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M E T H O D I S M

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D I S S E C T E D A N D C O M P A R E D ;

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D O C T R I N E S O F B O T H

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D E R I V E D F R O M A P A G A N O R I G I N :

I N C L U D I N G A N

I M P A R T I A L A N D C A N D I D E N Q U I R Y

I N T O T H E

W R I T I N G S

O F

S T . P A U L :

W I T H

General REMARKS on the NATURE of, and AFFINITY
between, ENTHUSIASM and SUPERSTITION.

— — — — — artis
RELLIGIONUM animos nodis exfolvere pergo. LUCRET.

L O N D O N :

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M.D.CC.LXXIX.

T O T H E
R T. R E V. F A T H E R I N G O D,
J O H N,
L O R D - B I S H O P
O F
P E T E R B O R O U G H.

M Y L O R D,

TH E following sheets are dedicated to your Lordship for reasons that will be obvious to every reader of penetration. The Author, however, feels that he is apparently liable to accusations of selfishness and cowardice, in not daring to give his singular opinions to the World without this indirect mode of first imploring the Patronage of a Prelate whose censure every Man fears, but in whose humanity all Men can repose a confidence.

THE sentiments contained in this Tract have undergone a pretty severe examination; and I must confess, they have met with positive opposition from some Gentlemen

tlemen of the CHURCH OF ENGLAND, in whose defence and for whose sake the task of revising the DOCTRINES of ST. PAUL was undertaken.

No Man on earth can be a better judge than your Lordship, whether my position, “That the famous Apostle’s Writings were the cause of the differences which have happened among Christians,” be founded in fact, or not.—If I am in an error, I humbly hope for your Lordship’s Christian charity and forgiveness, and am,

MY LORD,

With all possible regard and respect,

Your Lordship’s very devoted,

And obedient humble Servant,

LONDON,
Oct. 1, 1779.

THE AUTHOR.

M E T H O D I S M

D I S S E C T E D,

&c. &c. &c.

AS in a state long secured in peace, fearless of foreign danger, and solacing in the bosom of repose, some intestine foe, some noisome weed, or adventitious plant, the child of envy, takes root within its own bowels, slowly and unobserved grows to hateful maturity, and spreads death and devastation in every quarter; so in the best established religions, authorized by the sacred word of the Almighty, and planned by the best and wisest of men in its ceremonies, some arch-heretics, stimulated by avarice, or soured by disappointments, have never been wanting to disturb its repose, revile its tenets, sow dis-

fention between its members, and in the end overturn its constitution.

WERE this all, such monsters are undoubtedly the objects of horror and detestation: but to go no farther than the Annals of our own Country, the hatred and bloodshed which the differences in religion have caused in Society, are sufficient to make us execrate the designing, malevolent authors of such misery, and call down the vengeance of Heaven on the future stimulators of such divisions.

I WOULD not here be understood to glance in the least at that great and necessary REFORMATION, nobly undertaken by men whose glory it was to restore the minds of mankind from abject slavery, idolatry, and superstition, to perfect liberty; but mean to point out to those infatuated mortals who are under the delusive enchantment of Enthusiasm *, that they
are

* The great Lord Shaftesbury in his excellent letter concerning Enthusiasm, says:

“ I have often wondered to see men of sense so mightily
“ alarmed at the approach of any thing like *ridicule* on
“ certain subjects, as if they mistrusted their own judg-
“ ment. For what ridicule can lie against reason?” &c.

This author is quoted to strengthen the writer's opinions, who cannot be inclined to assent to a ridiculous notion

are actually fallen into the pit their pious teachers pretend to warn them to shun.

THE blindest bigotry, grossest idolatry, and most contemptible superstition, are comprized in the character of a Fanatic. Thus, whilst they pretend to run any risque rather than adopt a principle of the *Roman Church*, upon examination Fanaticism will be found to bear the greatest resemblance to it; and the tenets of *IGNATIUS LOYOLA* are publickly masquerading in Great Britain under the title of *METHODISM*; with this detestable addition, the deepest and darkest hypocrisy.—Whatever garb it may pass under, or however different its external worship from the Catholics, it is sufficiently evident it inclines the mind to similar propensities, and its effects are exactly the same.

THE growth of *METHODISM* is therefore alarming. Should we trace Fanaticism FROM its origin, it would be necessary to look far back into the Pagan worship.—The *EGYPTIAN MAGI* felt the sweets of a visionary religion; and trances, secret and intuitive correspondence with invisible Powers, were always the pretences of
got abroad, that to lash the absurdities of religious phrenzy is in effect improper and prophane.

idolatrous priests, to amuse and delude the Multitude. There was something so enchanting in these visionary illusions, that for numberless years the World (in spite of all the lights of philosophy, and the improvement and perfection of science) was universally satisfied with such irrational adoration; tho' they minutely investigated the intricacies of philosophy and more abstruse learning.

PAGANISM was founded in the time of total ignorance; and tho' the World grew polished by arts, it was esteemed wisest not to make innovations in a point of so dangerous a nature, as an alteration of the religion of their ancestors. As REASON could never have been consulted in the foundation, it was found certainly too cumbrous a weight for the superstructure: IMAGINATION, or fancy, however, supplied ample materials; nor do we find them the less durable for their *lightness*.

It is an argument of little weight to say, PAGANISM is abolished where it was once held sacred; for had not the rhetoric of the sword been more prevailing than reason or revelation, I am apprehensive it would have still appeared in its native garb; nor put on, unless compelled, *the thin covering it wears at present,*

present. The Pagan Priests, conscious their worship was merely the child of fancy, had only to work upon the imagination, and make such additions to their religion, as corresponded with their interests, or suited the genius of the people. The number of festivals they ordained, secured the affections of the laity to their Priests; and as their piety to the Gods was a duty entirely independant, and by no means connected with their moral character, or the duties they owed to Society (*the conduct of their Clergy no way interfering with the business of the State*) they went on uninterrupted, and, but for *foreign power*, might have lasted for ages.

THE philosophers, orators, &c. amongst them, instructed the people in moral duties, *and the laws enforced their precepts.* However great the mortification may be to the fanatic tribe, certain it is, this *Pagan system*, so much affected to be held in abhorrence by them, is the very religion † both they and every other
visionary

† That the Heathen mythology has been copied, as well as the manners and conduct of those inspired ancients, may be seen in many particulars; even in so trifling an instance as the disposition of the Christian altar, which to this day is so constructed as to face the rising sun—
palpably

visionary devotee, whether Jesuit or Methodist, in reality follow. The cause is easily and naturally accounted for. The imagination is much nearer at hand to make an appeal to, in any doubtful case ; is of a flexible, ductile nature, bends to the will, and creates at command what most readily suits the inclination to form ; besides, it leaves no disagreeable impressions when so employed : whereas, reason is a *light* that requires infinite labour to guide and direct, and, when within our power properly to manage, only serves to shew what delicate minds and tender consciences cannot without great prejudice to their sight endure.

INDEED, our greatest Lawgivers seem not to be at all ignorant of this truth. MOSES, of whom I would be cautious to pronounce, seems not a little acquainted with it, tho' no man gave so dreadful a blow to one species of idolatry.—MAHOMET was a professed visionary, and the CORAN exactly resembles the prayers and ejaculations as delivered red-hot from the mouths of our Tabernacle-Saints, only a trifling difference in the style and language, the CORAN being truly oriental, and the rhapsodies do

palpably stolen from the old Pagan worshippers of that luminary, who always saluted the rising sun by some external marks of adoration.

great

great honor to the noble language they are composed in.

, Commentators often mistake the author, and will, however clear the literal meaning is conveyed to your understanding, interpret it their own way, and, if possible, lead their readers into errors their own *ignorance* has created, or their artifice (to serve some sinister ends) has raised. THE MISSION OF OUR SAVIOUR was intended to clear from the Jewish religion the many absurdities that had crept into it; to expose the Pharisaic hypocrisy; and, instead of a mere *exterior* form of worship that failed to influence their conduct for the better, to substitute a simple, easy, yet sufficient rule of life for their eternal salvation. The people he preached to, is a proof that there was no *mystery*, nothing above the common apprehension of the meanest capacity intended, and the account we have of the MESSIAH from the Evangelists incontrovertibly confirms it. Had those Four Books *only* been left us, the invention of man could never have drawn a ridiculous inference or false conclusion; the scrupulous could not have carped at contradictory expressions, nor the litigious had a foundation for argument, or opposition. In those Books (and that in a very trifle of room, *crammed by scraps amidst*
much

much narrative) is contained the whole system of the Christian religion ; and when we take it from the MESSIAH, it is comprised in a few words.—But, as if it was a curse entailed on mankind, to follow every *ignis fatuus* that should arise to delude them from the paths of truth, the MESSIAH was as soon forgot as the standard of the faith he had established. A man whose persecuting furor turned into a different channel, and who afterwards followed the Christian sect, as a reward for blending the learning of the Pagan schools and some fragments of Judaism with Christianity, is honoured with the title of Saint—I mean St. PAUL—the great barriers, the fences of truth and simplicity were at once broke down, and the Christian religion made a *hodge-podge*, that cannot well be distinguished by any other name.

THAT the Catholic Clergy and the Methodists should venerate the name of that frantic logician, is clearly seen through. There is a unison in the souls of men whose dispositions are naturally so alike. The persecuting rage and the vindictive spirit, at the same time the affected humility, are the characteristic marks of the Fanatics, in common with the Catholics ; *and the Apostle of both sects had the*
same

same complexion. Could the Church of Rome have introduced their ridiculous pageantry into the rational worship of the Almighty, or passed their pantomime tricks on mankind? could they have induced a man to sit seriously at their worship, but from the authority of this learned sophist? or could the ignorant bawlings of the yet more despicable Fanatics claim attention, but by arguments deduced from his positions? The law of the MESSIAH is, therefore, in my opinion, superseded, and that of a Man advanced by interested sons of the old church in its stead. Industrious, I say, as the Priests of all ages and of all religions have been to enslave the minds of the people (the more securely to get possession of their wealth, and riot themselves in the luxurious enjoyments of the gifts of nature) they never could have effected it under the Christian dispensation, had it not been for the writer I allude to, St. PAUL.

THE plain system of morals the MESSIAH left, is built upon the never-fading, immortal basis of truth and eternal reason. His doctrines were not complicated enough for fraud, and could by no means answer the end of a selfish, ambitious Priesthood:—no wonder they leave, therefore, *his* doctrines, founded on

C

reason,

reason, so eagerly to catch at systems more conveniently built upon imagination ; where interpretation may succeed interpretation, innuendo crowd upon innuendo, and ambiguity, darkness, and error, be the result of the whole. —Oppose their maxims and doctrines with the example and sentiments of their great Master, and *their patron* will bring them off. It is only turning over to chapter, verse, &c. and a text is provided. There's authority for you, deny it if you dare. The reverence to this hour paid to their patron, is in consideration of the great regard shewn him by those, who clearly found it was their temporal interest to raise him as high as possible in the public opinion. Their own authority (*as they intended to exercise it*) depended on his writings being held sacred. That work effected, every Brother of the Priesthood had equal and (in some cases) superior power to any Monarch on earth, and the minds and fortunes of the miserable deluded Public lay at their disposal.

His enthusiastic followers, the Fanatics, to this hour, aware that the penetrating eye of Reason must in a moment crush this cobweb system, cry down as mean, and of no avail, the exercise of human reason in matters of religion. But I think our mad-houses, private

vate

vate and public, give shocking proofs that it is not the gift of every Enthusiast to be mad (like BUNYAN, &c.) only at intervals. If the religion pleasing to the Almighty is not to be the result of reason, convicted and impressed by truth upon our minds, we give up our rational faculties, the powers of judging and comparing, and there can be no adoration suited to the nature of man (that we know of) due to the Creator, or that *we* possibly can pay him; as I never found one that knew what sentiments pass in the minds of any of the brute creation. But if I may be allowed to judge, they must be very like the pretended intuitive visionary meditations of a Fanatic. A mule is solemn, and inclined to be a little untractable; a Fanatic, *very* solemn, and *very* untractable*.

FICTION has undoubtedly greatly the advantage of truth and reason, whenever employed to raise extacies. When the imagination is to

* The affected gravity of the Fanatics in Scotland, even at this time, to a person well read in mankind, must afford matter of very diverting contemplation.—In Glasgow, the author of this work lost his reputation with a set of social companions, for smiling on the sabbath-day; and was rebuked with the greatest severity by three or four Scotch Attornies (*i. e.* Writers to the Signet) for asking the maid to mend his stocking on a Sunday morning.

be warmed by ideas of extatic bliss, and the fancy roves unconfined to call suitable images to its aid, what can truth and reason do? Poor truth is shoved out by an army of chimeras, and reason is smothered by the temporary illusion. Daily experience shews, that truth sinks in our esteem greatly, and ignorance and folly proportionably receive encouragement from the world. There are, I dare say, in this kingdom, without exaggeration, (and that of the better sort) who could read QUARLES † or BUNYAN with pleasure, that would snore over a LOCKE or a SHAFTESBURY.—Notwithstanding the Catholics had a writer to go by whose disposition and talents had wonderfully suited him to form a religion that would admit of endless controversy, profitable to their cause (let the dispute end where it would, or in whose favour soever), it must have fallen to the ground, had the People had an opportunity of reading the Scripture, I mean the Four Evan-

† The truth of this remark is evident, and perhaps was in no age so clearly demonstrated as, in the present. The furious zeal the people shewed for HERVEY'S MEDITATIONS, and the rapid sale they met with, is a proof that the vulgar and undiscerning are indeed a prodigious majority.—*Hervey's Works* are a very scandalous imitation of *Young's Night Thoughts*, in wretched prose, wrote in a flimsy, affected style; the whole a composition of fustian and the false sublime,—now read only by women.

gelifts, before the *reverence due to the MESSIAH*, was transferred from *him* to the *great Apostle of the Clergy*, PAUL.

THE dead inanimate figure of the SAVIOUR was shewn them—his portraiture was hourly forced on their sight—his crucifixion (with a thousand barbarities they pretended he had suffered, unauthorized by Scripture) was told, with other fabulous rhodomontades, to inflame the people against the Jews : But the essential doctrine, the simple clear LAW, the law of the ETERNAL GOD, FOUNDED IN REASON, and suited to every degree and condition of man, was withheld from their sight. The MESSIAH taught an universal system of benevolence and charity : The Fanatics (supported by the same patron as the Jesuits) damn you to eternal flames, unless you are prepared, pickled, dressed and served up for Heaven in the manner they would have you; and the Catholics shut you out from their Church, and leave you to undergo the Divine vengeance, without once interposing in your behalf, if you presume to deny that a broom-stick is the VIRGIN MARY, should they once chuse to pronounce it to be so. The work was but a hundredth part compleated at the REFORMATION, whilst the sink of error and the fountain of controversy was mounted
into

into Scripture, and held equally sacred with real Christianity.

THE most candid, subtle reasoner is foiled in argument by the greatest dunce Nature ever formed, whilst the latter is furnished with a thousand verses wrote by a man (an enemy to reason) whose assertions it is not manners to contradict; and I will venture to assert, *that* Writer must be removed from his undeserved station, before we can have the Christian religion in its native purity among us. Had *that* man's glory and infamy been buried in oblivion, PAGANISM (or the religion of imagination) could not have blended itself with the doctrine of CHRIST. But every consideration was sacrificed to blazon his honour (as a convert), without the least retrospect to the eccentric disposition of the famous proselyte. What would any man in his senses think of endeavouring to fix such a superstructure as *York-minster* upon a reed? yet more extravagant is it to endeavour to support a system of truth and reason upon the still weaker pillars of visionary fables!

THE great PATRON of these twin-brothers, METHODISTS and CATHOLICS, often hinted (which he need not have told us) that indeed there
were

were some in the world, during his ministry, who thought him rather a *little insane*; but he gloried in the enthusiastic frenzy, and told them it was a madness of that kind he chose. All his successors and heirs in a right line have often had the same friendly hints thrown out, and their answers have been somewhat similar.

I SHALL pass over the solemn disputes of the Fathers, from the time of CONSTANTINE to the reign of HENRY the VIIIth. about the lawfulness of paring your nails and cutting your corns of a Monday morning before breakfast, and come to that period where the luxurious and lascivious Church of Rome committed ***** with &c. &c. &c. and begot at last JOHN CHRISTOPHER DE WHIM, alias FANATIC THE FIRST.

As this Hero from great provocation was induced to uncover the nakedness of his Mother, and, as the Son of Noah did by his Father, laugh it to scorn; it may be expected I shall give a particular account of this extraordinary gentleman from his earliest infancy; but it must suffice, for want of proper materials, to inform my readers, that he was brought up in the bosom of the Mother with the tenderest care, and instructed in such precepts as
might

might not only tend to his own emolument, but enable him to contribute largely, when at years of maturity, to the necessities of his aged parent. DE WHIM was vindictive, haughty, and irascible—the commands of the Mother were authoritative and peremptory :—however, contrary to his disposition, he was forced for some time to submit, in hopes of some Tenants of his Mother's who rented wealthy Farms falling off, and he might then expect independence.

DE WHIM waited with some patience, and was hourly wishing the death of an old fat Farmer, who for a trifling consideration had a Mansion-house and large tract of land that brought him in upwards of 40,000 l. a year. Whilst he had this in view, he *cringed, fawned,* and made a thousand professions of love and obedience. At last an apoplectic fit took off DE WHIM's greatest eye-fore. He flew to his Mother with the news, and confidently demanded a lease of the mansion and land; but he was mortified with a refusal, and given to understand, before he merited such extraordinary marks of favour, he must grow old in *iniquity*, and the service of his Mother; that she was determined to give it to an ITALIAN MOUNTEBANK, who had privately stabbed

ten Turks, and poisoned thrice the number of Jews. The Mother was to blame *. SHE forgot natural affection—HE immediately renounced filial duty :—all was in an uproar.—DE WHIM damned Italy, and every product of the infernal soil; and swore, had he only known what had been expected of him, he would willingly (young as he was) have poisoned the whole of the Mussulman Empire, and stabbed the poor defenceless Jews, 'till one of the circumcised should be as rare as a phœnix. Things were gone too far; no hopes were left to effect a reconciliation: the Mother had never been known to *forgive*, and the Son largely partook of the parent's disposition.

As the friends of the Mother were very powerful, DE WHIM thought it safest to make off, as he judged by similar feelings he would be in danger: he considered himself an object of hatred within the pale; and dreading the effects of implacable revenge, fled to some distant relations in Germany. Upon DE WHIM'S first arrival, he met with a cold reception (as

* While the Author was writing this Treatise, the Ministry were persecuting, and, in his opinion, very impolitically, Mr. WILKES.—The religious and political Creeds of a powerful nation should go hand in hand. The effects of persecution both Whigs and Tories have had bitter examples of.

they had some intimation of the quarrel) and held his Mother in great reverence. They knew she had powerful friends, and thought it highly imprudent, if not sinful in DE WHIM to leave her and oppose her authority. Notwithstanding he aggravated her cruelty, exposed her private wantonness and ill conduct, and exclaimed with the vehemence of a DEMOSTHENES against the fervility of those wretches who would live under the laws and tyrannical mandates of such an imperious W——e, he could scarce get shelter among the People; and he might have bawled himself hoarse to little purpose, had it not been for the folly of the Mother, who, hearing of DE WHIM's proceedings, cries out in great rage, "D——n the undutiful dog!" "I am resolved to advertise him, with a reward."

No sooner did the advertisement appear, but the People where he had taken shelter instantly made it a national concern, and swore, as her Ladyship went so far, they would protect him. DE WHIM, who was no fool, laughed in his sleeve at this over-sight of the Mother (an over-sight some great Statesmen, by the bye, have made), and getting into the houses of the inhabitants, pretty well insinuated himself into the good graces of the wives and daughters; and by a natural consequence, the men began to pay him civilities. They gave
 atten-

attention to his complaints in the chimney-corner of an evening, where he never failed to execrate his unnatural parent, and inflame them with a recital of the wrongs themselves daily suffered ; and swore he should think it no sin to strip her naked and kick her to *Tagot* *.

THE Mother, on the other hand, kept pace with the Son.—*She disinherited him*, and publicly gave notice of it, laying dreadful imprecations on those who entertained the vagrant in their houses. DE WHIM had by this time removed his stool from the fire-side often into the orchards, and sometimes into the fields. His auditors became numerous, and those who followed him were in excellent temper to join their assistance with him in kicking down this hated authority of the Mother. But unfortunately DE WHIM had over-shot himself in railing at every thing about the house of the Mother, as he had cursed a candlestick, a bellows, and almost every necessary of convenience, ornament, and use : but he had gone too far, he could not recede ;—and as to religion, he had broke down one superstructure, without art or wisdom to erect another. How-

* *Tagot*, the Mahometan Hell.

ever, it was necessary to patch up a Something that should make at least an appearance, and here commenced the FANATIC STRUCTURE.

DE WHIM, as I before observed, was bred in the bosom of the Mother-Church, and had been taught to pay devout reverence to the great Patron of the Priesthood; therefore nothing could equal the distress of DE WHIM, to see the collateral benefits sunk in the dilapidation of the Gothic structure; and it would have been an insupportable impudence to annex them to his rugged, ill-built edifice. This cut him to the soul, as he never wished in the ruin to become himself a loser. A lucky thought, however, provided him an expedient, which turned out more beneficial to him and his successors. Tho' he could *not command a half of what the people had*, he set his wits to work, and fairly got out of their pockets a third of what they were worth, *with their own consent*. He had scarce ever read the first chapter of St. LUKE, but could repeat by art every line of the epistle of P—— to the —— . From this visionary Saint DE WHIM daily harangued the people; and when he met with any opposition from the secret friends of the Mother, he assumed a cool, dispassionate behaviour,

haviour, and fortified himself with a reasonable text. Certain it is, however great a scoundrel the Son was, the Mother was still worse. At length her enormities were so great, that many respectable people (before her staunch friends) were ashamed to be known of her party; and as some discipline must of course be kept up, they rather inclined to De WHIM, but not quite so much as to give him any particular encouragement.

HE had adopted a method that made his hearers remarkably uneasy, merely in opposition to his Mother's Chaplains: for whereas they kept the People *kneeling* continually, he ordered them not to kneel at all. They wore a quantity of cloaths, almost sufficient to stifle a man to death: DE WHIM stripped to the shirt. His gestures were also novel: he would begin to harangue concerning the *light* of the Gospel with his *eyes close shut*, and speak of the *steadfastness of faith*, every second jerking up his body, and standing upon tip-toe. But he was most disagreeable, after having taken a dram of St. PAUL's spiritual restorative: his belchings were then intolerably foetid, and his face distorted in a dreadful manner; yet his great admirers would join in the like gesticulations,

lations, imitating every motion, and called it
INSPIRATION*.

NOTWITHSTANDING he was the child of her own bowels, and as like, both in disposition and feature, as two peas; the Mother commanded a sufficient quantity of faggots, of *her Tenants providing*, to burn to ashes (after every torture cruelty could invent) the body of him and every one of his adherents that could be found. DE WHIM, who *also* loved a *bonfire* to his soul, tho' the materials were composed of *human carcases*, had some tar-tubs set on fire, and threw a poor Astronomer into the flames for asserting the Earth moved round the Sun: at the same time, had he himself been one mile from the place where this inhuman tragedy was acted, his Mother's agents were ready to try how philosophically this hero could have borne a broiling.

ABOUT this time, a Monarch of a *certain*

* Our modern METHODISTS in England give us very laughable specimens of their oratorical furor and strange grimaces; but to have a true idea of its farcical force, you must go to Scotland, where the muscles of the face and the joint distortion of every limb, both in the Preacher and Congregation, makes the service of the Kirk a very risible spectacle.

Island,

Island, who in spiritual matters was somewhat under the government of the Mother, had sent over deputies to ask a modest question, viz. Whether he might not kick his lawful wife out of bed, who was grown old, and take a young buxom girl in her room, without incurring the censure of her Ladyship's *Head Chaplain*? The Chaplain, not aware of the disposition of this rude northern potentate, flatly denied him the liberty. The Monarch as peremptorily *kicked his own Chaplains* into a compliance, gratified his desires, and in revenge joined DE WHIM's party.

SOME of the Monarch's predecessors had stood in great awe of the Mother's Head Chaplain, but THIS MAN stood in no fear or awe of any thing in HEAVEN ABOVE, OR ON THE EARTH BENEATH. Tho' this was great encouragement to the party, DE WHIM himself manifestly lost ground. He had so inflamed the mob, and inspired them with such hatred against the Mother, that they could not bear any resemblance of the confounded strumpet; yet they one and all swore they never saw any thing so like in gait and feature, as DE WHIM himself. This mortification (as misfortunes seldom come alone) was succeeded by another: Some of the more discerning part of the rabble set up another Teacher, or he set himself up. He proved to be a worthy
man,

man, and acted moderately between all parties. Some few followed their old leader.

THE Mother was not inactive all this time, nor sat an idle spectatress of these impudent degradations of her authority : she dealt her d—mn—ns about very plentifully ; and those she could not burn with material fire, she kindly consigned to *flames eternal*.

CONSIDERING there was *so much at stake*, such a number of revolters (*who would go to Heaven without paying the proper fees for a passport*) it was really alarming ; and it was but sitting down in a *rainy afternoon*, reflecting how a little before a Deputy sent with her commands could have taken inexhaustible treasures, and brought them to her coffers ; and that now, by the d—n—d perfidy of her own child, she was robbed of her due, despised, reviled, exposed, and laughed at ;—it was but consigning herself, I say, over to such *agreeable meditations*, and taking a draught of the SPIRITUAL RESTORATIVE, but *the whole Country was in a blaze*. Jealous even of her very friends, she had planted *spies and eaves-droppers* in most houses, and a whisper disrespectful was sufficient.—The offenders were dragged to the stake, and in one breath *exhorted to repentance*, and DA—N—D TO ETERNAL TORMENTS !

WHAT

WHAT name can we give that hell-born zeal that hardens the social, well-inclined human heart, stops every avenue to pity, love, and those soft sensations that raise the reasonable creature almost to a God? What shall we say to the religion, which, in order to pave your way and make your admission to a place of perfect purity and bliss secure hereafter, cannot fail to make you whilst on earth worse than Devils?

PUFFED up with spiritual pride, and inebriated with repeated draughts of the RESTORATIVE ELIXIR, the Mother was now lifted above all *human regards*; sympathetic feeling for her own race was too mean a sensation for one that had reached the summit of visionary sanctification*. This is the very case at this hour with CATHOLICS and FANATICS; it has been the case from the moment P——'s EPISTLES were raised into Scripture; and it will be the case to the last moment of the existence of the Christian religion, unless the ne-

* This has been illustrated in a very late instance; I mean the conduct of the Scotch, on the Bill that was passed on a plan of the most liberal sentiment, for the relief of the Roman Catholics. The Fanatics in Scotland raised a very popular insurrection, which met with the approbation of their Superiors; and the true spirit of DE WHIM shone forth in its native lustre. *Fire and Faggot, burn and destroy*, was the cry.

cessity is seen of expunging all BUT THE REAL SYSTEM LEFT US BY THE MESSIAH.

WHILST so damnable a doctrine is suffered to pass unnoticed (or rather encouraged), as that our *natural affections* must be destroyed to make us meet (as they call it in *their* cant) for salvation, the religion richly deserves every contempt, and the ridicule *Jews, Turks, or Infidels* of any sect can possibly cast upon it. What religion has had the twentieth part of the human sacrifices either to establish it, or after its establishment to glut the inhuman fury of its diabolical Priests? What were the doctrines of JESUS OF NAZARETH? What were his practices? Love, benevolence, and humanity; purity of manners, and simplicity of life. Could the doctrine of such a Man (take it only in the light of his being merely a Man) have met with such opposition as it actually did, but from some other unknown cause? I affirm the cause to be this: THE CHRISTIAN RELIGION IS COMPRISED IN THOSE FOUR BOOKS which the Catholic Priests *first*, and the Methodists *next*, kicked out of doors, whatever respect they may outwardly affect to pay them. I appeal to any well-disposed Methodist, and request (in *one of his intervals*) he will make the experiment; that is, after two days disuse of the

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the RESTORATIVE ELIXIR ; to examine the principles of METHODISM, and the system of LOYOLA ; compare them, and hold both before the mirror of reason. If he is not surpris'd with images undistinguishable from each other, I am strangely deceived. But let me caution him not even to *smell* at his favourite ELIXIR, for one snuff taken in at the nose, turns the brain, and inverts all objects ; so that, instead of seeing the similitude I speak of, he will view a fiery Dragon with the tail towards him, and an Angel with its heels upwards.

EVERY thing necessary has been advanced to prove the likeness to each other, as well as the nearness of kin ; but as the quarrel has now been of a long standing, and the enmity not the least abated, they want to persuade the World there never was any relationship, or the least similitude between them ; and the World in general not interesting themselves in the cause, or taking the trouble to examine the pedigree, very readily have taken it upon their credit. Their manner of treating each other in the reigns of EDWARD, MARY, ELIZABETH, JAMES, and CHARLES THE FIRST, are shocking proofs, that when the power between them was unequally balanced, no common revenge could sate the fury of either party, which-ever

happened to be prevalent. Whether JAMES THE FIRST (of whose great penetration I never entertained a very high opinion) saw the PURITANS and the JESUITS in the same light I have long had reason to view them, or some wiser head pointed out to him the striking resemblance ; certain it is, in the beginning of his reign he issued a Proclamation, enjoining the PURITANS to conform to the established Church, and banished the JESUITS his kingdom. The CATHOLICS felt this disgrace of their beloved Order, and premeditated a horrid revenge, which nothing but religious fury could possibly have inspired.

GARNET, the Superior of that infernal Order, acted consistent with his station, and laid a plan for blowing into the air and rending asunder the limbs of JAMES and his whole Parliament ; considering every means justifiable—any cruelty, however shocking to humanity, and contrary to the laws of God and nature, glorious, and meriting the reward of Heaven, which might exterminate the enemies to the power of the Church of Rome, and the apostolic authority of the Priesthood. But as men from a firm persuasion of their right to any particular title, when once it is disputed or denied, act with more passion than policy

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in its defence, the conduct of the CATHOLICS was generally open enough to put their adversaries upon their guard, and their dreadful designs were generally frustrated. But, as I before remarked, the FANATICS added to every ill quality of the Jesuits the darkest hypocrisy; they acted with caution; and tho' their resentments did not speedily appear, they brooded over their disappointments, premeditated a sure revenge, were indefatigable in the pursuit, laid the foundation for a compleat victory, and resolved, weak as their party were, to surmount every difficulty to attain their end.

THERE were living witnesses of the many miseries the differences in religion had occasioned: Thousands had cause to mourn the loss of relations, who had been sacrificed for their folly in supporting, or their temerity in opposing, the different parties.—The People were in general disposed to be easy, and accept such Church-government as best pleased or suited the State. The discontented Few who meditated revenge, were the PIETISTS, or Puritans of DE WHIM'S sect, who bore as great resemblance to their leader, as the leader to the Mother, or as the Mother to the *great Patron of the Priesthood*. Many of them retired to Holland and Germany, and others to
Scotland,

Scotland, patiently waiting the time when some favourable opportunity should present, to revenge their disappointment, disgrace their enemies, and establish the doctrines DE WHIM had inculcated.

THE succeeding reign pointed out to the greatest Statesman and Politician Nature ever formed, and whose penetration was equalled by no man's, the use he might make of these gloomy PIETISTS, to accomplish the great revolution he had in contemplation. The artful and penetrating part of them, also, beheld *in him* a genius suited to a work that would require the greatest labour; and tho' subject to a multitude of obstacles and imminent dangers, they were resolved to venture, and risque all to accomplish their desires of victory and revenge.

A CONSIDERATION of the weakness of human nature, the ignorance of the Multitude, and what rash steps men will take, when inspired with religious zeal, levelled to the sight of this extraordinary Man the mountainous impediments, and lessened the dangerous passes in the road of his ambition. Unluckily, he knew mankind too well to be mistaken in his conjectures. He saw the consequence of his plan with more than a prophetic eye. He well knew from comparative views, when once the People

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were

were sufficiently contaminated with the religious poison, and their heavenly views were so much the object of their concern as to wean them from reflecting on temporal matters, no object was out of the power of their leader. No doubt, he would have used the means of the Catholic faction as equally eligible, the effects of the religions being similar, but that *they* were firmly attached to some political principles which opposed his main design. If what is wickedly done may be called wisely done, he acted wisely in associating with the FANATICS. By his manner of behaviour when at the Conventicles, where he was inwardly disgusted at the nauseous belchings of the most ignorant Enthusiasts, he outwardly appeared wrapt in divine extacies with the frantic rhapsodies, and encouraged and inspired the Vulgar with the like sentiments, 'till they would have gone to the gates of Hell to drive the CATHOLICS into the gulph, and every other religion that had the least mark of human reason in its composition.

THE PURITANS who had retired to Scotland, returned with a heavenly gang at their heels; the enthusiastic fire was kindled, and spread with astonishing rapidity. However difficult the task may be to rectify the judgement, and
clear

clear human reason from the rubbish that oppresses and destroys its activity ; whatever trouble and time it would take to bring the World to a rational opinion of the Creator and of themselves ; it is quite different when the imagination is the subject worked upon, and a visionary worship is substituted to answer the purposes of great designing villains.

CROMWELL made use of the best materials, undoubtedly, to answer his end ; and the poor infatuated wretches were employed to search for the *light within*, in order to keep them in utter darkness. The hatred that was so implacable in the beginning, and whose origin I before explained, now broke out afresh on the part of the FANATICS. As it was convenient to enlarge the number of Teachers, to foment and keep alive the animosity of the People against the Church, no regard was paid to the learning and abilities of the Teacher ; but he whose reason was most perverted, and who had the largest fund of visionary jargon (and of consequence the greatest share of acrimony) was admitted among their Clergy. This flattered the vanity of the Vulgar, and every man strove to advance in spiritual perfection, that he might stand candidate for the Clerical honour. The pride that stimulated such wretches to be-

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come Teachers, made them look with envy and hatred at those dignities the wisdom of the established religion had honoured the great and learned with ; and as they could not put themselves on a footing or competition with them on that score, they cried down human learning, as a matter that tended to take the mind from spiritual concerns, and was useless, if not detrimental, to the *operation of Grace*. And it must be confessed, had *human reason*, the great enemy of every *Impostor*, assisted by a small share of its great friend *Human Learning*, been consulted, FANATICISM would never have triumphed over religion and virtue.

RAVAILLAC, an enthusiast of the Church of Rome, had with his own hand stabbed that great Monarch HENRY the IVth. of France, and sent him to the shades, to appease the wrath of the Church for that Monarch's humanity in not torturing and burning the Fanatics in France called HUGONOTS ; and the Fanatics in England, resolving to keep pace with the Papists in cruelty and injustice, resolved to murder CHARLES, because he preferred a Clergy who could read, and did not select his Bishops from the worthy society of Journeymen-Tailors, &c. In a short time they effected, under the tutelage of their leader, who had himself caught

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in reality the visionary infection, the most extraordinary revolution in the civil and religious government of a great Kingdom that ever History recorded. The troops under the command of this amazing man, who, from a private obscure station, took advantage of the weakness of human nature to aggrandize and lift himself superior to the laws and religion of his Country, partook largely of the enthusiastic furor, which amply supplied the place of rational valour, and after a comfortable portion of their *Epistolary Apostle's* RESTORATIVE, would have met and subdued any mortal power.

THE Catholics had received so many indignities, that no measures (they thought) could be severe enough to punish the d—m—d Heretics; and not looking deep enough into the nature of things, nor examining causes by their effects, could not or would not discern that both followed the same creed. Not being aware how nearly they stood in relation to each other, they were resolved, as much as in their power lay, to retaliate as near the old way as possible. They were also in perpetual dread (knowing how far they could with pleasure go themselves) lest their enemies should give the first blow, and gain the advantage.—A seasonable application to the FAMILY-SAINTE gave them resolution,

lution, and, *for the glory of God*, they cut the throats of as many Protestants as could be found.—History informs us, not less than one hundred and fifty thousand were murdered, to appease the resentment of the Catholic Priests in Ireland. The unfortunate Monarch, who fell a sacrifice to his love of *Apostolick* institution, deserved the greatest commiseration; worried to death, on the one hand, by the murmurs of Catholics and Episcopalians to crush the Fanatics, and threatened with every evil, on the other, if he suffered a Papist or a Bishop to live.—The one party had been too much provoked and inflamed; the other had their judgements and natural reason so clouded, and their imaginations filled with such monstrous ideas of visionary forms; that no moderation could be expected. The minds of both parties were enslaved; and whether by a Popish Priest or a Fanatic, the consequences, as have sufficiently appeared, were equally dreadful. It required more capacity and discernment than fell to the share of the Multitude to withstand the artful machinations of men whose superior talents and learning had given them an opportunity to see into their weakness, and practise upon their credulity; who, to accomplish more readily their ambitious designs, perverted the word of the Almighty, and made him the

avowed champion of murder, cruelty, and revenge.

THOSE monsters of Society must be Atheists, or, what is worse, Hypocrites of the most d—mn—ble dye, who could persuade poor wretches they were in a state of GRACE, justified and sanctified (even on Earth) by the great Creator, whilst they were made callous to every human feeling, overturning the system of the MESSIAH, and butchering their fellow-creatures without remorse. The FANATICS (to repeat instances of the great similarity between DE WHIM and his party, and the Mother and her followers) who, as I remarked before, were never known to forgive, recollected that the CATHOLICS had indeed wantonly and inhumanly murdered in cold blood thousands of defenceless wretches, and in the fury of the carnage had cut off those who never wished, had it been in their power, to injure them.—As if compelled by some fatal necessity to bear every horrid mark about them of their monstrous parent, they fell as indiscriminately fell to work, and seemed to desire only a sufficient quantity of blood to lull them into a lethargick forgetfulness of every injury. The Parliament's army in Ireland therefore, reflecting that Women might bear Children,
and

and Children grow Men, raised an Hecatomb, an awful pile of Human Carcases ;—a dreadful monument of that perfect religion they obeyed, and of that heavenly inspiration they followed.

THE CATHOLICS, in the reign of JAMES THE SECOND, seemed not a little inclined to put in practice the retaliating plan both parties seemed so fond of pursuing ; but a happy Revolution succeeded, which saved them the unnecessary trouble, and reduced them to humbler views, and more Christian-like dispositions.

THE English, when religion was so well established (as in the reigns of WILLIAM, ANNE, and GEORGE I.) that it rather supported their civil liberties than gave the least colour to despotism, were in a state of perfect tranquility. Indeed the established religion rather bore some marks in its external worship (of trifling import) to the Romish Church, from whose discipline part of the Liturgy had been composed ; and many, who had felt the severity of High Church discipline, thought proper to dissent : but not the least appearance of ill-humour shewed itself, or subsisted between the People on that account ; as, whether such ceremonies were or were not expunged, they mutually acknowledged could not be attended
with

with any serious consequences as to the great view of religion, *Eternal Salvation*.

UPON such a foundation did religion stand, and in such a state, when a Man appeared in the world, who astonished the sensible and the learned, and drew, like a Prophet, the rabble after him. If PROVIDENCE could possibly be thought to err, it may be supposed in this instance; I mean, the time of bringing this BISHOP OF FANATICISM into his Ministry. If evil must of necessity be admitted into the world, its most powerful agents, one would imagine, should appear at some period when glorious mischief is on foot, that its Evil Angels may most readily foment it to destruction and horror.

HAD this great meteor appeared in the reign of that unhappy Monarch CHARLES THE FIRST, the bunglers would not have taken half the time; — but the destruction of the Monarch and the ruin of the People might have been compleated, after it had been proved necessary to the encouragement and growth of GRACE, in half-a-dozen extempore ejaculations and spiritual belchings. The Multitude ran after him as a great novelty, as indeed they had reason; for as the Fanatics of DE WHIM'S persuasion

suasion could not be remembered by the oldest Man in England, the People were astonished to see a Man, in direct opposition to the decent manners of the Clergy, distort his face, bawl in the street, throw his arms about, uttering at every third word d—mn—tion, jerking his body from one side of the rostrum to the other, grinning and gnashing his teeth, and, when out of breath, leaning his body so far over, that his hearers used to fear he would lose the necessary equilibrium, and come down on his head.—But as he was a strange Man, the Multitude concluded (judging as they did ever, and ever will) he must be a good and a wise man.

HE had a voice which much exceeded any the most sonorous of our Stage-Heroes. He understood the art of moving the passions to admiration, and surpassed the great ROSCIUS himself in opening the flood-gates to the source of tears. The very soul of DE WHIM and the spirit of the great PATRON OF THE PRIESTHOOD seemed united, and breathed in the ejaculations of this rhapsodist. His address was confident, his positions romantic, and truly visionary; and his conclusions were *bold, peremptory, and authoritative*. He exactly walked in the very

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steps

steps of that Saint, whose writings had been the study of his life, and the delight of his soul ; that very Saint, whose writings have caused the calamities of bloodshed and devastation all over the European World.

IN our Universities, many ingenious young men, who have not powerful friends, see but a melancholy prospect of existing with decency, after seven years study and labour to qualify them for the sacred function. If admitted into the house of a Nobleman, the Chaplain has the mortification to find himself the butt of his Lord's drunken companions, treated with no more respect than the Huntsman, and debarred the pleasure which the domestics in general enjoy. If he is obliged to serve as Curate some rich libidinous Priest, and do the drudgery of the office for 30 l. a year, his stipend is not sufficient to raise him above that contempt poverty is sure to meet from all ranks of men. The shameful disproportion between the salaries of the Clergy, gives room for a scandalous reflection on the wisdom and justice of the Kingdom. To this cause we owe the present alarming growth of FANATICISM, that is now making such progress among the great dunces ; for it could not be so supported as it is, without the assistance of the well-dressed

dressed Vulgar, tho' at first it drew the attention only of the rabble.

No doubt the melancholy prospect WHITFIELD had of a comfortable living, set his brains to work, and he determined to go out of the common road, and engage (as he had no other) the PUBLIC for his patron.—Nature had bestowed talents on him suited to answer the end of his greatest ambition. He was laborious, patient, master of his own passions, watchful of advantages, and careful in turning them to account. His seeming unconcern and fortitude under the disgraces and odium thrown on him by his enemies; such as the sneers of the rich and learned, the contempt and envy of those of his own cloth, and the brutal behaviour of the abandoned mob; was a proof of his good-sense and penetration. He knew nothing could secure him the affection of his profelytes, and increase their number, so much as his enduring persecution with resignation: nothing he knew could give him greater assurance of a more respectable establishment than receiving frequent indignities, and artfully hinting “such were the disgraces the primitive Apostles endured.” His profelytes, not making the distinction between the sufferings of a man in a pillory, and the treatment of a St. STEPHEN, judged that a pa-

rity of circumstances constituted similarity of character; and that as the Saints and Apostles had been so treated, he must be a Saint also; and his energetic and pathetic rhapsodies put it out of doubt. The Apostolic character his followers fixed on him, begot him a reverence that bordered on adoration; and to the honour of his abilities be it said, no man had the minds and consciences of such a number of people under his subjection at one time. He could paint the horrors of a miserable eternity 'till his auditors would shake with terror, melt them into tears by an easy transition, image the joys that were in store for them 'till he had raised them into extacies, and when he had almost *set them dancing*, could cool them by a digression that had something of humour and pleasantry. His action (which is most ridiculously condemned in the Pulpit) was powerful, but very often extravagant; and he affected the attitude of PAUL preaching to the Athenians.

MANY of the thinking sort were doubtful in a point that once a *certain Gentleman* hinted to a *certain Great Name*; that is, they apprehended too much attention to the works of that Apostle had infected him; in short, it was whispered he was *mad*.—It was a profitable

able phrenzy! Indeed, it was at best an ill natured conjecture, as I believe he never was actually confined in Bedlam.—And here let none blame the Author of these sheets, whether friend or foe to the Man, for treating him sometimes ludicrously, and speaking at other times in his favour. As a man of great abilities and genius, he deserves an abler pen to hold his name forth to the eye of Posterity; but as he launched into the world to revive Enthusiasm and the doctrine of the old FANATICS, the ridicule that unavoidably must fall to the share of any Man who could put on the dissimulation and other artifice necessary to support his Ministry, is as much his due as the praise he would have deservedly merited, had Fortune placed him originally in an independent station of life.

As he found himself well supported, and his auditors often amounted to upwards of ten thousand, his views increased with his success. He knew to what a powerful head they once had rose in England, and saw a fair prospect before him of immortalizing his name: he looked down with disdain on Bishoprics and Church-dignities, felt himself more powerful than any Protestant Bishop, and in a fair way speedily to become richer.

As it was the necessary and constant practice

of all FANATICS to blind the eyes of the People, before they could impose with safety on their minds, and lead them, like asses, by the nose; WHITFIELD decried human reason and human learning, like the FANATICS of old, and substituted visionary GRACE and change of manners, not to be *seen* but *felt*. This doctrine, so suitable to the condition of most People, was admired by thousands; and as he intended a rapid progress, some Assistants were found necessary. The Clergy at that time (however the necessities or ambition of many of them since have altered their minds) affected to despise and abhor his doctrines; he was therefore obliged to collect a Clergy out of his own congregation, and sent them to different quarters.—In this, also, he imitated the goodly tribe of FANATICS in the reign of CHARLES THE FIRST. He had tried the disposition of the People, and found nothing pleased them so well as being convinced they were in a state of damnation; since Remission, Pardon, Justification, and Sanctification, were so easily obtained, without laying themselves under a necessity to walk in the rugged disagreeable road of moral discipline.

THE absence of every Virtue, charity, benevolence, gratitude, &c. was not regarded;

as Virtue was by no means necessary to Salvation : Nay, I have heard it myself asserted, that natural good dispositions were offensive to the Almighty, and would impede the operation of GRACE. WHITFIELD having laid the plan according to the old never-failing model ; having destroyed the credit of Reason, the necessity of Virtue, and fixed a contempt in the minds of the People for Human Learning ; knew he could impose such Teachers as, not having learning, were fittest ; Men detesting Virtue, who were brimful of *grace* and *spiritual perfection*, and who being too bigotted and ignorant, neither knew where Reason was to be found, or, if they had a notion of Reason at all, looked on it as a dangerous judge to appeal to, and believed it to be a mere Will-o'the-wisp to lead them into the bogs and mires of human affections ; such as duty to parents, love for children, &c.

LET any rational Being image to himself a poor ignorant Mortal, with dreadful dispositions and propensities, at enmity with every thing that can make him wise or good, embracing a visionary idea that he is favoured of his REDEEMER, that he has the honour to be admitted to spiritual intercourse with the Majesty of Heaven, and that no Mortal can be
equal

equal to him (except some of his ignorant brethren, who likewise, because most like the brutes, and farthest from rational, are intitled to the like)—what would a Man in his senses say to such a poor infatuated Mortal as a Preacher? Yet such were the Men WHITEFIELD chose to be joint-labourers in the *great work*, as he called it; nor did the treatment of the mob (who could not with patience see their Brother-Journeymen live by preaching, whilst they worked) deter them from obeying the *inward Call*. This frenzy is incurable: eggs, brick-bats, and horse-ponds, have had as little effect without, as a regimen and chains have had within the mansions of Moorfields.—Those insane Teachers, artfully called by their Master, were dispersed over England to infect the Provincials, whilst he was labouring to establish himself in the Metropolis, and raise a sufficient sum for erecting a building he affectedly called THE TABERNACLE.

A SUM was presently raised sufficient for the purpose of building two, and a great surplus for such uses as he in his great GRACE might think proper to put it to. No sooner were his TABERNACLES compleat, but other contributions were weekly gathering from his Congregations for the use of the Poor; for the estab-

lishment

blishment of the Orphan-House in Georgia ; or for some public Charity, whereby he might become *popular* ; reserving within his own power the knowledge of what was collected, and giving to the Charity such a portion of it as he pleased.

“ NOW, BY SAINT PAUL, the work went bravely on !” After a noble harvest in London, he gathered the flock ; took his leave of them as an affectionate shepherd ; told them he was called to the *Lord's Work* at Bristol, and in the West ; and after having squeezed a contribution for his journey, left the gleanings of the field to his Deputies. At this time the majority of his Congregations were the Poor, from whom he was constantly getting charitable contributions. He reminded them of the widow's mite, and generally sent them home with an empty pocket and a head full of enthusiasm and spiritual pride.

His journey to Bristol met with great success, and he plainly saw that at any time, in the Kingdom of Great Britain, Morality and Orthodox Divinity might be pulled down, and FANATICISM, or the Doctrines of DE WHIM, built upon its ruins, with advantage to the Clergy of the Fanatic persuasion.—The sensible,

sible, the rational, and judicious among Mankind, bear no proportion to the ignorant, the weak, and credulous; therefore he was secure of an amazing majority. When he was suffered to preach in Churches, the Multitudes of People were astonishing; and the inside of the Church, after he left it with the rabble at his heels, appeared like the inside of Covent-Garden Theatre the morning after *Ned Shuter's* Benefit—every thing in disorder.

THE Clergy found themselves neglected, their Congregations lessened, and the respect paid them turned into something worse than bare negligence. Some of the superior orders openly complained at Court, and a Privy Council was summoned. The DUKE of N—W—STLE, then the Prime Minister, advised a BISHOPRICK, to silence his voice and his ambition. The offer was made indirectly to him, but met with a positive refusal; he was already ARCHBISHOP of a greater and richer See than any in the gift of the Crown.

IN the first stages of his advancement to wealth and popularity, his own poverty and Apostolic disinterestedness were in every harangue the subjects of his Discourse. He had the incomparable art of reconciling contradic-

tions in as great perfection as any mortal perhaps under Heaven. He would with a steady, unblushing countenance solicit Charity as a Mendicant, while unbounded affluence visibly surrounded him. He would step into his Carriage before the faces of two or three thousand people, whose pockets he had drained on a plea of poverty. As the character of this extraordinary Man is mottled and chequered with many opposite colours, it requires as whimsical a pen to delineate him. That a Man without shining abilities, and but with a moderate share of learning, should raise himself to the eminence he did, may seem a paradox to Posterity. — It was his indefatigable industry *, his perseverance, his effrontery, and great good-nature, (which last quality shone) joined to a winning affability in his countenance, which united to remove all the stumbling-blocks that might otherwise have impeded his progress.

WHITFIELD'S exceeding politeness and gentleman-like qualities would have been conspicuous in a Court; and among a party with People of Condition, he was a lively and agreeable, if not a gay companion. To these

* He preached on an average three times a-day.

insinuating qualities in his character he first owed his intimacy with his illustrious Profelyte S—L—A, COUNTESS of HU—T—N. This Lady embraced his opinions, and with a well-meant zeal raised him contributions to establish his Sect on a permanent foundation. She cherished his Under-graduates in his absence, and brought at least *an hundred Preachers into the Field!* The sentiments of this Lady were as liberal and noble, as they were diffusive and benevolent; so that any trifling dissonance in opinion between these mad Rhapsodists about Free-Will, &c. never opposed her perseverance or endeavours to cultivate this moon-inspired doctrine of *intuitive* GRACE.

THE perseverance of WHITFIELD was, indeed, astonishing! His first emigration to America, *to the most uncivilized parts of it*, without friends or patronage of any sort, might influence a mind prone to Superstition to accede to an opinion that he was divinely protected.—Before we assent to the great merit given him by many for his success in this quarter, we should consider, that short and easy are the transitions from PAGANISM to the doctrines of DE WHIM. The *flexibility* of the human mind, by the cunning and interested part of Mankind, has been in all ages the object on which

which the game of Religious Imposture has been played with success. *That fear* given us by kind Nature as a guard to warn us from *personal danger*, may be agitated to a degree either of *phrenzy* or *despair*. In proportion as this passion is alarmed by the Anathemas of a SACRED DICTATOR, will ignorant or weak Men become subject to its force. DURATION gives *pain* importance, and ETERNITY is and ought to be a subject of every Man's serious attention.

ARMED with every necessary material for his work, no wonder he succeeded as he did in AMERICA, especially as in most of the Colonies the old FANATICS had left the doctrines of DE WHIM to their posterity for their *Religious Creed*; and what gave it stability, they interwove with it also the rational principles of *self-government*.

THE last time he went to America proved fatal to him, as well as to the cause of METHODISM*; for since his death, numerous as the adventurers have proved, none ever came (within a comparative degree of excellence) near this Prodigy as a Preacher.

ROWLAND HILL possesses all his fire and all his rage, but has neither his transitive powers

* He died in America of an asthma. His last Will and Testament is a curious composition.

nor the pathetic tones of his strange Master. He bruises the ear, but lets the heart escape. Besides, Row——D is *in earnest*.

* JONES, cotemporary with WHITFIELD, from a dull, orthodox, spoil-pudding Curate, in one week caught the fashion, changed his doctrine, and changed his dinner. He got Money and Fame. No sooner had he learned the art to *astonish and amaze!* as BAYES says, but he found an agreeable revolution in his table, and the Print-shops announced him a *Great Man*.

FROM necessity or ambition we have had numerous Candidates in the METHODIST style, most of whom met with disappointment.

SIR H——Y TR——L——WNY and CAPTAIN SC——T may be called Volunteers in the service, as we never can suppose them influenced by pecuniary motives.

AMONG those who seemed likely to found a Sect on the principles of the FANATICS of CROMWELL'S day, TOPLADY certainly stood the foremost.—He was a man of genius, learning, and judgment; a spirited and keen writer (as JOHN WESLEY can testify), and his management

* Reverend THOMAS, late of St Saviour's, Southwark.

gave great respectability to his Chapel. TOP-LADY's apparent motive was to fix this strange *Will-o'the-Wisp*, by reducing the different Sects of METHODISTS to the system of the ANCIENT PURITANS, which bordered greatly on QUAKERISM. And here it is pleasant to remark, the difference in the features of the present tribe of FANATICS and of those who were concerned in the transactions of 1648. The PURITANS of that day were entirely a new People. 'Till this period (the reign of CHARLES) they were too few and despicable for notice, had not motives of Pride, Revenge, and Ambition, made them the necessary tools of CROMWELL, and the great authors who laid the foundation of our national liberties, and whose exalted and gallant daring in defence of their Country, will make tyrants yet unborn "tremble while they read." I say, the increase of the PURITANS was owing to the temper of the Times, the hatred they bore the CATHOLICS, and the jealousy they entertained of the Court favouring their bitter enemy, *The old Mother-Church*. The written Sermons of that period are, in general, bitter invectives; but tho' wrote with too much passion to be noticed as accurate compositions, they are much preferable to the despicable jargon we hear from the TABERNACLES and CONVENTICLES of the present day. The present

sent FANATICS will never be so formidable as the old PURITANS were, for many reasons ; the most prevailing of which are, that neither the same fears, the same revenge, nor the same interest, at present unite them. As the Barometer rises and falls with the change of the Atmosphere, so they multiply or decrease as their Preachers are more or less eminent for lungs or effrontery.

It would be an omission, indeed, unpardonable, should we conclude a Treatise of this nature without mentioning the *Lutheran Schismatick* (as the Jesuits call him) who immediately followed GEORGE WHITFIELD, and of whom he spoke in terms of the highest reverence, when he told his Congregation in the language of Scripture, that “ one was coming after him
 “ the latchet of whose shoes he was unworthy
 “ to loose.”

It would be less difficult to paint PROTEUS in all his fabled shapes under one distinct figure, than to describe the other famous Disciple of the PRIMITIVE SAINT. As the first imitated the gestures, violence, and frantic declamation of his great Master ; This contented himself with the acuteness, the logical equivocation and brilliancy of genius so often displayed by the *Hebrew Orator* *, as well in his

* St. Paul,

Epistles to his Friends, as when under difficulties and punishments. This living monument of Apostolick phrenzy furnishes us with a character very rare; that is, an Enthusiast without passions; except a whimsical ambition to be distinguished in the character of Preacher, Physician, Author, Experimental Philosopher, and Politician, may be said to comprize all the passions incident to Human Nature. His great acquirements as a Scholar, demand our admiration; the application of his talents, to use the softest term, our pity. What DRYDEN says of VILLIERS, DUKE OF BUCKINGHAM, is most applicable to him: “^{every} All things by turns, but nothing ever long.” Read his writings as a Divine, and I am positive any Gentleman acquainted with Religious Controversy would, with the SORBONNE, declare him a JESUIT, a RANK CATHOLICK. Peruse his answer to *Doctor Warburton*, you would pronounce him a *Serjeant at Law*. Hear him preach one day at the Foundery, and you would swear he was a good *Actor*. Take a turn to the Seven-Dials the next morning, and ten to one (if the weather changed) but Implicit Faith, *the doctrine of the Mother-Church*, is his Theme; and in the evening an *Anabaptist*. Every Sunday he is a *Lutheran*; the following day he sides with *mad JACK CALVIN*; and if the weather proves mild

mild (by his mental Barometer) on Tuesday, he cannot tell *what Religion* he is of himself, unless he is destined to hold forth: and then, as he has all Religions by him, he takes no care, but gives his Congregation what first comes uppermost; and sometimes it proves a kind of nasty Olio, a disgusting mixture of all together, where MOSES, MAHOMET, St. PAUL, IGNATIUS LOYOLA, SPINOSA, Father PARSONS, JOHN BUNYAN, and JOE MILLER'S Jest, are served up to the People by this visionary cook in his *Rhapsodies*, which his auditors honour with the title of Sermons.

His astronomical fit was of a short continuance, but while it lasted was exceedingly violent.—On the appearance of a COMET, tho' innocent as the appearance of Orion, he SIDROPHEL-like prognosticated about it. He entered the lists with all the Moon-struck Seers, and with a Demoniac rage utter'd forth his pious Anathemas. Indeed, he was not quite so cruel a prophet as JEREMIAH, who, after he had betrayed his countrymen the ISRAELITES for money, to their most inveterate enemy, wrote his exceeding beautiful *Lamentations* over them.—JOHN always aimed at something in the style of a Prophet; nor would he lose the least opportunity. Without affecting the
style

style of a Minute Philosopher, I may venture to pronounce, that Nature is analogous in all its parts. A convulsion may as naturally be expected in this globe, made up of different elements, as in the body of Man; yet when the dreadful Earthquake happened at Lisbon, HE set the fashion, and dropp'd the Philosopher to pursue his own trade; which he did with some credit to himself. But here (such is the fate of Humanity) he was a little unhappy; for the timidity of our Nature made the consternation universal, and not a snuffing ANA-BAPTIST or dosey DOCTOR of the CHURCH left the subject unhandled.

JOHN, as he was foremost, wanted to stand alone, and flattered himself his eminence in the business would consequently be proportioned to his zeal: but here he was out in his calculation. Indeed, had his own flock been judges alone of his merit, he might have been CANONIZED. *Thunder, lightning,* and the horrid magazine of all Heaven's artillery were constantly in the mouths of the People. The little Philosophers were busied in their profound enquiries; the Laws of Electricity were minutely investigated; and this eccentric Genius resolved, like Diogenes, when he rolled his tub, not to live idle, but to hold his far-

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thing-

thing-candle in noon-day, set up an Electrical machine, and proved to an *uncontrovertible* certainty that Lightning was an elastic fire.

As to that period when he so unfortunately distinguished himself by his CALM ADDRESS, it will appear no blot in the escutcheon of a Man so astonishingly inconsistent. If we can reconcile Mr. WESLEY'S deserting his old OXFORD JACOBITE principles, and turning REPUBLICAN and FANATIC, we surely may avoid an impeachment of his morals after forty years revolution ; a change very likely in so wonderful a mortal, who never stuck close to any one opinion forty hours.

LET candour now take place.—That he has been the child of WHIM, and a strange FANATIC, is undoubtedly a truth ; but “ where he erred, it was Nature's fault alone.” Look at his Life ; a pattern, an exemplary pattern for the present age, and a noble monument of every virtue for succeeding ages to imitate ! His temperance, his chastity, his benevolence, his fortitude, and his charity, cannot be more than equalled by the most illustrious characters. Let these be remembered, when the ridiculous bent of mind that made

him a jest, shall be buried with him in the grave.

HAVING said thus much of the principal Instruments known to the present generation, who descended from the DE WHIM family, and whose relation to the *Mother-Church* is so apparent from unerring Heraldry; I shall conclude this Tract with observing, That a perfect Religion could not have been subject to such numberless innovations and misinterpretations. THE WORD OF GOD IS AND MUST BE IMMUTABLE.

THE opinions of Men, proceeding from constitution, passion, interest, and many other external motives, must of necessity be liable to receive contradiction, and to be opposed by Infidelity.

THE Writings of these Church-created Saints must be removed from their present consequence, before any real general benefit can be obtained from the Christian system of morals.

ST. PAUL'S Writings laid the train for the innovation made by MAHOMET, the MUSSULMAN'S Prophet, who, not content with hearing
a voice

a voice from Heaven, improved on the text, and traversed the seven Heavens on a mule, to rule his superstitious disciples.

THE Author wishes some abler pen would improve these hints, to the abolishing what he thinks a scandal to Christianity, and an infamous imposition on the World.

F I N I S.

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