Saviour; *who long after him, as the Hart doth after the Water-Brooks; who seek him among the* * *Lilies, until the Day break, and the Shadows flee away. Happy they, their Conversation is now in Heaven, and their Happiness hereafter, will be the Joys of Eternity: Where they shall no more be absent, but ever present with the LORD.*

* *Sol. Song* ii. 17.

OBSERVATIONS ON CHAP. XXIII.

MR. BOURNE has exhausted the Subject of this Chapter. The learned Author of the Vulgar Errors has left us his Thoughts concerning it in the subsequent Quotation; in which if the *Matter* be not found curious, the *Manner* perhaps will be considered as highly so: "We shall not, I hope, says "he, disparage the Resurrection of our Redeemer, "if we say the *Sun doth not dance* on *Easter Day.**

And

* I have *heard of*, when a Boy, and cannot positively say whether I have not *seen* tried, an ingenious Method of making an artificial *Sun Dance* on Easter Sunday;—a Vessel full of Water was set out in the open Air, in which the reflected Sun *seemed* to *dance* from the *tremulous Motion* of the Water. This looks not unlike a *Relique* of *Popish Legerdemain*; it reminds me of a beautiful Simile in the Loves of Medea and Jason, in the Argonautics of Apollonius

"—And though we would willingly assent unto "any *sympathetical Exultation*, yet cannot con- "ceive therein any more than a *tropical Ex-* "*pression.* Whether any such Motion there were "in that Day wherein Christ *arised;* Scripture "hath not revealed, which hath been punctual in "other Records, concerning *Solary Miracles;* and "the *Areopagite*, that was amazed at the Eclipse, "took no Notice of this: And if metaphorical Ex- "pressions go so far, we may be bold to affirm, not "only that *one Sun danced*, but *two arose* that Day. "That *Light* appeared at his *Nativity*, and *Dark-* "*ness* at his *Death*, and yet a *Light* at *both;* for "even that *Darkness* was a *Light* unto the Gen- "tiles, *illuminated* by that *Obscurity*. That 'twas "the first Time the *Sun set above* the *Horizon*. "That although there were *Darkness* above the "*Earth*, there was *Light* beneath it, nor dare we "say, that *Hell* was *dark* if he were in it."

This is a fine ænigmatical Way of *Reasoning*, and from the *Turn* of his Discourse, one might have

Rhodius: It is there applied to the wavering Resolves of a lovesic Maiden.

Ἠέλιου ὡς τίς τε δόμοις ἐνιπάλλεται αἴγλη
Υ̓δαῖος ἰξανιοῦσα, τὸ δὴ νέον ἠὲ λέβητι
Ἠὲ που ἐν γαυλῷ κέχυται· ἡ δ'ἔνθα καὶ ἔνθα
Ὠκείῃ τροφάλιγγι τινάσσεται ἀΐσσουσα.
Ὣς δέ, &c.

Reflected from the Sun's far cooler Ray,
As quiv'ring Beams from tossing Water play,
(Pour'd by some Maid into her Beachen Bowl)
And ceaseless vibrate as the Swellings roll;
So heav'd the Passions, &c.

asked,

asked, (with the *Butler*'s Compliment to *Vellum* in the *Haunted House*) if it were not to be too *ludicrous* upon a solemn Subject; "I fancy, Master *Doctor*, "you could make a Riddle."

For the *Pasche*, vulgò *Paste*, or *Easter Eggs*, with which Children entertain themselves here in the North at this Season, and of which Mr. Bourne has taken no Notice, see the Appendix, in Verbo *Pasche* or *Paste Eggs*.

CHAP. XXIV.

Of Easter Holy-Days. A Time of Relaxation from Labour: How observed in the dark Ages of Popery: That our Customs at this Time, are sprung from theirs.

ON the *Holy-Days of Easter*, it is customary for Work to cease, and Servants to be at Liberty: Which is a resemblance of the Practice of the primitive Church, which set apart the whole Week after *Easter*, for to praise and glorifie GOD, for our SAVIOUR's Resurrection: In which * Time all servile Labour ceas'd, that Servants as well as others might be present at the Devotions of the Season. But other Customs so frequently observed at this Time, such as *public Showes, Gamings, Horse-Races*, &c. were forbidden, as being foreign to the Holiness of this Season.

In after Ages, when the Church fell into Corruption, and the Substance of Religion

* Servos autem & ancillas ac omnes, qui nostro servitio sunt addicti, profecto ab omni servitutis severitate eos hoc tempore laxare debemus. ——— Ut libere & secure omnes possint ad audiendum divinum officium convenire, & communicare. *Belith. Cap.* 117.

decay'd

decay'd into the *Shadow of Ceremonies*, the usual Prayers and Praises of the Season, were either much neglected, or but superficially observed. For *Belithus*, a *Ritualist* of those Times tells us * That it was customary in some Churches, for the *Bishops* and *Arch-Bishops* themselves to play with the inferior *Clergy*, even at *Hand-Ball*; and this also, as *Durandus* witnesseth, † even on *Easter-Day* itself. This was called ‡ the Liberty of *December*, because that formerly, it was customary among the Heathens in that Month to indulge their Servants with a certain Time of Liberty; when they were on the Level with their Masters, and feasted and banqueted with them.

Why they should play at *Hand Ball* at this Time rather than any other Game, I have not been able to find out; but I suppose it will be readily granted, that this Custom of so playing, was the Original of our present Recreations and Diversions on *Easter Holy*

* Sunt enim nonnullæ ecclesiæ, in quibus usitatum est, ut vel etiam episcopi & archiepiscopi in cænobiis cum suis ludant subditis, ita ut etiam ad lusum pilæ demittant, &c. *Belith. C.* 120.

† In quibusdam locis hac die. *Vid. Pasch. &c. Durand. Lib.* 6. *Cap.* 86.

‡ Atque hæc quidem, Libertas ideo dicta est *Decembrica*, &c. *Belith. ibid.*

Days, and in particular of playing at *Hand-Ball for a* * *Tansy-Cake*, which at this Season, is generally practised; and I would hope practised with Harmlessness and Innocence. For when the common Devotions of the Day are over, there is nothing sinful in lawful Recreation. But for the Governors of Churches to descend to such Childish Exercises, and that even on the *Great Sunday* of the Year, was not only unbecoming their Gravity and Reservedness, but was also a down-right breach of the fourth Commandment. But these were Ages of Ignorance and Darkness, when the World was *taught for the Doctrines of GOD, the Commandments of Men.*

* *Vid. Seld. Table Talk of Christmas.*

OBSERVATIONS ON CHAP. XXIV.

Festa dies *quoties rediit*, concessaque ritè
Otia, *purpureoque rubentes lumine soles*,
Invitant.

Mons Catherinæ, p. 1.

By the Law concerning Holidays, mentioned before in the Observations on Chapter 17th, and made in the Time of King Alfred the Great, it was appointed that the *Week* after Easter should be

be kept holy. Collier's Ecclesiastical Hist. Vol. I. p. 163.

Fitzstephen tells us of an *Easter Holiday* Amusement used in his Time at London, " they fight " Battels, says he, on the Water, a Shield is hanged " upon a Pole, fixed in the Midst of the Stream; " a Boat is prepared without Oars, to be carried by " violence of the Water, and in the Forepart there- " of standeth a young Man, ready to give Charge " upon the Shield with his Lance.—If so be he " break his Lance against the Shield, and do not " fall, he is thought to have performed a worthy " Deed,—if so be without breaking his Launce, he " runneth strongly again the Shield, down he falleth " into the Water, for the Boat is violently forced " with the Tide: but on each Side of the Shield " ride two Boats, furnished with young Men, " which recover him that falleth as soon as they " may.—Upon the Bridge, Wharfs and Houses by " the River's Side, stand great numbers to see and " *laugh thereat.*" Stow, p. 76.

Mr. Bourne confesses himself to be entirely ignorant of the Reasons why they play at *Hand Ball** at

* Erasmus speaking of the Proverb " Mea est *Pila*," that is, " I've got the *Ball*;" tells us that it signifies, " I have obtained " the *Victory*. I am Master of my Wishes."—The Romanists certainly erected a *Standard* on Easter Day, in Token of our *Lord's Victory*, but it would perhaps be indulging Fancy too far, to suppose that the Bishops and Governors of Churches, who used to condescend to *play at Hand-Ball* at this Time did it in a *mystical Way*, and with reference to the *triumphal Joy* of the Season.—

at this Time, rather than any other Game.—I find in J. Boëmus Aubanus' * Description of antient Rites in his Country, that there were at this Season *Foot Courses* in the Meadows, in which the Victors carried off a *Cake* given to be *run for*, as we say, by some better Sort of Person in the Neighbourhood.—Sometimes two Cakes were proposed, one for the young Men, another for the Girls, and there was a great Concourse of People on the Occasion.—This is a Custom by no means unlike our *Forth Meetings* on these Holidays.—The winning a *Tanzy Cake* at the Game of *Hand-Ball* †, depends chiefly upon Swiftness of Foot: It too is a Trial of Fleetness and Speed, as well as the Foot Race.

Tansy, says Selden, in the subsequent curious Passage in his Table Talk, was taken from the *bitter*

Certain it is however, that many of their Customs and Superstitions are founded on still more trivial Circumstances, than even this imaginary Analogy.

It was an antient Custom for the *Mayor*, *Aldermen*, and *Sheriff* of *Newcastle*, accompanied with *great Numbers* of the *Burgesses*, to go every Year at the Feasts of *Easter* and *Whitsuntide* to the *Forth*, (the little *Mall* of our Town) with the *Maces*, *Sword*, and *Cap of Maintenance* carried before them. The young People of the Town still assemble there, (at *this Season particularly*,) play at *Hand-Ball*, *dance*, &c. but are no longer countenanced in their innocent Festivity by the Presence of their Governors, who, no doubt, in antient Times, used to *unbend the Brow of Authority*, and partake, with their happy and contented People, the puerile Pleasures of the festal Season.

* In *Paschate* fulgò *placentæ* pinsuntur, quarum una, interdum duæ, adolescentibus una, puellis altera, a *ditiori* aliquo *proponuntur*: pro quibus in *prato*, ubi ante noctem ingens hominum Concursus fit, *quique agiles pedestres currant*. P. 268.

† I find the following beautiful Description in the *Mons Catherinæ*: We may apply it to this Game,

His

bitter Herbs in use among the Jews at this Season. "Our Meats and our Sports, have much of them "Relation to Church-Works.—The Coffin of our "*Christmas Pies*, in Shape long, is in Imitation "of the *Cratch**: Our chusing Kings and Queens "on Twelfth Night, hath Reference to the three "Kings.—So likewise our eating of Fritters, *whip-* "*ping* of Tops, *roasting* of Herrings, Jack of Lents, "&c. they are all in Imitation of Church-Works, "Emblems of Martyrdom. Our *Tansies at Easter* "have Reference to the *bitter Herbs;* though at "the same Time 'twas always the Fashion for a

His datur, Orbiculum
Præcipiti — levem per Gramina mittere lapsu:
Ast aliis, quorum *pedibus fiducia* major,
——— —— —— ——
Sectari, et jam jam salienti insistere prædæ;
—— —— —— —— ——
—— —— —— ——
Aut volitantem alté longeque per aera pulsum
Suspiciunt, pronosque inhiant, captantque volatus,
Sortiti fortunam oculis; manibusque paratis
Expectant propiorem, intercipiuntque caducum. P. 6.

The two last Lines compose a very fine Periphrasis for the northern Word kepping, which is derived from the Anglo-Saxon cepan, captare, advertere, curare.

* *Rack* or *Manger*:—Among the MSS. of Bennet College, Cambridge, is a Translation of Part of the New Testament in the *English* spoken after the Conquest.—The 7. V. of the ii. Chap. of Luke is thus rendered, "And layde hym in a *Cratche*, for to hym was no "Place in the *Dyversory*." I will venture to subjoin another Specimen, which strongly marks the Mutability of Language: "Mark "vi. 22. When the Daughtyr of Herodyas was incomyn and had "*tombylde* and pleside to Harowde, &c."

If the original *Greek* had not been preserved, one might have supposed from *this English*, that, instead of excelling in the graceful Accomplishment of *dancing*, the young Lady had performed in some Exhibition, like the present *Entertainments* at Sadlers Wells!

† Impete seu valido elatum et sublime volantem
Suspiciunt, pronosque inhiant et aere lapsus
in the edition 1791.

" Man to have a *Gammon* of *Bacon*, to shew him-
" self to be no *Jew*." V. Christmass.

Durand * tells us, that on Easter Tuesday, *Wives* used to *beat* their *Husbands*, on the Day following the *Husbands* their *Wives*. There is a Custom still retained at the City of Durham on these Holidays: On one Day the Men take off the Women's Shoes, which are only to be redeemed by a Present; on another Day the Women take off the Men's in like Manner.

† In plerisque etiam Regionibus *mulieres* secunda die post pascha *verberant maritos suos*: die verò tertia *Mariti uxores suas*.
Durand. lib. 6. c. 86. 9.

CHAP.

CHAP. XXV.

Of May-Day; *the Custom of going to the Woods the Night before: this is the Practice of other Nations: The Original of it; the Unlawfulness.*

ON the *Calends*, or the *first Day of* May, commonly called *May-Day*, the juvenile Part of both Sexes, were wont to rise a little after Mid-night, and walk to some neighbouring Wood, accompany'd with Musick and the blowing of Horns; where they break down Branches from the Trees, and adorn them with *Nose-gays* and *Crowns of Flowers*. When this is done, they return with their booty home-wards, about the rising of the Sun, and make their Doors and Windows to Triumph in the Flowery Spoil. The after-part of the Day, is chiefly spent in dancing round a Tall-Poll, which is called a *May-Poll;* which being placed in a convenient Part of the Village, stands there, as it were consecrated to the *Goddess of Flowers*, without the least Violation offer'd it, in the whole Circle of the Year. And this is not the Custom of the

British Common People only, but it is the Custom of the Generality of other Nations; particularly of the *Italians*, where *Polydore Virgil* tells us, The * Youth of both Sexes were accustomed to go into the Fields, on the Calends of *May*, and bring thence the Branches of Trees, singing all the way as they came, and so place them on the Doors of their Houses.

† This is the Relick of an ancient Custom among the Heathen, who observed the four last days of *April*, and the first of *May*, in Honour of the Goddess *Flora*, who was imagin'd the Deity presiding over the Fruit and Flowers. It was observed with all Manner of Obscenity and Lewdness, and the undecent Sports and Postures of naked Women, who

* Est autem consuetudinis, ut juventus promiscui sexus Lætæbunda cal. *Maii* exeat in agros, & cantitans inde virides reportet arborum ramos eosque ante domorum fores ponat præsertim apud *Italos*,——*&c. Poly. Virg.* 302.

† Celebrabantur autem hæ feriæ atque ludi, Lactantio teste cum omni lascivia verbis & moribus pudendis, ad placandam deam, quæ floribus & fructibus præerat. Nam per tubam convocabantur omnis generis meretrices. Unde Juvenalis.

——— *Dignissima prorsus*
Florali Matrona Tuba
Ex in theatro denudatæ, &c.

Hosp. de Orig. Eth. 159.

were

were called together with the Noise of Trumpets, and danced before the Spectators.

From this Custom of the Heathens hath ours undoubtedly come; and tho' for that Reason barely, it need not be laid aside; yet forasmuch as many Country People are of Opinion, * That the Observation of this Ceremony is a good Omen, and a Procurer of the Success of the Fruits of the Earth, which is entirely a Piece of Superstition; and because also much Wickedness and Debauchery are committed that Night, to the Scandle of whole Families, and the Dishonour of Religion, there is all the Reason in the World, for laying it aside.

* Sic nos tunc eo anni tempore, cum virent omnia, quasi per hunc modum, fructuum ubertatem ominamur, ac bene precamur. *Polyd. Virg.* 302.

OBSERVATIONS ON CHAP. XXV.

In the old Calendar of the Romish Church above cited, there is the following Observation on the 30th of April:

"The Boys go out and seek *May-Trees**."

* Maii Arbores a Pueris exquiruntur.

Stow

Stow tells us, in his Survey of London,* that in the Month of May, namely, on *May-day* in the Morning, every Man, except impediment, would walk into the sweet Meddowes and green Woods, there to rejoice their Spirits with the Beauty and Savour of sweet Flowers, and with the Harmony of Birds praising God in their Kinde.

He quotes from Hall an Account of Henry the Eighth's *riding a Maying* from Greenwich to the high Ground of Shooter's Hill, with Queen Katherine his wife, accompanied with many Lords and Ladies.

He further tells us, " I find also that in the " Month of *May*, the Citizens of London (of all " Estates) lightly in every Parish, or sometimes " two or three Parishes joining together, had their " several *Mayings*†, and did fetch in *May-Poles* " with

* The *Mayings*, says Mr. Strutt, are in some Sort yet kept up by the Milk-Maids at London, who go about the Streets with their *Garlands* and Music, dancing: But this tracing is a very imperfect Shadow of the original Sports; for May-Poles were set up in the Streets, with various *martial* Shews, Morris-dancing, and other Devices, with which, and Revelling and good Cheer, the Day was passed away. At Night they rejoiced and lighted up their Bonfires. English Æra, Vol. II. p. 99.

† Mr. Pennant tells us, that on the first of May, in the Highlands of Scotland, the Herdsmen of every Village hold their *Beltein*, a rural Sacrifice: They cut a square Trench in the Ground, leaving the Turf in the Middle; on that they make a Fire of Wood, on which they dress a large Caudle of Eggs, Butter, Oat-meal and Milk, and bring besides the Ingredients of the Caudle, Plenty of Beer and Whiskey; for each of the Company must contribute something. The Rites begin with spilling some of the Caudle on the Ground by Way of Libation: On that every one takes a Cake of Oat-meal, upon which are raised nine square Knobs, each dedicated

" with divers warlike Shews, with good Archers,
" Morrice Dancers, and other Devices for Pastime
" all the Day long; and towards the Evening they
" had Stage-Plaies and Bone-Fires in the Streets."
And again he says, " in the Reign of Henry the
" Sixth, the Aldermen and Sheriffs of London, be-
" ing on *May-day* at the Bishop of London's Wood,
" and having there a *worshipful* Dinner for them-
" selves and other Commers, Lydgate the Monk
" of Bury sent them, by a Pursivant, a joyful Com-
" mendation of that Season, beginning thus:

" Mighty Flora, Goddess of Fresh Flow'rs,
" Which clothed hath the Soil in lusty Green,
" Made Buds to spring with her sweet Show'rs,
" By Influence of the Sun sheene,
" To do Pleasance of Intent full cleane,
" Unto the States which now sit here
" Hath *Ver* sent down her own Daughter dear*."

p, 83.

Mr. Borlase, in his curious Account of the Manners

dicated to some particular Being, the supposed Preserver of their Flocks and Herds, or to some particular Animal, the real Destroyer of them: Each Person then turns his Face to the Fire, breaks off a Knob, and flinging it over his Shoulders, says, this I give to thee, preserve thou my Horses; this to thee, preserve thou my Sheep; and so on: After that they use the same Ceremony to the noxious Animals. This I give to thee, O Fox! spare thou my Lambs; this to thee, O hooded Crow! this to thee, O Eagle! When the Ceremony is over they dine on the Caudle, and after the Feast is finished, what is left is hid by two Persons deputed for that Purpose; but on the next Sunday they re-assemble, and finish the Reliques of the first Entertainment. P. 91.

* Browne, in his Britannia's Pastorals, thus describes some of the May Revellings:

As

ners of Cornwal, tells us, " An antient Custom, " still retained by the Cornish, is that of *decking* " their *Doors* and *Porches* on the first of May with " green Sycamore and Hawthorn Boughs, and of " planting Trees, or rather Stumps of Trees, be- " fore their Houses: And on May Eve, they from " Towns make Excursions into the Country, and " having cut down a tall Elm, brought it into " Town, fitted a straight and taper Pole to the " End of it, and painted the same, erect it in the " most public Places, and on Holidays and Festi- " vals adorn it with Flower Garlands, or Insigns " and Streamers." He adds, " This Usage is no- " thing more than a Gratulation of the Spring " Season; and every House exhibited a proper Sig- " nal of its Approach, to testify their universal Joy " at the Revival of Vegetation."

The Author of the Pamphlet, entitled, " The " Way to Things by Words, and to Words by

> As I have seene the *Lady* of the *May*
> Set in an *Arbour*——
> Built by the *May-Pole*, where the jocund Swaines
> *Dance* with the *Maidens* to the *Bagpipes* Straines,
> When envious Night commands them to be gone,
> Call for the merry Youngsters one by one,
> And for their well Performance soone disposes,
> To this, a *Garland* interwove with *Roses*:
> To that, a *carved Hooke*, or *well-wrought Scrip*,
> Gracing another with her *Cherry Lip*:
> To one *her Garter*, to another then
> *A Handkerchief cast o're and o're agen*:
> And none returneth empty, that hath spent
> His Pains to fill their rural Merriment:
> So, &c.
>
> P. 127.

" Things,"

" Things," in his Specimen of an Etimological Vocabulary, considers the *May-Pole** in a new and curious Light: We gather from him that our Ancestors held an anniversary Assembly on *May-day;* the *Column of the May* (whence our May-Pole) was the great Standard of Justice in the *Ey-Commons*, or *Fields of May*. Here it was that the People, if they saw Cause, deposed or punished their Governors, their Barons, their Kings.—The Judge's *Bough* or *Wand* (at this Time discontinued, and only faintly represented by a trifling *Nosegay*), and the Staff or Rod of Authority in the Civil and in the Military (for it was the *Mace* of Civil Power, and the *Truncheon* of the Field Officers) are both derived from hence.—A *Mayor*, he says, received his Name from this *May*, in the Sense of lawful Power.—The *Crown*, a Mark of Dignity and Symbol of Power, like the *Mace* and *Sceptre*, was also taken from the *May*, being Representative of the *Garland* or *Crown*, which when hung on the Top of the *May* or *Pole*, was the great Signal for convening the People.—The Arches of it, which spring from the Circlet and meet together at the *Mound* or round Ball, being necessarily so formed to suspend it on the Top of the Pole.

* Dr. Moresin gives us his Opinion concerning the Origin of this Custom in the following Words: " *Maio mense exire in Agros* " *& cantando viridem frondem reportare*, quam in *Domibus &* " *Domorum foribus* appendant, aut a *Flora* lasciviæ Romanæ Dea, " aut ab Atheniensibus est." Deprav. Rel. Orig. p. 91.

The Word *May-Pole*, he observes, is a Pleonasm; in French it is called *singly* the *Mai*.

This is, he farther tells us, one of the antientest Customs, which from the remotest Ages, has been by Repetition from Year to Year, perpetuated down to our Days, not being at this Instant totally exploded, especially in the lower Class of Life. —It was considered as the *Boundary Day*, that divided the *Confines* of *Winter* and *Summer*, allusively to which, there was instituted a *sportful War* between two Parties; the one in Defence of the Continuance of *Winter*, the other for bringing in the *Summer*.—The Youth were divided into Troops, the one in *Winter Livery*, the other in the *gay Habit of the Spring*.—The mock Battle was always fought *Booty*, the *Spring* was sure to obtain the *Victory*, which they celebrated by *carrying** *triumphantly green Branches* with *May Flowers*, *proclaiming* and *singing* the Song of Joy, of

* I have more than once been disturbed early on May Morning at Newcastle, by the *Noise* of a Song, which a Woman sung about the Streets, who had several *Garlands* in her Hand, and which, if I mistake not, she sold to any who were superstitious enough to buy them. It is *homely* and *low*, but it must be remembered that our Treatise is not "*on the Sublime*."

Riſe up, Maidens! fy for Shame,
I've been four long Miles from Hame;
I've been gath'ring my Garlands gay.
Riſe up, fair Maids, and take in your May.

Here is no Pleonasm: It is *singly*, as the French have it, your *May*.

which

which the Burthen was, in these, or equivalent Terms:

"We have *brought* the *Summer home**."

" * Suecis Meridionalibus, et Gothis, longissimo provinciarum " spatio à polo remotis, alius fitus est, ut *primo die Maii*, sole per " Taurum agente cursum, duplices à Magistratibus urbium consti- " tuantur robustorum juvenum & virorum equestres turmæ, seu " Cohortes, tanquam ad durum aliquem conflictum progressuræ, " quarum altera sorte deputato duce dirigitur: qui *Hyemis* titulo " & habitu, variis indutus pellibus, hastis focalibus armatus, glo- " batas nives, et crustatas glacies spargens, ut frigora prolonget, " obequitat victoriosus: eoque duriorem se simulat, et efficit, quo " ab vaporariis stiriæ glaciales dependere videntur. Rursumque " alterius equestris cohortis præfectus *Æstatis*, Comes *florialis* " appellatus, virentibus arborum frondibus, foliisque et floribus " (difficulter repertis) vestitus, æstivalibus indumentis parum se- " curis, ex campo cum *duce Hyemali*, licet separato loco et ordine, " Civitates ingrediuntur, hastisque edito spectaculo publico, quod " *Æstas hyemem exuperet*, experiuntur."

Olai Magni. Gent. Septent. Hist. Brev. p. 338.

CHAP. XXVI.

Of Parochial Perambulations: Their Antiquity, the Benefit and Advantage of them.

IT was a general Custom formerly, and is still observed in some *Country Parishes*, to go round the *Bounds* and *Limits* of the *Parish*, on one of the three Days before *Holy Thursday*, or the Feast of our *LORD's Ascension*; when the Minister, accompany'd with his *Church-Wardens* and *Parishioners*, were wont to deprecate the Vengeance of GOD, beg a Blessing on the Fruits of the Earth, and preserve the *Rights* and *Properties* of their *Parish*.

The Original of this Custom is dated from the Times of the Heathens. For * from the Days of *Numa Popilius*, they worshipped the God *Terminus*, whom they looked upon to be the Guardian of *Fields* and *Landmarks*, and

* Refert *Plutarchus* in Problem 13. *Numam Popilium* cum finitimis agri terminis constituisse, & in ipsis finibus *Terminum* Deum, quasi finium præsidem amicitiæque, ac pacis custodem posuisse. Festa ei dicata quæ *Terminalia* nuncupantur, quorum vice nos quotannis ex vetustissima consuetudine parochiarum terminos lustramus. *Spel. Gloss. in Verbo. Perambulat.*

the

the Keeper up of Friendship and Peace among Men: Upon this Account the Feast called *Terminalia*, was dedicated to him; instead of which it is a very ancient Custom to surround the Bounds of Parishes every Year: And instead of Heathenish Rites and Sacrifices to an imaginary God, to offer Praises and Prayers to the true GOD, the GOD of the whole Earth. The Custom was, the People accompany'd the Bishop, or some of the Clergy into the *Fields*, where *Litanies* were made, and the Mercy of GOD implor'd, that he would avert the Evils of Plague and Pestilence, that he would send them good and seasonable Weather, and give them the Fruits of the Earth in due Season.

The Litanies or Rogations, which were * then made Use of, and gave Name to the Time of *Rogation Week*, were first observed by *Mamertus*, Bishop of *Vienna*, in the Year 550,

* *It is called* Rogation-Week, *because of that Prayer and Fasting that was then used, for to supplicate GOD for his Blessing on the Fruits of the Earth. It is also in some Places called* Cross-Week, *because in ancient Times, when the Priest went into the Fields, the* Cross *was carried before them. In the Northern Parts it is called* Gang-Week, *from to* gang, *which in the North signifies to go.*

* on Account of the frequent Earthquakes that happened, and the Incursions of wild Beasts, which laid in Ruins, and depopulated the City. Not that *Litanies* and *Rogations* were not used before, but that before this Time they were not affixed to these Days. And since that, they have been observed of the whole Church at this Season, except the Church of † *Spain*, who chus'd rather to have them after *Pentecost* than before it; because from *Easter-day* to the Feast of *Pentecost*, it was the Custom of the Church not to Fast: For as they themselves reason'd, the Children of the *Bride-Chamber cannot Fast so long as the Bridegroom is with them:* and therefore they held their *Rogations* after *Pentecost*.

What now remains among us, is the Relick of this antient and laudable Custom, which was always observed in the old Church

* Dum civitas Viennensium crebro terræ motu subrueretur & bestiarum desolaretur incursu, sanctus *Mamertus* ejus civitatis episcopus, eas legitur pro malis, quæ præmissimus, ordinasse. *Walifred. Strab. C.* 28. *de Reb. Ecclesiast.*

† *Hispani* autem, propter hoc quod scriptum est, *non possunt filii sponsi lugere quamdiu cum illis est sponsus,* infra quinquagessimam paschæ recusantes jejunare, litanios suos post pentecosten posuerunt. *Walaf. Strab. ibid.*

of

of *England*, and has been also in some Measure since the Reformation too.

In * the Canons of *Cuthbert*, Arch-bishop of *Canterbury*, which were made at *Cloves-hoo*, in the Year 747, it was order'd that *Litanies*, that is, *Rogations*, should be observed of the Clergy, and all the People with great Reverence on these Days, *viz.* the seventh of the Kalends of *May*, according to the Rites of the *Church* of *Rome*, who termeth this the *greater Litany;* and also according to the Custom of our Fore-fathers, on the three Days before the Ascension of our LORD into the Heavens, with Fasting, *&c.* And in the Injunctions made in the Reign of Queen *Elizabeth*, it is ordered, "† That the Curate, at "certain and convenient Places, shall admo- "nish the People to give Thanks to GOD, in "the beholding of GOD's Benefits; for the "Increase and Abundance of his Fruits upon

* Concil. *Cloveshoviæ* sub *Cuthbert:* Arch. *Cant. An.* 747. *Cap.* 16. Ut Litaniæ, i. e. Rogationes, a clero omnique populo his diebus cum magna reverentia agantur, id est, septimo kalendarum *Maiarum* juxta ritum *Romanæ* ecclesiæ, quæ & litania major apud eam vocatur: Et item quoque secundum morem priorum nostrorum tertiæ dies ante ascentionem domini nostri in cælos, cum jejunio, &c. *Spellman Gloss.* 369.

† *Injunct.* 19. *Eliz.*

" the Face of the Earth, with the Saying of " the 103 Psalm, *&c.* at which Time the Mi- " nister shall inculcate these or such Sentences. " *Cursed be he which translateth the Bounds* " *and Doles of his Neighbours:* Or such Or- " ders of Prayers as shall be hereafter."

Agreeable to this we read, in the Life of the pious *Hooker*, " * That he would by no " Means omit the Customary Time of Proces- " sion, persuading all, both Rich and Poor, " if they desired the Preservation of Love, " and their *Parish Rites and Liberties*, to ac- " company him in his Perambulation, and " most did so; in which Perambulation, he " would usually Express more pleasant Dis- " course, than at other Times, and would " then always Drop some loving and facetious " Observations, to be remembred against the " next Year, especially by the Boys and young " People: Still inclining them, and all his pre- " sent Parishioners, to meekness and mutual " Kindnesses and Love; *because Love thinks* " *not Evil, but covers a Multitude of Infirmi-* " *ties.*"

We may also observe, That the particular Office order'd by our Church for *Rogation-*

* *Walt. in Vit. Hookeri.*

Sunday,

Sunday, is exactly suited to the Nature of the Season; that the three Days following are appointed Fasts by our Church, and that one of our Church Homilies is composed particularly, for the *Parochial Perambulation*. All which shews the Custom and Intention of the Church, and that the practising of it would be serviceable to the Sons of Men: *Would save their Lives from Destruction, and crown them with Mercy and loving Kindness; would send them Springs into their Rivers, and make them run among the Hills: Would bring forth Grass for the Cattle, and green Herb for the Service of Men.*

OBSERVATIONS ON CHAP. XXVI.

The Word *Parochia* or Parish antiently signified what we now call the Diocese of a Bishop.—In the early Ages of the Christian Church, as Kings founded Cathedrals, so great Men founded parochial Churches, for the Conversion of themselves and their Dependents; the Bounds of the parochial Division, being commonly the same with those of the Founder's Jurisdiction. Some Foundations of this Kind were as early as *Justinian* the Emperor. Bede mentions them about 700.

Before

Before the Reign of Edward the Confessor, the parochial Divisions in this Kingdom were so far advanced, that every Person might be traced to the Parish to which he belonged.—This appears by the Canons published in the Time of *Edgar* and *Canute*. The Distinction of Parishes as they now stand, appears to have been settled before the Norman Conquest: In Doomsday Book, the Parishes agree very near to the modern Division. See Collier's Eccl. Hist. Vol. I. p. 231.—Camden tells us, that this Kingdom was first divided into Parishes by Honorius, Archbishop of Canterbury, A. D. 636, and counts 2984 Parishes.—The Lateran Council made some such Division as this: It compelled every Man to pay Tythes to his *Parish Priest*; Men before that Time payed them to whom they pleased; since then, it has happened that few, if they could be excused from doing it, would care to pay them at all.

Blount tells us, that *Rogation Week*, (Saxon Gangdagas, i. e. Days of Perambulation*) is always

* J. Boëmus Aubanus tells us, that in Franconia, in his Time, the following Rites were used on this Occasion, some of which are still retained at Oxford.

" Tribus illis diebus, quibus Apostolico Instituto, majores lita-
" niæ passim per totum orbem peraguntur, in plurimis Franconiæ
" locis *multæ cruces* (sic enim dicunt Parochianos Cætus, quibus
" tum sanctæ Crucis Vexillum præferri solet) conveniunt. In sa-
" crisque ædibus non simul et unam melodiam, sed singulæ sin-
" gulam per choros seperatim canunt: et puellæ & adolescentes
" mundiori quique habitu amicti frondentibus sertis caput coronati
" omnes & *scipionibus salignis* instructi. Stant *sacrarum ædium*
" *sacerdotes*

ways the next but one before Whitsunday: And so called, because on Monday, Tuesday, and Wednesday of that Week, Rogations and Litanies were used: And Fasting, or at least Abstinence then enjoined by the Church to all Persons, not only for a devout Preparative to the Feasts of Christ's glorious Ascension, and the Descent of the Holy Ghost shortly after, but also to request and supplicate the Blessing of God upon the Fruits of the Earth. And in this Respect, the Solemnization of Matrimony is forbidden, from the first Day of the said Week, till Trinity Sunday.

The Dutch call it **Cruys Week**, i. e. Cross Week, and so it is called in some Parts of England, because of old (as still among Roman Catholics) when the Priests went on Procession this Week, the Cross was carried before them*.

In

" *sacerdotes* diligenter singularum cantus attendentes: et quamcun-
" que suavius cantare cognoscunt, illi ex veteri more aliquot vini
" conchos dari adjudicant." P. 269.

* At Oxford, at this Time, the little Crosses cut in the Stones of Buildings, to denote the Division of the Parishes, are *whited* with *Chalk*. Great Numbers of Boys, with pilled Willow Rods in their Hands, accompany *the Minister*, &c. in the Procession.

On *Ascension-day* the Magistrates, River Jury, &c. of the Corporation of Newcastle upon Tyne, according to an antient Custom, make their annual *Procession by Water* in their Barges, visiting the Bounds of their Jurisdiction on the River, to prevent Encroachments, &c.—Cheerful Libations are *offered* on the Occasion to the *Genius* of our wealthy *Flood*, which Milton calls the *coaly* Tyne: Tyne,

The *sable Stores*, on whose majestic Strand,
More Tribute yield than Tagus' *golden Sand*.

In the painted Hall at Greenwich Hospital the *Genius* of the *Tyne* is represented pouring forth his *Coal* in great Abundance.—

There

In the Inns of Court, he adds, it is called *Grass Week*, because the Commons of that Week consist much of *Salads*, hard Eggs, and green Sauce upon some of the Days.—The Feast of the old Romans called *Robigalia* and *Ambarvalia*, (quod Victima arva ambiret) did in their heathenish Way somewhat resemble these Institutions, and were kept in May, in Honour of Robigus.

There is the *Severn* with her *Lampreys*, and the *Humber* with his *Pigs of Lead*, which with *Thames* and the *Tyne*, compose the four *great Rivers* of England.

CHAP. XXVII.

Of Midsummer-Eve: Of kindling Fires, their Original: That this Custom formerly was superstitious, but now may be used with Innocence.

ON the *Eve of St.* John Baptist, commonly called *Midsummer Eve,* it is usual in the most of Country Places, and also here and there in *Towns* and *Cities,* for both Old and Young to meet together, and be Merry over a large Fire, which is made in the open Street. Over this they frequently leap and play at various Games, such as Running, Wrestling, Dancing, &c. But this is generally the Exercise of the younger Sort; for the Old ones, for the most Part, sit by as Spectators, and enjoy themselves and their Bottle. And thus they spend the Time till Mid-night, and sometimes till *Cock-Crow.*

Belithus tells us, * That it was a Custom to carry lighted Torches on *Midsummer-Eve,*

* Consuetum item hac vigilia ardentes deferri faculas, quod *Joannes* fuerit ardens lucerna & qui domini vias præparaverit. *Belith. Explicat. Div. Offic. C.* 137. *P.* 556. & *Durand. Cap.* 14. *Lib.* 7.

as

as an Emblem of St. *John Baptist, who was a burning and a shining Light*, and the Preparer of the Way of CHRIST. But if this was the Reason of this Custom formerly, as its probable it was, (it having been a common Thing, to shadow out Times and Seasons by Emblems;) yet the Custom still continued among us, was originally instituted upon another Bottom.

And indeed the * Original of this Custom is *Heathenish.* For in ancient Times the Dragons, being incited to Lust through the Heat of the Season, did frequently, as they flew through the Air, Spermatize in the Wells and Fountains. By this Means the Water became infected, and the Air polluted; so that whoever drank the Waters, was either tormented with a grievous Distemper, or lost his Life. As soon as the Physicians perceived this, they ordered Fires to be made every where about the Wells and Fountains, and those Things

* Habent hoc a gentibus, antiquitus enim dracones hoc tempore ad libidinem propter calorem excitati, volando per aerem frequenter in puteos & fontes spermatizabant, ex quo, &c. Hoc animadvertentes medici, ignes frequenter & passim circa fontes fieri; & quæcunque magnum & immundum redderint fumum ibi cremari, &c. Et quia talia hoc tempore maxime frebant, ideo hoc adhuc ab aliquibus observatur. *Durand. L. 7. C. 14. & Belith. in eodem Fest.*

which occasioned the noisomest Smell to be burnt, knowing that thereby the Dragons would be driven away. And forasmuch as this Custom was observed about the Time we now celebrate St. *John Baptist*'s Feast, it is therefore still observed among some People. And agreeable to this it is, that Mr. *Cambden* tells us, that *Barnwell*, a Village near *Cambridge*, got its Name from the Children playing about a *Well* on St. *John Baptist's Eve*.

The Custom of kindling such Fires, was severely censur'd by the Church: And therefore in the *Council* of *Trullus*, this Canon was made against it, * That if any Clergy-man or Lay-man observed the Rite of making on Fires on the *New-Moon*, (which some were wont to observe, and according to an old Custom, to leap over them in a mad and foolish Manner,) he should be deposed, if the Former, if the Latter, he should be excommunicated.

The *Scholiast* upon this *Canon* hath these Words: The *New-Moon* was always the first Day of the Month, and it was customary among the *Jews* and *Greeks*, to hold then a Feast, and pray that they might be lucky dur-

* *Can.* 65. *in Synod. Trull. ex Bals. P.* 440.

ing

ing the continuance of the Month. Of these it was, that GOD spake by the Prophet: My Soul hateth your *New-Moons* and your Sabbaths. And not only this, but they also kindled Fires before their Shops and Houses, and leaped over them; imagining that all the Evils which had befallen them formerly, would be burnt away, and that they should be more successful and lucky afterwards. Now about the Sitting of this Synod, there were some of the Christians, who observed this Custom upon the same Accounts that the Heathens did, which occasioned its being forbid by the Council; and that if a *Clergyman* was Guilty of it, he should be deposed; if a *Lay-man*, excommunicated. He also tells us, that on St. *John Baptist's Eve*, the Vulgar were wont to make on Fires for the whole Night, and leap over them, and draw Lots, and Divine about their good or evil Fortune.

But whatever Reason the Heathens had for kindling these Fires; whether as *Durandus* thinks, that the lustful *Dragons* might be driven away, or as the *Canon*, that their evil Fortune might be burnt, it is certain that the Custom was invented and practised by them; and because of the Superstition attending the Obser-

Observation of it, was very justly forbidden by the Council. And undoubtedly was the Making of such Fires now, attended with any such Superstition, it would be equally criminal to observe them, But * when they are only kindled as Tokens of Joy, to excite innocent Mirth and Diversion, and promote *Peace and good Neighbourhood*, they are lawful and innocent, and deserve no Censure. And therefore when on *Midsummer-Eve*, St. *Peter's-Eve*, and at some other Times, we make † *Bonfires* before Shops and Houses, there would be no Harm in doing so; was it not, that some continue their Diversion to too late Hours, and others are guilty of excessive Drinking.

* Rogos——quos nos Angli *Bonefires* vocamus, & in publica lætitia & gaudiis adhibemus, non obstante isto canone. *Mountag. P.* 130.

† *I suppose they were called Bonefires, because that generally they were made of Bones. For as* Belithus *tells us*, Adversus hæ ergo hujusmodi inventum est remedium, ut videlicet rogus ex ossibus construereter, & ita fumus hujusmodi animalia fugaret. *Belith. in Vigil. S. Joan. That to prevent the Infection before mentioned, they were wont to make on Fires of Bones, that the Smoke might drive away the Dragons.*

OBSERVATIONS ON CHAP. XXVII.

Stow tells us in his Survey of London, " That " on the *Vigil* of *St. John Baptist*, every Man's " *Door* * being *shadowed* with *green Birch, long*

* The subsequent Extract from the antient Calendar of the Romish Church, shews what doings there were at *Rome* on this Eve.

Junius.—	June,
23. *Vigilia natalis Joannis Baptistæ.*	23. The Vigil of the Nativity of John Baptist.
Aromata dantur Vesperis.	*Spices* are given.
Ignes fiunt.	*Fires made on.*
Puella cum parvo Tympano, quod Coronulam appellat.	A Girl with a little Drum, that proclaims the Garland.
Pueri pro puellis vestiuntur.	Boys are dressed in Girls' Cloaths.
Cantilenæ ad liberales, diræ & avaros.	Carrols to the liberal, Imprecations to the avaritious.
Aquæ in nocte natantur: & pensiles ad vaticinium feruntnr.	Waters are swum in during the Night: They are fetched in Vessels *that hang* for the Purposes of Divination.
Filix vulgo in precio est propter semen.	Fern is of vulgar Estimation because of the Seed.
Herbæ diversi generis quæruntur et multa fiunt.	*Herbs of different Kinds* are sought and many Things done.
Carduus puellarum legitur, & ab eisdem centum cruces.	Girls' Thistle is gathered: a hundred Crosses by the same.
24. Nativitas Joannis Baptistæ: ros et novæ frondes in precio.	24. John Baptist's Birth Day: dew and new Leaves in Estimation.
Solstitium vulgare.	The vulgar Solstice.

The following Extract from Dr. Moresin illustrates not a little both these Observations in the antient Calendar, and Stow's Account.

Apud nostros quoque Proavos, inolevit longa Annorum serie persuasio *artemesiam* in Festis Divo Joanni Baptistæ sacris, ante domos suspensam, item *alios frutices* et *plantas*, atque etiam *Candelas*, *facesque* designatis quibusdam diebus celebrioribus *aqua lustrali* rigatas, &c. contra Tempestates, fulmina, Tonitrua & adversus Diaboli potestatem, &c.—quosdam incendere ipso die Joannis Baptistæ *fasciculum lustratarum herbarum* contra tonitrua, fulmina, &c. Deprav. Rel. Orig. p. 28.

" *Fennel,*

" *Fennel, St. John's Wort, Orpin, white Lillies,* and " such like, garnished upon with *Garlands* of *beau-* " *tiful Flowers,** had also *Lamps of Glass*, with " *Oil burning* in them *all the Night:* Some hung " out *Branches of Iron*, curiously wrought, con- " taining *Hundreds of Lamps lighted at once.*" He mentions also the *Bone-fires*† in the *Streets*, every Man bestowing *Wood* or Labour towards them.—He seems to hint that these were kindled to purify the Air.

Dr. Moresin seems to be of Opinion, that the Custom of *leaping over these Fires* is a Vestige of the *Ordeal*,‡ where passing through Fires with Safety,

* Toral, seu Toralium antiquo tempore dicebatur *florum* et *herbarum* suaveolentium *manipulus*, seu plures in *restim colligati*, qui suspendebantur ante Thalamorum & Cubilium fores: et *in papatu* ad S. *Joannis* mutuato more *suspendunt* ad *Oslia* & *januas* hujusmodi *Serta* est restes & sæpius ad aras. Moresini Deprav. Rel. Orig. 171.

† Mr. Bourne supposes these to have been called *Bone-Fires*, because they were generally made of *Bones*.—Stow in the cited Passage above, tells us of Men's finding *Wood* or Labour towards them. This seem to oppose his Opinion.—The learned Dr. Hickes also gives a very different Etymon. He defines a Bone-Fire to be a Festive or triumphant Fire. In the Islandic Language, says he, *Baal* signifies a *Burning*. In the Anglo Saxon, Bæl-fyr by a Change of Letters of the same Organ is made Bæn-fyr, whence our *Bone-Fire*. See that stupendous Monument of learned Industry his *Thesaurus*.

‡ *Flammam transiliendi* mos videtur etiam priscis Græciæ temporibus usurpatus fuisse, deque eo versus Sophoclis in Antigone quosdam intelligendos putant: Cum enim rex Creon Polynicis cadaver humare prohibuisset, Antigone autem ipsius Soror illud humo contexisset, custodes, ut mortis pœnam à rege constitutam vitarent, dicebant se paratos esse *ferrum candens manibus contrectare* & *per pyram incedere*. Hotom. disput. de Feudis. Cap. 44. hic mos Gallis, Germanis, et post Christianismum remansit etiam Pontificibus: et

Safety, was accounted an Indication of Innocence. There really seems to be Probability in this Conjecture, for not only the Young and Vigorous used to leap over them, but even those of grave Characters: There was an Interdiction of ecclesiastical Authority to deter *Clergy-men* (as Mr. Bourne has told us) from this *superstitious* Instance of Agility.

This Author tells us of a remarkable Custom, which he himself was an Eye-witness of in Scotland: "* They take, says he, the new-baptized Infant, and vibrate it three or four Times gently over a Flame, saying and repeating thrice, "Let the Flame con-"sume thee *now* or *never*,"

This too seems to favour his Supposition that *passing over Fires* was accounted *expiatory*.

There was a Feast at Athens kept by private

adulteria uxorum ferro candente probant Germani. Æmil. lib. 4, &c.—Et Vascones *accensis ignibus* in *Urbium vicis* vidi *per medios saltare* ad festum Joanni sacrum in Æstate: et qui funus antiquitus prosequuti fuerant. ad proprios lares reversi, aqua aspersi, ignem supergradiebantur, hoc se piaculo ex funere expiari arbitrati, &c. Deprav. Rel. Orig. 61.

So also in another Passage:—Majores vero natu ad Festum D. Johanni sacrum *accensis vespere* in *Platea ignibus, flammam transiliunt stramineam* mares et Fœminæ, Pueri, Pupæque, ac fieri vidi in Galliis inter Cadurcos ad Oppidulum Puy la Rocque. *Ibid.* 72.

* Atque hodie recens baptizatos infantes (ut vidi fieri ab Anicula in Scotia olim, quæ sui Papatus reliquias saperet) statim atque domum redierint in limine oblatis eduliis *bene venire* dicunt, statimque importatos, anicula, sive Obstetrix fuerit, fasciis involutos accipit & per flammam ter quaterve leniter vibrant, verbis his additis, jam te flamma, si unquam, absumat, terque verba repetunt. *Ibid.*

Mr. Pennant informs us, that in the Highlands Midwives give new-born Babes a small Spoonful of *Earth* and Whisky, as the first Food they taste.

Families, called *Amphidromia*, on the 5th Day after the Birth of the Child, when it was the Custom for the *Gossips* to *run round the Fire* with the Infant in *their Arms*, and then having delivered it to the Nurse, they were entertained with Feasting and Dancing.

Mr. Borlase in his Account of Cornwall tells us, " The Cornish make Bonefires in every Village on " the Eve of St. John Baptist's and St. Peter's Days, " which I take to be the Remains of Part of the " Druid Superstition."

Gebelin, before cited, in his *Allegories Orientales*, accounts in the following Manner for the Custom of making on *Fires on Midsummer Eve*, * " can one, says

* " Peut-on méconnoître ici les Feux de la S. Jean, ces Feux " sacrés allumés à minuit au moment *du Solstice* chez la plûpart " des Nations anciennes & modernes? Cérémonie religieuse, qui " remonte ainsi à la plus haute Antiquité, & qu'*on observoit* pour la " prospérité des Etats & des peuples, & pour écarter tous les maux.

" L'origine de ce Feu que tant de Nations conservent encore, & " qui se perd dans l'ántiquité, est tres simple. C'étoit un Feu de " joie allumé au moment où l'année commençoit; car la premiere " de toutes les Années, la plus ancienne donc on ait quelque con- " noissance, s'ouvroit au mois de Juin. De-là le nom même de ce " mois, Junior, *le plus jeune, qui se renouvelle;* tandis que celui " qui le précéde est le mois de Mai, ou *Major*, l'ancien : aussi l'un " étoit le mois de Jeunes Gens, & l'autre celui des Vieillards.

" Ces Feux-de joie étoient accompagnés en même tems de Vœux " & de Sacrifices pour la prospérité des Peuples & des biens de la " Terre; on dansoit aussi autour de ce Feu; car y a-t-il quelque " Fête sans danse? & les plus agiles sautoient par-dessus. En se " retirant, chacun emportoit un tison plus on moins grand, et le " reste étoit jetté au vent, afin qu'il emportât tout malheur comme " il emportoit ces cendres.

" Lorsqu' après une longue suite d'années, le Solstice n'en fit plus " l'ouverture, on continua cependant également l'usage des feux

 " dans

says he, overlook here the *St. John Fires*, those *sacred Fires* kindled about Midnight, on the very *Moment of the Solstice* by the greatest Part both of antient and modern Nations? A religious Ceremony, which goes backwards thus to the most remote Antiquity, and which was observed for the Prosperity of States and People, and to dispel every Kind of Evil.

"The Origin of this *Fire*, still retained by so many Nations, and which loses itself in Antiquity, is very simple. It was a *Feu de joie*, (Fire of Joy) kindled the very Moment the Year began; for the first of all Years, and the most antient that we know of, began at the Month of June. Thence the very Name of this Month, *Junior, the youngest, which is renewed;* while that of the preceding one is May, Major, *the antient:* Thus the one was the Month of young People, the other that of old Men.

"These *Feux de joie* were accompanied at the same Time with Vows and Sacrifices for the Prosperity of the People and the Fruits of the Earth; they *danced* also round this Fire, for what Feast is there without a Dance? And the most active *leaped over it.** Each at their Departure took away a greater

" dans le même tems, par une suite de l'habitude, & des idées
" superstitieuses qu'on y avoit attachées; d'ailleurs, il eût été triste
" d'anéantir un jour de joie, dans des tems où il y en avoit peu;
" aussi cet usage s'est-il maintenu jusqu' à nous."
Hist. d'Hercule. p. 203.

* *Leaping over the Fires* is mentioned among the superstitious Rites used at the *Palilia* in Ovid's Fasti:

" Moxque per *ardentes stipulæ* crepitantis *acervos*.
" *Trajicias celeri* strenua *membra pede*." Lib. 4. l. 781.

or

or less Firebrand, and the Remains were scattered to the Wind, which was to drive away every Evil as it dispersed the Ashes.

" When after a long Train of Years, the Solstice ceased to be the Beginning of them, the Custom of making these Fires was still continued *at the same Time*, through a Train of Use and of superstitious Ideas, which were annexed to it. Besides it would have been a sad Thing to annihilate a Day of Joy in Times when there were but few of them: Thus has the Custom been continued and handed down to us."

So far our learned and ingenious Foreigner.— But I by no Means acquiesce with him in thinking that the *leaping over* these *Fires*, was only a Trial of Agility. A great deal of Learning might be produced here, further to shew that this was as much a *religious Act* as the *making them on*.

I have nothing to observe here concerning Mr. Bourne's *lustful Dragons*, their *spermatizing in the Wells or Fountains*, as they flew through the Air, &c.! I find in J. Boëmus Aubanus' Description of the Ceremonies of this Eve in Germany, that a Species of *Fireworks* was *played off*, which they, who had never seen it before, he says, " would take to " be a *Dragon of Fire flying*."* This must have

* " Ignis fit, cui Orbiculi quidam lignei perforati imponuntur, " qui quum inflammantur, flexilibus virgis præfixi, arte et vi in " aerem supra Moganum amnem excutiuntur: *Draconem igneum* " *volare* putant, qui priùs non viderunt." P. 270.

had some Meaning. The Dragon is one of those *Shapes*, which "Fear has created to itself:" They who gave it *Life*, have, it seems, furnished it also with the Feelings of animated Nature; but our modern Philosophers are wiser than to attribute any noxious Qualities in Water to Dragon's Sperm.

N. B. Stow tells us, that the Rites above described were used also on the Eve of St. Peter and St. Paul the Apostles (the 29th of June). Dr. Moresin informs us, that in Scotland they used on this Night to run about on the Mountains and higher Grounds with *lighted Torches*, like the Sicilian Women of old in Search of Proserpine.

I have been informed that something similar to this was practised about half a Century ago in Northumberland on this Night; they carried some Kind of *Firebrands* about the Fields of their respective Villages: They made Encroachments on these Occasions upon the *Bonefires* of the neighbouring Towns, of which they took forcibly *some of the Ashes*; this they called "carrying off the *Flower* (probably the *Flour*) of the Wake."

Moresin thinks this a Vestige of the antient *Cerealia*.

P. 56. 72.

CHAP.

CHAP. XXVIII.

Of the Feast of Sheep-shearing; an ancient Custom.

THE Feast of Sheep-sheering, is generally a Time of Mirth and Joy, and more than ordinary Hospitality; indeed it is but little observed in these Northern Parts, but in the Southern it is pretty common. For on the Day they begin to sheer their Sheep, they provide a plentiful Dinner for the Sheerers, and for their Friends who come to visit them on that Occasion; a Table also, if the Weather permit, is spread in the open Village, for the young People and Children.

After what Manner soever this Custom reach'd us, it is certain it may boast of great Antiquity. It is mention'd in the Second Book of *Samuel*, as a Feast of great Magnificence, both for Grandeur of Entertainment and Greatness of Company. No less a Person than *Absalom* the King's Son was the Master of this Feast, and no less Persons were the Guests than the King's Sons, the Brethren of *Absalom;* nay it was a Feast that might entertain

tain the King himself, or surely the King would never have been so importun'd, never would have receiv'd the Compliment so kindly. For 'tis said, *It came to pass after two full Years, that* Absalom *had Sheep-sheerers in* Baalhazor, *which is beside* Ephraim, *and* Absalom *invited all the King's Sons. And* Absalom *came to the King, and said, Behold, now thy Servant hath Sheep-sheerers, let the King, I beseech thee, and his Servants, go with thy Servant. And the King said, Nay, my Son, let us not all go, lest we be chargeable unto thee.* Of this kind also was the Feast which *Nabal* made for his Sheerers, when *David was driven* to straits in the Wilderness, and sent his Servants to ask a Present of him. He calls the Day it was held on, *a good Day;* that is, a Day of plentiful Eating and Drinking. And therefore *Nabal* answer'd the Servants of *David, Shall I then take my Bread and my Water, and my flesh that I have killed for my Sheerers, and give it unto Men, whom I know not whence they be?* And further, it is said in the same Chapter, that so grand and magnificent was this Feast, *that he had a Feast in his House, like the Feast of a King.* We find also in the Book of *Genesis*, that *Laban* went

went to sheer his Sheep, in which Time *Jacob* made his Escape, which *Laban* heard not of till the third Day. Of such great Antiquity then is this Custom, and tho' its Antiquity is not of such force as to palliate Luxury and Profuseness in these Entertainments: yet no doubt it will vindicate the Harmlessness of a moderate Feast upon this Occasion.

OBSERVATIONS ON CHAP. XXVIII.

The Author of the Convivial Antiquities tells us, that the Pastoral Life was anciently accounted an honourable one, particularly amongst the Jews and the Romans*. Mr. Bourne has given us Instances from the Old Testament of the festive Entertainments of the former *on this Occasion; Pliny* and

* Apud Latinos *oves tondere*, ut et sementem facere omnino non fuit licitum, priusquam *Catulatio*, hoc est, ex Cane sacrum fieret: ut Gyraldus testatur de Diis Gentium. Ex his ergò omnibus constat illam *ovium tonsuram* (quam *luna decrescente* à veteribus fieri fuisse solitam M. Varro testatur: de tempore autem *oves lavandi* atque *tondendi* vide Plin. lib. 18. c. 17.) *magna* cum *festivitate*, *lætitia* atque *conviviis* fuisse celebratam; id quod mirum non est. —Nam in Animalibus *primum* non sine causa putant *oves* assumptas, & propter *Utilitatem* & propter *Placiditatem:* Maximè enim hæ natura quietæ & aptissimæ ad vitam hominum, Ad *cibum* enim *lac*, & *caseum* adhibitum; ad Corpus *vestitum* et *pelles* attulerunt. Itaque cum in illis tot præsertim numero *tondendis* plurimùm pastoribus atque famulis esset laboris exantlandum, justa profectò de causa Patresfamiliâs atque Domini illos conviviali *hujusmodi lætitia recreare rursus* atque *exhilarare* voluerunt.

Antiquit. Conviv. p. 62.

Varro

Varro may be consulted for the Manner of celebrating this Feast among the latter.—The washing and shearing of Sheep was attended among them with great Mirth and Festivity: Indeed the Value of the Covering of this very useful Animal must have always made the *shearing Time*, in all pastoral Nations, a Kind of *Harvest Home*.

There is a beautiful Description of this Festivity in *Dyer's Fleece*, at the End of the first Book:

" At *shearing Time*, along the lively Vales,
" Rural Festivities are often heard:
" Beneath each blooming Arbor all is Joy
" And lusty Merriment: While on the Grass
" The mingled Youth in gaudy Circles sport,
" We think the golden Age again return'd,
" And all the fabled Dryades in Dance.
" Leering they bound along, with laughing Air,
" To the shrill Pipe, and deep remurm'ring Cords
" Of th' ancient Harp, or Tabor's hollow Sound:
" While th' Old apart, upon a Bank reclin'd,
" Attend the tuneful Carol, softly mixt
" With ev'ry Murmur of the sliding Wave,
" And ev'ry Warble of the feather'd Choir;
" Music of Paradise! which still is heard,
" When the Heart listens; still the Views appear
" Of the first happy Garden, when Content
" To Nature's flow'ry Scenes directs the Sight.

—— " With light fantastic Toe, the Nymphs
" Thither assembled, thither ev'ry Swain;
" And o'er the dimpled Stream a thousand Flow'rs,
" Pale Lilies, Roses, Violets and Pinks,
" Mixt with the Greens of Burnet, Mint and Thyme,
" And Trefoil, sprinkled with their sportive Arms.
" Such Custom holds along th' irriguous Vales,

" From

" From Wreakin's Brow to rocky Dolvoryn,
" Sabrina's early Haunt.

——— " The jolly Chear
" Spread on a mossy Bank, untouch'd abides
" Till cease the Rites: And now the mossy Bank
" Is gaily circled, and the jolly Chear
" Dispers'd in copious Measure: Early Fruits,
" And those of frugal Store, in Husk or Rind;
" Steep'd Grain, and curdled Milk with dulcet Cream
" Soft temper'd, in full Merriment they quaff,
" And cast about their Gibes; and some apace
" Whistle to Roundelays: Their little ones
" Look on delighted; while the Mountain Woods
" And winding Vallies, with the various Notes
" Of Pipe, Sheep, Kine, and Birds and liquid Brooks
" Unite their Echoes: Near at Hand
" The wide majestic Wave of Severn slowly rolls
" Along the deep divided Glebe: The Flood
" And trading Bark with low contracted Sail,
" Linger among the Reeds and copsy Banks
" To listen and to view the joyous Scene."

Thus also of the *washing* and *shearing Sheep* in Thomson's Summer:

——— " In one diffusive Band
" They drive the troubled Flocks, by many a Dog
" Compell'd, to where the mazy-running Brook
" Forms a deep Pool; *this* Bank abrupt and high,
" And that fair spreading in a pebbled Shore.
" Urg'd to the Giddy Brink, much is the Toil,
" The Clamour much of Men, and Boys and Dogs,
" Ere the soft fearful People to the Flood
" Commit their woolly Sides; and oft the Swain
" On some impatient seizing, hurls them in:
" Embolden'd then, nor hesitating more,

" Fast,

" Fast, fast, they plunge amid the flashing Wave,
" And panting, labour to the farther Shore.
" Repeated this, till deep the well-wash'd Fleece
" Has drunk the Flood, and from his lively Haunt
" The Trout is banish'd by the sordid Stream;
" Heavy and dripping, to the breezy Brow
" Slow move the harmless Race; where as they spread
" Their swelling Treasures to the sunny Ray,
" Inly disturb'd, and wond'ring what this wild
" Outrageous Tumult means, their loud Complaints
" The Country tell; and toss'd from Rock to Rock,
" Incessant Bleatings run around the Hills,
" At last, of snowy white, the gather'd Flocks
" Are in the wattled Pen innumerous press'd
" Head above Head; and rang'd in lusty Rows
" The Shepherds sit and whet the sounding Shears.
" The Housewife waits to roll her fleecy Stores,
" With all her gay drest Maids attending round.
" One, Chief, in gracious Dignity inthron'd,
" Shines o'er the rest, the Past'ral Queen, and rays
" Her Smiles, sweet-beaming on her Shepherd King;
" While the glad Circle round them yield their Souls
" To festive Mirth, and Wit that knows no Gall.
" Meantime, their joyous Task goes on apace:
" Some mingling stir the melted Tar, and some
" Deep on the new-shorn Vagrant's heaving Side
" To stamp his Master's Cypher ready stand;
" Others th' unwilling Wether drag along:
" And glorying in his Might, the sturdy Boy
" Holds by the twisted Horns th' indignant Ram.
" Behold where bound, and of its Robe bereft,
" By needy Man, that all-depending Lord,
" How meek, how patient, the mild Creature lies!
" What Softness in its melancholy Face,
" What dumb complaining Innocence appears!
" Fear not, ye gentle Tribes! 'tis not the Knife

" Of

" Of horrid Slaughter that is o'er you wav'd;
" No, 'tis the tender Swain's well-guided Shears,
" Who having now, to pay his annual Care,
" Borrow'd your Fleece, to you a cumbrous Load,
" Will send you bounding to your Hills again."

Line 368.

Mr. Bourne's Definition of a "Good Day" in this Chapter is a pleasant one: "He calls, says he, "the Day it was held on, a *good Day;* that is, a "*Day of plentiful Eating and Drinking.*"

By Parity of Reasoning, the vulgar Ceremony of wishing a *good Day to you*, is synonimous with wishing you a *good Dinner* !*

* This calls to my Remembrance the following curious Passage in Dr. Moresin: Ebrietati, says he, et gulæ indulget Papa diebus suis festis: nam ampliùs largiusque rei divinæ caussa invitare se credebatur fas, unde et μεθύειν inflexum Arist. putat, quod *ebrii fierent*, μετα τό θύειν, id est, post Sacrificium: quin dapes et Convivia dictitabant θοινας, à θεὸς et οἶνος, veluti deorum gratia amplius indulgendum foret. Cæl. lib. 7. cap. 2. ant. lect. P. 52.

CHAP.

CHAP. XXIX.

Of Michaelmass: *Guardian Angels the Discourse of Country People at this Time: That it seems rather true, that we are protected by a Number of Angels, than by one particular Genius.*

THE Feast of this Season is celebrated in Commemoration of St. *Michael*, and all the Orders of Angels. It is called, *The Dedication of St. Michael*, because of a Church being dedicated to him on this Day in Mount *Garganus*.

At this Season of the Year, it is a general Custom to elect the Governors of *Towns* and *Cities*, to promote Peace among Men, and guard them against Harm from their malicious Fellow Creatures. Whether this particular Time of the Year has been chosen for electing them, because then is the Feast of Angels, the Guardians and Protectors of Men, and of their Communities and * Provinces, is not so certain. It is certainer, that when ever it comes, it brings into the Minds of the People, that old Opinion of *Tutelar Angels*, that

* Daniel, C. 10.

every

every Man has his *Guardian Angel;* that is one particular Angel who attends him from his Coming in, till his going out of Life, who guides him through the Troubles of the World, and strives as much as he can, to bring him to Heaven.

Now that good Angels attend good Men is without Dispute. They guide them in the Mazes of the Wilderness of Life, and bring them to their desir'd Homes; they surround them in the Seas of Afflictions, and lead them to the Shores of Peace; and as when the *Israelites* passed through the Red-Sea, *the Cloud became Light to them, but Darkness to their Enemies,* so in the troublesome Seas of this Life, the *Angels* are both the Guides of good Men, and their Protectors from Evil, from the Devil and his Angels. And therefore the Psalmist says, *The Angel of the LORD tarrieth round about them that fear him, and delivereth them; and that he will give his Angels Charge over good Men.* They are also supposed to be that Hedge, which GOD placed about *Job,* which the Devil so much complains of; and sure we are, that when the Eyes of *Elisha*'s Servants were open'd, *he saw the Mountain full of Chariots*

and Horses of Fire round about Elisha. That therefore good Men are guarded and protected by Angels the Scriptures shew very clearly. But that every Man has his particular *Genius*, seems to be founded more upon Tradition, than any certainty from Scripture. Thus the *Egyptians* believed that every Man had three Angels attending him; the *Pythagoreans*, that every Man had two; the *Romans*, that there was a good and an evil *Genius*. And hence it is that the *Roman* Poet says, *Quisque suos patitur manes*, every Man hath his evil *Genius*. And if we may believe the authority of *Plutarch*, the evil *Genius* of *Brutus* appeared to him the Night before the Battle of *Philippi*, and told him he was his evil Genius, and that he would meet him there.

But there are greater Authorities than these in Vindication of this Opinion: *Casalion* observes, it may be proved from Scripture, and not only from the Tradition of the * Heathens. And of this Opinion was *Justin Martyr*, *Theodoret*, St. *Basil*, St. *Jerome*, and St. *Austin*.

* Unicuique Deus custodem apposuit; & asserimus indubitanter nos ex scripturas illam fidem, non gentium nugibus. *Cassal.* 217. *P. de Vet. Christ. Rit.*

There

There are indeed two Places in the New Testament, which have a View to this Opinion. The first is in the 18th of St. *Matthew*, the 10th Verse, *Take heed that ye despise not one of these little Ones; For I say unto you, that their Angels do always behold the Face of my Father which is in Heaven.* Now because this Place takes Notice of the Angels of these little Ones, some have therefore concluded that every Man has his good Angel; at least that good Men have. But now this Conclusion does not certainly follow from these Words; For when it is said *their Angels*, it does indeed certainly infer, that the Angels do protect good Men, but not that every Man has his particular Angel. And hence therefore, as one observes, St. *Chrisostom* makes use of these Words, *Enteuthen, delon*, &c. it is manifest that the Saints at least, if not all Men, have their Angels: But he does not hence conclude, that every Man has one. The other Place is in the *Acts of the Apostles*, where it is said, that when *Peter* was delivered out of Prison, they would not believe the Maid it was he, but said, *It was his Angel.* It must be own'd indeed from this, that it seems the Opinion of those in the

House, that every Man had his *Guardian Angel*; but this is no Proof of the Thing's being so: It only proves, that it was their Opinion, but not that this Opinion is true. The *Jews* had such a *Tradition* among them, and what was here spoken, was perhaps only according to that Tradition. Besides we read on the contrary, that sometimes one and the same Angel has been sent to different Persons; thus *Gabriel* was sent to *Daniel, Zacharias*, and the blessed Virgin: Sometimes the Scripture tells us of many Angels protecting one Man; for so was *Elisha* protected; and as we wrestle *not only against Flesh and Blood, but against all the Powers of Darkness*, so we have many Angels to assist and defend us. I shall not dare to determine positively against this Opinion, which has travelled down through so many ages, which has been held by so many wise and learned Men, and which has such Scriptures brought to its Defence; this I shall only say, that of the two Opinions, the Latter seems to be the more probable; that it seems more consonant to Scripture, that we are attended by a Number of Angels, than by a particular *Tutelar Angel*. But this I mention, not as necessary to be believed. For I am perswaded

swaded there is no Fault in believing either the one or the other, as it appears more probable: For whether soever we believe, we believe in the Protection of Angels, and that seems to be all which the Scripture requires.

OBSERVATIONS ON CHAP. XXIX.

Symmachus, against the Christians, says, "The divine Being has distributed various *Guardians* to Cities.—As Souls are communicated to Infants at their Birth, so particular Genii are assigned to particular Societies of Men.

Moresin tells us, that papal Rome, in Imitation of this Tenet of Gentilism, has fabricated such Kinds of *Genii* for Guardians and Defenders of Cities and People.—Thus she has assigned St. Andrew to Scotland, St. George to England, St. Dennis to France, &c.—Egidius to Edinburgh, Nicholas to Aberdeen, &c. &c*.

It were superfluous to enumerate the Tutelar Gods of Heathenism.—Few are ignorant that *Apollo* and *Minerva* presided over Athens, *Bacchus* and

* *Custodes varios* (ait Symmachus in relatione ad Valentinianum &c. pro veteri Deorum cultu adversus Christianos) *Urbibus* & cultus *Mens divina* distribuit: ut *animæ nascentibus*, ita *Populis fatales Genii* dividuntur. Sic Papa populis et Urbibus consimiles fabricat cultus et Genios Custodes & Defensores, ut Scotiæ Andream, Angliæ Georgium, Galliæ Dionysium, &c.—Edinburgo Egidium, Aberdoniæ Nicolaum, &c. Moresini Deprav. Rel. Orig. P. 48.

Hercules over Bœotian Thebes, *Juno* over Carthage, *Venus* over Cyprus and Paphos, *Apollo* over Rhodes, *Mars* was the Tutelar God of Rome*, as *Neptune* of Tænarus: *Diana* presided over *Crete*, &c. &c.

St. Peter succeeded to *Mars* at the Revolution of the religious Creed of Rome: He now presides over the *Castle of St. Angelo*, as *Mars* did over the antient *Capitol*.

It is observable in this Place, how closely Popery has in this Respect copied the Heathen Mythology. —She has the Supreme Being for *Jupiter*, and has substituted *Angels* for *Genii*.—The Souls of Saints for Heroes, retaining all kinds of *Dæmons*. Against these Pests, she has carefully provided her Antidotes.—She exorcises them out of Waters, she rids the Air of them by ringing her hallowed Bells, &c.

Thus the Pope, like Pluto of old, may be said to preside over the Infernal Regions.

The Romanists in Imitation of the Heathens, have assigned Tutelar Gods to each Member of the Body, to Professions†, Trades‡, &c.

It

* In the Observations on Days in the antient Calendar of the Church of Rome, I find on this Day the following:

"Arx tonat in gratiam *tutelaris numinis*."

† Apollini et Æsculapio ejus filio datur morbo medicinam facere, apud nos *Cosmæ* et *Damiano*: at *Pestis* in partem cedit *Rocho*: oculorum *lippitudo Claræ*. *Antonius suibus* medendis sufficit: (St. Antony's Pig), &c. *Morbo sontico* olim Hercules, nunc *Joannes & Valentinus* præsunt.—In arte obstetricandi Lucinam longè superat nostra *Margareta*, et quia *hæc moritur Virgo*, ne non satis attenta ad curam sit, quam neque didicit, neque *experientia cognovit* illi in officio

It is perhaps owing to this antient Notion of good and evil Genii attending each Person, that many of the Vulgar pay so great an Attention to *particular Dreams*, thinking them, it should seem the Means these *invisible Attendants* use to inform their *Wards** of any imminent Danger.

Michaelmas, says Bailey, is a Festival appointed by the Church, to be observed in Honour of *St. Michael* the Arch-Angel, who is supposed to be

officio jungitur fungendo expertus *Marpurgus*. Aliqui addunt loco *Junonis*, Reginam nostri cœli *divam Mariam*, &c. Moresin Deprav. Rel. p. 16.

Statilinus erat *Deus cujusque privatus*, qui semper *suum hominem* est dictus *comitari*: sic Papa *cuique* adglutinat *suum Angelum* et *quisque sibi patronum* ex *defunctis unum* eligit, cujus sit *cliens* et cui *vota ferat*. *Ibid.* P. 164.

† *Sartoribus* nemo Deorum veterum præ est, quem legere contigit, nisi sit Mercurius *Fur*, cum ipsi sint *furacissimi*. Bulling. Cap. 34. Orig. ex papæ decreto concedit illis, cum sint plerunque *belli homunculi*, dignum suis moribus Deum *Gutmannum* nescio quem. Sed barbarum nomen cogit fateri civiliores esse Scotos, qui *Annam*, Matrem Virginis Mariæ coluerunt, quæ ac dicunt Tunicam Christi texuit, et ideo meritò illis Dea est. *Ibid.* 155.

Fabrorum Deus *Vulcanus* fuit *ferrariorum*, nunc in papatu commutant *Vulcanum* cum *Eulogio—Scoti* hisce *fabris* dederunt *Aloisium*, quem colerent, ut et reliquis qui *malleo* utuntur. *Ibid.* P. 56.

* Theodoretus in Expositione Epist. Pauli ad Coloss. 2. dicit, qui legem defendebant Pseudo-Apostoli eos etiam ad *Angelos colendos inducebant*, dicentes, legem per *ipsos* datam fuisse, mansit autem hoc vitium diu in Phrygia & Pisidia, quocirca Synodus quoque convenit Laodiceæ, quæ est Phrygiæ metropolis, et lege prohibuit, ne precarentur *Angelos*: Canon Concil Laodicen. est 34. ac ita habet. Non oportet Christianos derelicta Ecclesia abire *ad Angelos* et Idololatriæ abominandæ congregationes facere, &c. Sed *nunc* ex Papismo *Angeli duo cuique assident*, bonum his conceptis precantur verbis.

Angele qui *meus* est *Custos* pietate superna,
Me *tibi commissum* serva, defende, guberna.

Moresini Deprav. Rel. Orig. p. 10.

the Chief of the Host of Heaven, as *Lucifer* is of the Infernal, and as he was supposed to be the Protector of the *Jewish Church*, so he is now esteemed the Guardian and Defender of the *Christian Church.*

A *red Velvet Buckler* is said to be still reserved in a Castle of Normandy, which the Archangel *Michael* made use of when he *combated the Dragon!* See Bishop Hall's Triumphs of Rome, p. 62.

This Writer ridicules also the Superstition of Sailors among the Romanists, who in passing by St. Michael's Grecian Promontory *Malea*, used to ply him with their best Devotions, that he would *hold still his Wings*, from *resting too hard* upon their *Sails*. Triumph of Piety, p. 50.

CHAP. XXX.

Of the Country Wake: How observed formerly: A Custom of the Heathens, and regulated by Gregory *the Great.*

IN the Southern Parts of this Nation, the most of Country Villages are wont to observe some Sunday in a more particular Manner, than the other common Sundays of the Year, *viz.* the Sunday after the *Day of Dedication*, i. e. the Sunday after the *Day of the Saint*, to whom their Church was dedicated. Then the Inhabitants deck themselves in their gaudiest Clothes, and have open Doors and splendid Entertainments, for the Reception and Treating of their Relations and Friends, who visit them on that Occasion, from each neighbouring Town. The Morning is spent for the most Part at Church, tho' not as that Morning was wont to be spent, not with the Commemoration of the *Saint* or *Martyr*, nor the grateful Remembrance of the *Builder* and *Endower*. The remaining Part of the Day, is spent in Eating and Drinking; and so is also a Day or two afterwards, together with all

Sorts of Rural Pastimes and Exercises, such as *Dancing on the Green, Wrestling, Cudgelling,* &c. Agreeable to this we are told, that formerly * on the Sunday after the *Encænia,* or *Feast of the Dedication* of the Church, it was usual for a great Number of the Inhabitants of the Village, both Grown and Young, to meet together about break of Day, and cry, *Holy-wakes, Holy-wakes,* and after *Mattens* to go to Feasting and Sporting, which they continu'd for two or three Days.

In the *Northern Parts,* the Sunday's Feasting is almost lost, and they observe only one other Day for the whole, which among them is called the *Hopping;* I suppose from the dancing and other Exercises then used. The ancient Name, and which is still common in the Southern Parts, is the *Wake;* which according to Sir *H. Spelman,* are † *Bacchanal* Feasts, observed about Fruit Time, and which were in Villages by Turns, among the North-

* Die Dominicâ post Encæniam seu Festum Dedicationis cujusvis villæ convenire solet in Aurorâ magna hominum Juvenumque multitudo, & canora voce *Holy-Wakes, Holy-wakes.* Exclamando Designare, *&c. Spelm. Gloss. in Verb. Wak.*

† Sunt celebritates Bacchanales sub fructuum temporibus, ab occiduiis & Borealibus Anglis pagatim habitæ. Bacchanales dixi ex nomine: Nam Wak. Sax. est temulentia. *Spelm. ibid.*

ern

ern and Western *English*. He calls them *Bacchanals*, because, as he observes, the *Saxon* Word *Wak*, signifies Drunkenness. This Custom our Fore-fathers did in all Probability borrow from their Fellow Heathens, * whose *Paganalia* or *Country Feasts*, were of the same Stamp, with this of the *Wake*.

At the Conversion of the *Saxons* by *Austin the Monk*, it was continu'd among the Converts, with some Regulations, by an Order of *Pope* Gregory *the Great*, to *Mellitus* the Abbot, who accompany'd *Austin* in his Voyage. His Words are these, † On the Day of Dedication, or the Birth-Day of the Holy Martyrs, whose Relicks are there placed, let the People make to themselves *Booths* of the Boughs of Trees, round about those very Churches, which had been the Temples of Idols, and in a Religious Way to observe a Feast; that Beasts may no longer be slaughtered by way of Sacrifice to the Devil, but for their own Eating, and the Glory of God; and

* Hæc eadem sunt quæ apud Ethnicos Paganalia dicebantur, *&c. Spelm. ibid.*

† Ut Die Dedicationis, vel Natalitiis Sanctorum Martyrrum, quorum illic reliquiæ ponuntur, tabernacula sibi circa easdem Ecclesias, quæ ex Fanis commutatæ sunt, de ramis arborum faciant, *&c. Bed. Lib. Cap.* 30.

when

that when they are full and satisfied, they may return him Thanks, who is the Giver of all good Things.

This then is the Beginning of our *Country Wakes*, but they continu'd not in their original Purity? For the Feasting and Sporting got the ascendant of Religion, and so this *Feast of Dedication*, degenerated into Drunkenness and Luxury. At present there is nothing left but the very Refuse and Dregs of it; Religion having not the least Share in it, which till these latter Ages always had some. Rioting and Feasting are now all that remain, a Scandal to the Feast in particular, and to Christianity in general.

OBSERVATIONS ON CHAP. XXX.

In the Council held at Magfield in the Time of Edward the Third, in the List of the principal Holydays to be observed in England, are the *Anniversaries* of the *Consecration* of *Churches* and *of the Saints* to whose Memory they are dedicated*.

The learned Mr. Borlase, in his Account of Cornwall, speaking on this Subject, tells us, The Parish Feasts instituted in Commemoration of the

* Vide Collier's Ecclesiastical History, Vol. I. P. 531.

Dedication

Dedication of the parochial Churches were highly esteemed among the primitive Christians, and originally kept on the Saint's Day to whose Memory the Church was dedicated: The Generosity of the Founder and Endower thereof was at the same Time celebrated, and a Service composed suitable to the Occasion. (This is still done in the Colleges at Oxford to the Memory of the respective Founders.) On the Eve of this Day Prayers were said, and Hymns were sung all Night in the Church; and from these Watchings the Festivals were stiled *Wakes**; which Name still continues in many Parts of England, though the Vigils have been long abolished.—It being found very inconvenient, especially in Harvest Time, to observe the Parish Feast on the Saint's Day, they were by the Bishop's special Authority transferred to the following Sunday,

* Speght in his Glossary to Chaucer, gives us a curious Description of *Wakes*.—It was the Manner in Times past, (says he) upon *Festival Evens* called *Vigiliæ*, for Parishioners to meet in their Church Houses or Church Yards, and there to have a *drinking Fit* for the Time.—Here they used to end many Quarrels between Neighbour and Neighbour: Hither came the Wives *in comely Manner*, and they which were of the better Sort had their Mantles carried with them, as well *for Shew* as to keep them from Cold at the Table. These Mantles also many did use in the Church at Morrow Masses and other Times.

In the 28 Canon given under King Edgar (preserved in Wheloc's Edition of Bede.) I find "decent Behaviour enjoined at "*these* "*Church Wakes*: The People are commanded to pray devoutly at "them, and not betake themselves to drinking or Debauchery."

28. And þe læpap þ man æt Cýpic pæccan ꝼpiþe ȝeðpeoh ꝼý. ⁊ ȝeopne ȝebiddе. ⁊ æniȝe ðpenc ne æniȝ unniꝛ þapne ðpeoȝe.—This seems to oppose the Opinion of Spelman, that *Wakes* are derived, as Bourne cites him, from the Saxon Word *Wak*, which signifies Drunkenness.

and

and at length, in the 28th Year of Henry VIII. it was injoined, that they should be always every where celebrated on the first Sunday in October, and no other Day: Which Injunction was never universally complied with, Custom in this Case prevailing against the Law of the Land.—These Feasts (he continues) have been much exclaimed against by those who do not duly distinguish between the Institution itself and the degenerate Abuse of it.

When the Order was made in 1627 and 1631, at Exeter and in Somersetshire, for their Suppression, both the Ministers and the People desired their Continuance, not only for preserving the Memorial of the *Dedication of their several Churches*, but for *civilizing* their *Parishioners*, *composing Differences* by the Mediation and Meeting of Friends, *increasing of Love* and Unity by these Feasts of Charity, and for the *Relief* and *Comfort* of the *Poor*.

Mr. Strutt gives us a pertinent Quotation on this Subject from Dugdale's Warwickshire, from an old MS Legend of St. John the Baptist: "And ye shall understond and know how the *Evyns* were furst found in old Time. In the Beginning of holi Churche, it was so that the Pepul cam to the Chirche with Candellys brennyng, and wold *wake* and coome with Light toward to the Chirche in their Devocions; and after they fell to Lecherie and

and Songs, * Daunces, Harping, Piping, and also to Glotony and Sinne, and so turned the *Holinesse* to *Cursydness:* Whefore holy Faders ordeined the Pepul to leve that *Waking*, and to fast the *Evyn.* But hit is callyd *Vigilia*, that is *Waking* in Englishe, and it is called *Evyn*, for at *Evyn* they were wont to come to *Chirche.*"

This Quotation also seems to overthrow the Etymology of *Wake*, given from Spelman by our Author.

This ingenious Antiquary deduces the Origin of *our Fairs* from these antient *Wakes*, where great Numbers attending, by Degrees less Devotion and Reverence were observed; till at length from *Hawkers* and *Pedlars* coming thither to sell their petty Wares, the Merchants came and set up Stalls and Booths in the Church-yards: And not only those, says Spelman, who lived in the Parish to which the Church belonged, resorted thither, but others from all the neighbouring Towns and Villages; and the greater the Reputation of the Saint, the greater were the Numbers that flocked together on this Occasion.—Keeping these *Fairs* on Sundays was justly found Fault with by the Clergy: The Abbot of Ely, in John's Reign, preached much against such Prophanation of the Sabbath, but this irreli-

* Bishop Hall in his Triumphs of Rome, alludes thus to these convivial Entertainments, "What should I speak of our *merry Wakes*, and May Games, and Christmass Triumphs, which you have once seen here, and may see still in those under the Roman Dition; in all which put together, you may well say, no Greek can be merrier than they." Triumph of Pleasure. P. 23.

gious Custom was not entirely abolished till the Reign of King Henry the Sixth. See Strutt's English Æra, Vol. II. p. 98. See Article *Fairs* in the Appendix.

These Meetings are still kept up, under the Name of *Hoppings**, in many of our northern Villages.—We shall hope the Rejoicings on them are still in general restrained within the Bounds of innocent Festivity, though it is to be feared they sometimes prove fatal to the Morals of our Swains, and to the Innocence of our rustic Maids.

* *Hopping* is derived from the Anglo Saxon, ƿoppan, to leap or dance, which Skinner deduces from the Dutch, Huppe. *Coxendix*, (whence also our Hip) hæc enim Saltitatio, quâ Corpus in altum tollitur, ope robustissimorum illorum musculorum, qui ossibus femoris et coxendicis movendis dicati sunt, præcipuè peragitur. Skinner in verb. Hop. *Dancings* are here vulgarly called *Hops*.—The Word in its original Meaning is preserved in Grass-*Hopper*.

CHAP. XXXI.

Of the Harvest Supper: A Custom of the Heathens, taken from the Jewish *Feast of Tabernacles.*

WHEN the Fruits of the Earth are gathered in, and laid in their proper Receptacles, it is common, in the most of Country Places to provide a plentiful Supper for the *Harvest-Men,* and the Servants of the Family; which is called a *Harvest-Supper,* and in some Places a *Mell-Supper,* a *Churn-Supper,* &c. At this the Servant and his Master are alike, and every Thing is done with an equal Freedom. They sit at the same Table, converse freely together, and spend the remaining part of the Night in dancing, singing, *&c.* without any Difference or Distinction.

There * was a Custom among the Heathens, much like this, at the gathering in of their Harvest, when Servants were indulg'd

* Antiquitus consuetudo fuit apud *Gentiles,* quod hoc mense servi pastores & ancillæ quadam libertate fruerentur: Et cum Dominis suis Dominarentur, & cum eiis facerent festa, & convivia, post Collectas Messes. *Durand. Rat. Lib.* 6. *Cap.* 86.

with Liberty and being on the Equality with their Masters for a certain Time.

Now the Original of both these Customs, is *Jewish;* and therefore *Hospinian* tells us, * That the Heathens copy'd after this Custom of the *Jews,* and at the End of their Harvest, offer'd up their first Fruits to the Gods. For the *Jews* rejoyced and feasted at the getting in of the Harvest.

THEOPHYLACT in talking of this Feast, is undoubtedly mistaken, when he says, † That the *Feast of Tabernacles* was celebrated, that Thanks might be returned for the getting in of the Fruits of the Earth. For GOD himself tells his own People, it was instituted, ‡ *that their Generations might know, that he had made the Children of* Israel *to dwell in Booths.* But however, it is certainly true, that it was a Time of returning Thanks to GOD, for the Success of the Harvest, a Time of Festivity, and Joy, and Gladness. Thus the

* Et pro collectis frugibus Deo gratiæ agebantur. Quem morem Ethnici postea ab iis mutuati sunt. *Hosp. de Orig. Fest. Jud. Stukius Antiq. Convival. P.* 63.

† Scenopegia, quod celebrant in Gtatiarum Actionem propter convectas Fruges in Mense *Septembri.* Tunc enim gratias agebant Deo, convectis omnibus fructibus, *&c. Theophylact. in 7 Cap. Joañ.*

‡ Levit. 23.

Scripture

Scripture, * *Thou shalt observe the Feast of Tabernacles seven Days, after thou hast gather'd in thy Corn and thy Wine. And thou shalt rejoyce in thy Feast, thou and thy Son and thy Daughter, and thy Man-Servant, and thy Maid-Servant; and the Levite, the Stranger, and the Fatherless and the Widow, that are within thy Gates.*

Now as the Heathens have imitated the *Jews* in this Custom, so it is not improbable that we have had it from the *Heathens*; there being a very great Likeness between the Custom now, and that of the Heathens formerly. For *Macrobius* tells us, That † the Masters of Families, when they had got in their Harvest, were wont to Feast with their Servants, who had labour'd with them in Tilling the Ground: Which is exactly answerable to the Custom now amongst us. But whatever Truth there is in this, it is certain this Custom was practised by the *Saxons*, and is at least as ancient among us, as their Days. For among

* Deut. 16.

† Patres Familiarum, & frugibus & fructibus jam coactis, passim cum servis vescerentur, cum quibus patientiam laboris in colendo rure toleraverant. *Macrob. Saturnal. Die prim. Cap.* 10.

their Holy-days, we find a * Week set apart at Harvest; of which our *Harvest-Home*, and *Mell-Supper*, in the *North*, are the only Remains.

* *Elstob.* Append. P. 30.

Here end the *Antiquitates Vulgares.*

OBSERVATIONS ON CHAP. XXXI.

VACINA, (*aliter* Vacuna, a vacando, the tutelar Deity, as it were, of Rest and Ease) among the Antients, was the Name of the Goddess to whom the Rustics sacrificed at the Conclusion of Harvest.

Moresin * tells us, that *Popery*, in Imitation of this, brings home her Chaplets of Corn, which she suspends on Poles; that Offerings are made on the Altars of her tutelar Gods, while Thanks are returned for the collected Stores, and Prayers are put up for future Rest and Ease. Images too of Straw, or Stubble, he tells us, are wont to be carried about on this occasion; and in England he himself saw the Country People bringing home in a Cart (I sup-

* Vacina Dea, cui sacrificabant Agricolæ messe peracta: Papatus fert domum spiceas Coronas, quas à tignis suspendit, nunc altaribus suorum Tutelarium offerunt, gratias agunt pro collectis frugibus & otium precantur. Alii stramineas statuas circumferunt. Anglos vidi spiceam ferre domum in Rheda Imaginem circum cantantibus promiscuè viris et fœminis, præcedente tibicine aut Tympano. Deprav. Rel. Orig. in verbo *Vacina.*

pose

pose from the Field) a *Figure made* of *Corn*, round which Men and Women promiscuously singing, followed a Piper or a Drum.—A Vestige of this Custom is still preserved in some Places in the North: Not Half a Century ago they used every where to dress up something, similar to the Figure above described, at the End of Harvest, which was called a *Kern Baby*. I had this Information from an old Woman at a Village in Northumberland.—The Reader may perhaps smile, but I am not ashamed of my Evidence. In a Case of this Nature *old Women* are respectable Authorities.—This northern Word is plainly a Corruption of *Corn Baby* or *Image*, as is the *Kern* or *Churn* Supper, of *Corn* Supper*.

This Feast is undoubtedly of the most remote Antiquity†. That Men in all Nations, where Agriculture flourished, should have expressed their Joy on this Occasion by some outward Ceremony,

* This, as Mr. Bourne tells us, is called also a *Mell-Supper*, plainly I think from the French *Mesler*, to mingle or mix together, the Master and Servants sitting promiscuously at the same Table: All being upon an equal footing, or, as our Northern vulgar idiom has it, "Hail-Fellow well met."—*Amell* is commonly used here for *betwixt* or *among*. I find indeed that many of our Northumbrian rustic and vulgar Words are derived to us from the French: Perhaps we have not imported them from the first Market, but have had them at *second Hand* from the Scots, a People that in former Times were greatly connected with that Nation.

† In the antient Roman Calendar so often cited, I find the following Observations on the eleventh of June (the Harvests in Italy are much earlier than with us):

"The Season of Reapers, and their Custom with rustic Pomp."
Messorum æstas, et eorum consuetudo cum agresti pompa.

has its Foundation in the Nature of Things: Sowing is *Hope;* Reaping, *Fruition* of the *expected Good.* To the Husbandman, whom the Fear of Wet, Blights, &c. had harassed with great Anxiety, the Completion of his Wishes could not fail of imparting an enviable gust of Delight.—Festivity is but the reflex of inward Joy, and it could hardly fail of being produced on this Occasion, which is a temporary suspension of every Care.

The Respect, shewn to Servants * at this Season, seems to have sprung from a grateful Sense of their

* Mr. Pennant informs us, that a Custom prevails in Gloucestershire on the Twelfth-day, or on the Epiphany in the Evening: All the Servants of every particular Farmer assemble together in one of the Fields that has been sown with Wheat; on the Border of which, in the most conspicuous or most elevated Place, they make twelve Fires of Straw in a Row; around one of which, made larger than the Rest, they drink a cheerful Glass of Cyder to their Master's Health, success to the future Harvest, &c. then returning home, they feast on Cakes made of Carraways, &c. soaked in Cyder, which they claim as a Reward for their past Labours in sowing the Grain.—This, he observes, seems to resemble a Custom of the antient Danes, who in their Addresses to their rural Deities, emptied on every Invocation a Cup in Honour of them. Niordi et Frejæ memoria poculis recolebatur, annua ut ipsis contingeret felicitas, frugumque et reliquæ annonæ uberrimus proventus.

Worm. Monument. Dan. lib. 1. p. 28.

See Note in Pennant's Tour, p. 91.

Dr. Johnson tells us that he saw the Harvest of a small Field in one of the western Islands:—The Strokes of the Sickle were timed by the Modulation of the Harvest Song, in which all their Voices were united:—They accompany in the Highlands every Action which can be done in equal Time with an appropriate Strain, which has, they say, not much Meaning, but its Effects are Regularity and Chearfulness. The antient proceleusmatic Song, by which the Rowers of Gallies were animated, may be supposed to have been of this Kind. There is now an Oar Song used by the Hebridians.—Thus far the learned Traveller. Our Sailors at Newcastle, in heaving their Anchors, &c. use a Song of this Kind.

good

good Services.—Every thing depends at this Juncture upon their Labour and Dispatch.

Different Places adopt different Ceremonies:

There is a Sport on this Occasion in Hertfordshire, called, "crying the Mare," when the Reapers tie together the Tops of the *last* Blades of Corn, which is *Mare;* and standing at some Distance, throw their Sickles at it, and he who cuts the Knot, has the Prize, with Acclamations and good Cheer.* Vide Bailey.

Mr. Thomson has left us a beautiful Description of this annual Festivity of *Harvest-home.*—His Words are these:

—— —— The Harvest-Treasures all
Now gather'd in, beyond the Rage of Storms,
Sure to the Swain; the circling Fence shut up;
And instant Winter's utmost Rage defy'd:
While, loose to festive Joy, the Country round
Laughs with the loud sincerity of Mirth,
Shook to the Wind their Cares. The toil-strung Youth,
By the quick Sense of Music taught alone,
Leaps wildly graceful in the lively Dance.
Her ev'ry Charm abroad, the Village toast,
Young, buxom, warm, in native Beauty rich,

* Mr. Blount tells us farther, "That after the *Knot* is *cut*, then "they cry with a loud Voice three Times, "*I have her.*" Others "answer, as many Times, "*What have you?*"—*A Mare, a Mare, a Mare:* "*Whose is she?*" thrice also. J. B. (naming the Owner "three Times) *Whither will you send her?* To Jo. a Nicks, (naming "some Neighbour, who has not all his Corn reaped) then they all "shout three Times, and so the Ceremony ends with good Cheer. "In Yorkshire, upon the like Occasion, they have a *Harvest "Dame;* in Bedfordshire, a *Jack* and a *Gill.*"

Blount in Verbo.

Darts not unmeaning Looks; and where her Eye
Points an approving Smile, with double Force
The Cudgel rattles, and the Wrestler twines.
Age too shines out; and, garrulous, recounts
The Feats of Youth. Thus they rejoice; nor think
That with to-morrow's Sun, their annual Toil
Begins again the never ceasing Round.

Autumn. Line 1134.

APPENDIX.

OF PASCHE,

Or as they are commonly called, PASTE EGGS.

Ab Ovo——HORAT.

EGGS, stained with *various Colours* in *boiling* and sometimes *covered* with *Leaf-gold*, are at *Easter* presented to Children at Newcastle, and other Places in the North.—They ask for their **Paste Eggs**, as for a *Fairing*, at this Season.

This Custom which had its beginning in *childish* Superstition, seems to be *ending* in a Way not unsuitable to its *Origin*.

Paste is plainly a Corruption of *Pasche*,* Easter.

This also is a Relique of Popish Superstition, which, for whatever Cause, had made *Eggs* emblematic of the *Resurrection*, as may be gathered from the subsequent Prayer,† which the Reader will

* Coles in his Latin Dictionary renders the *Pasch* or *Easter Egg* by "*Ovum paschale, croceum*, seu *luteum*." It is plain from hence that he has been acquainted with the Custom of *dying* or *staining Eggs* at this Season.

Ainsworth leaves out these two Epithets, and calls it *singly* "Ovum paschale."—He has known nothing I presume of this antient Custom, and has therefore omitted the "croceum" or "luteum."—It is in this Manner, that many of our *English* Dictionaries have been *improved* in modern Editions!

† "Subveniat, quæsumus, Domine, tuæ benedictionis gratia, "huic

will find in an "Extract from the Ritual of Pope Paul the Vth, made for the Use of *England, Ireland,* and *Scotland.*"—It contains various other Forms of Benediction:—

"Bless, O Lord, we beseech thee, this thy Creature of *Eggs*, that it may become a wholesome sustenance to thy faithful Servants, *eating it* in Thankfulness to thee, *on Account of* the *Resurrection* of our Lord Jesus Christ, who with thee and the holy Spirit, &c."

The antient Egyptians, if the Resurrection of the Body had been a Tenet of their Faith, would perhaps have thought an *Egg* no improper hieroglyphical Representation of it.—The Exclusion of a living Creature by Incubation, after the vital Principle has lain a long while dormant or extinct, is a Process so truly marvellous, that if it could be disbelieved, would be thought by some a Thing as incredible, as that the Author of *Life* should be able to re-animate the *Dead.*

I conjecture that the *Romanists* borrowed this

"huic *Ovorum* creaturæ, ut cibus salubris fiat fidelibus tuis in tuarum gratiarum actione sumentibus, *ob* resurrectionem Domini nostri Jesu Christi, qui tecum, &c." p. 133.

In the Romish Bee-hive, Fol. 15, I find the following Catalogue of popish Superstitions, in which the Reader will find our *Paste Eggs* very properly included:—"Many *traditions* of *idle Heads*, which the Holy Church of Rome hath received for a perfit serving of God: As fasting Dayes, Yeares of Grace, *Differences* and *Diversities* of *Dayes*, of *Meates*, of Cloathing, of *Candles*, Holy *Ashes*, *Holy Pace Egges* and *Flames*, *Palmes* and *Palme* Boughes. *Staves*, *Fooles Hoods*, *Shells* and *Bells*, (relative to Pilgrimages) *licking* of *rotten Bones*, (Reliques) &c. &c."

Custom

Custom from the *Jews*, who in celebrating their Passover, set on the Table two unleavened Cakes, and two Pieces of the Lamb; to this they added some small Fishes, because of the Leviathan; *a hard Egg*, because of the Bird Ziz; some Meal, because of the Behemoth. These three Animals being, according to their Rabbinical Doctors, appointed for the Feast of the Elect in the other Life.

This Custom still prevails in the Greek Church: Dr. Chandler, in his Travels in Asia Minor, gives us the following Account of the Manner of celebrating *Easter* among the modern Greeks: "The "Greeks now celebrated Easter: A small Bier, "prettily decked with Orange and Citron-buds, "Jasmine, Flowers, and Boughs, was placed in the "Church, with a Christ crucified rudely painted "on Board, for the Body: we saw it in the Even-"ing, and before Day Break were suddenly awak-"ened by the blaze and crackling of a large Bone-"fire, with singing and shouting in Honour of the "Resurrection.—They *made us Presents* of *colour-*"*ed Eggs*, and Cakes of Easter Bread."*

"*Easter Day*, says the Abbé d'Auteroche in his

* Probably the *Cross Buns* made at present on Good Friday, have been derived from these or such like *Cakes* of *Easter Bread*. The Country People in the North make with a Knife many little *Cross-Marks* on their Cakes, before they put them into the Oven, &c.—I have no doubt but that this too, trifling as the Remark may appear, is a *Relique* of *Popery*. Thus also persons, who cannot write, instead of signing their Names, are bid to *make their Mark*, which is generally done in the form of *a Cross*.

"Journey

" Journey to Siberia, is set apart for visiting in " Russia.—A Russian came into my Room, offered " me his Hand, and *gave me* at the same Time *an* " *Egg*:—Another succeeded, he embraced me, and " also *gave* me *an Egg*. I *gave* him in Return the " *Egg* I had just received. The Men go to each " others Houses in the Morning, and introduce " themselves into the Houses, by saying, " Jesus " Christ is risen." The Answer is, " Yes, he is " risen." The People then embrace, *give each other* " *Eggs*, and drink a great deal of Brandy."

This corresponds pretty much with the subsequent Account of far older Date, which I transcribe from Hakluyt's Voyages. 1589. Black Letter. Page 342.

" They (the Russians) have an Order at *Easter*, " which they always observe, and that is this;— " Every Year against Easter to *die*, or *colour red* " with *Brazzel* (Brazil Wood), a great Number " *of Eggs*, of which every Man and Woman *giveth* " *one* unto the Priest of their Parish upon Easter " Day in the Morning. And moreover the Com- " mon People use to carry in their Hands one of " these *red Eggs*, not only upon Easter Day, but " also three or four Days after, and *Gentlemen* and " *Gentlewomen* have Eggs *gilded*,* which they " carry

* Doctor Chandler in his Travels in Greece, tells us, that at the City of Zante, " he saw a Woman in a House, with the Door open, " bewailing her little Son, whose dead Body lay by her, dressed, " the

" carry in like Manner.—They use it, as they say, " for a great Love, and in *Token of* the *Resurrec-* " *tion*, whereof they rejoice. For when two Friends " meet during the Easter Holy days, they come " and take one another by the Hand; the one of " them saith, " The Lord or Christ is risen." The " other answereth, " It is so of a Truth." And " then they kiss and *exchange* their *Eggs* both *Men* " and *Women*, continuing in Kissing four Days " together."

Our Antient Voyage Writer means no more, it should seem, than that the Ceremony was kept up for four Days.

Ray has preserved an old English Proverb on this Subject:

" I'll warrant you for an *Egg* at *Easter*."

OF TOBACCO.

Non fumum *ex fulgore, sed* ex fumo *dare* lucem
Cogitat. HORAT.

A *Foreign Weed*, which has made so many *Englishmen*, especially of the common Sort, become its *Slaves*, must not be omitted in our Catalogue of popular Antiquities.

" the Hair powdered, the Face painted, and *bedecked* with *Leaf-* " *Gold*."

In the antient Calendar of the Romish Church, to which I have so often referred, I find the subsequent Observation on the 25th of March, which I confess myself entirely at a loss how to translate:

" *Ova annunciatæ*, ut aiunt, reponuntur."

Captain

Captain R. Greenfield and Sir Francis Drake are said to have been the first who brought Tobacco into this Kingdom, about the Year 1586, during the Reign of Elizabeth.—A pleasant Kind of Tale is given us in the Athenian Oracle by Way of accounting for the frequent Use and Continuance of taking it:

" When the Christians first discovered America, " the Devil was afraid of losing his hold of the " People there by the Appearance of Christianity. " He is reported to have told some Indians of his " Acquaintance, that he had found a Way to be " revenged upon the Christians for beating up his " Quarters, for he would teach them to take To- " bacco, to which, when they had once tasted it, " they should be perpetual Slaves."

Our British Solomon, James the 1st, who was a great Opponent of the Devil, and even wrote a Book against Witchcraft, made a formidable Attack also upon this " Invention of Satan," in a *learned* Performance, which he called a " Counter-blaste to " Tobacco*." It is printed in the Edition of his Works by Barker & Bill. London, 1616.

He

* His Majesty in the Course of his Work informs us, " that some " of the Gentry of the Land bestowed (at that Time) *three*, some " *Four Hundred Pounds a Yeere* upon this *precious stink*."

An incredible Sum, especially when we consider the Value of Money in his Time. They must not have been *Sterling* but *Scotch* Pounds.

The following extraordinary Account of a Buckinghamshire Parson who *abandonned* himself to the use of Tobacco, is worth quoting.

He concludes this *bitter Blast** of his, his sulphureous Invective against this transmarine Weed,

ing. It may be found in Lilly's History of his Life and Times, p. 44.

" In this Year also, William Bredon, Parson or Vicar of Thorn-
" ton in Bucks, was living, a *profound* Divine, but absolutely the
" most *polite* Person for *Nativities* in that Age, strictly adhering to
" Ptolomy, which he *well understood;* he had a Hand in composing
" Sir Christopher Heydon's defence of Judicial Astrology, being at
" that Time his Chaplain; he was so given over to Tobacco and
" Drink, that when he had *no* Tobacco, (and I suppose *too much*
" Drink) he would *cut* the *Bell-Ropes* and *smoke* them!"

* How widely different the Strains of the subsequent Parody:

Little Tube of mighty Pow'r,
Charmer of an *idle Hour*,
Object of my warm Desire,
Lip of *Wax* and *Eye* of *Fire:*
And thy *snowy taper Waist*,
With my *Finger* gently *brac'd;*
And thy *pretty swelling* Crest,
With my *little Stopper* prest,
&c.

The Stile of that puling Bard, Ambrose Phillips, is here ridiculed.

As is also that of the subsequent Imitation of Dr. Young.

Criticks avaunt, Tobacco is my Theme;
Tremble like Hornets at the blasting Steam.
And you, Court-Insects, flutter not too near
Its Light, nor buzz within the scorching Sphere.
Pollio, with flame like thine, my Verse inspire,
So shall the Muse from Smoke elicit Fire.
Coxcombs prefer the tickling Sting of Snuff;
Yet all their Claim to Wisdom is—a Puff:
Lord Foplin smokes not—for his Teeth afraid:
Sir Tawdry smokes not—for he wears Brocade.
Ladies, when Pipes are brought, affect to swoon,
They love no *Smoke*, except the *Smoke* of *Town;*
But Courtiers hate the puffing Tribe—no Matter,
Strange if they love the Breath that cannot flatter!
It's Foes but shew their Ignorance; can he
Who scorns the *Leaf* of *Knowledge*, *love* the *Tree?*
Yet Crouds remain, who still its Worth proclaim,
While some for Pleasure smoke, and some for Fame:
Fame, of our Actions universal Spring,
For which we drink, eat, sleep, *smoke*,—ev'ry Thing.

Both of these were written by Hawkins Browne, Esq.

with the following Peroration: " Have you not " Reason then to be ashamed and to forbear this " filthy Novelty, so basely grounded, so foolishly " received, and so grossly mistaken in the right Use " thereof! In your Abuse thereof sinning against " God, harming yourselves both in Persons and " Goods, and taking also thereby (look to it ye " that take Snuff in Profusion!) the *Marks* and " *Notes* of *Vanity upon you;* by the Custom thereof " making yourselves to be wondered at by all fo- " reign civil Nations, and by all Strangers that " come among you, to be scorned and contemned; " a Custom *loathsome* to the *Eye*, *hateful* to the " *Nose*, *harmful* to the *Brain*, *dangerous* to the " *Lungs*, and in the *black stinking Fume* thereof, " neerest resembling the *horrible Stygian Smoke* of " the *Pit that is bottomless!*"

If even this small Specimen of our *learned* Monarch's Oratory, which seems well adapted to the Understanding of old Women, does not prevail upon them all to break in Pieces their Tobacco Pipes and forego *Smoking*, it will perhaps be impossible to say what can.

The Subject, as his Majesty well observes, is *Smoke*, and no doubt many of his Readers will think *his* Arguments but the *Fumes* of an idle Brain, and it may be added too, of an empty Head!

OF

OF WITCHES.

Devovet absentes, simulachraque cerea *fingit*,
Et miserum tenues *in* jecur urget acus.

OVID.

WITCH is derived from the Dutch Witchelen, which signifies *whinnying* and neighing like a Horse: In a secondary Sense, also to *foretell* and *prophecy;* because the Germans, as Tacitus informs us, used to divine and foretell Things to come by the *whinnying* and *neighing* of *their Horses**. His very Words are *hinnitu* & *fremitu.*

Perkins defines Witchcraft to be an Art serving for the working of Wonders by the Assistance of the Devil, *so far* as *God* will *permit.*—Delrio defines it to be an art in which, by the Power of a

* There is a superstitious Custom among some People of *nailing Horse-Shoes* on the *Threshold* to keep out Witches.

To break the *Egg-Shell* after the Meat is out, is a Relique of Superstition, thus mentioned in Pliny, "huc pertinet *Ovorum*, ut exorbuerit quisque, *calices* protinus *frangi* aut eosdem *cochlearibus* "*perforari.*"

Dr. Browne tells us, that the Intent of this was to prevent Witchcraft; for lest Witches should draw or prick their Names therein, and veneficiously mischief their Persons, they broke the Shell, as Dalecampius has observed. Vide Vulg. Errors.

Mr. Pennant tells us, in his Tour in Scotland, that the Farmers carefully preserve their Cattle against Witchcraft by placing Boughs of the *Mountain Ash*, and *Honey Suckle* in their *Cow-Houses* on the 2d of May.—They hope to preserve the Milk of their Cows, and their Wives from Miscarriage, by *tying red Threads about them;* they *bleed* the supposed *Witch* to preserve themselves from her Charms.

Contract entered into with the Devil, some Wonders are wrought, which pass the common Understanding of Men. Lib. 1. cap. 2. de Mag. disq. Vide Blount.

Witchcraft, in *modern* Estimation, is a Kind of Sorcery, (especially in Women) in which it is ridiculously supposed that an *old Woman*, by entering into a Contract with the Devil, is enabled in many Instances to change the Course of Nature, to raise Winds, perform Actions that require more than human Strength; and to afflict those that offend her with the sharpest Pains, &c.

In those Times of more than Egyptian Darkness*, when

* He tells us also, that the last Instance of these frantic Executions for Witchcraft in the North of Scotland, was in June 1727, as that in the South was at Paisly in 1696, where among others a Woman, young and handsome, suffered, and with a reply to her enquiring Friends, worthy a Roman Matron:

Being asked why she did not make a better Defence on her Trial, she answered, "My Persecutors have destroyed my Honour, and my Life is not now worth the Pains of defending." He goes on: "The last Instance of national Credulity on this Head was the Story of the Witches of Thurso, who tormenting for a long Time an honest Fellow under the usual form of Cats, at last provoked him so, that one Night he put them to flight with his broad Sword, and cut off the Leg of one less nimble than the Rest: On his taking it up, to his Amazement he found it belonged to a Female of his own Species, and next Morning discovered the Owner, an old Hag, with only the companion Leg to this."

But these Relations of almost obsolete Superstitions must never be thought a Reflection on this Country, as long as any Memory remains of the tragical End of the Poor People at *Tring*, who within a few Miles of our Capital itself, in 1751, fell a Sacrifice to the Belief of the Common People in Witches, or of that ridiculous Imposture in the Capital itself, in 1762, of the Cock-lane Ghost, which found credit with all Ranks of People.

He farther observes, that at Edinburgh, there is still shewn a deep

when Ignorance and Superstition overspread the World, many severe Laws were made against Witches, by which, to the Disgrace of Humanity, great Numbers of innocent Persons, distressed with Poverty and Age, were brought to violent and untimely Ends.

The Witch-Act, a Disgrace to the Code of English Laws, was not repealed till the Year 1736!!!

Lord Verulam, that Sun of Science that rose upon our Island, and dispelled an hereditary Night of Ignorance and Superstition, gives us the following Reflections on Witches in the 10th Century of his Natural History: They form a fine Contrast to the narrow and bigotted Ideas of the *royal Author* of the Demonology.

" Men may not too rashly believe the Confession of Witches, nor yet the Evidence against them: For the Witches themselves are *imaginative*, and believe oftentimes they do that which they do not: And People are credulous in that Point, and ready to impute Accidents and natural Operations to Witchcraft—It is worthy the observing, that both in antient and late Times (as in the Thessalian Witches

deep and wide Hollow beneath Calton Hill, the Place where those imaginary Criminals, Witches and Sorcerers, were burnt in less enlightened Times.

The ingenious Artist Hogarth, in his *Medley*, represents with great Spirit of Satire, a *Witch, sucked by a Cat*, and flying on a *Broomstick:* It being said, as Trusler remarks, that the *Familiar* with whom a *Witch converses, sucks* her *right Breast*, in Shape of a *little dun Cat*, as smooth as a Mole, which, when it has sucked, the *Witch* is in a *Kind* of *Trance*. Vide Hogarth Moralized, p. 116.

and the Meetings of Witches that have been recorded by so many *late* Confessions) the great Wonders which they tell, of *carrying* in the *Aire*, *transforming themselves* into *other Bodies*, &c. are still reported to be wrought, not by *Incantation* or *Ceremonies*, but by *Ointments* and *anointing* themselves *all over*.—This may justly move a Man to think that these Fables are the Effects of *Imagination*; for it is certain that Ointments do all (if they be laid on any Thing thick) by stopping of the Pores, shut in the Vapours, and send them to the Head extremely; and for the particular Ingredients of those magical Ointments, it is like they are opiate and soporiferous: For anointing of the Forehead, Neck, Feet, Back-bone, we know is used for procuring dead Sleeps. And if any Man say, that this Effect would be better done by inward Potions; Answer may be made, that the Medicines which go to the *Ointments* are so strong, that if they were used *inwards*, they would kill those that use them; and therefore they work potently though *outwards*." He tells us elsewhere;

" The Ointment, that Witches use, is reported to be made of the *Fat* of *Children*, digged out of their *Graves*; of the *Juices* of *Smallage**, *Wolfe-*

* *Olla* autem omnium *Maleficarum* commune solet esse *Instrumentum*, quo *succos*, *herbas*, *vermes* et *exta decoquant*, atque ea venefica dape ignavos ad vota alliciunt, et instar bullientis ollæ, navium & equitum aut Cursorum excitant celeritatem. Olai Magni. Gent. Septent. Hist. Brev. p. 96. See also, for the *Witches Pot* or Caldron, *Macbeth*.

* *bane*,

bane, and *Cinque Foil*, mingled with the *Meal* of fine *Wheat*: But I suppose that the soporiferous Medicines are likest to do it, which are *Hen-bane*, *Hemlock*, *Mandrake*, *Moon-shade*, *Tobacco*, *Opium*, *Saffron*, *Poplar Leaves*, &c."—Thus far that great Philosopher*.

The *Sabbath* of *Witches* is a nocturnal Assembly supposed to be held on *Saturday*, in which the Devil is said to appear in the Shape of a Goat, about which they make several Dances and magic Ceremonies. In order to prepare themselves for this meeting, they take several soporific Drugs, after which they are fancied to fly up the Chimney, and to be spirited or carried through the Air, riding on a *Switch* to their Sabbath Assembly. Hence the Idea of *Witches* on *Broomsticks*, &c.†

A *Cat*

* There had been about the Time of *Lord Verulam*, no small Stir concerning Witchcraft.—Ben. Jonson, says Dr. Percy, has left us a *Witch Song*, which contains an Extract from the various Incantations of classic Antiquity. Some learned Wise-Acres had just before busied themselves on this Subject, with our British Solomon, James I. at their Head.—And these had so ransacked all Writers ancient and modern, and so blended and kneaded together the several Superstitions of different Times and Nations, that those of genuine English Growth could no longer be traced out and distinguished.

It was a supposed Remedy against *Witchcraft* to put some of the bewitched Person's *Water*, with a Quantity of *Pins*, *Needles* and *Nails*, into a Bottle, cork them up, and set them before the Fire, in order to confine the Spirit; but this sometimes did not prove sufficient, as it would often force the Cork out with a loud Noise, like that of a Pistol, and cast the Contents of the Bottle to a considerable Height.

Bewitched Persons are said to fall frequently into violent Fits, and vomit Needles, Pins, Stones, Nails, Stubbs, Wool and Straw. See Trusler's Hogarth moralized—Art. Medley.

† The Author of the *Gentle Shepherd*, (a beautiful *Pastoral* in the

A *Cat* too is the "*sine qua non*" of a Witch:—These Animals were antiently revered as Emblems of the Moon, and among the Egyptians were on that Account so highly honoured as to receive Sacrifices and Devotions, and had stately Temples erected

Scotch Language, that equals perhaps the Idyllia of Theocritus,) has made great Use of this Superstition.—He introduces a Clown telling the Powers of a *Witch* in the following Words:

" She can o'ercast the Night, and cloud the Moon,
" And mak the Deils obedient to her crune.
" At Midnight Hours o'er the Kirk-yards she raves,
" And howks *unchristen'd* Weans out of their Graves;
" Boils up their Livers in a Warlock's Pow,
" Rins withershins about the Hemlock's Low;
" And seven Times does her Pray'rs backwards pray,
" Till *Plotcock* comes with Lumps of Lapland Clay,
" Mixt with the Venom of black Taids and Snakes;
" Of this unsonsy Pictures aft she makes
" Of ony ane she hates;——and gars expire
" With slaw and racking Pains afore a Fire:
" Stuck fou of Prines, the devilish Pictures melt;
" The Pain by Fowk they represent is felt.
" And yonder's Mause———
" She and her *Cat* sit beeking in her Yard," &c.

Afterwards he describes the ridiculous Opinions of the Country People, who never fail to surmise that the commonest natural Effects are produced from Causes that are supernatural:

" When last the Wind made Glaud a roofless Barn;
" When last the Burn bore down my Mither's Yarn;
" When *Brawny* elf-shot never mair came hame;
" When *Tibby* kirn'd, and there nae Butter came;
" When *Bessy's Freetock's* chuffy-cheeked Wean
" To a Fairy turn'd, and cou'd nae stand its lane;
" When *Wattie* wander'd ae Night thro' the Shaw.
" And tint himsel amaist amang the Snaw;
" When *Mungo's* Mare stood still and swat with Fright,
" When he brought East the Howdy under Night;
" When *Bawsy* shot to dead upon the Green,
" And *Sarah* tint a snood was nae mair seen;
" You, *Lucky*, gat the wyte of aw fell out,
" And ilka ane here dreads you round about, &c."

The

erected to their Honour. It is said that in whatever House a Cat died, all the Family shaved their Eye-brows. Herodotus and Diodorus Siculus relate, that a Roman happening accidentally to kill a Cat, the Mob immediately gathered about the House where he was, and neither the Entreaties of some principal Men sent by the King, nor the Fear of the Romans, with whom they were then negotiating a Peace, could save the Man's Life. Vide *Bailey*.

Hence no doubt they have been taken and adopted into the Species of Superstition under Consideration.

Mr. Strutt, in his Description of the *Ordeals* under the Saxons, tells us, " That the second Kind " of Ordeal by Water, was to thrust the accused " into a deep Water, where, if he struggled in the " least to keep himself on the Surface, he was ac- " counted Guilty; but if he remained on the Top " of the Water without Motion, he was acquitted

The old Woman in the subsequent Soliloquy gives us a philosophical Account of the People's Folly:

" Hard Luck, alake! when *Poverty* and *Eild*
" Weeds out of Fashion; and a lanely Bield,
" With a sma' Cast of Wiles, should in a Twitch,
" Gie ane the hatefu' Name, *a wrinkled Witch*.
" This fool imagines, as do mony sic,
" That I'm a Wretch in Compact with auld *Nick*,
" Because by *Education* I was *taught*,
" To *speak* and *act aboon* their *common Thought*."

This Pastoral, unfortunately for its Fame, is written in a Language but *local*, and not generally understood.—Had Mr. Addison known or could he have read this, how fine a Subject would it have afforded him on which to have displayed his inimitable Talent for Criticism!

" with Honour. Hence (he observes) without " doubt came the long continued Custom of *swim-* " *ming* People, suspected of Witchcraft.—There " are also, he observes farther, the faint traces of " these antient Customs in another superstitious " Method of proving a Witch; it was done by " weighing the suspected Party against the Church " Bible, which if they outweighed, they were inno- " cent; but on the contrary, if the Bible proved the " heaviest, they were instantly condemned.—How- " ever absurd and foolish these superstitious Cus- " toms may seem to the present Age, little more, " he observes, than a Century ago, there were se- " veral unhappy Wretches, not only apprehended, " but also cruelly burnt alive for Witchcraft, on " very little better Evidence than the above ridicu- " lous Trials. Several great and learned Men have " also taken vast Pains to convince the doubting " Age of the real Existence of Witches, and the " Justness of their Executions: But so very unbe- " lieving we are grown at present in these and " such like Stories, as to consider them only as the " idle Phantoms of a fertile Imagination."

The *Ephialtes*, or *Night Mare*, is called by the Common People *Witch-riding*. This is in Fact an old Gothic or Scandinavian Superstition: *Mara**, from

* The Reader will please to add an Observation to the Note in Page 116, " Boggle-boe." *Boh*, Mr. Warton tells us, was one of the most fierce and formidable of the Gothic Generals, and the Son of Odin; the *mention* of *whose Name only* was sufficient to spread an

from whence our *NightMare* is derived, was in the Runic Theology, a *Spectre of the Night*, which *seized Men in* their *Sleep*, and *suddenly deprived* them *of Speech and Motion.* See Warton's first Dissertat. Hist. Poet.

In Ray's Collection of Proverbs, I find the following relative to this Superstition:

"Go in God's Name, so *ride* no *Witches.*"

There is also a Scotch one:

"Ye *breed of* the *Witches, ye can do nae Good* to *your sel.*"

OF CARLINGS.

AT Newcastle upon Tyne, and other Places in the North of England, *grey Peas,** after having been

an immediate Panic among his Enemies.—Few will question the probability of an Opinion that has the Sanction of the very learned and ingenious Person who has advanced this.—It is an additional Instance of the inconstancy of Fame.—The *Terror* of *Warriors* has dwindled down into a *Name* contemptible with *Men*, and only retained for the Purpose of *intimidating Children:* A Reflection as mortifying to human Vanity as that of *our Poet*, Shakespear, whose Imagination traced the noble Dust of Alexander, till he found it stopping a *Bunghole!* See Hamlet.

* There were several religious Uses of *Pulse*, particularly *Beans*, among the Romans —Hence Pliny says, "in *eadem* peculiaris religio."—Thus in Ovid's Fasti. Book 5. l. 435, where he is describing some superstitious Rites for *appeasing the Dead:*

"Terque manus puras fontanâ proluit undâ;
"Vertitur, et *nigras accipit ore fabas.*
"Aversusque jacit: sed dum jacit, Hæc ego mitto;
"*His*, inquit, *redimo, meque meosque fabis.*"

Thus

been steeped a Night in Water, are fryed with Butter, given away, and eaten at a Kind of Entertainment on the Sunday preceding Palm-Sunday, which was formerly called *Care-sunday*, as may be yet seen in some of our old Almanacks.—They are called *Carlings*, probably a Corruption of *Carings*, as we call the Presents at our *Fairs*, *Fairings*. Marshal in his Observations on the Saxon Gospels, Vol. I. p. 536, elucidates the old Name *(Care)* of this Sunday in Lent: He tells us, "The Friday, on which Christ was crucified, "is called in German, both *Gute* Freytag and *Karr* "Freytag;"—that the Word *Karr* signifies a Satis- "faction for a Fine or Penalty; and that *Care* or "*Carr Sunday* was not unknown to the English "in his Time, at least to such as lived among "old People in the Country.*"—Rites, peculiar it should seem to *Good Friday*, were used on *this Day*, which was called *Passion Sunday* in the Church of Rome. Durand assigns many superstitious Reasons for this, which confirm the Fact, but are too ridiculous for transcribing.

Thus also in Book 2. l. 575.

"Tum cantata ligat cum fusco licia rhombo;
"Et *septem nigras versat* in *ore fabas*."

Sacrificia apud Græcos *pro mortuis* erant, alia à tempore, ut τριτα, ενναται, τριακαδες, alia nomen à re significata sumebant, ut χοαὶ, ταρχεα. alia a sepulchris, ut εγταφια; alia à mortuis, ut κενσια-κτηρεα. Pollux lib. 8. cap. ult. Cæl. Rhod. lib. 17. cap. 21. Æschin. contra Ctesiphont. Demosth. adversus Macartatum. *hujusmodi* habet *Papa*. Moresini Deprav. Rel. Orig. 153.

* Memini me legisse diem illam Veneris, in quâ passus est Christus, Germanicè dici ut *gute Freytag*, ita *Karr-Frytag*, à voce *Karr*, quæ satisfactionem pro mulcta significat.—Certè *Care* vel *Carr Sunday* non prorsus inauditum est hodiernis Anglis, ruri saltem inter fenes degentibus.

Lloyd

Lloyd tells us, in his Dial of Days, that on the 12th of March*, they celebrated at Rome the Mysteries of Christ and his Passion, with much Devotion and great Ceremony.—In the old Romish Calendar so often cited, I find it observed on this Day, that "a Dole is made of *soft Beans*†."

I have satisfied myself‡ that our Custom is derived from hence, and hope to evince it clearly to my Readers. It was usual amongst the Romanists to give away *Beans* in the Doles at Funerals:§ It was also a Rite in the Funeral Ceremonies of Heathen Rome. Why we have substituted *Peas* I know not, unless it was because they are a Pulse somewhat fitter to be eaten. They are given away in a kind of a Dole at this Day: In the Country, Men assemble at the Village Alehouse, Carlings are set

* *Passion*, or *Carling Sunday*, might often happen on this Day. —Easter always falls between the 21st of March and the 26th of April. I know not why these Rites were confined in the Calendar to the 12th of March. However that be, one cannot doubt of their having belonged to what Durand calls *Passion Sunday*.

† "The *soft Beans*" are much to our purpose: Why *soft*, but for the Purpose of eating? Thus our *Peas* on this Occasion are *steeped in Water*.

‡ Quadragesimæ Reformatio
Cum stationibus & toto Mysterio Passionis.
Fabæ mollss in *Sportulam dautur*.

§ *Fabis* Romani sæpius in *sacrificiis funeralibus* operati sunt, nec est ea Consuetudo abolita alicubi inter Christianos, ubi in Eleemosinam *pro mortuis Fabæ distribuuntur*. Moresini Deprav. Rel. p. 56, verb. Fabis.

"The Repast designed for the Dead, consisting commonly of "*Beans*, &c." Kennett's Roman Antiq. p. 361.

In the *Lemuria*, which was observed the 9th of May, every other Night for three Times, to pacify the *Ghosts* of the Dead, the Romans threw *Beans* on the Fire of the Altar, to drive them out of their Houses.

before them, and each spends his *Carling* Groat. Our popish Ancestors celebrated the Funeral of our Lord on this Care Sunday, with many other Superstitions; this only has travelled down to us. Durand tells us, that on *Passion Sunday* the Church began her public Grief, remembering the Mystery of the Cross, the Vinegar, the Gall, the Reed, the Spear, &c.

There is a great deal of Learning in Erasmus'* Adages concerning the religious Use of *Beans*: they were thought to belong to the Dead:—An Observation he gives us of Pliny concerning Pythagoras' Interdiction of this Pulse is highly remarkable;— it is, "That *Beans contain* the *Souls* of the *Dead.*" For which Cause also they are used in the *Parentalia.* Plutarch too, he tells us, held that Pulse was of the highest Efficacy for invoking the *Manes.* Ridiculous and absurd as these Superstitions are, yet it is certain that our *Carlings* deduce their Origin from hence. Every antient Superstition seems to have been adopted into papal Christianity.

The Vulgar here in the North give the following

* Quin & apud Romanos inter funesta habebantur fabæ: quippe quas nec tangere, nec nominare Diali flamini liceret, quod ad Mortuos pertinere putarentur. Nam et Lemuribus jaciebantur larvis & *Parentalibus* adhibebantur *sacrificiis* & in flore earum literæ luctus apparere videntur et testatur Festus Pompeius. Plinius existimat ob id a Pythagora damnatam fabam, quod hebetet sensus & pariat Insomnia, vel quod Animæ Mortuorum sint in ea. Qua de causa et in Parentalibus assumitur. Unde et Plutarchus testatur, legumina potissimum valere ad evocandos manes. Erasmi Adag. in Prov. *A fabis abstineto.*

Names

Names to Sundays in Lent, the first of which is anonymous:

Tid, Mid, Misera,
Carling, Palm, Paste Egg Day.

I suspect that the three first are Corruptions of some Part of the antient Latin Service * on these Days, perhaps the beginning of Psalms, &c. *Te Deum*, *Mi Deus*, *Miserere* mei.—See the Goose *intentos*, in the Notes on Chapter XVIII. the *Carling* we have been describing; *Palm* Sunday is obvious; and for the last or Easter Sunday, see *Paste Eggs*.

The Word *Care* † is preserved in the subsequent Account

* In the Festa Anglo. Romana, London, 1678, we are told the first Sunday in Lent is called Quadragesima or Invocavit; the 2d Reminiscere, the 3d Oculi, the 4th Lætare, the 5th Judica, and 6th Dominica Magna.—*Oculi*, from the Entrance of the 14th v. of 25th Psalm. Oculi mei semper ad Dominum, &c.—Reminiscere, from the Entrance of 5th Verse of Psalm 25.—Reminiscere miserationum, &c. and so of the others.

† In a Pamphlet published in Manchester, 1763, containing a View of the *Lancashire Dialect*, &c. I find this Article in the Glossary, "*Carlings*, Pease *boiled* on *Care* Sunday are so called, "i. e. the Sunday bore Palm-Sunday." Joannes Boëmus Aubanus tells us of a Custom used in Franconia in the *Middle* of *Lent*, in which he mentions *Peas*, which were eaten at that Time. "In "medio quadragesimæ, quo quidem Tempore ad lætitiam nos Ec- "clesia adhortatur, Inventus in patriâ mea ex stramine imaginem "contexit, quæ mortem ipsam (quemadmodum depingitur) imi- "tetur; inde hasta suspensam in vicinos pagos vociferans portat. "Ab aliquibus perhumanè suscipitur, et lacte, *pisis siccatisque pyris*, "*(quibus* tum *vulgò vesci solemus)* refecta, domum remittitur: à "cæteris, quia malæ res (ut puta mortis) prænuncia sit, humanita- "tis nihil percipit: sed armis et ignominia etiam adfecta, â finibus "repellitur." Which may be thus englished: "In the Middle of "Lent the Youth in my Country make an *Image of Straw* in the "Form of *Death*, as it is usually depicted. They *suspend* it on a "*Pole*,

Account of an obselete Custom at Marriages in this Kingdom; "According to the Use of the "Church of Sarum, when there was a Marriage "before Mass, the Parties kneeled together, and "had a fine Linen Cloth (called the *Care-Cloth*) "laid over their Heads during the Time of Mass, "till they received the Benediction, and then were "dismissed." Vide Blount in Verbo.

Dr. Chandler, in his Travels in Greece, tells us, that he was at a *Funeral Entertainment* amongst the modern Greeks, where, with other singular Rites, "Two followed, carrying on their Heads "each a great Dish of *parboiled Wheat:* These "were deposited over the *Body*,"

I know not whether the following Passage be not

"*Pole*, and carry it with Acclamations into the *neighbouring Vil-*
"*lages.*—Some receive this Pageant kindly, and after a Refresh-
"ment of *Milk*, *Peas* and *dryed Pears*, (which we *commonly eat*
"*at that Time*) it is sent home again. Others thinking it a Presage
"of something bad (Death for instance) forcibly drive it away
"from their respective Districts."

The fourth Sunday in Lent, says Wheatly on the Common Prayer, is generally called *Midlent*, though Bishop Sparrow and some others term it *Dominica Refectionis*, the Sunday of Refreshment, the Reason perhaps is because the Gospel for the Day treats of our Saviour's feeding miraculously Five Thousand, or else from the first Lesson in the Morning, which gives us the Story of Joseph's entertaining his Brethren.—He is of Opinion, that the Appointment of these Scriptures upon this Day, might probably give the first Rise to a Custom still retained in many Parts of England, and well known by the Name of *Midlenting, or Mothering*.

Bailey supposes *Mothering*, a custom still retained in many Places of England, of visiting Parents on Mid-Lent Sunday, to have been so called from the Respect paid in old Time to the Mother-Church. It being the Custom for People in Popish Times to visit their Mother-Church on Mid-Lent Sunday, and to make their Offerings at the high Altar.

to

to our Purpose: Skelton, Poet Laureat to Henry VIIIth, in his *Colin Clout*, inveighing against the Clergy, has these Words, in his usual strange and rambling Stile:

Men call you therefore Prophanes,
Ye picke no Shrympes, nor Pranes,
Salt-fish, Stock-fish, nor Herring,
It is not for your Wearing.
Nor in Holy Lenton Season,
Ye will neither *Beanes* ne *Peason*:
But ye look to be let loose,
To a Pygge or to a Goose.
&c.

PANCAKE TUESDAY.

THIS is also called in the North, *Fastens*, or *Fastern's E'en*, or Even, or *Shrove Tuesday*; the succeeding Day being *Ash Wednesday*, the first of the *Lenten Fast*.*

At Newcastle upon Tyne, the great Bell of St.

* J. Boëmus Aubanus gives us the following Description of the Manner of spending the three Days before the Lent Fast commenced, commonly called the *Carnival*, that is, "the bidding "Farewell to Flesh."

"Populari spontanea *insania* Germania tunc vivit. *Comedit* et *bibit*, seque ludo jocoque omnimodo adeò dedit, quasi usui nunquam veniant, quasi cras moritura, hodie priùs omnium rerum satietatem capere velit. Novi aliquid spectaculi quisque excogitat, quo mentes et oculos omnium delectet, admirationeque detineat. Atque, ne pudor obstet, qui se ludicro illi committunt, facies larvis obducunt, sexum et ætatem mentientes, viri mulierum vestimenta, mulieres virorum induunt. Quidam Satyros, aut malos dæmones potiùs representare volentes, minio se, aut atramento tingunt, habituque nefando deturpant alii nudi discurrentes *Lupercos* agunt, a quibus Ego *annuum* istum *delirandi morem* ad nos defluxisse existimo. p. 267.

Nicholas

Nicholas' Church is tolled at Twelve o'Clock at Noon on this Day; Shops are immediately shut up, Offices closed, and all Kind of Business ceases; a Sort of little *Carnival* ensuing for the remaining Part of the Day.

The preceding Monday is vulgarly called here *Collop Monday;—Eggs* and *Collops* compose a usual Dish at Dinner on it, as *Pancakes* do on this Day, from which Customs they both derive their Names.

On *Collop Monday* in papal Times they must have taken their Leave of Flesh, which was antiently preserved through the Winter, by salting, drying, and hanging up: Slices of this Kind of Meat are at this Day called Collops * in the North, whereas they are named *Steaks* when cut from *fresh Meat*, as *unsalted Flesh* is usually stiled here; a Kind of Food which our Ancestors seem to have seldom tasted in the Depth of Winter.

* Collop (S. of doubtful Etymology) a small Slice of Meat, a Piece of any Animal. *Ash.*

Colab, Colob, Segmentum. unde Anglis *Colabs* & *Egges* dicuntur Segmenta lardi ovis instrata. Κόλαβος Suidæ est *Offula*, buccea parvula. ἀ κολοβόω, *decurto, minuo.* Adi quoque Etym. Voss. in Collabi. M. Casaubon. de vet. ling. Angl. p. 279.

Lye's Junii Etymolog.

Collop, Minshew deflectit ἀ Κολάπλω, incido, vel à Belg. kolf, carbo, & op, super, ut idem sit quod Fr. G. *Carbonade*, vel à Κολλοψ, Corium durius in Cervicibus et dorsis boum, aut Ovium, vel à Κόλον, cibus, vel à Κολαβὸς, quod *Vossio* in Et. LL. exp. Buccea. Offula. Skinner in V.

Dr. Kennett, in the Glossary to his Parochial Antiquities, tells us of an old Latin Word *colponer*, Slices or cut Pieces, in Welch a *Gollwith.*

A kind

A kind of *Pancake Feast*, preceding Lent,* was used in the Greek Church, from whence we have probably borrowed it, with Pasche Eggs, and other such-like Ceremonies: "The Russes, as Hakluyt "tells us, begin their Lent always eight Weeks be- "fore Easter; the first Week they eat Eggs, Milk, "Cheese, and Butter, and make *great Cheer* with "*Pancakes*, and such other Things."

The Custom of frying Pancakes, (in *turning of which* in the *Pan*, there is usually a good deal of pleasantry in the Kitchen) is still retained in many Families in the North, but seems, if the present fashionable Contempt of old Customs continues, not likely to last another Century.

The Apprentices, whose particular Holiday this Day is now called, and who are on several Accounts so much interested in the Observation of it, ought, with that watchful Jealousy of their antient *Rights* and *Liberties*, (typified here by *Pudding* and *Play*,) which becomes young Englishmen, to guard against

* Bishop Hall, in his Triumphs of Rome, thus describes the jovial Carneval: "Every Man cries *Sciolto*, letting himself loose "to the maddest of Merriments, marching wildly up and down in "all Forms of Disguises; each Man striving to outgo other in "strange Prancks of humorous Debauchedness, in which even "those of the Holy Order are wont to be allowed their Share: For "howsoever it was by some sullen Authority forbidden to Clerks "and Votaries of any Kind to go masked and misguised in those "seemingly abusive Solemnities, yet more favourable Construction "hath offered to make them believe, that it was chiefly for their "Sakes, for the Refreshment of their sadder and more restrained "Spirits, that this free and lawless Festivity was taken up. P. 19.

every Infringement of its Ceremonies, and transmit them entire and unadulterated to Posterity!

In the Oxford Almanacks, the Saturday preceding this Day is called Fest. Ovorum, *the Egg Feast.*

Their *Egg Saturday* corresponds with our *Collop Monday.*

OF THE RING FINGER.

THE particular Regard to this Finger is of high Antiquity. It hath been honoured with the Golden * *Token* and *Pledge* of Matrimony preferably to any other Finger, not, as Levinus Lemnius in his Occult Miracles of Nature tells us, because there is a *Nerve,*† as some have thought, but because a *small Artery* runs from the *Heart* to this *Finger,* the Motion of which in parturient Women, &c. may be perceived by the Touch of the Finger Index.

* *Annulus Sponsæ dono mittebatur* à *Viro,* qui *pronubus* dictus. Alex. ab. Alex. lib. 2. cap. 5. Et *mediante annulo contrahitur Matrimonium papanorum.* Moresini Deprav. Rel. Orig. p. 12.

Dextra data, acceptaque invicem Persæ et Assyrii *fœdus matrimonii ineunt.* Alex ab Alex. lib. 2. cap. 5. Papatus retinet. Ibid. p. 50.

† Mr. Wheatly tells us, that the Rubrick of the *Salisbury Manual* has these Words: "It is because from thence there proceeds "a particular Vein to the Heart." This indeed, he adds, is now contradicted by Experience; but several eminent Authors, as well Gentiles as Christians, as well Physicians as Divines, were formerly of this Opinion, and therefore they thought this Finger the properest to bear this Pledge of Love, that from thence it might be conveyed as it were to the Heart. Illust. Comm. Prayer. p. 437.

This

This Opinion has been exploded by later Physicians, but it was from hence that Antiquity judged it worthy, and selected it to be adorned with the *Circlet of Gold.* They called it also the *Medical Finger,* and were so superstitious as to mix up their Medicines and Potions with it.

Some of the common Ceremonies at Marriages seem naturally to fall under this Class of popular Antiquities.

I have received, from those who have been present at them, the following Account of the Customs used at *vulgar Northern Weddings* about Half a Century ago*.

The young Women in the Neighbourhood, with Bride Favours (Knots† of Ribbands) at their Breasts, and Nosegays in their Hands, attended the Bride on her Wedding Day in the Morning.—*Fore-Riders* announced with shouts the Arrival of the Bridegroom; After a Kind of Breakfast, at which the *Bride-Cakes*‡ were set on and the *Barrels broached,* they

* The Author of the Convivial Antiquities thus describes the Rites at Marriages in his Country and Time: "Antequam eatur "in Templum *jentaculum Sponsæ* et *invitatis* apponitur, *serta* at- "que *Corollæ* distribuuntur. Postea certo ordine *viri* primum cum "*Sponso,* deinde *Puellæ* cum *Sponsa* in *Templum procedunt.* Per- "acta re divina Sponsa ad Sponsi domum deducitur, indeque *panis* "*projicitur,* qui à *pueris certatim rapitur. Prandium* sequitur "*Cœna,* cœnam *comessatio,* quas Epulas omnes *tripudia* atque *Sal-* "*tationes* comitantur. Postremo *Sponsa abrepta* ex *Saltatione su-* "*bitò,* atque *Sponsus* in *thalamum* deducuntur."

Fol. 68.

† See the Article *true-love-knot* in the Appendix.

‡ There was a Ceremony used at the Solemnization of a Marriage, called *Confarreation,* in Token of a most firm Conjunction

they walked out towards the Church.—The Bride was led by *two young Men;* the Bride-groom by *two young Women:* Pipers preceded them, while the Crowd tossed up their Hats, shouted and clapped their Hands. An indecent Custom prevailed after the Ceremony, and that too before the Altar:—Young Men strove who could first *unloose**, or rather pluck off the Bride's Garters: Ribbands supplied their Place on this Occasion; whosoever was so fortunate as to tear them thus off from her Legs, bore them about the Church in Triumph.

It is still usual for the young Men present to *salute* the *Bride* immediately after the performing of the Marriage Service.

between the Man and Wife, with a *Cake* of *Wheat* or Barley: This Ceremony, Blount tells us, is still retained in Part with us, by that which we call the *Bride-cake*, used at Weddings. *Confarreation* and *the Ring* were used antiently as *binding Ceremonies*, in making Agreements, Grants, &c. as appears from the subsequent Extract from an *old Grant*, cited in Du Cange's Glossary. Verb. Confarreatio:

" *Miciacum* concedimus et quidquid est fisci nostri intra Flu-
" minum alveos et per *sanctam Confarreationem* et *annulum* inex-
" ceptionaliter tradimus."

Moresin mentions the *Bride-cake* thus: *Sumanalia, Panis* erat ad formam *rotæ* factus: *hoc utuntur* Papani in *nuptiis*, &c. Deprav. Rel. Orig. p. 165.

I will give one Authority more:

Quint. Curtius tells us, lib. 1. de gest. Alex. " Et Rex. medio
" cupiditatis ardore jussit afferri *patrio more panem* (hoc erat apud
" Macedones *sanctissimum coeuntium pignus)* quem divisum gladio
" uterque libabat."

In the North, slices of the *Bride-cake* are put through the *Wedding Ring*, they are afterwards laid under Pillows at Night to cause young Persons to dream of their Lovers.

* I have sometimes thought this a Fragment of the antient Grecian and Roman Ceremony, the *loosening the Virgin Zone* or *Girdle*, a Custom that wants no Explanation.

Four,

Four, with their Horses, were waiting without; they *saluted* the Bride at the Church Gate, and immediately mounting, contended who should first carry home the good News, "and win what they "call the Bail", i. e. *a smoking Prize of Spice-Broth*, which stood ready prepared to reward the Victor in this singular Kind of Race.

Dinner succeeded; to that Dancing and Supper; after which a *Posset** was made, of which the Bride and Bride-groom were always to taste first.—The Men departed the Room till the Bride was undressed by her *Maids*, and put to Bed; the Bride-groom in his Turn was undressed by his *Men*, and the Ceremony concluded with the well-known Rite of *throwing the Stocking*†.

* Skinner derives this Word from the French *Poser*, residere, to settle; because when the Milk breaks, the *cheesy Parts*, being heavier, *subside*. Nobis propriè designat *Lac calidum infuso vino, cerevisiâ*, &c. *coagulatum*. Lye's Junii Etymolog. in Verbo.

† I find the following singular Custom in the Convivial Antiq. Fol. 229: Ceremonia hodie in nobilium nuptiis apud Germanos usitata, qua *Sponsa*, postquam in thalamum ad lectum genialem est deducta, *calceum detractum* in *circumstantium turbam* projicit, quem qui *excipit* (in quo certatim omnes laborant) is id ceu *futuri Matrimonii felix faustumque omen* interpretatur. See Observations on Mr. Bourne's Chapt. on *Omens*.—"Thowing an *old Shoe*." Page 94.

Mr. Pennant tells us, that among the Highlanders during the Marriage Ceremony, great Care is taken that Dogs do not pass between them, and particular Attention is paid to the leaving the Bride-groom's *left Shoe*, *without Buckle* or *Latchet*, to prevent Witches* from depriving him on the nuptial Night of the Power of *loosening* the *Virgin Zone*. Tour, p. 160.

* An old Opinion, Gesner says, that the Witches made Use of *Toads* as a Charm, "ut vim coeundi, ni fallor, in viris tollerent." Gemir, de quad. Ori. p. 72.

At present a Party always attend *here* at the Church Gates, after a Wedding, to demand of the Bridegroom *Money* for a *Foot-Ball:* This claim admits of no Refusal—Coles, in his Dictionary, mentions the *Ball Money*, which he says was *given* by a *new Bride* to her *old Playfellows*.

Our Rustics retain to this Day many superstitious Notions concerning the Times of the Year, when it is accounted *lucky* or *otherwise* to perform this Ceremony. None are ever married on *Childermass-Day;** for whatever Cause, this is a *black Day* in the Calendar † of impatient Lovers.

* Tempus quoque nuptiarum celebrandarum certum a Veteribus definitumet constitutum esse invenio. Concilii Ilerdensis 33. q. 4. Et in decreto Juonis lib. 6. *Non oportet* a *Septuagesima usque* in Octavam Paschæ, et tribus hebdomadibus ante Festivitatem S. Joannis Baptistæ, et ab *Adventu* Domini usque *post Epiphaniam* nuptias celebrare. Quod si factum fuerit, separentur. Conviv. Antiq. Fol. 72.

† Sic apud Romanos olim *Mense Maio* nubere inauspicatum habebatur, unde Ovid. in Fastis:

Nec Viduæ tædis eadem, nec virginis apta
Tempora: quæ nupsit, non diuturna fuit.
Hac quoque de causa, si te proverbia tangunt,
Mense malas *Maio* nubere Vulgus ait. *Ibid.*

There was a remarkable Kind of Marriage Contract amongst the Danes, called *Hand-Festing*. See Ray's Collect of local Words, Glossarium Northanhymbricum.

The *Mercheta Mulierum* has been discredited by an eminent Antiquary. It was said, that Eugenius the 3d King of Scotland did wickedly ordain, that the Lord or Master should have the first Night's Lodging with every Woman married to his Tenant, or Bond-Man; which Ordinance was afterwards abrogated by King Malcome the 3d, who ordained that the Bridegroom should have the sole Use of his own Wife, and therefore should pay to the Lord, a Piece of Money called *Marca*. Hect. Boel. l. 3. ca. 12. Spotsw. Hist. Fol. 29.

They must have been (in the antient Sense of the Word) *Villains* indeed, who could submit to this singular Species of Despotism!

The

The subsequent Proverb from Ray marks another antient Conceit on this Head :

" Who marries *between* the *Sickle* and the *Scythe*
will never thrive."

The following must not be omitted, though I have given it before in the Chapter that relates to Burial Rites :

" Happy is the *Bride* the *Sun shines* on, and the
Corpse the Rain rains on."

I shall add a Third, which no doubt has been often quoted for the purpose of encouraging a diffident or timorous Mistress :

" As your Wedding Ring wears, your Cares
will wear away."

There was a Custom in the Highlands and North of Scotland, where new-married Persons, who had no great Stock, or others low in their Fortune, brought Carts and Horses with them to the Houses of their Relations and Friends, and received from them *Corn*, *Meal*, *Wool*, or what else they could get. See Glossary to Douglas' Virgil. verb *Thig*.

Of the Saying, "I'll pledge you."

Quo tibi potarum plus est in ventre Salutum,
Hoc minus epotis, hisce Salutis habes.
Una Salus *sanis, nullam potare* Salutem.
Non est in potâ vera Salute *Salus.*
OWEN. *Epigram. P.* 1. *lib.* 2. *Ep.* 42.

MR. Blount derives this Word from the French *Pleige*, a Surety, or Gage.—To pledge one drinking is generally thought to have had its Origin thus: When the Danes bore sway in this Land, if a Native drank, they would sometimes stab him with a Dagger or Knife; hereupon People would not drink in Company,* unless some one present would be their *Pledge* or Surety, that they should receive no Hurt, whilst they were in their Draught.

Others affirm the true sense of the Word to be this: That if the Person drank unto, was not disposed to drink himself, he would put another for a Pledge to do it for him, otherwise the Party who began, would take it ill.

* There was an antient Custom called a *Bid-Ale* or *Bidder-Ale*, from the Saxon *Bidden* to pray or supplicate, when any honest Man decayed in his Estate, was set up again by the liberal benevolence and Contributions of Friends at a Feast, to which those Friends were bid or invited. It was most used in the West of England, and in some Counties called a *Help Ale*. Such Instances of Benevolence are retained in the North.—At the Christening Entertainments of many of the poor People (who are unfortunate enough to provide more *Mouths* than they find *Meat* for) great Collections are made oftentimes by the Guests, and such as will far more than defray the Expences of the Feast of which they have been partaking.

Mr.

Mr. Strutt confirms the former Opinion in the following Words: The old Manner of Pledging each other when they drank * was thus: The Person who was going to drink, asked any one of the Company that sat next him, whether he would pledge him, on

* Such great Drinkers, says he also, were the Danes, who were in England in the Time of *Edgar*, and so much did their bad Examples prevail with the English, that he, by the Advice of Dunstan, Arch-Bishop of Canterbury, put down many Ale-Houses, suffering only one to be in a Village, or small Town: And he also further ordained, that *Pins* or *Nails* should be fastened into the *drinking Cups* and *Horns at stated distances*, and *whosoever* should *drink beyond those Marks at one Draught*, should be obnoxious to a severe Punishment. This was to prevent the pernicious Custom of Drinking. *Ibid.*

Bumpers are of great Antiquity.—Thus Paulus Warnefridus is cited in Du Cange's Glossary, telling us, in lib. 5. de gestis Langobard. Cap. 2. "Cumque ii qui diversi generis potiones ei a Rege "deferebant, de verbo Regis eum rogarent, ut *totam fialam* biberent, "ille in honorem Regis se *totam* bibere promittens, parum aquæ "libabat de argenteo Calice." Vide Martial. lib. 1. Ep. 72. lib. 8. 51, &c.

That it is good to be *drunk once a Month*, says the Author of the Vulgar Errors, is a common Flattery of Sensuality, supporting itself upon Physic, and the healthful Effects of Inebriation.—It is a striking Instance of "the doing *ill*, as we say, that *good* may come "of it."—It *may* happen that Inebriation, by causing Vomiting, may cleanse the Stomack, &c. but it seems a very dangerous Kind of Dose, and of which the "*repetatur haustus*," too quickly repeated, will evince, that Men may pervert that, which Nature intended for a *Cordial*, into the most baneful of all *Poisons*. It has been vulgarly called, "giving a Fillip to Nature."

Dr. Browne is of Opinion, that the human Faces described in Ale-House *Signs*, in Coats of Arms, &c. for the *Sun* and *Moon*, are Reliques of Paganism, and that these Visages originally implied *Apollo* and *Diana*.

The *Chequers*, at this Time a common Sign of a Public-House, was originally intended for a Kind of *Draught-Board*, called *Tables*, and shewed that there that Game might be played. From their Colour, which was red, and the Similarity to a *Lettice*, it was corruptly called the *Red Lettuce*, which Word is frequently used by antient Writers to signify an *Ale-House*. Vide Antiq. Repertor. Vol. I. p. 50.

† v. Blank Leaf. which

which he answering that he would, held up his Knife or Sword, to guard him whilst he drank (for while a Man is drinking he necessarily is in an unguarded Posture, exposed to the treacherous Stroke of some hidden or secret Enemy).

This Custom, as it is said, first took rise from the Death of young King Edward, (called the Martyr) Son to Edgar, who was by the Contrivance of Elfrida, his Step-Mother, traiterously stabbed in the Back as he was drinking.

Mr. Strutt's Authority here is William of Malmsbury, and he observes from the Delineation he gives, (and it must be observed that his *Plates*, being *Copies* from antient illuminated *Manuscripts*, are of unquestionable Authority) that it seems perfectly well to agree with the reported Custom; the middle Figure is addressing himself to his Companion, who (seems to) tell him that he pledges him, holding up his Knife in Token of his readiness to assist and protect him. Vol. 1st. p. 49. of Manners and Customs. Anglo. Saxon Æra.

The antient Greeks and Romans used at their Meals to *make Libations, pour out* and even *drink Wine* in Honour of the Gods.--The classical Writings abound with Proofs of this.

The Grecian Poets and Historians, as well as the Roman Writers, have transmitted to us Accounts also of the grateful Custom of *drinking to the Health* of our *Benefactors* and of our *Acquaintance.*

——*Pro*

——— *Pro te*, fortissime, vota
Publica suscipimus : *Bacchi tibi* sumimus *haustus.*

The Men of Gallantry among the Romans used to take off as many Glasses to their Mistresses, as there were Letters in the Name of each, according to Martial :*

Six Cups to Nœvia's Health go quickly round,
And be with *seven* the fair Tustina's crown'd.

Hence no doubt our Custom of *toasting* or drinking Healths, a Ceremony which *Prynne* in his "Healthes: Sicknesse" inveighs against with all the Madness of enthusiastic Fury.

This extraordinary Man, who though he *drank no Healths*, yet appears to have been intoxicated

* How exceedingly similar to our modern Custom of saying to *each* of the Company *in turn*, "give us a Lady to toast," is the following :

Da puere ab summo, age tu interibi ab infimo *da Suavium.*
Plauti Asmaria.

Our Word *Tost*, or *Toast*, signifying to name, or begin a new Health, concerning the Etymology of which all our Dictionary Writers are silent, is a *Cant Word.* I find it in the *canting Vocabulary.* Who tosts now? Who christens the Health? An old *Tost*, a *pert, pleasant*, old *Fellow.*—*Toss-Pot*, quære from hence?

I find the subsequent Dissuasive from Drunkenness, a Vice to which it must be confessed the *drinking of Healths* does but too naturally tend, in Ch. Johnson's *Wife's Relief.*

——— Oh when we swallow down
Intoxicating Wine, we drink Damnation;
Naked we stand the Sport of mocking Fiends,
Who grin to see our noble Nature vanquish'd ;
Our Passions then like swelling Seas burst in,
The Monarch Reason's govern'd by our Blood,
The noisy Populace declare for Liberty,
While Anarchy and riotous Confusion
Usurp the Sov'reign's Throne, claim his Prerogative,
Till gentle sleep exhales the boiling Surfeit.

with

with the Fumes of a most fanatical Spirit, and whom all Anticyra could not, it should seem, have reduced to a State of *mental Sobriety*, concludes his Address to the Christian Reader thus: "The unfained Well-"wisher of thy *Spiritual* and *Corporal*, though "the oppugner of thy *pocular* and *Pot-emptying* "*Health*.." William Prynne.

OF ALLHALLOW EVEN:

Vulgo Halle E'en, *as also* Nut-crack Night.

Da nuces *pueris*, ———

CATULLUS.

IN the antient Calendar of the Church of Rome so often cited, I find the following Observation on the 1st of November:*

"The Feast of *old Fools* is removed to this Day."

Hallow Even is the Vigil of All Saints' Day.

It is customary on this Night with young People in the North to *dive* for Apples, catch at them when stuck on at one End of a Kind of hanging Beam, at the other Extremity of which is fixed a lighted Candle, and that with their Mouths only, having their Hands tied behind their Backs; with many other Fooleries.

* "Festum Stultorum veterum huc translatum est." Perhaps it has been afterwards removed to the *First* of *April*.

Nuts

Nuts * and Apples chiefly compose the Entertainment, and from the Custom of *flinging the former into the Fire*, it has doubtless had its vulgar Name of Nutcrack-Night. The catching at the *Apple* and *Candle* at least puts one in mind of the antient English Game of the Quintain, which is now almost forgotten, and of which a Description may be found in Stow's Survey of London.

Mr. Pennant tells us in his Tour in Scotland, that the young Women there determine the Figure and Size of their Husbands by drawing Cabbages blindfold on Allhallow Even, and like the English *fling Nuts into the Fire.*

The last Custom is beautifully described by Gay in his *Spell:*

* In the Marriage Ceremonies amongst the antient Romans, the Bride-groom threw *Nuts* about the Room for the Boys to scramble: The Epithalamiums in the Classics prove this. They were supposed to do this in Token of leaving childish Diversions. "Quanquam Plinius, lib. 15. cap. 22, causas alias adfert, quam ob rem Nuces in nuptialibus ceremoniis consueverint antiquitus adhiberi; sed præstat ipsius referre Verba: *Nuces*, inquit, *juglandes*, quanquam et ipsæ nuptialium Fescenninorum comites, multum pineis minores universitate, eædemque portione ampliores nucleo. Nec non et honor his Naturæ peculiaris, gemino protectis operimento, pulvinati primum calycis, mox lignei putaminis. Quæ causa eas nuptiis fecit religiosas, tot modis fœtu munito: quod est verisimilius, &c.

Vide Erasmus on the Proverb: "Nuces relinquere."

The Roman Boys had some Sport or other with *Nuts*, to which Horace refers in these Words:

——— Te talos Aule *nucesque*.

Nuts have not been excluded from the Catalogue of Superstitions under *papal* Rome. Thus on the 10th of August in the Romish antient Calendar, I find it observed that some religious Use was made of them, and they were in great Estimation.

"*Nuces* in pretio et *religiosæ*."

Two

Two hazel Nuts I threw into the Flame,
And to each Nut I gave a Sweetheart's Name:
This with the *loudest Bounce* me sore amaz'd,
That in a *Flame* of *brightest Colour blaz'd** ;
And *blaz'd* the *Nut* so *may thy Passion grow*, &c.

The Rev. Mr. Shaw, in his History of the Province of Moray, seems to consider the Festivity of this Night as a Kind of *Harvest Home Rejoicing*; "A Solemnity was kept, says he, on the Eve of "the first of November as a Thanksgiving for the "safe Ingathering of the Produce of the Fields. "This I am told, but have not seen it, is observed "in Buchan, and other Countries, by having Hal-"low-Eve-Fires kindled on some rising Ground."

He tells us also in that little Fore-taste of his

* Mr. Gay describes some other rustic Methods of Divination on this Head: Thus with *Peascods:*

As Peascods once I pluck'd, I chanc'd to see
One that was closely *fill'd with three Times three;*
Which when I cropt, I safely home convey'd,
And o'er the Door the Spell in secret laid;
The latch mov'd up, when who should first come in,
But in his proper Person, Lubberkin.

Thus also with the Insect called *Lady Fly:*

This *Lady Fly* I take from off the Grass,
Whose spotted Back might Scarlet red surpass.
Fly, Lady-Bird, North, South, or *East* or *West,*
Fly where the *Man* is *found* that *I love best.*

Thus also with *Apple-parings:*

I pare this Pippin round and round again,
My Shepherds' Name to flourish on the Plain,
I fling th' *unbroken Paring* o'er my Head,
Upon the Grass a perfect L is read.

They made Trial also of the Fidelity of their Swains by sticking an *Apple Kernel* on *each Cheek:* that which *fell first* indicated, that the Love of him whose Name it bore, was *unsound. Snails,* set to *crawl* on the *Hearth,* were thought too to *mark in the Ashes* the *Initial* of the *Lover's Name.*

Work,

Work, with which he favoured the Public in an Appendix to Mr. Pennant's Tour, that " on Hal- " low-Even, they have several superstitious Cus- " toms." I wish he had given us *particular* Descriptions of them, for *general* Accounts are exceedingly unsatisfactory.—Curiosity is indeed *tantalized*, not relieved or gratified by them.

Of the Meaning of the OLD SAW;

" Five Score of Men, Money and Pins,
" Six Score of all other Things."

IN this great Northern Emporium of Commerce, where the Names of *Merchant* and *Gentleman* are synonymous Terms, and which owes its present Grandeur and Opulence to the Industry of Men of that very respectable Profession in antient Times; some of whom, from the *smallest Beginnings**, advanced

* Thus Mr. Bourne in his History of Newcastle;
" At the West-gate came *Thornton* in,
" With a *Hap*, and a *Half-Penny*, and a Lamb-Skin.
This *old saying* is very expressive of the Poverty of this first Founder of a very great Name in the North. I cite it as an *Eulogium* on honest Industry.

Merchants oftentimes contribute to the *Safety* of a State, they do at all times to its Happiness.—Great Britain perhaps owes every Thing to Commerce.—Our wise Ancestors, sensible of this, made provision for encouraging the Industry of the Merchants, by advancing them to Rank and Dignity in the State.—Thus, in a very old Saxon Law, they take Place of the Scholar:

Gif Mapfene gedeah þ he fende þride ofer þa Sæ be hif agenum cnafte, he pæf þonne fiðdan Degne nigtefpeonde; And gif leonnen gedeah purh lane þ he þad hefde 7 benode Xpe, he pæf þonne fiðdan mæde 7 numbe fpa mycel, &c. that is, " If " a *Mer-*

vanced themselves, as well as the *Place* of their Residence, to an high Degree of Honour and Wealth, the subsequent Observations on what I shall call a *Mercantile Antiquity*, will not, I flatter myself, be altogether uninteresting.

Enquiring frequently both of *Books* and *Men*, why the *Hundred* should in some Articles imply *Five*, in others *Six Score*, I found at last, in the learned Dr. Hicke's Thesaurus, an Answer to a Question which I had often asked before in vain.—I gather from him that the Norwegians and Islandic People used a Method of numbering peculiar to themselves*, by the Addition of the Words *Tolfrædr*, *Tolfræd*,

a *Merchant* so thrived that he passed thrice over the wide Sea "of his own Craft, he was thenceforth *equal* in *Rank* with a "*Thane*. And if a Scholar so thrived through learning, that he "had Degree, and served Christ, he was thenceforth of Dignity and "Peace so much worthy as thereto belonged, &c."—These Laws are of remote Antiquity, and do great Honour to the good Sense of our Forefathers.

* Notetur etiam Norvegis & Islandis peculiarem numerandi rationem in usu esse per additionem Vocum *Tolfrædr*. *Tolfræd*, vel *Tolfræt*, quæ *decem* significare faciunt duodecim; Centum, Centum et Viginti.—Mille, Mille & 200, &c.

Causa istius Computationis hæc est, quod apud istas Gentes *duplex* est *decas*, nempe *minor* cæteris Nationibus communis *decem* continens *Unitates*: et major continens 12. i. e. *Tolf* Unitates.

Inde addita voce *Tolfrædr*, vel *Tolfræd*, Centuria non *decies decem*, sed decies duodecim, i. e. 120 continet.—Hæc Tolfrædica, sive duodena computandi ratio per majores decades, quæ duodecim unitates continent, apud nos etiamnum usurpatur in computandis certis rebus per duodenum numerum, quem Dozen; Suecicé *dusin*; Gallicé douzain, vocamus; quinimo in numeris, ponderibus et mensuris multarum rerum, ut ex Mercatoribus et Vehecularíis accepi, centuria apud Nos etiamnum semper præsumitur significare *majorem*, sive *Tolfrædicam* illam centuriam, quæ ex decies 12 conflatur, scilicet 120.

Sic

Tolfræd, or *Tolfræt*; (whence our *Twelve*) which made *Ten* signify *Twelve*; a Hundred, a Hundred and Twenty; a Thousand, a Thousand Two Hundred, &c.

Of which Method of Computation the following is the Cause: The Nations above-named had two *Decads* or *Tens*; a *less* which they used in common with other Nations, consisting of *Ten* Units, and a *greater* containing Twelve (*Tolf*) Units.

Hence, by the Addition of the Word *Tolfrædr* or *Tolfræd*, the *Hundred* contained not *Ten* Times Ten, but *Ten* Times *Twelve*, that is, a Hundred and Twenty.

The Doctor observes that this *Tolfrædic* (for I am obliged to make a new Word in translating him) Mode of Computation by the *greater* Decads, or *Tens*, which contain twelve Units, is still retained amongst us in reckoning certain Things by the number *Twelve*, which the Swedes call *Dusin*, the French Douzain, and we *Dozen*.

"And I am informed, he says, by Merchants, &c. that in the Number, Weight and Measure of many Things, the Hundred among us, still consists of that greater *Tolfrædic* Hundred, which is composed of Ten Times Twelve.

Hence then without Doubt is derived to us the present mode of reckoning many Things by *Six Score* to the Hundred. OF

Sic Arngrim Jonas in Crymogæa, sive rerum Island. lib. 1. cap. 8. *hundrad* centum sonat, sed quadam consuetudine plus continet nempe 120. Inde etiamnum apud nos vetus istud de Centenario

OF THE TRUE-LOVE KNOT.

A *KNOT*, among the antient Northern Nations, seems to have been the Symbol of Love, Faith and Friendship, pointing out the indissoluble *Tie* of Affection and Duty. Thus the antient Runic Inscriptions are in the Form of a *Knot*. See Hicke's Thesaurus.*

Hence among the Northern English and Scots, who still retain in a great Measure the Language and Manners of the ancient Danes, that curious Kind of Knot, a mutual Present between the Lover and his Mistress, which, being considered as the Emblem of plighted Fidelity, is therefore called a **True-Love Knot.**—The Epithet is not derived, as one would naturally suppose it to be, from the Words *True* and *Love*, but from the Danish Verb *Trulofa*†, fidem do, I plight my Faith.

It

numero; Five Score of Pen, Money and Pins: Six Score of all other Things. P. 43. Gram. Isl.

* In his autem Monumentis, ut et in id genus fere omnibus, Inscriptionum Runæ in *nodis* sive *Gyris nodorum* insculptæ leguntur, propterea quod apud Veteres Septentrionales gentes *Nodus Amoris, fidei, Amicitiæ symbolum* fuisse videtur, ut quod insolubilem pietatis et Affectus Nexum significavit, Hinc apud Boreales Anglos, Scotosque, qui Danorum Veterum tum Sermonem, tum mores magna ex parte adhuc retinent, Nodus in gyros curiose ductus, fidei & promissionis, quam Amasius et Amasia dare solent invicem, symbolum servatur, quodque ideo vocant A True-Love Knot—a veteri Danico *Trulofa*, fidem do;——Hinc etiam apud Anglos Scotosque consuetudo *reportandi capitalia Donata* curiose *in gyros, nodosque torta a* solennibus *nuptiis* planè quasi symbola *insolubilis fidei* et *Affectus*, quæ *Sponsum* inter et *Sponsam* esse debent.

Hickesii Thesaur. Gram. Island. p. 4.

† Thus also in the Islandic Gospels—In Matthew, Chap. 1st, is the

It is undoubtedly from hence, that the *Bride-Favours*, or the *Top-Knots* at *Marriages*, which were considered as Emblems of the *Ties* of Duty and Affection, between the Bride and her Spouse, have been derived.

Mr. Gay, in his Pastoral entitled the *Spell*, thus beautifully describes the rustic Manner of knitting this *True-Love-Knot*.

As Lubberkin once slept beneath a Tree,
I twitched his dangling Garter from his Knee;
He wist not when the hempen String I drew;
Now *mine* I quickly doff of Inkle Blue:
Together fast I tie the Garters twain,
And while I knit the Knot, repeat this Strain,
Three Times a True-Love's Knot I tye secure,
Firm be the Knot, firm may his Love endure.

OF THE CUSTOM OF BLESSING PERSONS WHEN THEY SNEEZE.

THE very learned Author of the Vuglar Errors, has left us a great deal on this Subject.—It is generally believed that the Custom of *Saluting* or *Blessing* upon that Motion, derives its Origin from a Disease, wherein such as *sneezed* died.—Carolus

the following Passage which confirms beyond the Possibility of a Doubt the Sense here given, "til einrar Meyar er *Tralofad* var "einum Manne, &c." i. e. To a Virgin *espoused*, that is, who was promised, or had engaged herself to a Man, &c.

Sigonius, in his History of Italy, mentions a Pestilence in the Time of Gregory the Great, that proved mortal to such as *sneezed*.

The Custom has an elder Æra: Apuleius mentions it 300 Years before.—Pliny * also in the Problem, "Cur sternutantes salutantur." Petronius Arbiter† too describes it.—Cælius Rhodiginus has an Example of it among the Greeks, in the Time of *Cyrus* the Younger.‡ In the Greek Anthology§ it is alluded to in an Epigram—It is received at this Day in the remotest Parts of Africa.‖

The History of it will run much higher, if we take in the Rabbinical Account.**

Dr. Browne himself supposes that the Ground

* It is said, that Tiberius the Emperor, otherwise a very sour Man, would perform this Rite most punctually to others, and expect the same from others to himself.

† Petronius Arbiter, who lived before them both, has these Words: Gyton collectione spiritûs plenus, ter continuò ità sternutavit ut grabatum concuteret, ad quem motum Eumolpus conversus, *Salvere Gytona* jubet.

‡ When consulting about their retreat, it chanced that one of them sneezed, at the Noise whereof the Rest of the Soldiers called upon *Jupiter Soter*.

§ Non potis est Proclus digitis emungere Nasum.
Namque est pro Nasi mole pusilla manus:
Non vocat ille Jovem sternutans, quippe nec audit
Sternutamentum, tam procul aure sonat.

‖ So we read in Codignus, that upon a Sneeze of the Emperor of Monomotapha, there passed Acclamations successively through the City.—And as remarkable an Example there is of the same Custom in the remotest Parts of the East, in the Travels of Pinto.

** "That sneezing was a mortal Sign even from the first Man; "until it was taken off by the special Supplication of Jacob. From "whence as a thankful Acknowlegement, this Salutation first be- "gan, and was after continued by the Expression of *Tobim Chaiim*, "or vita bona, by standers by, upon all Occasions of *sneezing*."
Buxtorf Lex. Chald.

of this antient Custom was the Opinion the Antients held of Sternutation, which they generally conceived to be a *good Sign* or a *bad*, and so upon this Motion accordingly used a *Salve* or Ζεῦ σῶσον, as a Gratulation for the one, and a Deprecation from the other.

He then gives their *Physical** *Notions* of it.—Hippocrates says, that sneezing cures the Hiccup, is profitable to parturient Women, in Lethargies, Apoplexies, Catalepsies, and Coma's: It is bad and pernicious in Diseases of the Chest, in the Beginning of Catarrhs, in new and tender Conceptions, for then it endangers Abortion.

To these succeed their *superstitious* and *augurial* ones. St. Austin tells us, that the Ancients were wont to go to Bed again if they *sneezed* while they put on their *Shoe*. Aristotle has a Problem, "why sneezing from Noon to Midnight was *good*, but from Night to Noon *unlucky*." Eustathius upon Homer observes, that sneezing to the *Left* was *unlucky*, but *prosperous* to the *Right*. See Plutarch in the Life of Themistocles.†

I shall

* *Sneezing* being properly a Motion of the Brain suddenly expelling through the Nostrils what is offensive to it, it cannot but afford some Evidence of its Vigour, and therefore saith Aristotle, they that hear it "προσκυνοῦσιν ὡς ἱερον." honour it as something sacred, and a Sign of Sanity in the diviner Part, and this he illustrates from the Practice of Physicians, who in Persons near Death use *Sternutatories*, (Medicines to provoke *sneezing*) when if the Faculty arise, and Sternutation ensues, they conceive Hopes of Life and *with Gratulation* receive the *Signs* of Safety.

† When Themistocles sacrificed in his Galley before the Battle

I shall give the whole of his Conclusion: "Thus we may perceive the Custom to be more antient than is commonly thought;—and these Opinions hereof in all Ages, not any one Disease to have been the Occasion of this salute and Deprecation: arising at first from this vehement and affrighting Motion of the Brain, from whence some finding dependant Effects to ensue: Others ascribing hereto as a Cause, what perhaps but *casually* or *inconnexedly* succeeded; they might proceed into forms of Speeches, *felicitating* the *good* and *deprecating* the *evil* to *follow*."

OF ROYAL-OAK DAY.

ON the 29th of May*, the Anniversary of the Restoration of Charles the Second, it is still customary in the North for the common People to wear in their hats the Leaves of the Oak, which are sometimes covered on the Occasion with Leaf-Gold.

This

of Xerxes, and one of the Assistants upon the *right Hand sneezed*; Euphrantides, the Southsayer, presaged the Victory of the Greeks, and the Overthrow of the Persians.

* May the 29th, says the Author of the Festa Anglo-Romana, London, 1678, is celebrated upon a double Account, first in Commemoration of the Birth of our Sovereign King Charles the Second, the princely Son of his Royal Father Charles the First of happy Memory, and Mary the Daughter of Henry the 4th King of France, who was born the 29th of May, Anno. 1630. And also by Act of Parliament 12 Car. 2, by the passionate Desires of the People, in Memory

This is done, as every body knows, in Commemoration of the marvellous Escape of that Monarch from his Pursuers, who passed under the *very Oak Tree*, in which he had secreted himself. This happened after the Battle of Worcester. Vide Boscobello.

The Boys here had formerly a taunting Rhime on the Occasion:

Royal Oak
The Whigs to provoke.

There is a *Retort courteous* by others, who *contemptuously* wore *Plane-Tree* Leaves, of the same homely Sort of Stuff:

Plane-tree Leaves
The Church Folk are Thieves.

Puerile and low as these Sarcasms may appear, yet they breathe strongly that *Party-Spirit*, which it is the Duty of every good Citizen and *real* Lover of his Country to endeavour to suppress.

Memory of his most happy Restoration to his Crown and Dignity, after 12 Years forced Exile from his undoubted Right, the Crown of England, by barbarous Rebels and Regicides; and on the 8th of this Month his Majesty was with universal Joy and great Acclamations proclaimed in London and Westminster, and after throughout all his Dominions; the 16th he came to the Hague; the 23d with his two Brothers he embarked for England; and on the 25th he happily landed at Dover, being received by General Monk, and some of the Army: From whence he was, by several voluntary Troops of the Nobility and Gentry, waited upon to Canterbury; and on the 29th, 1660, he made his magnificent Entrance into that Emporium of Europe, his stately and rich Metropolis, the renowned City of London. On this very Day also, Anno. 1662, the King came to Hampton Court with his Queen Catherine after his Marriage at Portsmouth: This as it is his Birth-Day is one of his Collar-Days without Offering. P. 66.

Well has *Party* been called " the *Madness* of " many for the Gain of a Few." It is a Kind of epidemic Fever, that in its boiling Fury stirs up from the Bottom every Thing gross, filthy, and impure in human Society: Often has it raged with prodigious virulence in this Island, and yet our *strong Constitution* has always hitherto had the Happiness of being able to *throw* it *off*.

With Tears of Philanthropy we have viewed the rapidity of its late Devastations: and lamented the Progress of a Contagion fatal it should seem almost beyond the Example of any in former Times:

May it subside at the present *Crisis*, which is truly alarming, and that too (if it be *possible* by *any other Means* to recover a *Body Politic*, in which *Health*, for *Want* of *Change*, seems to have produced *Disease*) not by *Loss of Blood*, but by *insensible Perspiration!*

OF MARTINMASS.*

FORMERLY a Custom prevailed every where, though generally confined at present to Country

* In the ancient Calendar of the Church of Rome so often quoted, I find the subsequent Observations on 11th November. " The " *Martinalia*, a genial Feast." " Wines are tasted of and drawn " from the Lees." " The *Vinalia*, a Feast of the Antients removed " to this Day." " Bacchus in the Figure of *Martin*." Martinalia, Geniale Festum. Vina delibantur & defecantur. Vinalia veterum Festum huc translatum. Bacchus in Martini Figura.

Villages,

Villages, of killing Cows, Oxen, Swine, &c. at this Season, which were *cured* for the Winter, when fresh Provisions were seldom or never to be had.

Two or more of the poorer Sort of rustic Families still join in purchasing a Cow, &c. for Slaughter at this Time, (called in Northumberland *a Mart**) the Entrails of which, after having been filled with a Kind of Pudding-Meat, consisting of Blood, Suet, Groats,† &c. are formed into little Sausage Links, boiled, and sent about as Presents, &c. From their Appearance, they are called *Black Puddings.*

The Author of the Convivial ‡ Antiquities tells us, that in Germany, there was in his Time a Kind of Entertainment on the above Occasion, vulgarly called the "Feast of Sausages or Gut-"puddings," which was wont to be celebrated with great Joy and Festivity.

J. Boëmus Aubanus§ too tells us, that in Fran-

* *Mart*, says Skinner is a Fair: I think it, he adds, a Contraction of *Market*. These Cattle are usually bought at a Kind of Cow-Fair or Mart at this Time. Had it not been a general Name for a Fair, one might have been tempted to suppose it a Contraction of *Martin*, the Name of the Saint of the Time.

† *Groats*, Oats hull'd, but unground. Glossary of Lancashire Words. This Word is derived from the Anglo. Saxon Grut, Far.

‡ Hujusmodi porrò Conviviis in Ovium tonsura apud Hebreos antiquitus celebrari solitis videntur similia esse illa quæ apud nos cùm in urbe, tùm in pagis *post pecorum* quorundam, ut *Ovium*, *Boum*, ac presertim *Suum mactationem* summa cum lætitia agitari solent. "Farciminum Convivia" vulgò appellantur. P. 62.

§ Nemo per totam Regionem tanta paupertate premitur, nemo tanta tenacitate tenetur qui in *Festo Sancti Martini* non *Altili* aliquo, vel saltem *Suillo*, *Vitulinove viscere assato* vescatur, qui *vino* non remissiùs indulgeat. P. 272.

conia,

conia, there was a great deal of Eating and Drinking at this Season; no one was so poor or niggardly that on the *Feast of St. Martin* had not his Dish of the *Entrails* either of *Oxen*, *Swine*, or *Calves*. They drank too, he says, very liberally of *Wine* on the Occasion.

The learned Moresin * refers the *great Doings* on this Occasion, which he says were common to almost all Europe in his Time, to an antient Athenian Festival, observed in Honour of Bacchus, upon the *eleventh*, twelfth, and thirteenth Days of the Month *Anthesterion*, corresponding with our *November*.

J. Boëmus Aubanus, above cited, seems to confirm this Conjecture, though there is no mention of the Slaughter of any Animal in the Description of the Rites of the Grecial Festival. The *eleventh* Day of that Month had a Name from the Ceremony of "tapping their Barrels on it;" it was called also by the Chæroneans the *Day of good Genius*, because it was customary to make merry upon it. See Potter's Grecian Antiquities.

* Πιθοιγια mense Novembri celebrabantur apud Athenienses. Plutarch, in 8. Sympos. 10. Sicuti nostris temporibus in omni fere. Europa *undecima Novembris* quæ D. Martino dicata est. Mercur. Variar. lect. lib. 1. cap. 15. Deprav. Rel. Orig. &c. p. 127.

OF

OF FAIRS.

Expositas, *latè Cami propè Flumina merces,*
Divitiasque *loci, vicosque, hominumque labores,*
Sparsaque *per virides passim* megalia *campos.*—
NUNDINÆ STURBRIGIENSES.

A *FAIR* is a greater Kind of Market, granted to any Town by Privilege, for the more speedy and commodious providing of such Things as the Place stands in need of. They are generally kept once or twice in a Year. Proclamation is to be made how long they are to continue, and no Person shall sell any Goods after the Time of the Fair is ended, on Forfeiture of double the Value.—A Toll is usually paid at Fairs.

In the first Volume of the ingenious Mr. Wharton's Hist. of Poetry, p. 279, there is a Note which contains a great deal of Learning on this Subject; the subsequent Extracts will requite the Pains of Perusal, and throw no small light upon this antient Kind of *Mart.*

" Before flourishing Towns, he tells us, were established and the Necessaries or Ornaments of Life, from the Convenience of Communication and the increase of Provincial Civility, could be procured in various Places, Goods and Commodities of every Kind were chiefly sold at Fairs*: To these,

* Here Pedlars' Stalls with glitt'ring Toys are laid,
The various Fairings of the Country Maid,
Long silken Laces hang upon the Twine,
And rows of Pins and Amber Bracelets shine.

Here

these, as to one universal Mart, the People resorted periodically and supplied most of their Wants for the ensuing Year.

The Display of Merchandize, and the Conflux of Customers, at these principal and almost only Emporia of domestic Commerce, were prodigious: and they were therefore often held on open and extensive Plains. (Thus at Newcastle on our Town Moor, the *Cow-hill.*)

One of the chief of them was that of St. Giles's Hill or Down, near Winchester: The Conqueror instituted and gave it as a Kind of Revenue to the Bishop of Winchester. It was at first for three Days, but afterwards, by Henry III. prolonged to sixteen Days.—Its Jurisdiction extended seven Miles round, and comprehended even Southampton, then a Capital and trading Town. Merchants who sold Wares at that Time within that Circuit, forfeited them to the Bishop. Officers were placed

Here the tight Lass, Knives, Combs and Scissars spies,
And *looks* on Thimbles with desiring Eyes,
The Mountebank now treads the Stage and sells
His Pills, his Balsams, and his Ague Spells;
Now o'er and o'er the nimble Tumbler springs,
And on the Rope the vent'rous Maiden swings;
Jack Pudding in his party colour'd Jacket,
Tosses the Glove and jokes at ev'ry Packet;
Here raree shows are seen, and Punche's Feats,
And Pockets pick'd in Crouds and various Cheats.

GAY.

The antient Northern Nations held annual *Ice Fairs:* See Olaus Magnus.

We also have heard of a *Fair* upon the Thames in a very hard Frost.

at

at a considerable Distance, at Bridges* and other Avenues of Access to the Fair, to exact Toll of all Merchandize passing that Way: In the mean while all *Shops* in the City of Winchester were *shut*. A Court called the Pavilion composed of the Bishop's Justiciaries and other Officers had Power to try Causes of various Sorts for seven Miles round. The Bishop had a Toll of every Load or Parcel of Goods passing through the Gates of the City. On St. Giles's Eve, the Mayor, &c. delivered up the Keys of the four Gates to the Bishop's Officers. Many and extraordinary were the Privileges granted to the Bishop on this Occasion, all tending to obstruct Trade and oppress the People.

Numerous foreign Merchants † frequented this Fair; several Streets were formed in it, assigned to the Sale of different Commodities‡. The surrounding Monasteries had Shops or Houses in these Streets used only at the Fair; they held them under the Bishop, and they often were let by Lease for a Term of Years.

§ Different Countries had their different Stations. It

* Thus at present at Newcastle: At our *Gates* also.

† It appears that the Justiciaries of the Pavilion, and the Treasurers of the Bishop's Palace received annually for a Fee, according to antient Custom, four Basons and Ewers of those foreign Merchants who sold brazen Vessels in the Fair, and were called *Mercatores* diaunteres. Ibid.

‡ Called the *Drapery*, the *Pottery*, the *Spicery*, &c. Thus we say now the Cloth Fair, the Shoe Fair, &c.

§ In the revenue Roll of Bishop William of Waynflete, (an. 1471) this Fair appears to have greatly decayed; in which among other Proofs,

It appears from a curious Record now remaining containing the Establishment and Expences of the Houshold of Henry Percy, the 5th Earl of Northumberland, A. D. 1512, and printed by Dr. Percy, that the Stores of his Lordship's House at Wresille, for the whole Year, were laid in from "Fairs: "He that stands charged with my Lordes "House for the houll Yeir, if he maye possible, "shall be at all Faires, where the groice Emptions "shall be boughte for the House for the houll "Yeir, as Wine, Wax, Beiffes, Multons, Wheite "and Malt*" P. 407.

In † the Account of the Priories of Maxtoke, in Warwickshire, and of Bicester, in Oxfordshire, in the Time of Henry VI. the Monks appear to have laid in yearly Stores, of various, yet common Necessaries at the Fairs of Sturbridge, Cambridgeshire, at least 100 Miles distant from either Monastery.

It may seem surprising that their own Neigh-

Proofs, I find mention made of a District in the Fair being unoccupied. "Ubi Homines Cornubiæ stare solebant."

The whole Reception to the Bishop this Year was 45l. 18s. 5d. more than 400l. at this Day. Ibid.

* This proves that Fairs still continued to be the principal Marts for purchasing Necessaries in large Quantities, which now are supplied by frequent trading Towns: And the Mention of *Beiffes* and *Multons*, (which are salted Oxen and Sheep) shews that at so late a Period they knew little of breeding Cattle. Their Ignorance in so important an Article of Husbandry, is also an Evidence, that in the Reign of King Henry VIII. the State of Population was much lower among us than we may imagine. Ibid.

† In the Statutes of St. Mary Ottery's College, in Devonshire, given by Bishop Grandison, the Founder, the Sacrists and Stewards are ordered to purchase annually two hundred Pounds of Wax for the Choir of the College at Winchester Fair. Ibid.

bourhood, including the Cities of Oxford and Coventry, could not supply them with Commodities neither rare nor costly, which they thus fetched at a considerable Expence of Carriage.—There is a Rubric in some of the Monastic Rules "de euntibus ad Nundinas" *i. e.* concerning those who go to Fairs."

Our two annual Fairs on the Town Moor, Newcastle, are called Lammas and St. Luke's Fairs, from the Days on which they begin. Mr. Bourne tells us, that the Tolls, Booths, Stallage, Pickage and Courts of Pie Powder, (dusty Foot) to each of these Fairs, were reckoned *communibus Annis* 12l. in Oliver's Time. The Records of our Monasteries are lost, otherwise they would doubtless have furnished some Particulars relative to the Institution and antient Customs of the Fairs at Newcastle.

Mr. Bailey tells us, that in antient Times amongst Christians, upon any extraordinary Solemnity, particularly the anniversary Dedication of a Church*, Tradesmen used to bring and sell their Wares, even in the Church-yards, especially upon the Festival of the Dedication; as at Westminster, on St. *Peter*'s Day; at London, on St. Bartholomew; at Durham, on St. Cuthbert's Day, &c. But Riots and Disturbances often happening, by Reason of the Num-

* Festum, *Nundinæ* quæ in festis Patronorum vulgo fiunt. Du Cange, Gloss.

Pitching Pence was paid (in Fairs and Markets) for every Bag of Corn, &c. Cole's Dict.

bers

bers assembled together, Privileges were by Royal Charter granted for various Causes to particular Places, Towns, and Places of strength where Magistrates presided to keep the People in Order. Courts were granted to take Notice of all Manner of Causes and Disorders committed upon the Place, called Pie-powder*, because Justice was done to any injured Person before the Dust of the Fair was off his Feet. It is customary at all Fairs to present *Fairings*, which are gifts, bought at these Annual Markets.

Ray has preserved two old English Proverbs that relate to Fairs:

"Men speak of *the Fair* as Things went with them there."

As also,

"To come a *Day after the Fair*."†

OF THE CUSTOMS IN SCHOOLS ON ST. NICHOLAS' DAY.

J. BOËMUS Aubanus‡ in his Description of some singular Customs used in his Time in Franconia,

* Poudre de piez, French.—*Dust of the Feet.*

† Kennett, in his Glossary to his parochial Antiquities, tells us, that from the solemn Feasting at *Wakes* and *Fairs*, came the Word *Fare*, provision, good *fare*, to *fare* well. In verbo. Feriæ.

N. B. See also the Observations on Mr. Bourne's Chapter on *Wakes*.

‡ In die verò Sancti Nicolai, Adolescentes, qui disciplinarum gratia

nia, to which I have so often referred, tells us, that *Scholars* on St. Nicholas Day used to elect *three* out of their Number, *one* of whom was to play the *Bishop*, the *others* to act the Parts of *Deacons*.—The Bishop was escorted by the Rest of the Boys in solemn Procession to Church, where, with his Mitre on, he presided during the Time of divine Worship: This being ended, he, with his Deacons, went about singing from Door to Door, and collected Money, which they did not beg as Alms, but *demanded* as the Bishop's Subsidy. The Boys were prevailed upon to fast on the Eve of this Day, in order to persuade themselves that the little Presents, which on that Night were put for them into *Shoes**, (placed under the Table for that Purpose,) were made them by their very bountiful Prelate Nicholas.—On which Account many of them kept the

gratia Scholas frequentant, inter se tres eligunt: unum, qui Episcopum: duos qui diaconos agant: is ipsa die in sacram ædem solenniter à Scholastico cœtu introductus, divinis officiis infulatus præsidet: Quibus finitis, cum electis domesticatim cantando nummos colligit, eleemosynam esse negant, sed Episcopi subsidium. Vigiliam diei pueri à parentibus jejunare eo modo invitantur, quòd persuasum habeant, ea munuscula, quæ noctu ipsis in calceos sub mensam ad hoc locatos imponuntur, se à largissimo præsule Nicolao percipere: unde tanto desiderio plerique jejunant, ut quia eorum sanitati timeatur, ad cibum compellendi sint. P. 272.

* There is a Festival or Ceremony observed in Italy, (called *Zopata*, from a Spanish Word signifying a Shoe) in the Courts of certain Princes on St. Nicholas' Day, wherein Persons hide Presents in the Shoes and Slippers of those they do honour to, in such Manner as may surprize them on the Morrow when they come to dress. This is done in Imitation of the practice of St. Nicholas, who used in the Night Time to throw Purses in at the Windows of poor Maids, to be Marriage Portions for them. Vide Bailey.

Fast so rigorously, that their Friends were under the necessity of forcing them to take some Sustenance, in order to prevent them from injuring their Health.

The antient Calendar of the Church of Rome*. has the following Observations on this Day, which is the 6th of December.

December.

6, " Nicholas, Bishop.
School Holidays.
The *Kings* go to Church
With *Presents* and great shew.
The ancient Custom of Poets in School
related to the Boys.
The *King's Feasts* in Schools."

Vestiges of these antient Popish Superstitions are still retained in several Schools about this Time of the Year, particularly in the Grammar School at Durham†. They ask and forcibly obtain from the Master,

*December.
6. Nicolao Episcopo.
Scholarum feriæ.
Reges ad ædem muneribus & pompa accedunt.
Poetarum mos olim in schola ad pueros relatus.
Regales in scholis Epulæ.

† At *Salt-Hill*, near Windsor, the Eton Boys have an annual Custom (in June) of *giving Salt* and extorting Money from every one that passes by.—The Captain, for so they stile their Leader, is said to raise, some Years, 300 Pounds on this Occasion, all which he claims as his own: They stop even the Stage Coaches.—There is generally a great Concourse of the Nobility, Gentry, &c. at Salt-Hill on the Day.

This seems to be a Fragment, but greatly mutilated, of the above described antient Customs in Schools on St. Nicholas' Day.

I received this Information at the *Wind-Mill*, one of the very elegant Inns at Salt-Hill; and if I mistake not, the *Bedchamber* in which

Masters, what they call *Orders*. I have heard also of a similar Custom at the School of Houghton-le-Spring, in the County of Durham.

OF THE GULE OF AUGUST, COMMONLY CALLED LAMMASS-DAY.

" LAMMAS-Day, says Blount, the first of August, otherwise called the *Gule* or *Yule* of August, which may be a Corruption of the British Word **Gwyl Awst**, signifying the Feast of August, or may come from Vin*cula*, (Chains) that Day being called in Latin, Festum Sancti Petri ad Vincula." The last Opinion seems a wild and vague Conjecture. How much more probable is the Hypothesis of the learned *Gebelin*, which the Reader will find, both in the original French, and translated into English, if he will be at the Trouble of turning back to Page 171.

Antiquaries are divided also in their Opinions concerning the Origin of the Word Lam, or Lamb-mass.

Some suppose it is called Lammass-Day*, quasi

which I slept, had a Latin Title (Montem) above the Chimney-piece that referred to the *Little-Hill*, the Scene of this singular Custom.

* We have an old Proverb " At latter Lammass" which is synonymous with the " Ad Græcas Calendas" of the Latins, and the vulgar saying " When two Sundays come together," *i. e. never*.

Lamb-Masse, because on that Day the Tenants that held lands of the Cathedral Church in York, (which is dedicated to St. Peter and Vincula†) were bound by their Tenure to bring a *live Lamb* into the Church at high Mass on that Day.

Others suppose it to be derived from the Saxon Hlaf Mæſſe. *i. e.* Loaf Masse, or Bread Masse, so named as a Feast of Thanksgiving to God for the first Fruits of the Corn; and seems to have been observed with *Bread of new Wheat;* and accordingly it is a Usage in some Places for Tenants to be bound to bring in Wheat of that Year to their Lord, on or before the first of August. Ham. Resol. to 6 Quæres, p. 465. Vide Blount.

Of the vulgar Saying, "UNDER *the* ROSE."

DOCTOR Browne leaves me little more on this Subject, than the easy and agreeable Task of making him speak concisely and in *plain English.*

Nazianzen, says he, seems to imply in the subsequent translated Verses, that the *Rose,* from a *natural Property,* has been made the *Symbol of Silence.*

Utque latet Rosa verna suo putamine clausa,
Sic os vincla ferat, validisque arctetur habenis,
Indicatque suis prolixa silentia labris.

† In the antient Calendar of the Romish Church, I find the subsequent Observation on the 1st of August:

"*Chains* are worshipped, &c."
"Catenæ coluntur ad Aram in Exquiliis
Ad Vicum Cyprium juxta Titi thermas."

Hence

Hence it should seem when we *desire* to *confine our Words,* we commonly say, " they are spoken under the Rose."

There is a Propriety in this Expression also, if we mean only in Society at convivial Entertainments, where it was an antient Custom to wear Chaplets of *Roses* about the Head.

The Germans have a Custom of describing a *Rose* in the Ceiling over the Table.*

Lemnius and others have traced it to another Origin: The *Rose,* say they, was the Flower of Venus, which Cupid consecrated to Harpocrates, the God of Silence, &c. it was therefore an Emblem of it to conceal the Pranks of Venery; thus; the Poet:

" Ut Rosa flos Veneris, cujus quo facta laterent
Harpocrati Matris, dona dicavit Amor;
Inde Rosam mensis Hospes suspendit amicis,
Conviviæ ut sub eâ *dicta tacenda* sciant."

* I shall favour my Reader here with another curious Observation of the learned Author of the Vulgar Errors: *Coral* was thought to preserve and fasten the Teeth in Men, yet is used in Children to make an easier Passage for them; hence that well-known Toy, with Bells, &c. and *Coral* at the end, which is generally suspended from their Necks. This Custom is supposed with the greatest Probability to have had its Origin in an antient Superstition, which considered it as an *Amulet* or Defensative against Fascination.—For this we have the Authority of Pliny, in the following Words: " Aru-
" spices *religiosum Coralli gestamen amoliendis periculis* arbitrantur;
" Et *Surculi Infantiæ alligati* tutelam habere creduntur."

Of the SILLY How, *that is, the holy, or fortunate* CAP *or* HOOD.

VARIOUS were the Superstitions, about half a Century* ago, concerning a certain membranous Covering, commonly called the *Silly How*, that was sometimes found about the Heads of new-born Infants.—It was preserved with great Care, not only as medical in Diseases, but also as contributing to the good fortune of the Infant and others.—This, says Dr. Browne, is no more than the Continuation of a Superstition that is of very remote Antiquity. Thus we read in the Life of Antoninus, by

* In Scotland, says the learned and modest Author of the Glossary to Douglas' Virgil, the Women call a *haly* or *sely how*, (*i. e.* holy or fortunate Cap, or Hood) a Film, or Membrane stretched over the Heads of Children new born, which is nothing else but a Part of that which covers the Fœtus in the Womb; and they give out that Children so born, will be very fortunate. In Verbo *How*.

An Instance of great Fortune in one born with this *Coif* is given by Ælius Lampridius, in the History of Diadumenos, who came afterwards to the Sovereign Dignity of the Empire. This Superstition prevailed much in the primitive Ages of the Church. St. Chrysostom in several of his Homilies inveighs against it: He is particularly severe against one Prætus, a Clergyman, who being desirous of being *fortunate*, bought such a *Coif* of a *Midwife*. See Athenian Oracle.

It would be giving the Reins up to Fancy altogether to suppose that the present remarkable *black Spots* in the Wigs of those of the highest Orders of the Law, owe their Origin to this antient Superstition; but I have no Kind of Doubt but that the Word *Howdy*, used in the North for a *Midwife*, and which I take to be a diminitive of *How*, is derived from this obsolete Opinion of old Women. An Etymon I have heard of *Howdy*, that is, "How do ye," is not unlike the "All Eggs under" of Swift, and forcibly satirizes that Licentiousness of Fancy in which many Philologists have indulged themselves.

Spartianus,

Spartianus, that Children are sometimes born with this natural *Cap*, which *Midwives* were wont to sell to credulous Lawyers, who held an Opinion that it contributed to their Promotion.*

Of the Phenomenon†, vulgarly called WILL OF KITTY *with the* WISP‡, *or* JACK *with a* LANTHORN.

How Will a Wisp *misleads nightfaring Clowns,*
O'er Hills and sinking Bogs, and pathless Downs.

GAY.

THIS *Appearance*, called in Latin, *Ignis Fatuus*, has long been an article in the Catalogue of popular

* "But to speak strictly, continues our Author, the Effect is natural, and thus to be conceived, the Infant hath three Teguments, or membranous Filmes which cover it in the Womb, i. e. the *Corion*, *Amnios* and *Allantois;* the *Corion* is the outward Membrane, wherein are implanted the Veins, Arteries, and umbilical Vessels, whereby its Nourishment is conveyed: The *Allantois* a thin Coat seated under the Corion, wherein are received the watery Separations conveyed by the *Urachus*, that the Acrimony thereof should not offend the Skin. The *Amnios* is a general Investment, containing the sudorous, or thin Serosity perspirable through the Skin. Now about the Time when the Infant breaketh these Coverings, it sometimes carrieth with it about the Head a *Part* of the *Amnios*, or neerest Coat; which saith Spiegelius, either proceedeth from the Toughness of the Membrane or Weaknesse of the Infant that *cannot get clear thereof*, and therefore herein Significations are natural and concluding upon the Infant, but not to be extended unto magical Signalities or any other Person."

† Blount tells us it is a certain viscous Substance, reflecting Light in the Dark, evaporated out of a fat Earth and flying in the Air. It commonly haunts Church-yards, Privies, and Fens, because it is begotten out of Fatness; it flies about Rivers, Hedges,

lar Superstitions. It is said to be chiefly seen in Summer Nights, frequenting Meadows, Marshes, and other moist Places.—It has been thought by some to arise from a viscous Exhalation, which being kindled in the Air, reflects a Sort of thin Flame in the Dark without any sensible Heat. It is often found flying along Rivers and Hedges, because, as it is conjectured, it meets there with a Stream of Air to direct it.

Philosophers are much divided in their Solution of this Phenomenon. Sir Isaac Newton says it is a Vapour shining without Heat, and that there is the same Difference between this Vapour and Flame, as between rotten Wood shining without Heat and burning Coals of Fire.

Others suppose it to be some *nocturnal flying Insect:* Indeed they have gone so many different

&c. because in those Places there is a certain Flux of Air: It follows one that follows it, because the Air does so.

It is called *Ignis Fatuus*, or *foolish Fire*, because it only *feareth* Fools. Hence is it when Men are led away with some idle Fancy of Conceit, we use to say an *Ignis Fatuus* hath done it. Blount in Verbo.

‡ *Wisp* properly signifies a *little Twist of Straw*, for the Purpose of easing the Head under the Pressure of some heavy Burthen. (It is corrupted into *Weeze* in the vulgar Dialect of Newcastle) as also a Handful of Straw, folded up a little to wipe any Thing with. Thus in that very curious and scarce Poem, the Visions of Pierce Plowman:

"And wished it had been wiped with a *Wisp* of *Firses*." Pass. 5.

It implies in the Name of this Phenomenon a Kind of Straw-Torch. Thus Junius in Verbo: "Frisius *Wispien* etiamnum est ar-"dentes *straminis fasciculos* in altum tollere."

These vulgar Names are undoubtedly derived from its Appearance, as if *Will*, *Jack* or *Kit*, some Country Fellows, were going about with lighted *Straw-Torches* in their Hands.

Ways

Ways in pursuit of this Wanderer, that, according to the popular Notion of its conducting into Bogs and other Precipices, some of them must have been misled and bewildered by it.—We may follow them however so far as we please in this Paper Pursuit without any Danger.

Meriana has given us an Account of the famous Indian Lanthorn Fly, published amongst her Insects at *Surinam*. It has a Hood, or Bladder on its Head, which gives a light like a Lanthorn in the Night, but by Day-light is clear and transparent, curiously adorned with Stripes of Red or Green Colour.—One may read Writing of tolerable large Character by it at Night.—The Creature, it is said, can contract or dilate the Hood or Bladder over its Head at Pleasure.—They hide all their Light when taken, but when at Liberty afford it plentifully.

It inclines one to think that the Appearance under Consideration is no more than the shining of some Night-flying Insect, when we are informed, that they give Proof as it were of Sense, by avoiding Objects—that they often go in a Direction contrary to the Wind—that they often seem extinct, and then shine again.—Their passing along a few Feet above the Ground or Surface of the Water, agrees with the Motion of some Insect in quest of Prey; as also their settling on a Sudden, and rising again immediately*.

Some

* I subjoin what will perhaps be thought a curious Extract concerning

Some indeed have affirmed that *Ignes Fatui* are never seen but in Salt Marshes, or other boggy Places. On the other Hand it is proved that they have been seen flying over Fields, Heaths, and other dry Places.

I am informed in Boreman's second Volume of his Description of a great Variety of Animals, Vegetables, &c. &c. that a respectable Person in Hertfordshire*, presuming upon his Knowledge of the Grounds about his House, was tempted one dark Night to follow one of these Lights, which he saw flying over a Piece of fallow Ground.—It led him over a plowed Field, flying and twisting about from

cerning the Appearance commonly called a *Falling Star*, from Dr. Charlton's Paradoxes—" It is, says he, the *Nocturnal Pollu-*
" *tion* of some *plethorical* and *wanton Star*, or rather *Excrement*
" *blown from the Nostrils* of some *Rheumatic Planet*, falling upon
" Plains and Sheep Pastures, of an *obscure Red* or *brown Tawney;*
" in Consistence like a *Gelly* and so trembling if touched, &c."

The *Thoughts* in the above Passage are perhaps the *quaintest* that can be found in any Language.

Haggs, says Blount, are said to be made of *Sweat*, or some other Vapour issuing out of the Head; a not unusual Sight among us when we ride by Night in the Summer-time: They are extinguished like Flames by shaking the Horse' Manes. But I believe rather it is only a Vapour reflecting Light, but *fat* and *sturdy*, compacted about the Manes of Horses or Men's Hair. Vide Blount in Verbo.

* At Astley, seven Miles from Worcester, three Gentlemen saw one of these Appearances in a Garden about Nine o'Clock in a dark Night.—At first they imagined it to be some Country Fellow with a Lanthorn, till approaching within about six Yards, it suddenly disappeared.—It became visible again in a dry Field thirty or forty Yards off—it disappeared as suddenly a second Time, and was seen again a hundred Yards off. Whether it passed over the Hedge, or went through it, could not be observed, for it disappeared as it passed from Field to Field.

At another Time when one approached within ten or twelve Yards, it seemed to pack off as in a fright.

Place

Place to Place—sometimes it would suddenly disappear, and as suddenly appear again.—It once made directly to a Hedge, when it came near, it mounted over, and he *lost Sight*, after a full *Hour's Chace*.—In his return to his House, he saw it again, but was too fatigued to think of renewing the Pursuit. This *Light* is said also to have been observed to stand still as well as to move, and sometimes seemed *fixed* on the Surface of the Water.—We are informed that in Italy, two Kinds of these Lights have been discovered; one on the Mountains, the other on the Plains.—The common People call them *Cularsi*, because they look upon them as Birds, the Belly and other Parts of which are resplendent like the *Pyraustæ*, or Fire-Flies.

Mr. Bradley, F. R. S. supposes the *Will* with the *Wisp* to be no more than a *Group of small enlightened Insects*.

Mr. Fr. Willoughby and Mr. Ray are of Opinion, that the Ignis Fatuus is nothing but the shining of some Night-flying Insect.—Dr. Derham was of Opinion, they were fired Vapours.*

After having summoned such respectable Wit-

* There is a Fire, some Times seen flying in the Night, like a Dragon: (who has seen a Dragon that may with Propriety speak to the Resemblance?) It is called a *Fire-Drake*. Common People think it a Spirit that keeps some Treasure hid, but Philosophers affirm it to be a great unequal Exhalation inflamed between two Clouds, the one hot, the other cold, (which is the Reason that it also smokes) the middle Past whereof according to the Proportion of the hot Cloud, being greater than the Rest, makes it seem like a Belly, and both Ends like a Head and Tail. See Blount.

nesses

nesses in the Cause under Consideration, and having found that their Depositions by no means agree, I shall not presume to sum up the Evidence or pronounce Sentence.

We leave therefore the Decision of the Controversy to future Discoveries in Natural History, and to the Determination of succeeding Times.

OF THE BORROWED DAYS.

THERE is an old Proverb preserved in Ray's Collection.

" *April,* borrows three Days of March and they are *ill.*"

April, is pronounced with an Emphasis on the last Syllable, and so it is made into a Kind of Rhyme.

I have taken Notice of this, because I find in the antient Calendar of the Church of Rome, to which I have so often referred, the following Observations on the 31st of March.

" The rustic Fable cocnerning the Nature of the Month."
" The rustic Names of six Days, which shall *follow* in
" *April,* or may be the *last* of *March.**"

* Rustica fabula de natura Mensis.
Nomina rustica 6 Dierum, qui sequentur
in Aprili, ceu ultimi sint *Martii.*

There

There is no Doubt but that these Observations in the antient Calendar, and our Proverb are derived from one common Origin.—I confess myself in the mean while unable to go any farther in tracing them back to their Source.

OF COCK-FIGHTING.

——*Quanquam* in media jam morte *tenentur non tamen* disistunt,
Martemve iramve remittunt magnanimi* :—

MEN have long availed themselves of the *Antipathy one Cock* shews to *another*, and have encouraged that natural hatred with Arts that disgrace human Reason.—The Origin of this Sport is said to be derived ftom the Athenians on the following Occasion: When Themistocles was marching his Army against the Persians, he by the Way espying two Cocks fighting, caused his Army to behold them, and made the following Speech to them: "Behold, these do not fight for their Household Gods, for the Monuments of their Ancestors, nor for Glory, nor for Liberty, nor for the Safety of their Children, but only because the one will not give way unto the other." This so encouraged the Grecians, that

* From a beautiful Latin Poem on this Subject, in the 2d Volume of the Musæ Anglicanæ, it is signed, Jo. Friend. Ædis Christi Alumnus.

they

they fought strenuously, and obtained the Victory over the Persians; upon which Cock-fighting was by a particular Law ordained to be annually practised by the Athenians; and hence was the Original of the Sport in England derived.—Thus * far Mr. Bailey.—The best Treatise on this Subject, is in the third Volume of the Archaeologia, by one† who is an Ornament to a Society, the Institution of which does Honour to our Country.

I shall give the Reader something like a Compendium of this excellent Memoir.—Though the antient Greeks piqued themselves on their Politeness, calling all other Nations *barbarous;* yet Mr. Pegge has proved clearly in this Treatise, that they were the Authors of this cruel and inhuman Mode of Diversion. The inhabitants of Delos were great Lovers of this Sport, and *Tanagra*, a city of Bœotia; the Isle of Rhodes, Chalcis in Euboea, and the Country of Media, were famous for their generous and magnanimous Race of Chickens.—It appears they had some Method of preparing the Birds for Battle ‡. Cock-fighting was an Institution partly religious,

* I do not find his Authority for this among the Antients. It is not taken notice of by *Plutarch.*—Neither does *Cornelius Nepos* mention any such Incident in his Memoir of Themistocles.

† I wish this ingenious Gentleman's Dissuasions from our barbarous Sport may be found cogent enough to put an *End* to *it*.—He has been happily successful in tracing its Origin.

‡ The modern Manner of Preparing is thus described in the Poem above cited:

—Nec per Agros sivit dulces ve errare per hortos;
Ne Venere absumant natas ad prælia vires,

Aut

religious, and partly political at Athens—(Socrates' sacrificed a Cock to Æsculapius), and was continued there for the Purpose of improving the Seeds of Valour in the Minds of their Youth.—But it was afterwards abused, and perverted both there and in other parts of Greece, to a common Pastime and Amusement, without any *moral*, political, or religious Intention; and as it is now followed and practised amongst us.—It appears that the Romans, who borrowed this, with many other Things from Greece, used Quails * as well as Cocks for fighting.—The first Cause of Contention between the two Brothers, Bassianus and Geta, Sons of the Emperor Septimius Severus, happened, according to Herodian, in their Youth, about fighting their Quails and Cocks †.— Cocks and Quails, fitted for

Aut Alvo nimium pleni turgente laborent.
Sed rerum prudens penetrali in sede locavit,
Et salicis circum virgas dedit; insuper ipsos
Cortibus inclusos tenero nutrimine fovit;
Et panem, mulsumque genusque leguminis omne,
Atque exorta suâ de conjuge præbuit ova
Ut validas firment Vires—
Quinetiam cristas ipsis, caudasque fluentes
Et colli impexas secuit pulchro ordine plumas
Ut rapido magis adversum, quasi veles, in hostem
Impete procurrat Gallus.
Arma dedit calci; chalybemque aptavit acutum
Ad talos, graviore queat quò surgere plaga.

Musæ Anglicanæ.

* Hence Marcus Aurelius, 1. sect. 6. says, "I learn from Diognetus," ne rebus inanibus studium impenderem, ne Coturnices ad pugnam alerem, neve rebus istiusmodi animum adjicerem.

† Interque se fratres dissidebant, puerili primum certamine, edendis Cotornicum pugnis, Gallinaceorumq. confiictibus, ac puerorum colluctationibus exorta discordia. Herodian. III. Sect. 33.

the

the Purpose of engaging one another to the last Gasp, for Diversion, are frequently compared in the Roman Writers*, and with much Propriety, to Gladiators. The Fathers of the Church inveigh with great Warmth against the Spectacles of the *Arena*—the wanton shedding of human Blood in Sport——One would have thought that with this, Cock-fighting would also have been discarded, under the mild and humane genius of Christianity.- But it was reserved for this enlightened Æra to practise it with new and aggravating Circumstances of Cruelty—The Shrove Tuesday *Massacre*† of this useful and spirited Creature, is now indeed in a declining Way; but those monstrous Barbarities, the Battle-royal and Welch-main still continue to be in full Force amongst us.—A striking Disgrace to the manly Character of Britons!

It is probable that Cock-fighting was first introduced into this Island by the Romans.—The Bird itself was here before Cæsar's Arrival‡.

William Fitz-Stephen, who wrote the Life of Becket, in the Reign of Henry II. is the first of our Writers that mentions *Cocking*, describing it as the Sport of School-boys § on Shrove-Tuesday. The

* Hence Pliny's Expression, Gallorum, seu Gladiatorum, and that of Columella, rixosarum Avium *lanistæ*.—Lanista being the proper Term for the Master of the Gladiators.

† To the Credit of our northern Manners; the barbarous Sport of *throwing* at Cocks on Shrove Tuesday is worn out in this Country.

‡ B. G. V. Sect. 10.

§ It was also a Boys Sports at Rome.

Theatre

Theatre (the Cockpit) it seems was the School, and the Master was the Comptroller and Director of the Sport.*—From this Time at least, the Diversion, however absurd, and even impious, was continued amongst us: It was followed, though disapproved and prohibited 39 Edward III.†—Also in the Reign of Henry VIII.‡ and A. D. 1569§.—It has been by some called a Royal Diversion, and as every one knows the Cockpit at Whitehall was erected by a Crowned Head‖, for the more magnificent celebrating of the Sport. It was prohibited however by one of Oliver's Acts, March 31, 1654**.

Mr. Pegge describes the Welsh-main, in order to expose the Cruelty of it, and supposes it peculiar to this Kingdom:—known neither in China, nor in Persia, nor in Malacca, nor among the savage Tribes of America. Suppose sixteen Pair of Cocks—of these the sixteen *Conquerors* are pitted the second Time—the eight Conquerors of these are pitted a third Time—the four of these a fourth Time—and lastly, the two Conquerors of these are pitted a fifth Time; so that, incredible Barbarity! thirty-one of these Creatures are sure to be inhu-

* Vide Stowe's Survey of London.

† Maitland's History of London, p. 101. Stowe's Survey of London, B. 1. p. 302. Edit. 1754.

‡ Maitland, p. 1345. 933.

§ Maitland, p. 260.

‖ King Henry VIII. Maitland, p. 1343.——It appears that James I. was *remarkably fond* of Cock-fighting; is it impertinent to add? "*Cowards* are cruel, but the Brave
"Love mercy, and delight to save."

** Historia Histrionica.

manely destroyed for the Sport and Pleasure (amid Noise and Nonsense, blended with the horrid* Blasphemy and Profaneness) of those, who will yet assume to themselves the Name of Christians. Without running into all the Extravagance and Superstition of Pythagoreans and Bramins, yet certainly we have *no right*, no Power or Authority, to abuse and torment any of God's Creatures, or needlessly to sport with their Lives; but on the contrary, ought to use them with all possible Tenderness and Moderation.

In a Word, Cock-fighting is an heathenish Mode of Diversion from the first, and at this Day ought certainly to be confined to barbarous Nations. Yet (it may, and must be added, to aggravate the Matter, and enhance our Shame, that our Butchers have contrived a Method unknown to the Antients, of arming the Heels of the Bird with Steel; a Device considered as a most noble Improvement † in the Art, and indeed an Invention highly worthy of Men that delight in Blood."

It still continues to be a favourite Sport of our

* *Ecce decem pono libras:* Quis pignore certat
Dimidio? hunc alter transverso lumine spectat
Gallorum mores multorum expertus et artes;
Tecum, inquit, *contendam!*

Musæ Anglicanæ.

† Pliny mentions the Spur and calls it *Telum*, but the *Gaffe* is a mere modern Invention, as likewise is the great, and I suppose necessary exactness in matching them.

N. B. The Asiatics however use Spurs, that act on each Side like a Lancet, and which almost immediately decide the Battle.—Hence they are never permitted by the modern Cock-fighters.

Colliers

Colliers in the North;* the clamorous Wants of their Families solicit them to go to Work in vain, when a *Match* is heard of:

Nequicquam jejuni urgent Vestigia nati,
Poscentes lacrymis tenerisque amplexibus escam
Vincit *amor gallorum*, et *avitæ gloria gentis.*

OF THE VULGAR SUPERSTITIONS CONCERNING THE MOON.

THE Moon, the antient Object of idolatrous Worship, has in later Times composed an Article in the Creed of popular Superstition: The Moon, Dr. Johnson tell us, has great Influence in vulgar Philosophy. In his Memory, he observes, it was a Precept annually given in one of the English Almanacks, to kill Hogs when the Moon was increasing, and the Bacon would prove the better in boiling,

The common People, Bailey tells us, in some

* In performing not long since the Service appropriated to the *Visitation* of *the Sick* with one of *these Men*, (who died a few Days after) to my great Astonishment I was interrupted by the *crowing* of a *Game Cock*, hung in a Bag *over his Head;* to this *Exultation* an *immediate Answer* was *given* by another *Cock*, *concealed* in a *Closet*, to whom the first *replied*, and instantly the *last rejoined.*—I never met with an Incident so truely of the tragi-comical cast as this, and could not proceed in the execution of that very solemn Office, till *one* of the *Disputants* was removed.

It had been, it should seem, *industriously* hung there for the Sake of *Company.*—He had thus an Opportunity of casting, at an Object he had dearly loved in the Days of his Health and Strength, what Mr. Grey calls "a longing ling'ring look behind."

Counties in England are accustomed at the Prime of the Moon to say: "It is a fine Moon, God bless her," which some imagine to proceed from a blind Zeal, retained from the antient Irish, who worshipped the Moon, or from a Custom in Scotland, (particularly in the Highlands) where the Women make a Curtesy to the New Moon: And some English Women still retain a Touch of this Gentilism, who getting up upon and sitting astride on a Gate or Stile, the first Night of the New Moon say:

"All hail to the Moon, all hail to thee,
I prithee good Moon declare to me.
This Night who my Husband shall be."

The antient Druids had their superstitious Rites at the Changes of the Moon.—The *hornedness* of the New Moon is still faintly considered by the vulgar as an Omen with regard to the Weather.

The Rev. Mr. Shaw in his Account of Elgin, and the Shire of Murray, See Appendix to Pennant's Tour, informs us, that at the full Moon in March, they cut *Withes* of the Misletoe or Ivy, make Circles of them, keep them all the Year, and pretend to cure *Hectics* and other troubles by them.

Dr. Johnson in his Journey to the Western Islands, tells us, they expect better Crops of Grain, by sowing their Seed in the Moon's Increase.

OF

OF SECOND SIGHT.

THE learned Author of the Rambler having favoured the Public with his Thoughts on this singular Kind of Superstition, and having so lately visited the Scene of its declining Influence, it will be unnecessary to apologize for using his own Words on the Subject: "We should have had little claim, says he, to the Praise of Curiosity, if we had not endeavoured with particular Attention to examine the Question of the *Second Sight*. Of an Opinion received for Centuries by a whole Nation, and supposed to be confirmed through its whole Descent, by a series of successive Facts, it is desirable that the Truth should be established, or the Fallacy detected.

The *Second Sight* is an Impression made either by the Mind upon the Eye, or by the Eye upon the Mind, by which Things distant or future are perceived, and seen as if they were present. A Man on a Journey far from Home falls from his Horse, another who is perhaps at work about the House, sees him bleeding upon the Ground, commonly with a Landscape of the Place where the Accident befalls him. Another Seer driving Home his Cattle, or wandering in Idleness, or musing in the Sunshine, is suddenly surprised by the Appearance of a bridal Ceremony, or Funeral Procession, and counts the Mourners or Attendants, of whom, if

he knows them, he relates the Names, if he knows them not, he can describe the Dresses. Things distant are seen at the Instant when they happen. Of things future I know not that there is any Rule for determining the Time between the Sight and the Event.

This receptive Faculty, for Power it cannot be called, is neither voluntary nor constant. The Appearances have no Dependence upon Choice: they cannot be summoned, detailed, or recalled. The Impression is sudden, and the Effect often painful.

By the term Second Sight, seems to be meant a Mode of seeing, superadded to that which Nature generally bestows. In the Earse it is called Taisch; which signifies likewise a Spectre, or a Vision. I know not, nor is it likely that the Highlanders ever examined, whether by Taisch, used for the Second Sight, they mean the Power of seeing, or the Thing seen.

I do not find it to be true, as it is reported, that to the Second Sight nothing is presented but Phantoms of Evil. Good seems to have the same Proportion in those visionary Scenes, as it obtains in real Life: almost all remarkable Events have evil for their Basis; and are either Miseries incurred, or Miseries escaped. Our Sense is so much stronger of what we suffer, than of what we enjoy, that the Ideas of pain predominate in almost every Mind. What is Recollection but a Revival of Vexations, or History but a Record of Wars, Treasons, and Calamities? Death, which is considered as the

greatest Evil, happens to all. The greatest good, be it what it will, is the Lot but of a Part.

That they should often see Death is to be expected; because Death is an Event frequent and important. But they see likewise more pleasing Incidents. A Gentleman told me, that when he had once gone far from his own Island, one of his labouring Servants predicted his Return, and described the Livery of his Attendant, which he had never worn at Home; and which had been, without any previous Design, occasionally given him.

Our Desire of Information was keen, and our Inquiry frequent. Mr. Boswell's Frankness and Gaiety made every Body communicative; and we heard many Tales of these airy Shews, with more or less Evidence and Distinctness.

It is the common Talk of the Lowland Scots, that the Notion of the Second Sight is wearing away with other Superstitions; and that its Reality is no longer supposed, but by the grossest People. How far its Prevalence ever extended, or what Ground it has lost, I know not. The Islanders of all degrees, whether of Rank or Understanding, universally admit it, except the Ministers, who universally deny it, and are suspected to deny it, in Consequence of a System, against Conviction. One of them honestly told me, that he came to Sky with a Resolution not to believe it.

Strong Reasons for Incredulity will readily occur. This Faculty of seeing Things out of sight is local,

and commonly useless. It is a Breach of the common Order of Things, without any visible Reason or perceptible Benefit. It is ascribed only to a People very little enlightened; and among them, for the most Part, to the mean and the ignorant.

To the Confidence of these Objections it may be replied, that by presuming to determine what is fit, and what is beneficial, they presuppose more Knowledge of the universal System than Man has attained; and therefore depended upon Principles too complicated and extensive for our Comprehension; and that there can be no Security in the Consequence, when the Premises are not understood; that the Second Sight is only wonderful because it is rare, for, considered in itself, it involves no more difficulty than dreams, or perhaps than the regular Exercises of the cogitative Faculty; that a general Opinion of communicative Impulses, or visionary representations, has prevailed in all Ages and all Nations; that particular Instances have been given, with such Evidence, as neither Bacon nor Bayle has been able to resist; that sudden Impressions, which the Event has verified, have been felt by more than own or publish them; that the Second Sight of the Hebrides implies only the local Frequency of a Power which is no where totally unknown; and that where we are unable to decide by antecedent Reason, we must be content to yield to the Force of Testimony.

By pretension to Second Sight, no profit was ever

ever sought or gained. It is an involuntary Affection, in which neither Hope nor Fear are known to have any Part. Those who profess to feel it, do not boast of it as a Privilege, nor are considered by others as advantageously distinguished. They have no temptation to feign: and their hearers have no motive to encourage the Imposture.

To talk with any of these Seers is not easy. There is one in Sky, with whom we would have gladly conversed; but he was very gross and ignorant, and knew no English. The Proportion in these Countries of the Poor to the Rich is such, that if we suppose the Quality to be accidental, it can very rarely happen to a Man of Education; and yet on such Men it has sometimes fallen. There is now a Second Sighted Gentleman in the Highlands, who complains of the Terrors to which he is exposed.

The foresight of the Seers is not always prescience: they are impressed with Images, of which the Event only shews them the Meaning. They tell what they have seen to others, who are at that Time not more knowing than themselves, but may become at last very adequate Witnesses, by comparing the Narrative with its Verification.

To collect sufficient Testimonies for the Satisfaction of the Public, or ourselves, would have required more time than we could bestow. There is, against it, the seeming Analogy of Things confusedly seen, and little understood; and for it, the indistinct

tinct Cry of national Persuasion, which may be perhaps resolved at last into Prejudice and Tradition. I never could advance my Curiosity to conviction; but came away at last only willing to believe.

OF DREAMS.

EVERY Dream, according to Wolfius, takes its Rise from some Sensation, and is continued by the Succession of Phantasms in the Mind: His Reasons are, that when we dream, we imagine something, or the Mind produces Phantasms; but no Phantasms can arise in the Mind without a previous Sensation, hence neither can a Dream arise without some previous Sensation.

Lord Bacon observes, that the Interpretation of natural Dreams has been much laboured, but mixed with numerous Extravagancies, and adds, that at present it stands not upon its best Foundation. It may be observed that in our Days; except amongst the most ignorant and vulgar, the whole imaginary Structure is fallen to the Ground.

Physicians seem to be the only Persons at present who interpret Dreams: frightful Dreams are perhaps always Indications of some violent Oppression of Nature. Hippocrates has many curious Observations on Dreams: Ennius of old, has made that very

very sensible Remark, that what Men studied and pondered in the Day Time, the same they dreamed on at Night. I suppose there are few who cannot from their own Experience assent to the Truth of his Observation.

Various are the popular Superstitions, or at least the faint Traces of them, that yet are made use of to procure Dreams of Divination. Such as fasting ing St. Agnes' * Fast, laying a Piece of the first Cut of the Cheese, at a Lying-in, called here vulgarly the "**Groaning Cheese**," under the Pillow, to cause young Persons to dream of their Lovers, &c. Various also are the Interpretations of Dreams given by old Women, but of which the Regard is insensibly wearing away.

* Festum S. Agnetis celebrari cœptum est propter quoddam Miraculum, quod octavo die suis contigit parentibus, ad ejus tumulum lamentantibus. Ita Beletus, c. 75.

Vide du Cange. in verb. *Festum.*

Somniandi modus Franciscanorum hinc ducit originem. Antiqui moris fuit Oracula et futurorum præscientiam quibusdam adhibitis sacris per insomnia dari; qui mos talis erat, ut victimas cæderent, mox sacrificio peracto sub pellibus cæsarum Ovium incubantes, somnia captarent, eaque lymphatica insomnia verissimos exitus sortiri. Et Monachi *super storea* cubant in qua alius Frater ecstaticus fuerat somniatus, sacrificat Missam, preces et Jejunia adhibet, inde ut communiter fit de amoribus per somnia consulit, redditque responsa pro occurrentibus Spectris, &c.

Moresini Deprav. Rel. Orig. p. 162.

Of the vulgar Saying, "Deuce take you."

FEW perhaps, who use this Expression, particularly they of the soft Sex, who, accompanying it with the "gentle Pat of a Fan," cannot be supposed to mean any ill by it: are aware that it is synonymous with "sending you to the Devil." Yet is it undoubtedly of equal Import with the Latin, "Abi in malam rem." *Dusius** was the antient popular Name for a Kind of Dæmon or Devil among the Gauls, so that this Saying, of which so few understood the Meaning, has at least its Antiquity to recommend it: It is mentioned in St. Austin's City of God as a *libidinous Dæmon* who used to violate the Chastity of Women, and with the *Incubus* of old, was charged with doing a great Deal of Mischief of so subtle a Nature, that as none saw it, it did not seem possible to be prevented. Later times have done both these Devils justice, *candidly* supposing them to have been much traduced by a certain Set of Delinquents, who used to father upon *invisible* and *imaginary Agents* the Crimes of *real Men.*

* Quoniam creberrima fama est, multique se expertos, vel ab iis, qui experti essent, de quorum fide dubitandum non est, audisse confirmant *Sylvanos* & *Faunos* quos vulgo Incubos vocant, improbos sæpe extitisse mulieribus & earum appetisse ac peregisse concubitum; et quosdam Dæmones quos *Dusios* nuncupant Galli, hanc assidue immunditiam et tentare et efficere, plures talesque asseverant, ut hoc negare impudentiæ videatur: non hinc audeo aliquid temerè definire, utrum aliqui Spiritus elemento aereo corporati, possint etiam hanc pati libidinem, ut quomodo possunt, *sentientibus* feminis misceantur. Cap. 23.

Of the LONG POLES, *which are used as* SIGNS *to* BARBER'S SHOPS.

BARBERS' Shops are generally marked by long Poles instead of Signs: The Athenian Oracle accounts for this Custom, which is of remote Antiquity, in the following Manner. The Barber's Art was so beneficial to the Public, that he, who first brought it up in Rome, had, as Authors relate, a Statue erected to his Memory. In England, they were in some sort the Surgeons of old Times, into whose Art those beautiful *Leeches**, our fair Virgins then too used to be initiated. (Thus in corporate Towns, the present Companies of Barber-Chirurgeons.) They therefore used to hang their Basons out upon Poles, to make known at a Distance to the weary and wounded Travellers,† where all might have recourse: They used Poles, as some Inns still gibbet their Signs across a Town.

* An old Word for a Doctor, or a Surgeon.

† I am better pleased with the subsequent ingenious Conjecture, which I take the Liberty of extracting from the *Antiquarian Repertory*. The Barber's Pole has been the Subject of many Conjectures, some conceiving it to have originated from the Word *Poll*, or Head, with several other Conceits, as far fetched, and as unmeaning; but the true Intention of that party-coloured Staff, was to shew the Master of the Shop practised Surgery, and could breathe a Vein as well as mow a Beard; such a Staff being to this Day, by every Village Practitioner, put into the Hand of a Patient undergoing the Operation of Phlebotomy. The white Band, which encompasses the Staff, was meant to represent the Phillet, thus elegantly twined about it. p. 50.

GYPSIES.

GYPSIES.

GYPSIES, says Browne, are a kind of counterfeit Moors, to be found in many Parts of Europe, Asia, and Africa. They are commonly supposed to have come from Egypt; (their Name is corrupt for Egyptians) they derive themselves from hence. Munster discovered in the Letters and Pass, which they obtained from Sigismund the Emperour, that they first came out of Lesser Egypt; that having turned Apostates from Christianity and relapsed into Pagan Rites, some of every Family were enjoined this Penance to wander about the World. Aventinus tells us, that they pretend for this vagabond Course, a Judgment of God upon their Forefathers, who refused to entertain the *Virgin Mary* and Jesus, when she fled into their Country (this Lye would be of Service to them in Roman Catholic Countries).

Poly. Virg. accounts them originally *Syrians*.
Philip Bergoinas derives them from Chaldea.
Æneas Silvius from some Part of Tartary.
Bellonius from Walachia and Bulgaria.
Aventinus from the Confines of Hungary.

That they are no Egyptians Bellonius makes appear*, who met great Droves of Gypsies in Egypt, in

* Egyptiani Erronum, Impostorumque Genus nequissimum; in *Continente* ortum, sed et Britannias nostras ut Europam reliquam pervolans.

in Villages on the Banks of the Nile; they were accounted Strangers there, and wanderers from foreign Parts, as with us.

They made their first Appearance in Germany about 1400, they were never observed before in other Parts of Europe. That they were first from the Neighbourhood of Germany, is also probable from their Language, which was the Sclavonian Tongue. They are called Bohemians in France.

Of what Nation soever they were at first, (he adds) they are now almost of all, associating unto them some of every Country, where they wander; when they will be lost, or whether at all again is not without some Doubt—unsettled Nations have survived others of fixed Habitations.

They have been banished by most Christian Princes.—They seem beneath the Notice of the Laws.—The Great Turk at least tolerates them near the Imperial City; he is said to employ them as Spies. They were banished as such by Charles the Vth."

One still sees great Quantities of them in the

pervolans. Nigredine deformes, excocti sole, immundi veste & usu rerum omnium fœdi. Fœminæ, cum stratis & parvulis, jumento invehuntur. Literas circumferunt Principum, ut innoxius illis permittatur transitus. Oriuntur quippe & in nostra & in omni Regione, spurci hujusmodi nebulones, qui sui similes in Gymnasium sceleris adsciscantes; vultum, cultum, moresque supradictos sibi inducunt. Linguam (ut exotici magis videantur) fictitiam blaterant, provinciasque vicatim pervagantes, auguriis et furtis, imposturis et technarum millibus plebeculam rodunt & illudunt, linguam hanc Germani Kotwelch quasi rubrum Wallicum, id est barbarismum; Angli Canting nuncupant,

Spelman in Verbo.

South

South of England. As the Egyptians of old were famous for Astronomy, Natural Magic, the Art of Divination, &c. so these their fictitious Descendants are Pretenders to Fortune-telling. To colour their Impostures, they artificially (as Mr. Fuller would word it) *discolour* their Faces, and rove up and down the Country in Rags and Tatters, deluding the ignorant Vulgar, promising the Country* Girls Lovers, and in Return *borrowing* their Fowls, Smocks, &c. They are said indeed, and it is with great Probability, to have in general very vague Notions of *meum* & *tuum*.

See more on this Subject in Dufresne's Glossary, and in an ingenious Essay in the Antiquarian Repertory†; with which, if I had had the Pleasure of

* The following Extract from Mr. Gay's Pastorals, will not, I hope, be thought impertinent here.

A Girl speaks that is slighted by her Lover:
" Last Friday's Eve, when as the Sun was set,
I near yon Stile, three sallow Gypsies met;
Upon my hand they cast a poring Look,
Bid me beware, and thrice their Heads they shook:
They said that many Crosses I must prove,
Some in my worldly Gain, but most in Love.
Next Morn I miss'd three Hens and our old Cock,
And off the Hedge two Pinners and a Smock." The Ditty.

† These swarthy Itinerants, it is there said, at present, seem likely either to degenerate into common Beggars, or, like some of their Brethren in Spain, to be obliged to take to a Trade or Business for a Livelihood. The great Increase of Knowledge in all Ranks of People, has rendered their pretended Art of Divination of little Benefit to them, at least by no Means sufficient to procure them Subsistence.

Such Sort of People are called *Faws* in Northumberland: a Word, of which I know no Etymon, unless it be derived from *Feaw*, foul, ugly. See the Glossary to the View of the Lancashire Dialect, where *Feaw Whean*, is rendered *an ugly Woman*.

seeing

seeing it before the Compilation of this Sketch, I should have taken the Liberty of enriching my little Collection.

OF THE WANDERING JEW.

DR. Percy* tells us, "the Story of the wandering Jew is of considerable Antiquity: It had obtained full Credit in this Part of the World before the Year 1228, as we learn from Matt. Paris. For in that Year it seems there came an Armenian Archbishop into England to visit the Shrines and Reliques preserved in our Churches; who being entertained at the Monastry of St. Alban's, was asked several Questions relating to his Country, &c. Among the rest a Monk, who sat near him, enquired "if he had ever seen or heard of the famous Person named Joseph, that was so much talked of, who was present at our Lord's Crucifixion and conversed with him, and who was still alive in Confirmation of the Christian Faith:" The Archbishop answered, that the Fact was true; and afterwards one of his Train, who was well known to a Servant of the Abbot's, interpreting his

* Dr. Brown remarks upon this Legend, (which, as it has been an Article of the Peoples' Belief, merited some Consideration) "Sure were this true, the wandering Jew might be a happy Arbitrator in many Christian Controversies; but must unpardonably condemn the Obstinacy of the Jews, who can contemn the Rhetoric of such Miracles, and blindly behold so living and lasting Conversions."

Master's Words, told them in French, that his Lord knew the Person they spoke of very well; that he dined at his Table but a little while before he left the East; that he had been Pontius Pilate's Porter, by Name Cartaphilus; who, when they were dragging Jesus out of the Door of the Judgment-hall, struck him with his Fist on the Back, saying, "go faster Jesus, go faster; why dost thou linger?" Upon which Jesus looked at him with a Frown, and said, "I indeed am going, but thou "shalt tarry till I come." Soon after he was converted and baptized by the Name of Joseph. He lives for ever, but at the End of every hundred Years, falls into an incurable Illness, and at length into a Fit of Extacy, out of which when he recovers, he returns to the same State of Youth he was in when Jesus suffered, being then about thirty Years of Age. He remembers all the Circumstances of the Death and Resurrection of Christ, the Saints that arose with him; the composing of the Apostles' Creed, their Preaching and Dispersion; and is himself a very grave and holy Person. This is the Substance of M. Paris' Account, who was himself a Monk at St. Alban's, and was living at the Time when this Armenian Archbishop made the above Relation. Since his Time several Impostors have appeared at Intervals under the Name and Character of the wandering Jew. See Calmet's Dict. of Bible. Turkish Spy, Vol. 2. B. 3. Let. 1."

We

We had one of these Impostors not many Years ago here in the North, who made a very Hermit-like Appearance, and went up and down our Streets, with a long Train of Boys at his Heels, muttering "poor John * alone!" "poor John alone!" in a Manner singularly plaintive.

Of the vulgar Saying that a HUSBAND WEARS HORNS, *or is a* CORNUTE, *when his Wife proves false to him: Also the Meaning of the Word* CUCKOLD, *which has become a popular Indication of the same Kind of Infamy.*

Si quando sacra juratori violaverit Uxor.
Cur gerit immeritus Cornua vir? Caput est.
Owen. Epigram.

THE Word *Horn*†, in the sacred Writings, denotes fortitude and vigour of mind. In the Classics, ‡ personal Courage (metaphorically from the pushing of Animals) is intimated by Horns. Whence is it then that a Custom has prevailed almost universally of saying that the unhappy Husbands of false Women *wear Horns*, or are *Cornutes?* it may be said almost universally, for we are told that even

* *Aliter* poor *Jew* alone.
† His Horn shall be exalted: The Horn of my Salvation, &c.
‡ Namque in malos acerrimus parata tollo cornŭa. Horat. Epod.
Jam feror in pugnas & nondum cornua sumpsi.
Ovid. de Ebrietate.

among the Indians it was the highest Indignity that could be offered them even to *point at* a *Horn*.

* There is a great Parade of Learning on the Subject of this very *serious* Jest in the "Paradise of pleasant Questions," Question 77. Various† are the Opinions the learned have given in that curious Collection of this strange Custom,—I shall present the Reader with the Sum of each of them: The Lawyer Parladorus supposes the Word *Cornutus* a compound of *nudus & corde*, as meaning a pitiful and sneaking Fellow, as that Man must needs be, who can sit down tamely under so great an Insult.

A Conjecture this, that is perhaps worthy of some of our English Etymologists, who in Matters that required the deepest Exertion of the *Judgment*, have left all to the Licentiousness of Fancy, and of Consequence disgraced the Study of Philology.

Cælius Rhodoginus wishes to derive it from an Insensibility, peculiar as he says to the *He-Goat*‡, who will stand looking on, while others possess his Female§. And Aldrovandus accounts for this by

* In Spain it is a Crime as much punishable by the Laws to put up Horns against a Neighbour's House, as to have written a Libel against him.

† Elysius jucund arum Questionum Campus.
Bruxellæ, 1661, Folio.

‡ A ducenda Uxore valde abhorreo, quia Gentem *barbatulam, hircosamque progeniem* pertremisco. Elysius jucund. Quest. Camp. 614.

§ *Staung* Eboracensibus est Lignum ablongum. Contus bajulorum. Hicks. There was an ancient Custom of *riding the Stang*, when one, in Derision, is *made to ride on a Pole for his Neighbour's Wife's Fault*. See Glossary to Gaw. Douglas' Virgil.

telling

telling us, that this very salacious Animal, is debilitated by his Excesses before he is Six Years old, after which Period, as if conscious of his own Impotence, he will molest no Rival: This too has been exploded, for it has been proved that this Animal is equally jealous with, and will fight like others on such an Occasion.

Another Conjecture is, that some mean Husbands, availing themselves of their Wives' Beauty, have turned it to account by *prostituting* them, obtaining by this Means the *Horn* * *of Amalthea*, the Cornu-Copia, which if I mistake not is called in the Language of modern Gallantry, tipping the Horns with Gold: There seems to be a great Deal of Probability in this Surmise. Panci-rollus, on the other Hand, derives it from a Custom of the debauched Emperor *Andronicus*, who used to hang up in a Frolic, in the Porticos of the Forum, the Stags Horns he had taken in Hunting, intending, as he says, by this new Kind of Insignia, to denote at once the Manners of the City, the Lasciviousness of the Wives he had debauched, and the Size of the Animals he had made his Prey, and that from hence the Sarcasm spread abroad, that the Husband of an adulterous Wife *bare Horns*.

I am not satisfied with this last Account; all one gathers from it seems to be, that what *Andronicus*

* Pauper erat, fieri vult dives, quærit et unde,
Vendidit Uxorem Nænius, emit agrum.
Martial. Epigram.

did was a *Continuation*, not the *Origin* of this Custom: As to the Word *Cuckold* *, it is plainly from the Latin *Cuculus*, the *Cuckow*, a Bird, that as Aristotle says, builds no Nest herself, but deposits her Eggs in that of some other Bird, who hatches and adopts *her* Offspring as the *Mari Cocu*† does the Children who are none of his.

I must conclude this Subject with an Apology; it is not of the most delicate Kind, yet in speaking of popular Antiquities, it seemed incumbent upon me to say something about it.

To jest concerning a Crime, which is replete with every Evil to Society, is indeed to scatter *Fires-brands and Arrows* in our Sport. It may be added there is no philosophical Justice in such Insults: If the Husband was not to blame, it is highly ungenerous, and an Instance of that *common Meanness* in Life of confounding a Person's *Misfortunes* with his *Faults*: The Cruelty of such wanton Reflections will appear, if we consider that a Man, plagued with a vicious Wife, needs no Aggravation of his Misery.

* Pliny tells us, that *Vine-dressers* were antiently called *Cuckows*, *i. e. slothful*, because they deferred cutting their Vines, till *that Bird* began to sing, which was later than the right Time, so that the same Name *may* have been given to the unhappy Persons under Consideration, when through *disregard* and *neglect* of their fair Partners, they have caused them to go a gadding in search of more diligent and industrious Companions.

† French for Cuckold.

FIRST OF APRIL, ALL-FOOLS' DAY.

Hunc Jocus——*mensem*
Vindicat: hunc Risus *et sine felle* Sales.

BUCHANAN.

A CUSTOM, says the Spectator, prevails every where among us on the First of April, when every Body strives to make as many Fools as he can. The wit chiefly consists in sending Persons on what are called *sleeveless* * Errands, for the History of *Eve's Mother*, for *Pigeon Milk*, with similar ridiculous Absurdities. He takes no Notice of the Rise of this singular Kind of *Anniversary*. This is generally called *All*-Fools' Day, a Corruption it should seem of *Auld* i. e. *Old*-Fools' Day; in Confirmation of which Opinion, I quote an Observation on the First of † November in the antient Roman Calendar so often cited: "The Feast of *Old Fools* ‡ is removed "to

* Skinner guesses this to mean a *lifeless Errand*. I am not satisfied with this *Etymon*, he assigns no Cause for his Conjecture.—This Epithet is found in Chaucer.

† Vide Hallow Even, or Nut-crack Night.

‡ I find in Poor Robin's Almanack for 1760, a *pleasant*, and what is meant for a *poetical* Description of the modern Fooleries on the 1st of April, with the open Avowal of being ignorant of the Origin of them.

The first of April some do say
Is set apart for All-Fools Day;
But why the People call it so,
Nor I, nor they themselves do know:
But on this Day are People sent
On Purpose for pure Merriment;
And though the Day is known before
Yet frequently there is great Store

"to this Day." This *(Old Fools)* seems to denote it to be a different Day from the "Feast of Fools," which was held on the first of January, of which a particular Description may be found in Du Cange's learned Glossary in verbo *Kalendæ* (See New Year's Day.) All our Antiquaries (that I have had the opportunity of consulting) are silent concerning the *first of April.* It owes its Beginning probably to a *Removal*, which was of frequent Use in the crowded Roman Calendar, and of which I have just now adduced a seemingly apposite Instance. There is nothing hardly (says the Author of the Essay to retrieve the antient Celtic,) that will bear a clearer Demonstration, than that the primitive Christians by Way of conciliating the Pagans to a better Worship, humoured their Prejudices by yielding to a Conformity of Names*, and even of Customs, where they did not essentially interfere with the Fundamentals of the Gospel Doctrine. This was done in Order to quiet their Possession and to

Of these Forgetfuls to be found,
Who're sent to dance *Moll Dixon's round;*
And having tried each Shop and Stall,
And disappointed at them all,
At last some tells them of the Cheat;
Then they return from their Pursuit,
And straightway Home with Shame they run,
And others laugh at what is done.
But 'tis a Thing to be disputed,
Which is the greatest *Fool* reputed,
The Man that innocently went,
Or he that him design'dly sent.

* This Writer contends, that the ancient Druidical Religion of Britain and the Gauls, had its *Pope*, its *Cardinals*, its Bishops, its Deacons, &c.

secure

secure their Tenure: An admirable Expedient and extremely fit in those barbarous Times, to prevent the People from returning to their old Religion. Among these in Imitation of the Roman *Saturnalia*, was the *Festum Fatuorum*, when Part of the Jollity of the Season was a burlesque Election of a Mock Pope, Mock Cardinals, Mock Bishops*, attended (says he) with a Thousand ridiculous and indecent Ceremonies, Gambols, and Antics, such as singing and dancing in the Churches, in lewd Attitudes, to ludicrous Anthems, all allusively to the exploded Pretensions of the Druids, whom *these Sports were calculated to expose to Scorn and Derision.* This *Feast of Fools*, had, continues he, its designed Effect, and contributed perhaps more to the Extermination of those Heathens, than all the collateral Aids of Fire and Sword, neither of which were spared in the Persecution of them. The Continuance of Customs (especially droll ones, which suit the gross Taste of the Multitude), after the original Cause of them has ceased, is a great but no uncommon Absurdity.

* *Andrew*, (says this Writer) signifies a head Druid or Divine: Hence it was, that when the Christians, by way of exploding the Druids, turned them into Ridicule, in their Feast or Holiday of Fools, one of the Buffoon Personages was a *Merry Andrew*." This Name is usually, but as erroneously, as it should seem from this Writer's Explication, derived from the Greek, where it signifies *manly* or *courageous*. From the Contrarieties in the Definitions of Etymologists, Philology seems but too justly to bear the reproachful Title of *Eruditio ad libitum!* Science that we *twist* and *turn* at Pleasure.

Our

Our Epithet * of *old Fools*, (in the Northern and old English *Auld)*, does not ill accord with the Pictures of Druids transmitted to us. The united Appearances of Age, Sanctity and Wisdom, which these *antient Priests* assumed, doubtless contributed not a little to the Deception of the People.—The Christian Teachers, in their Labours to *undeceive* the fettered Multitudes, would probably spare no Pains to pull off the Mask from these venerable Hypocrites, and point out to their Converts that *Age* was not always synonymous with *Wisdom*, that *Youth* was not the peculiar Period of *Folly;* but that with *young* ones, there were also Old *(Auld)* Fools.

* We in the North call Persons who are thus deceived April-Gowks.—A Gouk is properly a Cuckow, and is used here metaphorically in vulgar Language for a Fool. The Cuckow is indeed every where a Name of Contempt. *Gauch*, Teutonic, is rendered *stultus*, Fool, whence also our Northern Word a *Goke* or a *Gawky*. Vide Skinner in Verbo.

A vulgar Superstition still prevails here concerning the *Cuckow;* it is thought very *unlucky* to have no Money about one's Person on hearing this Bird for the first Time in a Season.

Mr. Gay mentions thus, in his *Spell*, another popular Superstition, a Species of Divination amongst Lovers on the Occasion.

> " When *first the Year* I heard the Cuckow sing,
> And call with welcome Notes the budding Spring,
> I straightway *set a running* with such Haste,
> Deb'rah that won the Smock scarce ran so fast,
> Till spent for Lack of Breath, quite weary grown,
> Upon a rising Bank I sat me down;
> Then doff'd my Shoe, and by my Troth I swear,
> *Therein* I spy'd this yellow frizzled Hair,
> As like to Lubberkin's in Curl and Hue,
> As if upon his comely Pate it grew."

The

The Reader must content himself with this Explication, which I think not an improbable one, at least till a better can be found. In joining the scattered Fragments that survive the Mutilation of antient Customs, we must be forgiven if all the Parts are not found closely to agree; little of the Means of Information is transmitted to us: that little can only be *eked* out by Conjecture.

I have sometimes thought that the obsolete Sports of the antient *Hoc-tide*, an old Saxon Word, importing the Time of *Scorning* or *Triumphing**, which must have been about this Time of the Year, might have degenerated into the April Fooleries. But I find no Authority for this Supposition, and insert it as a mere Conjecture.

Hoke Day†, was an annual Festival, said to have been instituted in Memory of the almost total Destruction of the Danes in England by Ethelred, Anno. 1002. See Lambard, Blount, Heylin, Verstegan, Strutt, Watt's Glossary to Matt. Paris, &c.

* If I were asked to turn this "*Fools' Day*" into Latin, methinks it could not be more aptly rendered than by "*Dies irrisorius.*"—And so I find some of our best Antiquaries translate the Saxon Word þucx-daeg.

† Hardeknuto mortuo, liberata est Anglia extunc a servitute Danorum: In cujus signum usque hodie illa die, vulgariter dicta *Hoxtuisday*, ludunt in villis *trahendo cordas* partialiter cum *aliis jocis*. J. Rossi. Ant. Warwic. Hist. p. 105.

MIS-

MISCELLANEOUS ADDITIONAL REMARKS.

TO the Observations on the *Rag Well*, Chapter VIIIth, add the following: Bishop Hall, in his Triumphs of Rome, ridicules a superstitious Prayer of the Popish Church, "for the *Blessing* of *Clouts* "in the Way of cure of Diseases."

Mr. Hanway, in his Travels into Persia, Vol. 1. p. 177. tells us, "After ten Days Journey we ar- "rived at a desolate Caravanserai, where we found "nothing but *Water*.—I observed a Tree with a "*number* of *Rags tied* to the *Branches*, these were "so many *Charms* which Passengers coming from "Ghilan, a Province remarkable for Agues, had "*left there*, in a fond Expectation of *leaving their* "*Disease* also on the *same Spot*". He tells us that *Sneezing* is held a most happy Omen amongst the Persians, especially when repeated often.—That *Cats* are held in great Esteem, and that in that Country too they have a Kind of Divination by the *Bone* of a *Sheep*.

To the Observations on Chapter XXVII.—In the Appendix, No. 2. to Pennant's Tour, the Rev. Mr. Shaw, in his Account of Elgin and the Shire of Murray, tells us, that in the middle of June, Farmers go round their Corn with burning Torches in Memory of the Cerealia.

To the Notes Page 335.—It is customary at Oxford

ford to cut what we in the North call the *Groaning Cheese* in the Middle when the Child is born, and so by degrees, form with it a large Kind of Ring, through which the Child is passed on the Christening Day.

Slices of the first Cut of the *Groaning Cheese* are laid under Pillows in the North, for the same purpose with those of the Bride-Cake. The Bride-Cake is here sometimes broken over the Bride's Head, and then thrown among the Croud to be scrambled for.

It would be thought here very unlucky to send away a Child the first Time its Nurse has brought it on a visit, without giving it an *Egg*, *Salt*, or *Bread*.

To the Observations on Chapter XIV.—Fool-Plough, add "*Aratrum* inducere moris fuit Romanis, cum urbem aliquam evertissent, ut eam funditus delerent. Vocabular. utriusque juris. a Scot. J. C. in verb. Aratrum."

It is remarkable that in some Places where this Pageant is retained, they *plough* up *the Soil* before any House, at which they have exhibited, and received no Reward.

The *Morris-Dance*, in which Bells are gingled, or Staves, or Swords clashed, was learned, says Dr. Johnson, by the Moors, and was probably a Kind of Pyrrhick or Military Dance.

"*Morisco*, says Blount, (Span.) a Moor; also a

"Dance

" Dance so called wherein there were usually five " Men, and a Boy dressed in a Girl's Habit, whom " they called the *Maid Marrion*, or perhaps *Morian*, " from the Italian *Morione*, a Head-piece, because " her Head was wont to be gaily trimmed up.— " Common People call it a *Morris Dance*."

To the Note on *Toast*, Page 342, add, " In the " *Tatler*, Vol. 1, No. 24, it is said that the Word, " in its present Sense, had its Rise from an Acci- " dent at the Town of Bath, in the Reign of " Charles the IId: It happened that on a public " Day a celebrated Beauty of those Times was in " the *Cross Bath*, and one of the crowd of her Ad- " mirers took a Glass of the Water in which the " Fair One stood, and drank her Health to the " Company. There was in the Place a gay Fel- " low, half fuddled, who offered to jump in, and " swore, though he liked not the *Liquor*, he would " have the *Toast*: He was opposed in his Resolu- " tion; yet this Whim gave Foundation to the pre- " sent Honour which is done to the Lady we men- " tion in our Liquor, who has ever since been called " a *Toast*."

I am not able to controvert this Account, but am by no means satisfied with it.—The Wit here is likelier to have been a *Consequence*, than the *Cause* of this singular Use of the Word; it puts one in Mind of the well-known Reply of a Mr. *Brown*, in some late Jest Book, who, on having it observed

to

to him, that he had given a certain Lady a long while for his *Toast*, answered, "Yes, but I have not been able to *toast her Brown* yet."

Archbishop Tillotson tell us, "That in all Pro-"bability those common juggling Words of *Hocus* "*Pocus* are nothing else but a Corruption of *hoc est* "*corpus*, by way of ridiculous Imitation of the "Priests of the Church of Rome in their Trick of "Transubstantiation &c." Discourse on Transub. Ser. 26.

The subsequent passage from *Gay* may be added to the Incantations of rustic Maids, relative to their Lovers. P. 344.

"At Eve last Midsummer no Sleep I sought,
"But to the Field a Bag of Hemp-seed brought;
"I scattered round the Seed on every Side,
"And three Times in a trembling Accent cry'd,
"This Hemp-seed with my Virgin Hand I sow,
"Who shall my True-love be, the Crop shall mow."

Our rural Virgins in the North, are said to use some singular Rites in fasting what they call St. Agnes' Fast, for the purpose of discovering their future Husbands.

Mr. Strutt, speaking of the *Sports* of *Children* in his English Æra, tells us "Their Amusements were "much the same with those at present played over "by the young Lads of this Age, as *trundling Hoops*, "*Blind-Man's Buff*, playing with *Tops*, shooting "with *Bows* at Marks, and swimming on Blad-

" ders; nay the still younger Sort, playing with " *Whirligigs* and *Paper Wind-Mills*, all which are " found in an *old Missal* in the Possession of John " Ives, Esq." P. 99.

It is said, if I mistake not, in Hawkesworth's Voyages, that the *Top* is known among the Indians, some of whom pointed to our Sailors, who seemed to wonder at seeing it amongst them; that in order to make it spin, they should lash it with a Whip.—*Blindman's Buff* is thus described by Gay:

> As once I play'd at *Blind-man's Buff*, it hapt
> About my Eyes the *Towel thick* was wrapt,
> I miss'd the Swain, and seiz'd on Blouzalind,
> True speaks that antient Proverb, " Love is Blind."

Thus also another puerile Sport:

> As at *Hot Cockles* once I laid me down,
> And felt the weighty Hand of many a Clown:
> Buxoma gave a gentle Tap and I
> Quick rose, and read soft Mischief in her Eye.

Thus also of the *Meritot*, vulgò apud puerulos nostrates, *Shuggy-Shew;* in the South, a *Swing:*

> " On *two near* Elms the *slackened Cord* I *hung*,
> " Now *high*, now *low*, my Blouzalinda swung, &c."

Meritot, in Chaucer, a Sport used by Children, by swinging themselves in Bell-ropes, or such-like, till they are giddy. In Latin it is called *Oscillum*, and is thus described by an old Writer: Oscillum est genus ludi, scilicet cum funis dependitur de trabe,

trabe, in quo Pueri et Puellæ sedentes impelluntur huc et illuc. Speght's Gloss. to Chaucer.

I find the following elegant Description of *Duck* and *Drake* in an antient Church Writer:—The Antiquity of this puerile Sport will appear by the subsequent Extract from Minucius Felix†: "Pueros videmus certatim gestientes, testarum in mare jaculationibus ludere. Is lusus est *testam teretem*, jactatione fluctuum *levigatam*, legere de litore: eam testam plano situ digitis comprehensam, inclinem ipsum, atque humilem, quantum potest, super undas inrotare: ut illud jaculum vel dorsum maris raderet, vel enataret, dum leni impetu labitur; vel, summis fluctibus tonsis, emicaret, emergeret, dum assiduo saltu sublevatur. Is se in pueris victorem ferebat cujus testa et procurreret *longius* et *frequentius* exsiliret." P. 6.

Gay describes another well-known Kind of Sport thus:

"*Across* the fallen Oak the *Plank* I *laid*,
"And myself pois'd against the tott'ring Maid;
"High leap'd the Plank; adown Buxoma fell, &c."

The following beautiful Sketches of other puerile Diversions, are taken from Mr. Grey's Ode on a distant Prospect of Eton College:

"Say, Father Thames, for thou hast seen
"Full many a sprightly Race,
"Disporting on thy Margent green,
"The Paths of Pleasure trace,
"Who foremost now delight to *cleave*
"With *pliant Arm* thy *glassy Wave*?

† flourished 207 A.D. he wrote an elegant dialogue in defence of the Christian Religion called "Octavius"—

" The *captive Linnet* which enthrall?
" What idle Progeny succeed,
" To chace the *rolling Circle*'s Speed,
" Or *urge* the *flying Ball*?"

To have a *Month's Mind*, implying a longing Desire, is a figurative Expression, of which the Subsequent is the Origin:

Minnyng Days, says Blount, (from the Saxon Gemynde, *i. e.* the Mind, q. Mynding Days) *Bede Hist. lib.* 4. *ca.* 30. *Commemorationis Dies;* Days which our Ancestors called their *Monthe's Mind*, their *Year's Mind*, and the like, being the Days whereon their Souls (after their Deaths) were had in special Remembrance, and some Office or Obsequies said for them; as *Obits*, *Dirges*, &c. This Word is still retained in Lancashire; but elsewhere more commonly called Anniversary Days.

Add the following to the Observations on Chap. 16th, p. 214. *Wassail-bowl:* In the Antiquarian Repertory, Vol. I. p. 218, is a *Wood Cut* of a large Oak Beam, the antient Support of a Chimney-piece, on which is carved a *large Bowl*, with this Inscription on one Side—*Wass heil.*

" The Figure, says the ingenious Remarker on it, is of the old *Wassell-bowl*, so much the Delight of our hardy Ancestors, who on the *Vigil* of *the New Year*, never failed to assemble round the glowing Hearth with their chearful Neighbours, and then in the spicy Wassel-bowl (which testifies the Goodness of their Hearts) drowned every former

Animosity, an Example worthy modern Imitation. *Wassell* was the Word, *Wassell* every Guest returned, as he took the circling Goblet from his Friend, whilst Song and civil Mirth brought in the infant Year."

The *three blue Balls*, as I find in the above-named elegant Collection, prefixed to the Doors and Windows of Pawn-brokers Shops, by the Vulgar humourously enough said to indicate that it is *two* to *one*, that the Things pledged, are never redeemed, was in reality the *Arms* of a set of Merchants from Lombardy, who were the first that publicly lent Money on Pledges—They dwelt together in a Street from them named Lombard-street, in London—The Appellation of Lombard, was formerly all over Europe considered as synonimous to that of "*Usurer*."

The purple-flowered Lady's Thistle, which grows in great plenty about the Ruins of Tinmouth Castle and Monastry, Northumberland, and of which, the Leaves are beautifully diversified with numerous white Spots like Drops of Milk; is vulgarly thought to have been originally marked by the falling of some Drops of the Virgin Mary's Milk on it—Whence I suppose its Name, Lady's (scil. our Lady's) Thistle: An ingenious little Invention of Popery, and which, no doubt, has been of Service to the Cause of Superstition.

To cry *Coke*, is in vulgar Language, synonymous with crying *Peccavi*—"*Coke*, says the Author

" of the Glossary to Douglas' Virgil, is the Sound " which Cocks utter, especially when they are " beaten, from which Sk. is of opinion, that they " have their Name of *Cock*." In Verb.

Marry, a Term of Asseveration in common Use, was originally in Popish Times, a swearing by the Virgin Mary—q. d. *by Mary*. So also *Marrow-bones* for the Knees: I'll bring him down upon his Marrow-bones, q. d. I'll make him bend his Knees, as he does to the Virgin Mary.

There is a vulgar Custom in the North, called **riding the Stang**, when one in Derision is made to ride on a Pole, for his Neighbour's Wife's Fault: —This Word *Stang*, says Ray, is still used in some Colleges in the University of Cambridge, to *stang* Scholars in Christmass Time, being to cause them to ride on a Colt-staff or Pole, for missing of Chapel. It is derived from the Islandic *Staung*, hasta.

Add to the Conjecture on the Etymon of *Waff's*, P. 109, the following:—*Wrach* in the Glossary to Gawen Douglas' Virgil, signifies a *Spirit* or *Ghost*, ꝑaꝑian too A. Saxon is rendered *stupere*, *horrere*, *fluctuare*.

N. B. I have carefully endeavoured to steer clear of Scripture Controversy in the preceding Observations.—The sacred Writings, given for very different Purposes, and to Nations whose Genius and Manners by no means resembled our own, cannot in my Opinion, with any Propriety, be applied to *this Subject*. If it be objected here that

Spirits and *Apparitions*, *Dreams*, &c. are mentioned in them—so, I add, are *Miracles*, yet we do not *now* make Pretensions to a Power of performing them.

The GREAT BEING, who presides over every *Cause* of Nature, can undoubtedly make all its *Effects* subservient to his Pleasure: In the silence of rational Adoration, I prostrate my *Faith* before the immensity of his *Power*, of which I believe infallible *Wisdom* to have been the inseparable Concomitant: I must therefore apply in this Place what *Horace* said upon another Occasion:

Nec *Deus intersit*, nisi *dignus* Vindice *nodus*
Inciderit.

THE END.

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ERRATA.

Page 58 *Lay towards* the *South* and *East*—there is either a mistake in the Original, or *South* must be understood as meaning *South* of the Church: As also *North*, *North* of the same. Our Criminals, Suicides, (Lunatics,) and unbaptized Infants are still buried on the *north* Side, or as it is vulgarly called here *aback* of the Church, and that too not in a Direction *parallel* to it, but *athwart* the regular Line.

199 *both too on the First of January*, observe here *they set up the whole Night* on these Vigils.

N. B. The candid Reader will excuse some provincial Modes of Speaking that have escaped me, but which seemed unfavourable from the Nature of the Subject. I have chosen to be as literal as possible in my Translations, some of which, especially those from the Latin, the learned will perceive are made from very barbarous and obscure Originals. Indulgence is particularly requested for any Errors that may be found in marking the Greek, Latin, or French Accents, or Mistakes of the Printer in pointing. Tum nostris, sicubi aliquos inter legendum inveneris tum Typographorum erroribus ut *album calculum* adjicias, docte Lector, velim.

377— The Earl of Warren in Normandy allied to William the Conqueror, & who accompanied him in his conquest of this Island had afterwards an exclusive power of granting permission or licence to vend malt liquors. and to enable the agents to collect the consideration money paid for it the more readily. the door posts were painted in Chequers, the arms of Warren viz "Checky or and azure"

The practice has been handed down to the present day. The privilege of licensing is said to have been exercised by his descendant the Earl of Arundel so late as the reign of Mary I.