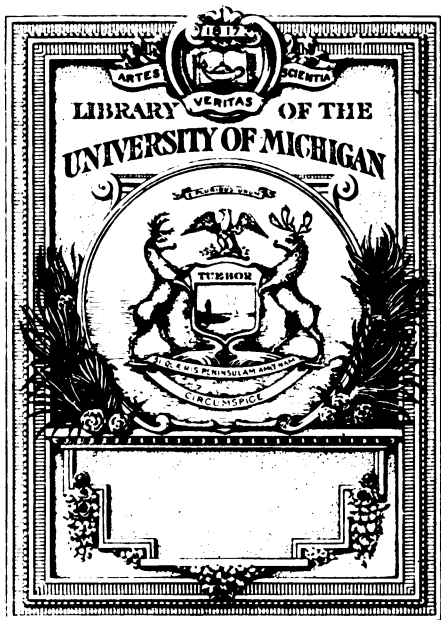

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THE
ENTHUSIASM
OF
METHODISTS
AND
PAPISTS
COMPARED.

IN THREE PARTS.

VOL. II.



LONDON,

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TO THE REVEREND

MR. W E S L E Y.

S I R,

AS you make so considerable a Figure in the ensuing Discourse, you may claim a Sort of Right to this Address; which at length waits upon you (as the Former, on Mr. Whitefield) unstained with the too common Daub of Flattery, and yet paying due Regard to your Merits.

My Third Part of this Comparison was ready for the Press above a Twelve-Month ago: But the Publication was delayed, on Account of your Fifth Journal, and your Letter to the Author of the Enthusiasm, &c. both of which saw the Light about the same Time. This, with various other Interruptions, hath prevented my earlier Appearance, and likewise occasioned no small Additions.

You have acquainted us, "that your Journals are but Extracts from your larger Diary; it not being your Design to relate all Particulars." The greater is the Pity, say I. What a Curiosity hath the World lost!

1 Journ.
Preface.

It is Matter of some Concern too, that, in general, your Journals came not out sooner, after the Facts, which they relate; and particularly your Fifth:

b

Which

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Which was published in the Winter, 1749; and relates Matters from September 3, 1741, to October 27, 1743. So that seven or eight Years intervene. But for this, no Doubt, you have good Reasons. For you appeal here to Facts; and bring your Evidence, which might have been brought immediately, at the Distance of many Years. Which must be allowed to be a cautious and prudent Step. For some of the Parties concerned may probably have died in the Interval: — Many Circumstances (as a sound Judgment and good Memory don't often meet) may have been forgotten by your Disciples. In which Cases you are therefore under no Danger of being contradicted; and may relate as little, or as much, as you please. — Characters of Persons, and Variety of Incidents may have been so altered, that, after a Course of Years, you may find it proper to change your Note; and thereby be guilty of fewer Inconsistencies. Prophecies especially may have been uttered, in Ecstatic or Raging Fits, of Things shortly to be fulfilled. And then it is perfectly right to wait the Event; lest Want of Accomplishment should occasion Shame. Prophecy (you well know) is one of the necessary Ingredients of Enthusiasm. And the Predictions, if put off to a remote Event, would not serve an Impostor's Purpose. His Followers are too impatient and eager to stay: They must be struck with something near at Hand. And yet the precise Time, Day or Year of it, must be too punctually mentioned, for Fear of Disappointment. Your Acquaintance, Madam Bourignon, was so imprudent, as to fix “the Millennium, or Day of Judgment, within her own Days; and so near, that within three Years we should see the Effect of it.” She hath been dead about seventy Years, and thereby proved herself

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herself a false Prophetess. You, Sir, have been, for some Years, a Dealer-out of the same Prophetic Warnings: "Behold! the Day of the Lord is come. — At this very Hour the Lord is rolling away our Reproach." As your Reproach is not beginning to be rolled away, much less appears any full Completion; haply you have obtained an Inhibition; or have Power to adjourn the Day of the Lord, from Time to Time, at your Pleasure. By such Artifices you may hope to escape the Snare, into which a Brother Methodist-Teacher fell; who pronounced peremptorily, some few Years ago, "that the Day of Judgment should come that very Year;" but, unluckily, a Failure of Prophecy happening, he was put to Shame: — I mean, if he had any. You will have the Story anon. —

In the mean Time take the following Story from Aventine. "At that Time [about nine Hundred Years ago] there was a crazy Woman, called Theoda, who, under the Direction of a Priest, for the Sake of Lucre, and depending on the Credulity of the People, (ignorant Persons being always more superstitious than religious) set up for the Gift of Prophesying. She pretended Heavenly Visions, Meetings, and Conversations with the Celestial Beings; and foretold, that the Day of Judgment should come that very Year. Men, Women, and Children, frightened out of their Senses, flocked about her; brought her Presents, and begged her Intercession with Heaven; followed, adored, and esteemed her inspired. But being brought before some Bishops, she discovered the whole Cheat, in which she was instructed by the Priest. For which she only underwent the Discipline of Whipping; and was let go, to be afterwards a public Laughing-Stock."

Annal.
Lib. 4.
§. 23.

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- Your own Followers, in your last Journal, have a*
- Page 1. *Share in your Complaints: "Some beginning to use their Liberty as a Cloak for Licentiousness." I readily believe it; and not only beginning, but running great Lengths. — "You discovered among them such Wiles of Satan, as never entered into your Heart to conceive." And how could you expect better, after their being caught in your own Wiles? — A pretty Character too you give of some of your Congregations, who have not yet known these Depths. "Preaching at Morva, I observed an earnest, stupid Attention in the Hearers: — Not one convinced of Sin: — Others shewing huge Approbation, and absolute Unconcern. — I preached, in the Castle at Exeter, to such a People as I have rarely seen, void both of Anger, Fear, and Love." — Strange People indeed to be void of all three! — At another Place your*
- P. 69. *Sheep a little mend: "As London I met the wild, staring, loving Society." — All unaccountably strange People! But not a Quarter so unaccountable, as when they come to be variously metamorphosed by your enchanted Wand.*
- P. 107. *What you throw out against the Dissenters let themselves answer. But what you have to say against my Brethren of the Church should not be passed over.*
108. *"When a Minister refused you the Use of his Church, because the Bishop had forbidden him; you exclaim horribly, By what Authority am I suspended from preaching? By bare-faced Arbitrary Power." But is there not a Cause? Are there not many? Do you think them so in Love with your Black Art, as to be fond of having themselves, and Doctrines, traduced in their own Pulpits? Of permitting their Flock to be stolen, or catch the Murrain? — You can hardly object to Visions. And we are informed,*
- P. 76. *"That*

P. 32. *"That*

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“*That Mahomet had a Vision, wherein he saw his Enemies mount his Pulpit, and jump about in it like Monkeys.*” *The Clergy have often seen such a Sight, bare-faced, and with their corporeal Eyes.*

Sale's
Koran,
p. 232.

Another Complaint lies against the Curate of Epworth; who said, “Pray tell Mr. Wesley, I shall not give him the Sacrament. For he is not fit.” Indeed, Sir, I take your Part here. (For I am determined to act impartially.) The Curate was to blame. Possibly he might not think you arrived to Perfection. But, on the other Hand, he ought to have remembered your Doctrine; that “no Fitness is required at the Time of Communicating, but a Sense of our utter Sinfulness; every one, who knows he is fit for Hell, being fit to come to Christ in this Ordinance.”

P. 84.

4 Journ.
P. 47.

But your worst Enemies, the most hateful of Men, are the wicked Moravians. There was a Time, when “theirs was the only Country of the Christians; —when you could not see any of them, but your Heart burned within you; they were some of the best of Men; and (is it possible?) better by far than yourself, &c.” But now, at length, nothing is so wicked; nothing so detestable. After you had found out “their Guile, Hypocrisy, Profanation of God's Ordinances, Conformity to this World, Tenaciousness of their essentially-erroneous Doctrines, &c. — then your Discipline and theirs are as widely different, as the Heavens are from the Earth. Nor is there any so effectual Bar in the World against Moravianism, as pure Methodism.” So that now, “there is no Connexion between you; the Names of Moravians and Methodists are become scandalous to each other.” And yet, in Spite of the effectual Bar,

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you are perpetually complaining of Methodists apostatizing to the still Brethren; going over in great Numbers to their essentially-erroneous Doctrines. Which may be called a Proof, that you are able to set Enthusiasm a-going; but want the Art of stopping it at Pleasure.

P. 88. *Let me ask seriously; Are the Moravian Principles and Practices so bad as you describe them? Why then do you make yourself so merry with your own, who are seduced by them? Why are they packed a-way to Hell with such farcical Sneers? "A Girl, whom I had often observed, as being in an eminent Degree of a meek and lowly Spirit, revolts to them. Ah, my poor still Sister! Thou art an apt Scholar indeed! I did not expect this quite so soon. — I called on poor Joseph Hodges, who, after withstanding so long the Wiles of the Enemy, has been at last induced, by his fatal Regard for Mr. Hall, to renounce both my Brother and me, in Form. But he had perfectly learned the Exercise of his Arms."*

I see, Sir, you are an arrant Joker, a perfect Droll. You love to have the Laugh on your Side, — when you can get it. You have a Jest at their Service, even when they are in Satan's Clutches:

Plangentis populi currit derisor Anubis.

P. 67. *But above all, your Gall-bladder chiefly overflows upon their Bishop, Count Zinzendorf: For whose Sake you have drawn a Parallel; for which I heartily thank you. "I read over that surprising Book, The Life of Ignatius Loyola; surely one of the greatest Men that ever was engaged in the Support of so bad a Cause. I wonder any Man should judge him to be an Enthusiast. No. But he*
knew

P R E F A C E.

knew the People with whom he had to do. And setting out, like Count Z———, with a full Persuasion, that he might use Guile, to promote the Glory of God, or (which he thought the same Thing) the Interest of his Church, he acted in all Things consistent with his Principles." That you have read the Life of Ignatius, and even made it your Study, the World will easily believe; unless you have acted wholly by Sympathy;—will perhaps be disposed to acquit you of Enthusiasm, and for the same Reasons:—And will certainly see, that the Cap will fit another Head, besides that of the Count; and will call to mind the Story of the envious Man, who did not care if he lost both his own Eyes, so that he could pick out one of his Enemy's. But that is of little Moment. The Ambition of being thought a great Man, and knowing the People with whom you have to do, will be sufficient Recompence for a bad Cause, using Guile, or being called a crack-brained Enthusiast, by mistaken Persons.

But what is the Quarrel with the Count? Only who shall be the greatest. You are Rivals, and Competitors. The Count will not allow you to govern. He is the principal Sheep-stealer; he kidnaps your Followers. The Dispute is typified by the Story of the Battle between Apollo and the Dragon Python, who should have the Direction of the Oracle;—or that of three Anti-Popes at the same Time, banning and cursing one another for the Sake of the infallible Chair. Hence these inveterate Animosities. Hence your reciprocal Anathemas "of Preaching another Gospel,—leading to Damnation: The Devil, as Mr. Whitefield assures us, standing close by, and blowing the Coals." Proceed in your Contention, exercise your Arms; try the Point,
which

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which of you hath most "Subtlety, Evasion, and Disguise;" which shall be the most "close, dark, and reserved;" which shall draw most Woodcocks into the Snare. The World will soon be convinced, that you are all a Pack of wild Fanatics, — aut illud quod dicere nolo.

Go on, and build Chapels. One may be dedicated to the God Proteus, (as was in the Days of Paganism) famous for being a juggling Wonder-monger, and turning himself into all Shapes: — Another to the God called Catus, because he made Men sly and cunning as Cats. You will find some Worshippers: The People with whom you have to do, you know, will adore you; for the same Reason that "the Ægyptians did their Bull Apis; because renowned for Miracles, and every Hour changing its Colour."

It will not be much Trouble, to add a few more Particulars concerning this same surprizing Beast, (God, I would say) Apis. "He was to have certain peculiar Marks; which, when complete, were Nine and Twenty in Number: And these distinguishable only by the Priests and holy Prophets; not to be understood, or even discerned, by ignorant and profane Eyes. [The precise Number of Methodistical Marks you know best: And you have charged me both with Ignorance and Profaneness, concerning them.] When his Holiness was consecrated, he was provided with two Apartments, which they called the Chambers; in one of which he portends horrible Things, in the other joyful. In this latter, upon Occasion, is admitted, for his Diversion, a beautiful Heifer, having the same Marks with his own. — He could do Miracles, and foretell future Events, by changing his Spots and Colours. — When led out among the common Herds, he was attended by some gamesome Boys, who

Lucian,
Vol. 3.

Reitz,
P. 325.

Macrob.
Lib. 1.
Cap. 21.

Plin.
Nat.
Hist.
Lib. 8.
Cap. 28.
Ælian.
Histor.
An. Lib.
11. Cap.
10.
Amm.
Marcel. 7
Lib. 15.
Cap. 14.

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who poured out Prophecies in Virtue of his Influence, and even the Herds became Enthusiastic and Prophe- tical. — He was honoured with Hymns and Sacri- fices; seemed to be an intelligent Creature; to love Adoration, and receive Homage with Pleasure. — He received his Meat from the Hands of his Worship- pers; but would turn his Tail to those he did not like. [It will be my Fate to be so served.] One thing was remarkable in this deified Brute; he must be born of a Heifer that had been struck down with Lightning. [This you, Sir, and Mr. Whitefield, tell us was the Case of several Methodist Females.] And when he died, (for die his Godship must as well as other horned Cattle) they were never long in finding out another with simular Marks; the Dæmons soon supplying them with a Successor.”

Herodot.
Lib. 3.
§. 28.

August.
Civ. Dei.
Lib. 18.
Cap. 5.

It would be keeping closer to my Title-Page, if I could fetch a Comparison from the Pope's Bulls. These, you well know, were literally mere Bubbles; the Seals of papal Instruments. “If they be Let- ters of Grace, the Bubble is hung on silken Threads; if they be Letters of Justice, and Executory, the Bubble is hung by a Hempen Cord.”

Cham-
bers, in
Bull.

You are ready, no doubt, to exclaim once more, “What is all this to me? Doth this prove me to be an Enthusiast?” — And I begin to fear that my Com- munication with Methodism hath had bad Effects; that my Head is thereby something disordered, and my Brains upon the Ramble. But I must proceed as well as I can.

More out of this last Journal (fraught with the usual Lading of Vanity, great Pretensions, Exor- cisms, and other Ostentation of Miracles) will be brought to the Touch-stone in the ensuing Tract. And, I hope, you will take in good Part a few gentle

tle

P R E F A C E.

Stilling-
fleet,
Vol. V.
p. 195.

the Strictures from the Hand of a Stranger; which will be better than for Rival-Saints to be hacking and gashing one another so unmercifully. Be governed by the following Example: "One Henry, a Cluniac Abbot, made a Rule, that the Monks should be shaved by a secular Barber; because, when they shaved themselves, it was not Shaving, but Flaying. *Chronic. Cluniac.* p. 1670."

Your Letter to the Author of Enthusiasm remains. But I am something at a loss what to say to such a Medley of Chicanery, Sophistry, Prevarication, Evasion, Pertness, Conceitedness, Scurrility, Sauciness, and Effrontery. Paper and Time should not be wasted on such Stuff. And yet I begin to feel a Spice of Vanity, and entertain no mean Opinion of my Pamphlets; seeing (as Mr. Whitefield speaks in his own Case) "they have served a good Purpose," by drawing out the true Spirit of Mr. John Wesley. In this Performance your Temper appears naked and undisguised; so as almost to persuade the World, that you are no Enthusiast; at least that there is no Enthusiasm here. — I am not so clear in that Point. For Enthusiasm, however innocent at the first setting out, usually and naturally runneth into Trick, Bitterness, and Ferocity; especially where it catcheth a suitable Disposition. The Choler, by Fermentation, will soon become Aduft; will turn black and bitter, overflow and burn, and boil, and rage, and stink, like Pitch. Such was the Enthusiasm of Madam Bourignon; (whose Expressions you seem fond of Copying) who once more steps in to your Assistance. She was a Woman of a Choleric, Peevish and Morose Constitution; which heightened by Enthusiasm easily inspired her with those most excellent Christian Sentiments, in
ber

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Ver Light risen in Darknes. “ Many say, that I cannot bear Contradiction. — And they are not to contradict me by their Writings. For the Holy Spirit ought not to be controuled.” — “ I was surpris'd to hear you was offended at my using sharp Language against some Persons. Believe me, I think this to be one of the greatest Graces, that God has given me. — I bless God who has given me Anger to oppose Evil; and I will fight against it even with Anger and Fury; not heeding whether you, or any of you, approve of my Procedure, or no. — If I turn angry, and am so rude in my Words; these very Things are Testimonies of the Spirit of God. — A Saul possessed with the Spirit of God ought to have its Passions more lively than any other Person who is possessed with his own Spirit; who is not allowed to suffer his Passions to reign.” — *I would almost say, what a Vixen hath set you a Copy?*

Part 3.
Lect. 1.

Part 4.
Lect. 23.

Crudelis Mater magis, an Puer improbus ille?

What now is become of “ the harmless Methodist? The Man who keeps his Mouth as it were with a Bridle! The Saint who said, ‘ Let me speak as a little Child! Let my Religion be plain, artless, simple! Meekness, Temperance, Patience, and Love, — be these my highest Gifts!’ — When are we to see the real good Fruits of your New Birth? Of that ‘ spotless Perfection, that is promised to you all?’ How long are we to wait for your Nostrum, the grand Operation, of exalting (through the Furnace) the basest Metals into Gold? Hitberto you may join issue with the disappointed Jews; “ We have been with Child, we have been in Pain, we have

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have as it were brought forth Wind : We have not wrought any Deliverance in the Earth, neither have the Inhabitants of the World fallen." *Hitherto your Progress is that of a Crab, directly backwards. Nor can I discern any Perfection — but the Perfection of Jesuitism. "Oh! what a Fall is here?" How perversely has your primitive Saintship, your dove-like Simplicity, been hatching the Cockatrice's Eggs, and weaving the Spider's Web? What a Change from pure Nothingness into striving to be every Thing? What a Dwindling into a Great Man? There was a Time of such Mortification and Self-denial, that you bound yourself by a "repeated Resolution, never more to speak a Tittle of worldly Things." But, "notwithstanding this, [they are your own Words] you have often since engaged therein." — There was a Time, when (like St. Francis, who made himself Wives and Mistresses of Snowballs) you was in Love with "Frost and Snow; when you laid you down on the Floor, and slept soundly; when you believed, you should not need to go to-bed any more, as it is called." At length, even a warm Bed will not serve, without a comfortable Bed-fellow. But, as far as I can observe, this is the Way of you all. All are of the Family of Love. And thus "Satan finds you are shaking his Kingdom, and making Mothers in Israel." Nor are there wanting among you much worse and more pregnant Proofs of venereal Enthusiasm; the strange Mixtures of Debauchery and Sanctity.*

You have bragged, with the proud Pharisee, "My Ways are not like other Men's Ways; — Give me where to stand, and I will shake the Earth: — I, and my Brother, are unexceptionable on all Accounts:

2 Journ.
P. 10.
Letter,
P. 13.

Last
App.
P. 119.]

1 Journ.
P. 67.
3 Journ.
P. 48.

P R E F A C E.

counts.—Of Experiences, that the Servant might be as his Master, without any Corruption, &c.” But

—All shall speak, and say unto thee, Art thou also become weak as we? Art thou become like unto us? Thou hast said, I will ascend into Heaven; I will be like the Most High. They that see thee shall narrowly look upon thee, and consider thee; saying, Is this the Man that made the Earth to tremble, that did shake Kingdoms?

**I think
xiv.**

But hold! “ I shall run myself out of Breath again. I shall once more be charged with setting aside the New Testament, or not adverting to it, in writing my Pamphlet.” Did I never read those Scripture-Instances, of compassing Sea and Land to make Profelytes; — of straining at a Gnat, and swallowing a Camel; — of sounding a Trumpet, and then praying in the Synagogues, the Streets, and the Market-Places; — devouring Widows Houses, and for a Shew making long Prayers; — of Fasters with a sad Countenance; — outwardly whited Sepulchres, but full of dead Men’s Bones, and all Uncleannefs? Will I not admit these for Parallels? — Upon Recollection, I believe there are such Instances. And I will be so free with my Friend, as to allow you to make the best of them, and bring them to Account.

Nay, I doubt, “ I shall even run into a Self-Contradiction. For Justice calls upon me to give a fresh Specimen of your Prowess, of your Martial Enthusiasm, by producing the Challenge you sent me; which may be good Proof of that Heroic Sanctity, necessary for a Papal Canonization.”

“ It is Time, Sir, you should leave your Sculking-Place. Come out; and let us look each other in

**Letter,
P. 34.**

P R E F A C E

the Face." — You may perhaps brand me for a Coward. But really, Sir, I am no Hercules. You know the Story of his fighting with an Antagonist, who had the Gift of transforming himself into all Shapes. When the Hero thought he had got him safe, he slips through his Fingers in the Shape of Water; or blazeth out in the Form of Fire: Then he roars, foams, and tears the Ground, in the Figure of a wild Bull: Lastly, he sets a hissing, darts his forked Tongue, spits all his Venom, and then glides away, in the Shape of a Serpent. So that I may fairly make this a Preliminary, Ἀπλῶς σεαυτὸν, Simplify yourself, and be one Thing. — But there is still more immediate Danger. For certainly you would not have your Sincerity suspected, when, mounting your triumphal Chariot, you "boast, and cry Victory, in having laid such Numbers flat on the Ground, by Dint of a few Words; by the Breath of your Mouth rendering them speechless, senseless, or tortured with inexpressible Agonies." He must be a bold Man, that will venture to look you in the Face, though attended with his Seconds.

It is true, you are sometimes so good as to "set your Friends at Liberty, and restore them to Pardon and Peace." But such a one as I can hardly hope to merit this Favour at your Hands: It will be in vain to beg Quarter.

But I am not now entering into a Detail of these horrible and shocking Things. They will take up a considerable Part of the following Pamphlet. And if your own Accounts be true, — "of your Power to throw your Followers into Contorsions, Convulsions, Variety of unaccountable Disorders
of

P R E F A C E.

of Body and Mind, into the most hellish Tortures; and then to release them again:” — If this be the Case, and you are not brought to hold up your Hand at the Bar, you are much obliged to the late Act of Parliament, which repealed the Laws against Witchcraft. Though, if I mistake not, there is still an Exception as to the White Witches, the Recoverers, who undo what Satan and the Black Witches have done. With Regard to these the Statute is unrepealed.

The bare Relation of such Miseries, which you are proud of inflicting, is sufficient to “make even me (as you speak) fall into Seriousness.” And yet perhaps Room enough will be found for you to act your Mummeries and Farces, and make a ridiculous Figure.

One deplorable Misfortune hangs upon me, which I know not how to shake off. “You take your Leave of me, and will have nothing to say to me, unless I will set my Name to my Third Part.” Upon this Condition, there is a Prospect of Admission to your good Graces, and I may hope for your future Correspondence; and (according to your Behaviour towards another Adversary) “you will do me Honour before the People.” Which puts me in Mind of the Case of one “Mascarenius, who had strongly opposed the Society of Jesuits. St. Xavier appeared to him one Night, but with his Back turned upon him. To whom Mascarenius said, ‘My good Saint, why dost thou not turn thy Face towards me?’ Xavier replied, ‘Be changed into another Man, and then I will turn my Face to thee.’”

Letter,
p. 44.

Franc.
Annal.
p. 306.

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If you will excuse me in making you the Image of a Jesuit, because I cannot help it, I will be more open about my Helpers, (which gives you some Solitude) fairly telling you who they are. And then, I persuade myself, you will entertain no mean Opinion of them.

In the first Place stand your good Self and Associates; who have supplied me with such ample Materials. I have little more Honour than that of being an Echo, rebounding your own Words. In the second Rank stand my Parallels from Pagan, Heretical, and Popish Enthusiasts and Impostors. Get the better of yourself and these, and I submit.

Should Satan tempt you to break your Rule of Silence; or Choler be so predominant, as to force you upon another Answer; be so wise as to follow my Advice. I think you will; because it hath been your Manner; and that you will listen to a Friend,

Qui monet ut facias quod jam facis,

As to the most material Objections, or unanswerable Points, take no manner of Notice of them: When the Shoe pinches, pretend you do not feel. Though sometimes you may be allowed to twist, wince, wriggle, shift, and prevaricate; or wear a Mask, and put on the Cloak of Sanctity.

But be especially watchful, and mark diligently, whether your Opponent advanceth any Thing that is not in his Title-Page; it being absolutely necessary that the Title-Page should contain every Word and Syllable of the subsequent Book: — Or, if he should happen to mistake the Page in his Quotations,

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or not quote it at all: — Or you take it in your Head to fancy he has offended against Grammar, or writes not so good English as yourself: — Here stick close upon him. Catch him in one of these enormous Crimes; and then you stand clear of all Difficulties; your Adversary is entirely confuted; and Methodism is white as Snow.

Keep up the good Custom of bragging of your frequent Prayers, of your Miracles, the Number of your Adherents, and your Influence over them. Then it is likely some Perronet or other will bestow on you the same Compliment, with which Father Doza decorated, in his Sermon, the Founder of the Jesuits: “ In these last Days God hath spoken unto us by his Son Ignatius.” Or, if you chuse to govern by Fear, you may recite the Letter of Aeneas Sylvius to Cardinal Firman: “ Brother John (Capistran) is a Man of God: The People of Germany esteem him as a Prophet. He could, whenever he pleaseth, by lifting up a Finger, raise a great Commotion. The Chief Pontiff ought to reward, and comfort those, who merit well of the Roman Church. And that such is this John, with his Brethren, no Body that hath any Sense will deny.”

Were I to examine all the Writings, and whole Behaviour, of the Methodists, the Disquisition would carry me into an immoderate Length: And I could easily too have doubled my Parallels. But both your Friends, and mine, will think enough hath been said. Upon the Whole, however, I reckon it, Sir, my bounden Duty solemnly to declare, — That I believe Methodism (however innocent in its Conception and Birth) to have been gradually and

Martyr.
Francis,
Oct. 23.

P R E F A C E.

diligently nursed up into a System of solemn Imposture: — That I see nothing in this Dispensation thus managed, but what lies in common with the most frantic and pestilent Fanaticisms, that have so often poisoned the Christian World; nothing that is not drinking up the very Dregs of Popery in particular: — That (notwithstanding your sly Insinuations of having to do with a Middletonian and Antiscripturist) the undoubted Revelation, contained in the lively Oracles of Holy Scripture, is my sole Rule of Faith and Manners; and my Reverence for those sacred Writings is bound about my Heart. For which very Reason, I would (as much as in me lies) prevent their Honour and Authority from being exposed to Scorn by the Mockery, Travestie, and Burlesque of Methodism. Therefore, wherever I find a great Stress laid upon some imaginary, insignificant, or unintelligible Peculiarities; — the Word of God turned into a Conjuring Book; — the Divine Ordinances either lightly esteemed, or imputed to the Devil; — good Works either undervalued, or trodden under Foot; — Wild fire dangerously tossed about, instead of that Light which came down from Heaven; — puffy Pretensions to extraordinary Revelations, Inspirations, usurping the Name of the Holy One; with personal Conferences with God, Face to Face; — enthusiastic Ranters comparing themselves with Prophets and Apostles, if not with Christ himself; — the most wild and extravagant Behaviour, the Phrenses of a disturbed Brain, or deluded Imagination, the Effects of Fits, of a weak Head, or diseased Body, all turned into so many Tests and Marks of Saintship; — the Spirit of Pride and Vanity possessing the Leaders; a Spirit of
Envy,

P R E F A C E,

Envy, Rancour, Broils, and implacable Animosities, dashing each other in Pieces; a Spirit of Bitterness and Uncharitableness towards the rest of Mankind; — a Progress through Immorality, Scepticism, Infidelity, Atheism, through spiritual Desertions, Despair, and Madness, made the Gate of Perfection; — an imaginary New Birth to be brought to pass by Means of real Tortures, of some of the most exquisite Pangs and Sufferings that can affect Human Nature: — I say, where these are found, and many more equally horrible, one may easily discern a wide Difference between such a Dispensation and genuine Religion; — as well as the bungling Hand that is substituting the former in the Place of the other. One may easily discern what Strangers such inconsistent Ramblers must be to the true Devotion, as well as Comforts, of a sedate, composed Piety; to a firm Belief of our Maker and Redeemer, and constant Reliance upon Providence; to a steady Course of sincere, habitual, and unaffected Religion; to the cherishing of a warm Love of God in the Heart, and well-tempered Zeal for the Truths of his inspired Word, and this proved by the Love of our Neighbour; — to a general Observance and Attendance on the Means of Grace, and a well-grounded Hope of Glory. — Go, and compare the Chaff with the Wheat.

Nor are the evil Tendencies of Methodism in the least diminished by being covered with the Cloak of Sanctity, and ornamented with the Trappings of plausible Artifices, and fair Pretences. They may help to spread the Delusion, but are a big Aggravation of the Crime.

The Case is the same in the ostentatious Declarations of prophesying, casting out Devils, the Gift of Healing,

P R E F A C E.

Healing, or other miraculous Powers among you, They tend evidently to render the true Gifts of the Spirit suspicious, to bring a Reproach and Scandal on the Prophecies and Miracles which establish the Inspiration of the everlasting Gospel. But thus it must be. These are usual and necessary Engines of hair-brained Enthusiasts, and crafty Impostors, for working upon the Passions of weak, credulous, or distempered People. While there are any such People in the World, a deceitful Worker will scarce fail of some Degree of Success: And if great Mischief be not the Consequence, it is owing to that Providential Being, who frustrateth the Tokens of Lyars, and maketh Diviners mad.

When you have considered these Things thoroughly, in a sober and dispassionate State of Mind, you will have Reason to account me,

S I R,

Your real and faithful Friend.



P O S T.

P R E F A C E.

P O S T S C R I P T.

YOU may observe, Sir, that I have taken a View of Methodism on the brightest Side, and in the best Light: Because I have taken my Materials, almost wholly, from its most celebrated Preachers. Were we to descend to the Tenets and Actions of your Under-Teachers, and most obedient Followers, "What a Scene would be here disclosed?" A few Instances of this Nature will appear in the following Discourse. One more, being an Affidavit, that very lately was put into my Hands, I shall here subjoin. And I am credibly informed, that other such Doctrines and Tracts may be soon collected, either proved upon Oath, or otherwise well-attested, sufficient to make a reasonable Volume. — It may be right to have a Corps de Reserve.

"The Information of Thomas Lovell, of Stoke-Damerel in the County of Devon, Sail-maker, taken before me the 25th of May, A. D. 1747.

"This Informant on his Oath voluntarily saith, That he formerly attended the Meetings of those Persons who call themselves Methodists, being invited so to do by one of their Preachers, called Crownley: And that they divide themselves into different Classes, where they meet at private Houses: That a Husband and Wife cannot be of the same Class, nor Father and Son, nor a Brother and Sister. That they often pretend to receive the Spirit, and they that receive it

(as

P R E F A C E.

*(as they say) jump about the Room, and ask others if they do not see the Spirit. And that he is credibly informed, that one Joseph Peters, of the said Parish, (who is, since he followed these People, out of his Senses, but before was a very reasonable Person) reported he was in a Trance, or deep Sleep, when an Angel appeared to him, and told him, he should go to his Mother, and bring her into the Society of Methodists; and, if she refused, he should kill her: And that he actually attempted to cut her Throat, as he is informed. And that the Reader of each Meeting, after they have prayed after their Manner, and sung Psalms, collected Money from all present, for which they account to the Preachers, who come at Times from distant Places. That at some Meetings he hath known and been present, when Women have been taken from the Rooms where they met, and carried into Bed-Chambers, and thrown upon Beds; where they have lain in Fits, or Swoons, and the Preacher has cried out at the same Time, Let them alone, for the Spirit was entering into them. And that he hath known several of them leave their Work and Labour, by which they and their Families were to be supported, to attend the Runagate Preachers: And that in the Yard * many of them have drawn Workmen from their Labour to preach to them, to the great Hindrance of the King's Works. That he hath frequently himself contributed to their Collection, but knows not how the Money is disposed of. That there are now at Dock eleven Leaders of so many different Classes. That he hath frequently heard Crownley, and William Drake, who is also one among them, and several others, assert, that after they have received the Spirit they cannot sin; and if they commit*

* The Dock near Plimouth.

P R E F A C E.

mit any Sin, it is only an Error in such; and let them do whatever they please after their Adoption, however sinful the Act is, they are sure to be saved notwithstanding.

Thomas Lovell.

*Taken before me, the Day
and Year above-mentioned,
J. Snow."*

"Mem. Joseph Peters, upon talking with a Clergyman of the Church of England, was convinced that his Vision was a Diabolical Delusion, if any Thing. He received the Sacrament, and seemed well in his Senses for some time; but still followed the Methodists: And, upon a second Vision, he again attempted killing his Mother, and actually set the House on Fire; and was sent away to a Mad-house."

This may, in a great measure, serve for an Answer to those who inquire, What is the Religion of Methodism?

T H E

THE
ENTHUSIASM
OF
METHODISTS, &c.

PART III.

SECT. I.

COMPARISONS, 'tis said, are odious. Those I have drawn have probably been so to the *Methodists*; and, I am sure, troublesome to myself. But, having already traced these *Pretended Reformers* through several of their *Enthusiastic and Fanatic Ways*, and marked how exactly (I know not by what Chance, Fatality, or Design) they have trodden in the Steps of their *Popish Predecessors*; I am now, however weary, to follow them into more of their *Delusions*, which are the natural *Properties, Tendencies, and Effects* of their *strange Dispensation*.

The *Reader* may recollect what was said before, in their own Words, “ of their bitter and uncharitable Spirit towards all not of their Sect; — their own mutual Rancours and Quarrels; their biting and devouring one another; having disputed away

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“ both their Faith and Love, and not like to
 “ come to any sure Foundation; each of their
 “ *Parties*, and *Leaders* of their *Parties*, charging
 “ one another with espousing a *New Gospel*, teach-
 “ ing the most *wicked, essentially-erroneous, blasphemous,*
 “ *and damnable Doctrines*; — prodigious
 “ Numbers ceasing from all Means of *Grace*, from
 “ attending *Church, Sacraments, Prayer, and reading*
 “ *Scripture*, and making a *Jest* of it all; — a gene-
 “ ral Temptation to leave off *good Works*; a Cry
 “ of, ‘ *No Works, no Law, no Commandments*;’
 “ shocking *Moravian Tenets*, that reading the
 “ *Bible*, receiving the *Communion*, running to
 “ *Church, &c.* are the *Devil*; — Every-where
 “ more and more Proofs of their grievous Con-
 “ fusions and Distractions driving them to *their*
 “ *Wit’s End*; — their Doubts and Reasonings what
 “ *Faith* is? Whether there be any *Degrees* of it?
 “ Whether they have *any Faith* at all? Whether
 “ *Faith* be not sufficient *without* good Works,
 “ and doth not even require the *Exclusion* of
 “ good Works? &c.”

These are some, but these not the worst, of the
 blessed Tendencies and Effects of our *new Reforma-
 tion*; rising in great Variety, and to a high De-
 gree, within a short time after *Methodism* was
 broached. And it is easy to judge how grievously
 the Minds and Consciences of the Followers must
 of course be harrassed and perplexed. What shall
 they do, or think? Whom, or what follow,
 among *Teachers, each called and directed by Heaven*,
 each accusing the other of infusing *damnable Er-
 rors*? Some of their wild Tenets, and horrid Doc-
 trines, have so harrowed the Souls of the poor
 People, and caused such a vehement Distraction,
 as to drive them into *Despair, Madness, and Bed-
 lam*.

Jam. Let us try, in some Instances, whether this be not the *natural Tendency, and actual Consequence.*

§. 2. What could be expected from their training up their *Disciples* to the *Expectation of Impulses, Impressions, Feelings, Experiences, &c.* but that some should be elated with groundless *Confidences* and *Presumption*, and others sunk into the dismal and dreadful Gulph of *Despair*? Persons of weak Spirits, or a melancholy Disposition (and therefore the more likely to fall into *Methodism*) will naturally be carried into *Despondency*, look upon themselves as reprobated, and *forsaken of God*; because they do not feel these Effects in themselves, nor come up to the *Experiences* of others. Accordingly Mr. *Wesley* tells us of “some, who utterly refused to be comforted, till they should feel their Souls at Rest.” — Even the high-flown Mr. *Seward* “wants to make *all despair, who have not the Feeling of the Holy Ghost* ;” and yet is “himself cast down for want of *Experiences* enjoyed by others,— is tossed almost to *Despair*.” On the other hand, those of a *confident* and bold Temper, stirred up by Imagination and a heated Brain, have daringly set up their own groundless and wicked *Impressions* for the Will of God. Hence Mr. *Whitefield*, in his penitential and recanting State, sadly bewails “his making *Impressions* without the written Word, his Rule of acting.” And Mr. *Wesley*, in his Zeal against the *Moravians*, complains of this *Presumption*, as “*Enthusiastic*, and tending to produce whatever is wicked and absurd, and that *without Remedy*.” See Comparison, 2d Part, p. 104—8.

3 Journ.
pag. 83.

Journ.
P. 43, 57.

Journ.
 pag. 9.
 5 Journ.
 T. 17, 19.

The Case is much the same from their Doctrine of *Assurance of Pardon and Salvation*. Mr. Seward is so charitable as "to wish all Persons mad, who were not assured of Forgiveness." Mr. Whitefield says, "it is a dreadful Mistake to deny the Doctrine of *Assurances*; and that *Assurance of Eternal Salvation is one of the Privileges of Christ's Followers*." And Mr. Wesley has taken care to push the Doctrine home. For, besides his *Writings*, you may depend upon the following Story; and no Doubt but his Practice has been the same in other Places. "A sensible, honest Woman told the Bishop of Exeter, in Presence of several Witnesses, that Mr. J. Wesley came to her House, and questioned her, 'Whether she had an Assurance of her Salvation?' Her Answer was, that she hoped she should be saved, but had no absolute Assurance of it. 'Why then,' replied he, 'You are in Hell; you are damned already.' This so terrified the poor Woman, who was then with Child, that she was grievously afraid of miscarrying, and could not in a long time recover her right Mind. For this, and the Methodists asking her to live upon Free-Cost, she determined to admit no more of them into her House." So much is her own Account to his Lordship, on whose Authority it is here published. And, had she been a Person of something weaker Spirits, who knows what might have been the Consequence? Perhaps, Loss of her Senses, or of her own and Child's Life.

And how shall tender Minds stand the Shock of these violent Assaults? When such a confident Assurance is made a certain Mark of Grace, and the Want of it as certain a Mark of Damnation; what can the Weak, the Modest and Humble, the Melancholy

lancholy (who cannot wind themselves up to the highest Pitch of Self-conceit and Presumption) do ? They will of course fall into Fears and Doubts, and *Desperation*, as Persons in a *reprobate* Condition ; because they have not the same *Experiences* with others, not only of *knowing* and *feeling*, but actually *seeing Christ taking away their Sins*.

Others indeed, by the Help of a conceited Temper, and presumptuous Imagination, will take care to work up their Brain into an *Assurance*. But are they sure they are safe, and stand upon firm Ground ? Mr. *Whitefield* [See his *Answer to Enthusiasm*, &c. pag. 31.] “ readily grants, that *some* of the *Methodists*, who really had *not* this *Assurance*, have presumptuously imagined that they *had it*.” And doth he pretend to the *Gift of discerning the Spirits*, so as to be clear *which*, or whether *any* of them, had it ? These are some of “ the *Extremes*, into which the *Methodists* are apt to run : ” Such the *Danger*, either of rising into *Presumption*, or sinking into *Despair*.

§. 3. To speak more generally. As far as I can observe, these dreadful Apprehensions, pushing them upon *Despair*, are the common Lot, and almost essential Part, of *Methodism*. Their *Auditors* and *Profelytes* are so drenched with the *Teacher's bitter Potions*, and *horrid Doctrines*, and carrying some Points of *Religion* to an extravagant Height, (I do not mean *good Works*, of *that* they have sufficiently cleared themselves ; but some trifling, absurd, or groundless *Peculiarities* ;) or such is the *Fatality* sticking close to *Enthusiasm*, — that they frequently sink into this terrible State. Some *Instances* I have known myself ; and have heard so

much of it from others, both *Clergy* and *Laity*, that I make no doubt of the Fact: And themselves own enough of it for a Foundation of the Charge. Nor is it Matter of much Wonder, that Persons of such unsettled Minds, and rambling Brains, tossed up and down between Transports of Joy and Presumption, and the Dejections of Desolations and Desertions; Persons over-run with Scepticism, Doubts and Denials both of Natural and Revealed Religion; frequent Relapses into these, as well as into the Mire of Sin, [See Compar. Part 2d, §. 14, &c.]—should frequently find themselves overwhelmed with *Desperation*. Hence one complains, “The Enemy of Souls laid so many Things to my Charge, that sometimes I *despaired* of Heaven.” Others “have nothing but *Devils* ready to drag them to *Hell*;—are in *Despair* several Years;—in *Despair* of finding Mercy;—fall into the Depth of *Despair*, roar out, they are *dammèd*.—One tempted to Self-murder, to hang, or drown himself, &c.” In the *Account* of the two *Hitchens’s*, (which the *Methodists* have published) one of them “thought God had left him a Cast-away;” the *other*, “by entertaining some Thoughts of *Marriage*, the *Devil’s* Snare, found his Heart quite drawn from God, whereby he was quickly plunged into *Darkness* of Soul,—would often tell his *Brother* he was in *Hell*.”—Nor could Mr. *Seward*, or *Whitefield*, or *Wesley* himself, escape this fore Evil. “Doubtful of my own State;—clearly convinced of *Unbelief*;—immediately it struck into my Mind, leave off *Preaching*.—At length had an *Assurance* of *Forgiveness*.—Had more Comfort, Peace, and Joy,—began to *presume*.—Again thrown into *Perplexity*;

Wesley,
3 Journ.
p. 16, 19,
42, 43,
44, 92.
4 Journ.
pag. 24.

5 Journ.
p. 10, 28.

Wesley,
2 Journ.
p. 12.

plexity; — much in Doubt whether God would not lay me aside." — Mr. Whitefield was once so good as to take the Honour upon himself of causing Despair. "A Woman desiring me to baptize her Child, I, being otherwise engaged, refused. Upon this the Devil assaulted her in a most violent Manner, and endeavoured to persuade her, that all I told her were Lies. She was cast into Darkness; — went to Bed, where the Devil would fain have persuaded her to cut the Child's Throat with a Pair of Scissars. But Christ delivered her, and Satan immediately left her." He may have the Glory, if he pleaseth. But the Disease, called *Methodism*, is sufficient. [See Compar. Part 2d, p. 82.—]

7 Journ.
pag. 68.

The same horrible and black Effects of distempered *Entbusiasm* are commonly found among the most extravagant *Fanatics of the Papacy*. A long List of *Female Sufferers* might be produced: Such as M. of *Pazzi*, "whom five furious Devils attacked, tempting her to Blasphemy and Infidelity, to Pride and Presumption, to Gluttony and Lasciviousness; and then to *Despair*, so far, that once she took up a Knife to kill herself; but the *Virgin Mary* stepped in, and prevented it." — I might mention too a fatal Instance, not indeed of *Despair*, but *presumptuous Assurance of Salvation*: "A young Woman, who observed the *Rule of St. Francis*, being assured of *Salvation*; the Devil appears to her in the Shape of *St. Francis*, persuading her to make sure of *Heaven*, by instantly hanging herself; and she did so."

Life,
§. 31,
33.

Marmi
Sel. Hist.
pag. 40.

Nor is *Desperation* a more uncommon Case among the *Male Saints*, and such as were the fairest *Models of Methodism*. *Francis of Sales*, "after his *Transports of Spiritual Joy*, was reduced to *Darkness*

ness and Sadness, and even a Distrust of all Truth; — Satan persuading him that God had decreed his Damnation; — is cast into a deep Melancholy; — Despair in his Look; — but, however, is in a Moment recovered by a Prayer to the Virgin Mary.” [Compar. Part 2d, pag. 177.]

Confor.
fol. 59,
60.

Maffei
Vit. Ign.
c. 7, 10.

“ St. Francis, in Imitation of Christ, chose Twelve Apostles, one of which despaired and banged himself:” Which gave the Saint a fresh Advantage, by making him still more like to his Saviour.—The Grand Master of Popish Methodism, “ St. Ignatius, was oppressed so with Despair, that he attempted to destroy himself, and throw himself out of Window. But afterwards, more narrowly examining his Conscience, he rose into a strong Tentation of Vain-glory. For it rushed into his Mind, that he was perfectly just, and need not doubt in the least of his Salvation.” And the Author observes, “ that both his scrupulous Despondencies, and confident Vanity of Assurance, were fraudulent Suggestions of the Devil. By these means, however, he obtained of God a wonderful Science in curing the Consciences of others.” — “ Friar Rixerus was tempted by Satan to the Brink of Despair, and Apprehension of being forsaken by God; till St. Francis took him under his Management, crossed him, and kissed him, carried him into Perfection, and working of Miracles.”

Martyr.
Francisc.
Feb. 7.

Anfw. to
Church,
p. 29, 30.

We shall see hereafter such Favours granted to our Methodists. In the mean time, Mr. Wesley will hardly allow any Instances of real Despair among the Methodists; because they do not make away with themselves. And he will tell us, that “ what the World calls Despair, is a Conviction of Sin, of God's Wrath, and Man's Inability, — in which properly

properly consists that Poverty of Spirit and Mourning, which are the *Gate of Christian Perfection*." 3 Journ. p. 82-3.

Not so, I hope, when under these Despairings they are uttering *Curses and Blasphemies*: — Not so, when the Despair is injected by *Satan*, or the Effect of *diabolical Possession*: — Not so, in Cases of a *Relapse*; as in that *blaspheming Despairer*, "whose horrible Dread was immediately taken away by Prayer, and she had some Dawnings of Hope;" but who, as Mr. *Wesley* elsewhere confesseth, "was soon after, if not *at that very time, a common Prostitute*." — Nor, in general, can I allow, that what *Divines* and the *World* usually call *Despair* (*often a Sin, and always an Unhappiness*) should be taught as a *Duty*, and the *Gate of Perfection*. "I have been oppressed (says *A. Bourignon*) Night and Day with Fears of being forsaken, and with Despondency of Heart." The Vicissitudes of Horrors and Comforts, Light and Darkness, are the plain Effects of the *Methodists Enthusiasm*; either *caused or augmented* by their *Teachers chimerical and frightful Doctrines*; who, having subdued the Reason and Understanding of their People, put them in Possession of the *Maxim*,

Una salus victis nullam sperare salutem.

The only Security of Salvation is to despair of it. An *Hypochondriac or Melancholy Constitution* (perhaps generally) leads to the *Disease*; naturally creating Fears, Suspicions, and Despair; the *Physician* supplies *Doses* naturally encouraging and increasing the *Disease*: The People love to have it so, and the magnified *Cure* is, as one says, either *short-lived, or ill-founded*.

4 Journ. p. 24, 38.

3 Journ. p. 92.

5 Journ. p. 28, &c.

Answ. to Church, p. 29.

Light in Dark. Part 3, Letter 20.

§. 4. 'Tis but too notorious, that the same *Enthusiasm*, under the same Management, hath driven Numbers of these unhappy Creatures into direct *Madness and Distraction*, either of the *moaping*, or the *raaving* Kind; or *both* of them, by successive *Fits*; or into the manifold Symptoms of a *Delirium*, and *Phrensy*.

Ans. to
Church,
P. 44.
3 Journ.
PAG. 83.

Mr. *Wesley* indeed "cannot find so much as one of the *Methodists*, either Man, Woman, or Child, who have been thus driven to *Distraction*: — and their *Madness* is *Conviction of Sin*." And all of them, doubtless, say the same. But Men so charged will not be allowed as *competent Judges* in their *own Case*; especially where they are supposed to be touched with the *same Distemper*.

Thus much however they must, and do, own; — that they have been *looked upon as mad* (on account of their wild and frantic Actions) by *Friends and Relations*, by *indifferent Persons*, by *regular Physicians* (the most *proper Judges*), by the *World* in general; and have been sent to *Bedlam*, and adjudged there to be *Persons distracted*. Nor do I see how the *judicious* and *intelligent* Part of the *World* can form any other Notion; while the genuine *Signs of Madness* are upon the *Methodists*, and the most absurd, irregular, and frantic Behaviour and Imaginations are obtruded as the Marks and Proofs of *true Piety*. Any Person in his *Senses* will certainly form such a Conclusion even from their *own Narratives*, related, no doubt, in the most favourable Manner to themselves.

One would not indeed believe the 'Report raised by the *Devil*, that Mr. *Whitefield* was mad;' because he is the *Father of Lyes*; but we may believe

lieve himself, when he says, " he might very well be taken to be *really mad*; and that his *Relations* counted his *Life Madness*." — " Another was accounted mad by her *Friends* for these three Years; who accordingly bled, blistered her, and what not." — Mr. *Whitefield* relates the Case of " young *Periam*, whose *Father* had sent him to *Bedlam* for such Symptoms of *Madness*, as fasting for near a Fortnight; praying so as to be heard four Story high; selling his *Clothes*, and giving them to the Poor. Mr. *Seward* and other *Methodists* waited on the *Committee* of the *Governors* of *Bedlam*; they plead for him, and own that young People, under their first Awakenings, were usually tempted by the *Devil* to run into some *Extremes*. The *Committee* judge *Whitefield*, *Seward*, and all their *Followers*, to be as *mad* as the young Man, and really *beside themselves*. And to prove Mr. *Periam* to be certainly *mad*, they alledge, that when he first came to *Bedlam*, he *stripped himself to his Shirt*, and *prayed*. But, it seems, he did this to inure himself to *Hardness* at once; for, being brought from a *warm* to a *cold* Place, without *Windows*, and a damp *Cellar* under him, he thought it best to *season* himself at first." Are not here sufficient *Symptoms of Madness*? And doth not the *Reason* brought for *disproving* the *Madness* really *prove* it? For, who but a *Madman* would have done so? There is a *parallel* Instance of one of *St. Francis's Disciples*, " who would needs go out in a *cold Winter Night*, and *pray in his Shirt*, though then in a *Fever*; for the same Reason of *enduring Hardship*." And, if the *Franciscan*, or the *Methodist*, escaped with their *Lives*, it is still a stronger Indication of *Madness*. For what *Dr. Mead* says, is a known Truth;

1 Deal.
P. 42, 35.

3 Journ.
P. 98—
103.

Liber
Confor.
Fol. 139.

Medic.
Sac.
p. 69.

Truth; " 'Tis common to all *Madmen*, from Strength of Body, easily to bear Fasting, Cold, the Inclemencies of the Heavens, and other Inconveniencies, beyond what can easily be credited." And, if the *Methodists* would look into that whole *Chapter*, they would find, I think, every particular *Symptom of Madness*, mentioned by that *learned Doctor*, (though I do not think myself obliged to subscribe to his Opinion, by excluding a *diabolical Agency* in the *Scripture-Dæmoniacs*) exemplified in their own *Dispensation*.

3 Journ.
p. 83.

4 Journ.
p. 28, 56.

3 Journ.
p. 90.

4 Journ.
p. 53.

5 Journ.
p. 53.

3 Journ.
p. 84.

5 Journ.
p. 79.

Mr. *Wesley*, and *Physicians*, eminent in their *Profession*, are sometimes at Variance, whether some of their *Methodist-Patients* are really mad, or not. And other *Instances* he mentions of Persons *reputed mad* by their *Relations*, treated as if really so, and sent to *Bedlam*; only because they were infected with *Methodism*.

One Case he allows of " a Woman really *distracted*, and as such tied down to her Bed." Which, though contradictory to his *negative Assertion* above, serves however to display his *miraculous Cure*. He likewise relates " another Instance of *genuine Enthusiasm*. [He might have said *direct Madness*.] J— B— of *Tanfield-Leigh*, who had received a Sense of the *Love of God* a few Days before, came riding through the Town, *hollowing* and shouting, and driving all the People before him, telling them, " *God* had told him he should be a *King*, and should tread his *Enemies* under his Feet." — Nor need we be surprized, should some of them *run mad with Pride*; no strange Thing among them; and whereof Mr. *Wesley* hath given several *flagrant Specimens*. [See *Compar. Part 2d, pag. 25.*—]

Was

Was one of their prime *Saints*, *Sam. Hitchens*, mad? "Who, falling under strong Convictions of Sin,—wandered about in the Fields by Night, seeking Rest, but finding none; and often threw himself on the Earth, and beat his Head against the Ground,—and cut himself in several Places." Account of S. H. Pag. 4. And, to leave their own *Narratives*, The *Methodist Woman* that flung a *naked Knife* at the *Minister*, while reading the *Communion Service*, in a *Church* in *London*,—was she mad, or malicious? or perhaps groaning in her Pangs, till she was delivered of her *Knife*? This was told me by the *Minister* himself, who knew her to be a *Methodist*.

Was the Man mad, of whom I have the following Account, attested by the *Minister*, a *Dissenting Teacher*? "On, or near *September 27, 1746*, as I was about to administer the *Lord's Supper*, I observed among the *Communicants* one *Mr. Thomas Adams*, a *vagrant Methodist-Preacher*; and as he was a *Stranger* to me, and I knew little or nothing of his *Principles*, or *Moral Conduct*, I sent my *Clerk* to desire he would withdraw, till I could get Satisfaction as to those Particulars: But he refused to comply, and said, he would continue where he was. Whereupon I proceeded to administer, but, in the Distribution of the Elements, carefully passed him by. He sat still during the Administration, but as soon as the last Word was out of my Mouth, he stood up, and said, 'Dear Man, what is the Reason you refused to give me the Signs of my *Lord's Body and Blood*? *My God* will scourge you for this, or he is *no true God*.' The next Morning he came to my House with an *Octavo Manuscript*, which he said contained the Revela-

tions he had had from *Heaven*; and that he was come with a *particular Message from the Lord to me*; and then read the following Passage: ‘Go and tell Mr. L——, that *I will scourge him* for not letting the *despised Methodists* into his *Pulpit*, and for not giving you the Signs of *my Body and Blood*;’ with much more of a like Import. — This I attest to be *Fact*. J—— L——.”

Shall I bring upon the Stage another *Madman*? Take the Story, which may be depended upon, as related in a *Letter from a Clergyman of Character*, Nov. 3, 1749. “I have lately seen the *Gentleman* from whom I first heard the Story of *D—ry Hack—r*, of *M—m-Church*. He confirms every every Word that I mentioned, and says, the Story was told at a *General Court* held in *that Parish*, *D—ry Hack—r* himself being present, and *acknowledging the Truth* of the following *Relation*, (*viz.*) ‘That an *Itinerant Preacher*, of the Sect of the *Methodists*, came into that *Country*, and in his *Sermon* assured the *Hearers*, that *the World would be at an End on such a Day*: To which *Prophecy* the *Old Man* (*D— H—*) gave full *Credit*, let down his *Hedges*, turned his *Cattle* into his growing *Corn*, and made no *Preparation* for any *Tillage* for the ensuing *Year*; as being wholly taken up in fitting himself for the *Day of Judgment*: The Expectation of which giving the *Man and his Wife* no small *Anxiety*, one *Morning* an *Apprentice*, who lived in the *Family*, informed the *Man* that he had had a *Vision* in the *Night*, which told him, that, if he would submit to it, his *Sins* should be *expiated by Scourging*; and that *he himself* was *deputed by the Vision* to inflict the *Discipline* upon him. The *Old Man* complied, and the *Apprentice* gave

gave him *forty Stripes, save one*, on the Buttocks with a Bundle of Willow-Rods; and the *Old Man* acknowledged, that the *Executioner* did not spare him, but applied the *Scourge of God* heartily. The *Man's Sins* being thus expiated, the next Night the *Apprentice* had a *second Vision*, directing the *Woman's Sins* to be expiated by *Fire and Water*. Then the *great Kettle* was set on, and the Water heated to as great Degree as the *Old Woman* could bear. But whether the *Lustration* was performed upon the *same Part* to which the *Willows* were applied, my *Friend* is not certain. — The *Woman* is since dead; but the *Apprentice* is still alive, as well as his *Master*; and (what is surprising) is still as rigid a *Methodist* as before; though he has suffered so much by listening to the *Delusions* of these *Wretches*, and has now *out-lived the Day of Judgment* by at least *three Years*." Thus it appears what Force the *Methodistical Impostures of False Prophets* have in turning the *Brain*; and of how little Avail is manifest *Failure of Prediction* (or any other Argument) to recover an *Enthusiast* to his *Senses*.

Mr. *Wesley* indeed will reckon the *Methodists* to be "no otherwise mad, than as being convinced of Sin." Can this be said in all these Cases? And is it not a strange Sort of *Conviction*, that deprives People of their *Senses*, instead of bringing them to their *Senses*? He will agree too with his *Friend*, "in making no Question but *Satan* may exert himself on such Occasions, — to disparage the the *Work of God*, as if it tended to lead People to *Distraction*." So *Madam Bourignon* says concerning one *disordered* by reading her *Writings*: "The *Devil* endeavours to discredit them as you do,

3 Journ.
p. 89.

Ibid.
p. 63.

making some suspect that they might have occasioned Trouble in your *Husband's* Mind."

'Tis easily said, that *Satan* raiseth the false Reports of *Despair and Distraction* among the *Methodists*; and equally easy to say, that he really induceth those miserable Affections. But one Thing is clear; namely, that those *Diseases* which cause *Enthusiasm*, as *Melancholy, Hysterics, Hypochondriacs*, have in themselves a certain *Degree of Madness*, and that *Enthusiasm* and *Madness* are but the same thing in different Words: That violent and disorderly *Passions of the Mind*, or intense *Thought* upon some particular Thing, &c. naturally lead into *Enthusiastic Madness*; and, when in *Excess*, really become so. For which, were I disposed to shew my Learning, I could produce *ample Authorities*. — That *evil Spirits*, if they are not allowed to cause these Distempers of Mind and Body, yet make their *Advantage* of them, and take occasion to infuse into the *Sufferers* the most gloomy and dreadful *Apprehensions and Terrors*; — this also hath the Sanction of numerous and great *Authors*. And I leave others to consider how powerful must be the *Effect*, when such a *distempered Enthusiasm* is perpetually worked into the *Brain* by a warm, assiduous, and beloved *Teacher*. The *Greeks* talk of an *Enthusiastic Distemper*, called χαλκότυπος μανία, a *Madness* arising from the *Sound of Brass*: *Pythagoras* in particular teacheth, that the *Noise of Brass* is the *Voice of a Dæmon*. The *Methodists* should beware of such *Brazen Instruments*. — After all, Mr. *Wesley* somewhere desires, that 'at least they should be allowed to be *Innocent Madmen*:' But he should remember, that *Madmen* have strange *Tendency*

dency to be *cunning*; and are apt, when Opportunity serves, to be *mischievous*.

For Fear of being caught again without my *Parallel*, out of an hundred Instances of *mad Papalins*, we need only mention the *Seraphic St. Francis*, and the *Glorious Ignatius*. The former was chained down in a *dark Room* by his *Parents*, and deemed out of his *Senses* by the *Learned* and the *Vulgar*; loved to strip himself *naked* in proof of his *Innocence*; or appear in a *fantastical and nasty Dress*, on purpose to be *derided*, and pelted with *Dirt* by the *Rabble*. — The latter (as all the *Writers* of his *Life* testify) was intirely in the same *Case*; and was so fond of the *Character and Treatment* of a *Madman*, that he desired to march out into the *Streets*, naked, and with *Horns* upon his *Head*, and *counterfeit Madness*, in hopes of being bespattered with *Dung* and *Filth*. He was often called to *Account* by *Authority* for *Heresy*, *Fanaticism*, *Imposture*, and *Sedition*. And both of them were reckoned, by all *sober Papists*, as a *Couple of crack-brained Enthusiasts*; till, some *cunning Managers* finding what *Use* might be made of their *Enthusiasms*, they *instantaneously commence Saints*: The *Pope*, upon their *Oath of Fidelity* to him, confirms their *Institutions and Societies*, *canonizeth* them, and confers vast *Privileges* on their *Orders*. No *Protestant*, I hope, will let these pass for *Innocent Madmen*. And, if their *Followers* were not so *over-driven*, like *Cattle*, till they *run mad*, (as I am convinced many of our *Methodists* have been) the *Difference* turns out in *Favour* of the *Papist*.

Confor.
Fol. 39,
40.

Maffei
Vit. Ign.
lib. 3.
cap. 3.

§. 5. One would gladly get clear of such an unhappy and *disagreeable Subject*. But there is no attending

tending the *Progress of Methodism*, without taking in other *shocking and horrible* Things belonging to the History of this *strange Sect*. Such are their “Cryings out, Screaming, Shriekings, Roarings, Groanings, Tremblings, Gnashings, Yellings, Foamings, Convulsions, Swoonings, Droppings, Blasphemies, Curfes, dying and despairing Agonies, Variety of Tortures in Body and Mind.”

- Give me leave to recite them in Mr. *Wesley's own Words*, as they occur in his *Journals*: “A
 3 Journ. P. 23. Woman suddenly cried out as in the Agonies of
 27. Death, continued so for some Time, with all the
 Signs of the sharpest Anguish. — One felt as it
 40. were the Piercing of a Sword, and could not avoid
 crying out even in the Street. — One cried out
 aloud, with the utmost Vehemence, even as in
 the Agonies of Death. Two others constrained to
 41. roar, seized with great Pain; another, as out of
 the Belly of Hell. — A young Man, suddenly
 42. seized with violent Trembling all over, sunk
 down to the Ground. — One, and another, and
 another sunk to the Earth. They dropt on
 every Side as Thunder-struck. One so wounded
 with the Sword of the Spirit, that you would
 have imagined she could not live a Moment. —
 43. A Woman broke out into strong Cries, great Drops
 of Sweat ran down her Face, and all her Bones
 shook. A *Quaker* dropt down as Thunder-struck,
 44. in an Agony terrible to behold. Another Person
 reeled four or five Steps, and then dropt down.
 — One fallen raving mad, — changed Colour, fell
 off his Chair, screams terribly, beats himself against
 the Ground, his Breast heaving as in the Pangs
 of Death, roaring out, ‘O! thou Devil, Legion
 of Devils, &c.’ — Three Persons almost at once
 sunk

funk down as dead. — One, and another, and another was struck to the Earth, exceedingly trembling. Another dropt down, — a *little Boy* seized in the same Manner: A young Man, fixing his Eyes upon him, funk down himself as one dead, roared, beat himself against the Ground; six Men could scarce hold him. Others began to cry out, insomuch that all the House (and indeed all the Street for some Space) was in an Uproar. — Some funk down to the Earth; others exceedingly trembled and quaked; some torn with a convulsive Motion in every Part of their Bodies, so violently, that four or five Persons could not hold one of them. A Woman, greatly offended at this, dropt down in as violent an Agony as the rest. Twenty-six of those thus affected came, &c. — While I was speaking, One dropt down as dead, presently a Second, and a Third: Five others funk down, most of them in violent Agonies, in the Pains of Hell, and Snares of Death: One an Hour in strong Pain; one or two more for three Days. — Sighs and Groans which could not be uttered, — grievous Terrors of Mind, with strong Trembling. — Three Persons terribly felt the Wrath of God: Seven or eight constrained to roar aloud. — A young Woman funk down in a violent Agony of Body and Mind, and five or six other Persons; again, eight or nine more; a Girl thus touched, and next her Mother, dropt down, and lost her Senses in a Moment. — Mr. *Whitefield preaching*, four Persons funk down almost in the same Moment; One lay without Sense or Motion; a Second trembled exceedingly; the Third had strong Convulsions all over his Body; the Fourth equally convulsed. — Two more in strong Pain, Souls and Bodies well-

3 Journ.
P. 46.

50.

58.

61.

62.

64.

65.

68.

- nigh torn afunder. Another struck through as with a Sword, fell trembling to the Ground, in Crying and Pain for twelve or fourteen Hours. —
- 3 Journ. Two seized with strong Pains, four the next Evening, the same Number on *Monday*. — The Enemy
- P. 73. began to *tear* her, so that she screamed out as in
79. the Pangs of Death. — A young Woman in a deep
83. Agony, her Sorrow and Fear too big for Utterance, sunk down to the Ground. Only Sighs and Groans shewed she was alive. Many roared, utterly refusing to be comforted. — Others felt the two-edged Sword; one in great Torment all Night;
- 87, 88. — one or two Persons tormented in an unaccountable Manner, *lunatic, and sore vexed*; another
- 92, 93. *strangely torn by the Devil*. — A young Woman on the Bed, two or three Persons holding her; Anguish, Horror, and Despair, above all *Description*, in her pale Face. A thousand Distortions shewed how the *Dogs of Hell* were gnawing her Heart; here Shrieks not to be endured, she screamed out, ‘ I am damned, damned, lost for ever, &c.’ Another young Woman began to roar out as loud as
94. *she* had done. — A Woman lay on the Ground furiously gnashing her Teeth, roaring aloud, — not easy for three or four Persons to hold her; screaming, then breaking out into a horrid Laughter, mixed with Blasphemy and Cursing. — Another Woman burst out into a horrid Laughter; — her Pangs increased, so that one would have imagined, by the Violence of the Throes, her Body must have been shattered to Pieces. — Two more fell into a strange Agony, and violent Convulsions, which Words cannot describe, with Cries and Groans too horrid to be borne; we prayed, till

L—y C—r's Agonies so increased, that she seemed in the Pangs of Death.

A Woman, who had been much tempted of the *Devil*, sunk down as one dead, motionless, breathless, Pulse hardly discernible. — The Spirit of Laughter was so among us, that poor *L—S—* sometimes laughed till almost strangled; then broke out into Cursing and Blaspheming; then stamped and struggled with incredible Strength, so that four or five could scarce hold her; then cried out, — O that I had no Soul! — Two more seized in the same Manner, laughing almost without ceasing, thus continuing for two Days a Spectacle to all. — Between two and three in the Morning I was waked, — and immediately heard such a confused Noise, as if a Number of Men were all putting to the Sword, — roaring aloud, loud and bitter Cries. — Others dropt down in violent Agonies.

Wesley,
4 Journ.
p. 23.
38.

51, 52.

Several dropt to the Ground, as if struck by Lightning; some cried out in Bitterness of Soul. — While I was speaking, several dropt down as dead. — Several constrained to roar aloud. — A Woman roaring in a strange Manner, her Tongue hanging out of her Mouth, and her Face distorted into the most terrible Form.”

5 Journ.
p. 27.
51, 78.
86.

This, *Reader*, is a faithful Collection of Cases from Mr. *Wesley's Journals*. But (as He says on another Occasion) “What a Scene is here disclosed? And again (in his Account of a *Mob*) Can you join Heart or Hands with these any longer? With such a — Rabble-rout, roaring and raging, as if they were just broke loose, with their Captain *Apollyon*, from the *bottomless Pit*?”

4 Journ.
p. 92.

Nor

3 Journ. Nor must Mr. *Whitefield* pass without his Contri-
 P. 65. bution: "Who (as Mr. *Wesley* relates) had some
Objections against these *outward Signs*, &c. but had
 now an Opportunity of informing himself better.
 For in his *Sermon* four Persons *sunk down* close to
 him, - almost in the same Moment. One lay with-
 out Sense or Motion: A Second trembled exceed-
 ingly: A Third has *Convulsions* all over his Body:
 The Fourth equally convulsed."—Whether *proper*
 Persons were not *prepared* to convince him, I know
 not. But he is afterwards full of the same dread-
 ful Cries, *Convulsions*, and other bodily Tortures,
 attending his *Sermons*.

Whitef.
 6 Journ.
 p. 24, 28,
 38, 42,
 44.
 7 Journ.
 p. 12, 57,
 60.

Journ.
 p. 39-41.

Mr. *Brainerd* (a Sort of *Scotch Methodist*, em-
 ployed to the *Indians*) gives the the following Ac-
 count: "Nor has there been any plausible
 Objection against this Work, in regard to the
Manner.—The *Convictions* of their Sin and Misery
 have indeed produced many Tears, Cries, and
 Groans: But there has been no Appearance of
 those *Convulsions*, *bodily Agonies*, *frightful Screaming*s,
Swoonings, &c. which have been so much com-
 plained of in other Places. — None *frightened* with
 a fearful Noise of Hell and Damnation; — no *con-*
vulsive, *ecstatic*, or *figh*ty *Appearances*; — no *bois-*
terous Commotions."

This, no doubt, is a *Fling* at Mr. *Wesley*'s Ac-
 counts; which are in Truth too *shocking and terri-*
ble, to be written, or read, without *Horror* and *Pain*
of Mind: And one would really imagine, that
Bedlam was let loose, and all the *Hypochondriac* and
Hysterical, *Epileptic*, *Convulsed*, *Fevered*, *Delirious*,
Bewitched, and *Possessed* Persons were summoned
 from all Quarters of the Nation.

But

But to what *Causes* shall we ascribe these *surprising and strange Appearances and Effects*? I am persuaded (and can with *Certainty* speak for *myself*) that we know not enough of *Nature*, and the *Ways and Works of Providence*;—of the *Powers, Extent, and Boundaries of Natural Enthusiasm*; of *Disorders* in Body or Mind; of superior *Spirits*, good and evil; of *Ecstasies, Raptures, and Visions*; of (supposed or real) *Witchcrafts*, and *diabolical Possessions*; of *Magic and Sorcery*; or even of *Counterfeits*, and *juggling Impostures*; and the like:—We are not, I say, sufficiently acquainted with these Things, so as to determine precisely to what *Cause* we should ascribe, and how *account* for, every Particular of these strange and amazing *Narratives* of Mr. *Wesley*; which have so large a Share in the *Progress of Methodism*. But this I *know*, and will *prove*, that his *whole Account* is all of a Piece with the *extravagant Schemes and Conduct of the most Fanatical Enthusiasts, and wicked Impostors, among the Papists*.

The *Facts and Circumstances* are so many and extraordinary; arising from such *different Causes*, and producing such Variety of *Effects*; pretendedly serving to the good End of *Regeneration, Miracles, &c.*—that it will be necessary to consider more distinctly several of the *Cases*; which I shall mark *numerically*, for the Sake of some *Remarks, and Parallels*, as I go along.

§. 6. And, because a *miraculous Interposition* is frequently to be called in, as a *Remedy* of these *fore Evils*; I shall previously take some Notice (in Addition to what I observed before, *Compar. Part 2d, Pag. 43.*—) of the *Methodists Pretensions*
to

to *Miraculous Gifts, and Supernatural Cures*, obtained by their *Merits and Intercessions*. Mr. *Whitefield* indeed hath often and openly *disclaimed* all Power and Pretensions of working *Miracles* among them. But Mr. *Wesley*, as usually in *similar Cases*, is more *mysterious* and *equivocal*. Let us see how he *mumbles this Thistle*. Being called upon to shew *Miracles* in Confirmation of his supposed *divine Mission, Inspiration, &c.* what is his Plea? "We cannot, and therefore we need not, be like the *Apostles*, in working *outward Miracles*. — It is utterly unreasonable and absurd to require or expect the Proof of *Miracles*. — *Miracles* are quite *needless* in such a Case: There may be *ἴσατα ψεύδους, Lying Miracles*, *Miracles wrought in Support of Falshood*." — Being told, there is no Need of supposing the *Recoveries* (of the *Methodists* in a *Moment* from their *Fits*) to be *Miracles*, he shortly replies, 'Who affirms there is?' — "And cannot I be acquitted from *Enthusiasm*, till I prove by *Miracles* that I am in a State of Salvation?"

Last App.
pag. 107.

p. 122-4.

Answ. to
Church,
P. 44, 45.

This, one would imagine, were giving up the *Claim of Miracles*: — In Conformity with his Acquaintance, *Madam Bourignon*, on whom her Followers would have fixed the *Gift of Miracles*; which she renounceth in the same Manner, as *needless, &c.* "I bless God for her *Recovery*. We must never attribute such Things to *Miracles*: For the greatest Part of those that are done are wrought by the *Devil*. They who seek for *Miracles*, will undoubtedly find them with *him* (the *Devil*.) But the *Christian Truth, and Evangelical Doctrine*, want no *Miracles*. — As to all now called *Miracles*, and even approved as such, I have no Opinion of them, being for the most Part performed by the *Devil*, or
at

at least *Cheat and Delusion.*" [*Light in Darknefs,* Part 3d, Letter 15, and 23.]

I have, however, always thought and said, that Mr. Wesley never would *sincerely renounce the Claim of Miracles*; but only *prevaricate and equivocate.* Accordingly, we shall now see him begin to *turn about, and double.* Being charged with relating *miraculous Cures* himself, he replieth, "I relate just what I saw; — and this is true, that some of those Circumstances *seem to go beyond the ordinary Course of Nature.* But I do not peremptorily determine, whether they were *supernatural,* or no."

Last App.
P. 123.

"I have set down the *Facts* just as they were, passing *no Judgment* upon them myself, and leaving every Man else to judge as he pleases."

Answ. to
Church,
P. 44.

What Judgment will follow from the *Partiality and Credulity* of his *Admirers,* he cannot be ignorant: For, like *Ignatius,* "he knows the People with whom he has to do." But is it *true,* that he passeth *no Judgment?* Hear himself; "I look upon some of these Cases (the *Disorders and Removals* of People's falling into *Fits*) as wholly *natural*; on the rest as *mixed*; both the *Disorder* and the *Removal* being *partly natural,* and partly not." Is this his *no Judgment?* And is he not got too *half Way* into the *miraculous?* We shall see him getting over the *other half* by large Strides, and laying full Claim to *miraculous Operations*; plainly and fully passing his own *Judgment,* even where he says, "he passeth *none.*" And, though he may not use the very Word, *Miracle,* or *Miraculous,* he speaks in Terms *equivalent,* and of as well-known *Signification.*

5 Journ.
P. 67.

Answ. to
Church,
P. 43.

Many of his *Cures* are said to be "*instantaneous,* and the *Patient* relieved in *Body and Mind*"

in a Moment ;" which is one *Mark of a Miracle*. — After mentioning some *Methodists* who were delivered " from *strong Pain*, — as the *Agonies of Death*, — out of the *Belly of Hell*;" he immediately sub-joins, " so many living *Witnesses* hath God given, that *his Hand* is still *stretched out to heal*, and that *Signs and Wonders* are even now wrought by *his Holy Child Jesus*." — " When both her *Soul and Body* were healed in a *Moment*, he (a *Physician*) acknowledged the *Finger of God*." Thus said the *Pope of St Ignatius*, after attentively looking on his *Hands*, " This is the *Finger of God*; I see nothing in those *Hands* but the *Fingers of God*."

3 Journ.
pag. 40.

Page 43.

Myster.
Jesuit.
P. 23.

What shall we say to *Mr. Wesley's own Cure*? " Besides the *Pain* in my *Back and Head*, — I was seized with such a *Cough*, that I could hardly speak. At the same time came strongly into my *Mind*, *these Signs* shall follow them that believe. — I called on *Jesus* aloud, — and, while I was speaking, my *Pain* vanished away; my *Fever* left me." — Thus says *St. Teresa*, " On a certain *Day* giving myself to *Prayer*, I felt so great *Pain* in my *Head*, that I could not pray: Then the *Lord* said to me, ' Though you could not speak to me, I was speaking to you ;' and the *Head-ach* entirely went off."

4 Journ.
P. 33.

Vita,
8vo,
P. 305.

These *Instances* are sufficient; though more might be brought; he having represented almost all their *Cures* as *supernatural*, and with the *Air of a Miracle*. Upon the whole, with regard to *Miracles*, *Mr. Wesley* has got a *Wolf by the Ears*, which he cannot safely either *hold*, or *let go*.

Popish Pretensions of this *Nature* are so numerous, that we need not be particular: There is no dipping into a *Legend*, without opening upon a *thumping*

thumping Miracle; they are some of their chief *Marks of the true Church*: Nor is there any Way to *Sainthood* and *Canonization* without them. And yet *modest* and *sensible Papists* have long been ashamed of them, as done out of *Ostentation*, *Avarice*, and *Cheat*: While the *Methodists* are taking up with their *Leavings*, and the very *Refuse of their Impostures*.

The *shuffling* Conduct of Mr. *Wesley*, in *giving up*, or *maintaining* the Power of *Miracles*; his alternate *Sinking* and *Rising* (like a *Duck diving* under Water, when in *Danger* of being *caught*, and *popping up* its Head again at a proper Distance) puts me in Mind of his *Pattern*, the *Founder of the Jesuits*.

Ribadeneira, in his *first Life of Ignatius*, is very sparing of his *Miracles*, as being not (though he knew the *Saint* very well) thoroughly satisfied of the *Truth* of them; and arguing that they were *unnecessary*. But some Years afterwards, when the Project was formed for his *Canonization*, and his *Order* to be exalted for the *Advancement* of the *Papacy*; immediately a *Brood of Miracles* is hatched, in his *second Life*, to the Number of a *Hundred*, and those testified upon *Oath*.

I remember also (in *Analogy* to the occasional Swellings and Sinkings both of *Messieurs Whitefield* and *Wesley*, to serve a present Turn) a *wonderful Story* recorded of *St. Francis Xavier*, the *Jesuited Apostle of the Indies*. "In *baptizing* the converted *Indians*, he did *manifestly*, but *gradually*, *swell* to a *gigantic Size*, to the *Astonishment* of the *Spectators*: But, as soon as he had *finished his Office*, he *dwindled* again into his *natural Proportion*, sinking into himself."

Bartol.
Vit. Ign.
l. 5, c. 2.
Myfter.
Jesuit.
pag. 37.
Ribaden.
pag. 544.

Bou-
hours's
Life of
Xavier,
pag. 623.
Xavier
Thaum.
pag. 79.

Ans. to
Church,
p. 43.

§. 7. Were we to survey Mr. *Wesley* in his *magnified Stature*, and arrayed with the *Coruscation of Miracles*, we should take in the full Number of his *Fits*, and their *Removals*; which, he says, were about *two hundred*: — The very same Number, which *Bouhours* says were *well-attested*, (though not all upon Oath) of *Miracles* performed by *Ignatius*. And if, since Mr. *Wesley* gave the above Account, such Cases have continued in *Proportion*; they may have risen by this Time to a *Thousand*. As if he would not barely *emulate*, but *exceed*, both *St. Francis* and *St. Ignatius*; as much as *they* have been declared to *exceed* in *miraculous Operations*, not only *Moses*, but *Christ*, and *all his Apostles*. But it may suffice to produce some *special Cases*, which will afford ample Matter of *Observation*.

Wesley,
3 Journ.
p. 8.

[No. 1.] “A *zealous Opposer* desired to speak with *me* immediately. He had all the *Signs of settled Despair*. He said he had been enslaved to Sin many Years: Had long used all the *Means of Grace*, constantly gone to *Church* and *Sacrament*, read the *Scripture*, used much *private Prayer*, and yet was *nothing profited*. I desired we might join in *Prayer*. After a short Space his Countenance was no longer sad. He said, ‘Now I know *God* hath forgiven my Sins: — *Christ* hath set me free.’ And according to his Faith it was unto him.” He hath such another Instance of the “*Conversion of one above measure enraged at this new Way*: He desires her to join with *him* in *Prayer*; — she falls into *extreme Agonies*, — soon after knows that *Christ* had forgiven her; — from that Hour a *Believer*.”

Wesley,
3 Journ.
p. 26.

Here you see a notable Fling at *all the Means of Grace, Church, Sacrament, Scripture, Prayer*: They *profited*

profited nothing. Nothing will do, but the good *Mr. Wesley's Intercession*: All the Honour is reserved for this *Particular Saint*: He alone cureth, and that by a *Miracle*, using the same *Expression* with *Christ*, when he worked by a *divine Power*.

Thus "the *Devils* that infested *Ignatius's College* could not be expelled by *Prayer, Mass, Holy Water, Exorcisms, Relicks*; — but were absolutely and finally drove away by *his Merits*.— Again, one *John Paul* was so oppressed, that he could scarce breathe, and could find no Peace or Comfort from *Prayer, Sacraments, or good Works*: But *St. Ignatius*, by *two Words*, wiped away, as it were with his Hands, all his Trouble and Disquiet."— In *Turfelin's Lauretana Historia* we read of "a *Woman* possessed, who, having tried in vain divers *Saints*, and the most solemn *Rites of the Church*, applies to the *Virgin of Loretto*; where the *Devils* depart with lamentable *Howlings and Groans*, ' *Mary, Mary!* she has ejected us." Indeed 'tis very common to find some *Distempers and Devils* so obstinate, that they will never yield, but to aggrandize the Character of some *particular Saint, or Order*.

[No. 2.] Here follows another *Engine* to raise up *Mr. Wesley's Name*. "A *Quaker*, displeas'd at the *Dissimulation of these Creatures*, [the *Screamers, Droppers, &c.*] was biting his Lips, and knitting his Brows, when he dropt down as *Thunder-struck*. His *Agony* was terrible to behold. We befought *God* not to lay Folly to his Charge. And he soon lifted up his Head, and cried aloud, ' Now I know, *Thou art a Prophet of the Lord*."

'Tis very possible this may be all *Compact*. But, however that be, *Mr. Wesley* readily catcheth at his

Ribaden.
P. 545.

547.

Pag. 73.

Wesley,
3 Journ,
P. 43.

5 Journ.
P. 112. just *Title of a Prophet*; and more plainly elsewhere: For, “*a Woman that was a Sinner* having lent him a *convenient Place* for Preaching, he declares, ‘*Thou poor Sinner, Thou hast received a Prophet in the Name of a Prophet, and art found of him that sent him.*”

Ibid.
P. 73-4. This Pest of *Vanity* sticks so close, that he cannot help shewing what a *great Man* he is still farther; “*I observe, the Popish Priest* knew well how much it would be for the Interest of *his Church* to have *me* accounted a Member of it.”—Without Doubt, the *Pope* and *Cardinals* would be in high Raptures.

Hoc Ithacus velit, & magno mercentur Atridae.

5 Journ.
P. 107. “After preaching, the People were ready to tread me under Foot, out of pure Love and Kindness:—In going to *Church* welcomed with a loud Huzza.—As I was *preaching*, a *Collier* began *shouting* again for Joy. Their usual Token of Approbation was *clapping me on the Back.*” So potent are the Proofs of his *divine Mission.*

4 Journ.
P. 58. §. 8. [No. 3.] But we may likewise have a Sight of our *Wonder-monger*, sitting in the Seat of the *Great Searcher of Hearts.* For thus he maketh out his *Claim.* “As I was expounding the 12th of the *Acts*, a *young Man*, with some others, rushed in, *curfing and swearing* vehemently; and so disturbed all near him, that they *put him out.* I observed it, and called to let him *come in*, that our *Lord* might bid his *Chains* fall off. As soon as the *Sermon* was over, he came and declared before us all, That he was a *Smuggler*, then going on in this Work, as his *Disguise*, and the *great Bag* he had

had with him, shewed. But he said, he must never do this more; for he was now resolved to *love the Lord for his God.*"

In this Case 'tis evident, either that there was *Collusion and Combination*, which Mr. *Wesley* surely will not admit; or else that he *knew the Secrets of the Man's Heart*, that he would become a *Convert*; as well as the *Mind of Christ*, who would make him such. And why should he fall short of his *Forefathers*? For we read, "that a *Jew*, in the *Jesuits College at Rome*, seemed once to be converted; but afterwards became *furious*, and resolved to be gone, saying, 'he would not be a *Christian*.' The *Holy Father Ignatius* only called for him, and said, 'Stay with us, *Isaac*,' and in a *Moment* he was quieted and gentle as a *Lamb*." — Our next *Parallel* will be closer. "St. *Dominic* having convicted some Persons of *Herefy*, and delivered them to the *secular Arm*; as they were going to be *burned*, he spied one among them, in whom *discerning a Ray of Predestination*, he ordereth him not to be burned, but to be delivered back to the *Holy Office*; where he says to him, 'I know, my *Son*, thou wilt yet be a *good Man*, and a *Saint*.' He was *instantly illuminated*, and became of the *Order of Fryars Preachers*." — Nor must St. *Francis* be omitted, "who foretold the Conversion of several Persons, with *infallible Truth*, to *Christ*, who were as yet *perverse*." — "Because *Saint Francis followed Christ to Perfection*; God, by uniting himself to him, and making him *one Spirit* with him by *Transformation*, revealed his own Sense to him; not only making him a *Prophet*, in seeing and knowing *Things future, and distant*; but more than a *Prophet*, in respect of *knowing the Secrets of Men's Hearts*."

Ribaden.
Jul. 31.

Specul.
Exempl.
l. 30, c. 9.
Peter de
Natal.
l. 7, c. 23.

Bonavén.
Legend.
cap. 11.
Confor.
fol. 278.

Hearts. Of which there are divers *Instances.*—

Confor.
P. 239.

“ By a certain *Spiritual Sign* he knew who would be *saved*, and who *damm'd*, and *when*. — A *Brother* under a grievous *Temptation* fancied he should be *cured* by the *Parings* of *St. Francis's Nails* :

278.

St. Francis, knowing this at a *Distance*, takes a *Pair of Sciffars*, cuts some *Parings*, and sends them ; and the *Man* was *instantly cured* of the *Temptation*.” And, as it would be the utmost *Partiality* to deny the *Female Saints* the *Knowledge* of such *curious Secrets* ; — we find the *inspired Bourignon* laying in her *Claim* ; “ If I perceive the most hidden *Thoughts* of your *Hearts*, whence can this come but from *God alone* ? ” [*Light in Darknes*s, Part 1, Letter 1.] — *M. of Pazzi* “ penetrated into the most hidden *Folds* of other *People's Consciences*.”

Life,
N^o. 44.

— “ One of *St. Catharine's Prerogatives* was, to know whether other *People* were in a *State of Grace*, or not: She could *read their Minds*, and clearly understand all that was in them. She knew *wicked Persons* by their *stinking Smell*.”

Ribaden.
Apr. 30.

That this *miraculous Gift* was communicated to the humble *Followers*, both *Methodists* and *Papists*, will be observed anon. In the mean time, perhaps *Mr. Wesley* hath received the same *Light* with “ *Fryar Roger*, to whom a *Franciscan* appeared after his *Death*, and gave him a *Rule* how to know whether any *Person* were in the *Number* of the *Predestinated*, by a *peculiar Sign*, secret to common *Mortals*; and revealed to him the *Certainty* of his *own Election* : ” — Or he may inherit from *St. Francis* himself, “ who knew who should be *saved*, by a *Sign* not known to *carnal Men*.” —

Martyr.
Francisc.
Jan. 30.

Confor.
fol. 92.

§. 9. But

§. 9. But more of this, and other *extraordinary Gifts*, will come to Light, by looking into Mr. *Wesley's* Practice of *exorcising Devils*, and relieving the *Possessed*; with various Proofs and Instances of the *miraculous Power of Healing*.

[No. 4.] “ One *J—n H—n*, a Man of a regular Life, constantly attending the public Prayers and Sacrament, zealous for the Church, &c. — laboured above Measure to convince his Acquaintance, that the *Methodists falling into strange Fits at the Societies* — was a *Delusion of the Devil*. We were going home, when one met us, and informed us, ‘ that *J—n H—n* was fallen *raving mad*.’ It seems, he had been reading a *Sermon on Salvation by Faith*; and, in reading the last Page, he changed Colour, fell from his Chair, began *screaming* terribly, and *beating* himself against the Ground. — I came in, and found him on the *Floor*; the Room full of People, whom his Wife would have kept out; but he cried out, ‘ No; let them all come, let all the World see the *just Judgment of God*.’ — Fixing his Eyes upon me, he cried, ‘ Ay, this is He, who I said was a *Deceiver* of the People. But *God* has overtaken me. I said it was all a *Delusion*; but this is *no Delusion*.’ He then cried out, ‘ O thou *Devil!* thou *curst Devil!* yea, thou *Legion of Devils!* thou can’st not stay. *Christ* will cast thee out. — Tear me in Pieces, if thou wilt, but thou can’st not hurt me.’ He then *beat* himself against the Ground again; — Breast heaving as in the *Pangs of Death*. — We betook ourselves to *Prayer*, his *Pangs ceased*, and both *Body and Soul* were set at Liberty.” But “ going away, and afterward returning to *J—n H—n*, we found his

Wesley,
3 Journ.
P. 44.

Voice

Voice was lost, and his *Body* weak as that of an Infant." The last Words, I observe, shew a *short-lived* and *imperfect* Cure. What became of him afterwards, we know not. — I observe, that no *Regularity of Life*, or Attendance on the *most sacred Ordinances*, will satisfy Mr. *Wesley*, if we think *Methodism* is a *Delusion*. So ready is he to decry all the *Means of Grace*, and *Good Works*. [Comp. 5 Journ. Page 45—6.]

I observe, that, upon the Man's reading Mr. *Wesley's Sermon* (for he hath printed one upon *Salvation by Faith*) the *Devil* seizeth him; he is struck with *Madne's*, of which the proper *Symptoms* are expressed: This he declares to be a *Judicial Sentence* for *opposing* Mr. *Wesley*; "This is he, who I said was a *Deceiver*; but *God* hath overtaken me." Which Words, if spoken by the Man *himself* as his own Sentiments, are *confessedly* spoken by him under a *Fit of Distraction*, and *Diabolical Possession*: If spoken by *Satan*, making use of the Man's *Organs*; then *Satan* is the *Methodists Friend*, and bears *Testimony* to Mr. *Wesley's Mission*. — I observe, that, in order to be true *Methodists*, we are to *run mad* and be *possessed*, in hope of a *short and imperfect Cure*.

Bartol.
Vit. Ign.
l. 5. c. 1.

By way of *Comparison*, we read of "a *miserable Woman*, to whom the *Virgin Mary*, stretching out her Hand, pointed out *Ignatius*, and commanded her to address herself to *him*. But *she*, struck with *fresh Pangs*, cried aloud, 'Pardon me, O *Blessed Ignatius!* For now I remember I have often been *incredulous*, opposing those who extolled your *Sanctity*; and upbraiding my *Brother* for being of your *Order*.' Acknowledge then, says the *Virgin*, that he is truly a *Saint*, that *he* is your *only Help*,
and

and that you are to be *saved by his Grace*."—Madam *Bourignon* writeth to a *Woman* in these Words; "You say, *Mistress*, that your *Husband's* Illness is occasioned by *my Writings*. — Is there not Ground to doubt, that those, who speak evil of them, are possessed with the *same Spirit*, that was in the *Pharisees*, who said of *Jesus Christ*, that he was *one who seduced the People*? — I esteem your *Husband* happy for his *Child-birth Pains*; — I wish many more were smitten with this *Disease*, even though they should *die for it*."

Light in
Darkn.
Part 4,
Lett. 22.

It may occasion a Doubt, whether the *Madman*, or *Satan*, was properly the *Speaker*; because *Poppish Writers of Dæmonology* tell us, "that, although the *Possessed* will speak Things from *themselves*, in which *Spirits* have no Share; yet *most oftenly* the whole Discourse is the *Devil's*." And in that Case, "the *Devil* will sometimes speak *Truth*, or seem to depart, in order to puff up the *Exorcist* with *Vain-glory*." For which Reason they add, "that the *Exorcist* should by no means be a Man given to *Vanity*."

Thyræi
Dæmon.
P. 1,
c. 17.

Mall.
Malef.
tom. 4,
p. 17, 20.

§. 10. [No. 5.] "A *young Woman* of *Nineteen*, that could not write or read, held in Bed by two or three Persons; — Anguish, Horror, Despair, above Description, in her pale Face. — A thousand Distortions shewed how the *Dogs of Hell* were gnawing her Heart. She shrieks, screams out, 'I am *damn'd, damn'd*. Six Days ago you might have helped me: But it is now past. I am the *Devil's* now: I have given myself to him. *His* I am. *Him* I must serve. With *him* I must go to *Hell*. I *will* be his. I *will* serve him. I *will* go with him

Wesley,
3 Journ.
p. 92-3.

to

to *Hell*. I cannot, I will not, be *saved*. I *must*, I *will*, I *will* be damned.' She then began *praying to the Devil*. We began,

' Arm of the Lord, awake, awake.'

She immediately sunk down *as asleep*; but, as soon as we left off, broke out again with unexpressible Vehemence, ' Stony Hearts, break! — I am a Warning to *you*. — You *need* not be damned, though I *must*.' — She then fixed her *Eyes* on the Corner of the *Cieling*, and said, ' There he is. Ay, There he is. Come, good Devil, come: Take me away. You said you will dash my Brains out. Come, do it quickly. I am yours. I *will* be yours. Come just now. Take me away.' We interrupted her by calling again upon *God*. — We continued in *Prayer* till past Eleven: When *God* in a *Moment* spake Peace to her *Soul*."

Here is one of the most dismal Instances of *Madness*, *Possession*, and *Despair*, that can well be conceived; *one* among *many* that have happened among the *Methodists*: Horribly *shocking*, but necessary to be *transcribed*; on account of *similar* Cases among *Papists*, of *Parallels* in Persons said to be *possessed*, or *bewitched*, and cured by *Exorcisms*, &c.

But, before I proceed, it may be proper just to mention " the *Distinction* between Persons *Possessed*, and such as are *Bewitched*: The *former* suffer purely (as *Dæmonologists* write) from the Operation of *Satan himself*, or his *Imps*: The *latter* indeed from *Satan*, but not without the Intervention of *Wizards*, or *Witches*." — And I would have it observed, that I do not make myself a *Party* in the Controversy about *Dæmoniacs*, whether their Case be *mere Distemper*, or Distemper caused by *evil Spirits*;

Spirits; nor yet, whether, how often, and how far, we have Proof of the Power of *Witchcraft*. Thus much, however, I say, that I am not one of those Heroes, who take upon them to chase *Spiritual Beings*, good or bad, out of the World; or to deny either their *Existence*, or *Influence*. And yet I am well aware how many poor Creatures have *unjustly* suffered under such an *Imputation*; how frequently *Distempers* have been construed into *Possession and Witchcraft*; and especially what *wicked Tricks and Impostures* *Popish Priests, Jesuits, &c.* have played upon the World by such *Pretensions*.

We have several *Particulars* in this *Article*, which are not without their *proper Parallels*. This poor *Creature* calling upon the *Devil*, 'I am damned, I have given myself to him. Come, good Devil, take me away,' &c. — is equalled by "that *blaspheming Wretch*, pouring out *Cursings and Execrations*, and roaring out, 'Come, Devil, come.' The *Devil* instantly seizeth him, and dasheth him against the *Ground*, &c. All the *Holy Amulets of the Catholick Church* are prescribed. But nothing would do, till, *by Prayer to the Virgin Mary, the Evil Spirit in a Moment departed.*"

Again; Mr. *Wesley* useth *hard Names*, calling the *Devils* 'Dogs of Hell;' and both *he* and *Whitefield* had before called *Satan* 'a Fool, one that did not understand his own *Business*.' Which shews how carefully they observe 'the Rule prescribed to *Exorcists* by approved *Papists*, namely, to call the *Devils* *opprobrious Names*, in order to expel them, by taming their *Pride*." And 'tis one *Form of Conjuratation*, "I conjure you, ye abominable *Rebels*, ye *Acherontic Dogs*, worse than *Common Strumpets, &c.*" And they give for a *Reason*, 'that the

Baling.
Calend.
B. Virg.
p. 182.

Mall.
Malef.
tom. 3,
p. 29.

Mengi
Fuga
Dæmon.
p. 103.

proud Devils cannot bear *Contempt*, but will sneak away *ashamed*.'

We may observe, that this *despairing Woman*, *distracted* by her *Terrors*, hath in *Imagination* a *Sight* of the *Devil* coming to seize her; "She fixt her *Eyes* on the *Corner of the Ceiling*, saying, 'There he is. Ay, 'There he is, &c.'" — And (pag. 88.) "Another *Woman* strangely torn by the *Devil*, upon *Deliverance* by *Prayer*, cried out vehemently, 'He is gone: He is gone.'"

This *imaginary Sight*, of what none besides can see, is pretty common among the *Legendary Saints*; who in their *desperate and distracted Fits* see him *coming and going*, and enter into *Discourse* with him. — 'Tis likewise a very usual Thing with *Persons* thought to be *bewitched*, to have a *Sight* of their *Tormentors*, either *Dæmons*, or *Witches*. Those, who are unacquainted with these Things, may see many *Instances* in *Mather's History of New-England*; particularly, *Book VI. Ch. 7.* Where "Persons tormented by *Sorcery*, or *Witchcraft*, are in the *utmost Agonies* and *Convulsions*, uttering the most horrid *Imprecations* and *Blasphemies*;" such as these in *Mr. Wesley's Journals*. One sees a *Spirit* stand by her, and afterwards cries out, 'He is gone.' Others cry out upon the *Dæmons*, 'They are gone; they are gone;' and with an *altered Voice*, say, 'Now I am well.' — So (*History of Witchcraft*, Vol. I. p. 50.) *Mrs. Throgmorton's Children* cry out, 'See the *Witch* there; take her away; look where she stands.' Page 123. The supposed *Wizard* is *seen*; 'Oh! He is come; he is come.'

The

The contrary, *joyous Visions of Christ, Angels, &c.* will fall in our Way as we go on; as also other Circumstances of *Witchcraft*.

§. 11. [No. 6.] Of equally *terrible Nature* is the next Case. “ A *Woman* lay on the *Ground*, furiously *gnashing her Teeth*, — and *roaring*. Not easy for three or four Persons to hold her; especially when the Name of *Jesus* was named. We *prayed*; the *Violence* of her *Symptoms* ceased, but not a *complete Deliverance*.

Wesley,
3 Journ.
p.93-95.

In the Evening, being sent for again, I was *unwilling*, indeed *afraid*, to go; thinking it would not avail, unless some, who were *strong in Faith*, were to *wrestle with God* for her. I *opened my Testament* on these Words; I *was afraid*, and went and hid thy *Talent in the Earth*. I stood reprov'd, and went immediately. She began *screaming* before I came into the Room; then broke out into a *horrid Laughter*, mixt with *Blasphemy*, grievous to hear. One, who from many Circumstances apprehended a *preternatural Agent*, asking, ‘ How didst thou dare to enter into a *Christian?*’ was answered, ‘ She is not a *Christian*: She is *mine*.’ Q. ‘ Dost thou not tremble at the Name of *Jesus?*’ No Words followed, but she *sprunk back*, and *trembled exceedingly*. Q. ‘ Art thou not increasing thine *own Damnation?*’ It was faintly answered, ‘ Ay, Ay:’ Which was followed by fresh *Cursing and Blasphemy*.

My *Brother* coming in, she cried out, ‘ *Preacher! Field-Preacher!* I don't love *Field-Preaching*.’ This was repeated *two Hours* together, with *spitting*, and all the Expressions of strong *Aversion*.

Two Days after we called upon her again. Now it was, that God shewed he heareth the Prayer. All her Pangs ceased in a Moment;—and she knew that the Son of Wickedness was departed from her.”

Here we see a confessed *diabolical Possession*: Mr. Wesley owns his Talent of *ejecting Satan*; and actually doeth it, by the Prayers of himself and Brother. Let us consider a few of the Circumstances. — In the first Place we should admire Mr. Wesley's excellent *Trap to catch Fame*, i. e. an Appearance of profound *Humility*. He was *unwilling and afraid* to venture upon expelling Satan himself, casting about for others strong in the Faith. In this Perplexity he dips in the Bible, by Way of Lottery; (which Mr. Whitefield calls *tempting God*, and much greater and better Men have looked upon as little short of *Conjuring*) immediately Heaven openly attests his *Talent of ejecting Devils*. He goes and succeeds. — Again, (even after the *Sanction of Heaven* to be an *Exorcist*, and the *Rebuke* for drawing back) “ being informed of a *Woman* deemed *mad*, or *possessed*, and desired to come to her; he asketh, ‘ What Good do you think I can do?’ But, being pressed, he went; performed his Office; and left her rejoicing and *praising God*.” — Once more: “ Mr. Wesley having cured an Old Man of an inveterate *Cough*, asketh, (how *modestly*, and yet how *artfully*?) Does *Humility* require me to deny a notorious *Fact*? If not, which is *Vanity*? To say, I, by my *own Skill*, restored this Man to Health? Or to say, *God* did it by his own *Almighty Power*?”

In all these Instances Mr. Wesley well knows ‘ the Persons with whom he has to do,’ *where* the Honour

Wesley,
5 Journ.
p. 85.

Plain
Account,
p. 28.

nour will center, what Veneration *his own* will conceive for the *wonderful Man*, who is such a powerful *Operator*, and, at the same time, of such *self-denying Humility*. 'Tis our Business to remark, how carefully he hath *copied his Originals*: — As that of the great “ *Ignatius*, unto whom a *Woman* possessed with a *Devil* being brought, from an Opinion of his *eminent Sanctity*, he answered very *hum- bly*, ‘ that he *deserved not* so much Favour at the *Lord’s Hands*: Yet he would *pray* for the *poor Wo- man*.’ He did so; and presently she was *freed* from her Trouble.” — “ From the same Principle of *Humility*, and *Fear of assuming* too much, many *illustrious Saints* have with Difficulty been induced to lend their Operation in *casting out Devils*. St. *Laurentius Justinian*, being desired to expel a *Devil* out of a *Woman*, said, ‘ Ask not of me what I can’t do.’ *Gregory of Lingon* gave the same An- swer; St. *Remigius* the same, when a *Woman* pos- sessed applied to him; and so did *Nicetius of Lyons*.” This they found the most effectual Way. For the *Pride of the Devils* could never resist the *Humility of the Exorcist*. “ The *Devil*, in full *Pos- session* of a Man, seeing *Fryar Ruffin* coming, ran away as fast as he could, and gave for a *Reason*, ‘ that he could not stand the *Poverty, Humility, and Prayers of such a Saint*.” — “ St. *Antony*, once find- ing himself not powerful enough to expel a *Dæ- mon*, sendeth the *Possessed* to *Paul the Simple*; and then, ‘ I go, I go, (saith the Proud Spirit) the *Simplicity and Humility of Paul* drive me away.”

Another Thing observable is *Satan’s scurrilous Language*, and contemptuous Treatment of the *Wesleys*. “ *Preachers! Field-Preachers! I don’t love Field-Preachers*, for two Hours together, with

Ribaden.
Jul. 31.
P. 544.

Thyr.
Dæmon.
part 3,
cap. 38.

Confor.
fol. 64.

Thyr.
ibid.

spitting, and all Expressions of strong Aversion." And who but the *Devil*, or his *Agents*, would do so? And yet this evidently turns out to the *Wesleys' Advantage*; to the *Increase* of the malicious *Spirit's own Damnation*, and their *Triumph*. For what better Proof of their *divine Mission*, than *Satan's Aversion* to them; of their *Superiority*, than his *flying the Field*?

Bartol.
Vit. Ign.
P. 398.

Thyr.
Loc.
Insest.
p. 121, et
Dæmon.
P. 183.

This hath been of old one of the *Devil's Tricks*, and with the same *Success*. For "they insulted even the *Holy Ignatius* with such opprobrious *Nick-names*, calling him *One-eyed, Halter, Baldpate, &c.* They don't value *Ignatius* of a *Hair*, and will not stir a *Foot* for him. But with their *whole Troop* were soon forced to fly."—"They throw out *Cart-loads of Blasphemies and Railings* against the *Saints*; calling the most sanctified *Virgin Euphrasia, Whore*; and *Theodorus, Son of a Whore*: They call *St. Benedict, Maledict*: *St. Syrus* and *St. Bernard*, they diminish into little *Syrulus* and *Bernardulus*; and call the latter *Pork-eater and Cabbage-crammer*; all with the utmost *Contumely*."

Wesley,
3 Journ.
P. 94.

§. 12. We go on in the same Strain. [No. 7.] "I was sent for to *Kingfwood*, to one of those who were so ill *before*. A violent *Rain* began just as I set out, so that I was throughly wet in a few *Minutes*. The *Woman*, then *three Miles off*, cried out, 'Yonder comes *Wesley*, galloping as fast as he can.' When I was come, I was quite cold and dead, fitter for *Sleep*, than *Prayer*. She burst out into a *horrid Laughter*, and said, 'No Power, no Power: No Faith, no Faith. She is mine. I have her, and will not let her go.' We begged of *God* to *increase our Faith*. Mean while her *Pangs* increased more

more and more : So that one would have imagined, by the Violence of the Throes, her *Body* must have been *shattered to Pieces*. One, who was clearly convinced this was no *natural Disorder*, said, ‘ I think *Satan* is let loose. I fear he will not *stop here*.’ And added, ‘ I command thee, in the Name of *Jesus*, tell if thou hast Commission to torment any other Soul.’ It was immediately answered, ‘ I have, *L—y C—r*, and *S—b J—s* ;’ two who lived at some *Distance*, and were *then* in perfect *Health*.” This was on *Saturday*. But he goes on, “ On *Sunday*, in the *Evening*, I called at *Mrs. J—s* in *Kingswood*. *S—b J—s* and *L—y C—r* were there. It was scarce a Quarter of an Hour before *L—y C—r* fell into a strange *Agony* ; and presently after *S—b J—s*. The violent *Convulsions* all over their *Bodies* were such as Words cannot describe. Their *Cries and Groans* were too horrid to be borne. Till one of them, in a *Tone not to be expressed*, said, ‘ Where is your *Faith now* ? Come, go to *Prayers*. I will pray with you ; *Our Father*, &c.’ We took the Advice, from whomsoever it came, and poured out our Souls before *God*, till *L—y C—r*’s *Agonies* so increased, that she seemed in the *Pangs of Death*. But in a *Moment God* spoke ; she knew his *Voice*, and both *Body and Soul* were healed. We continued in *Prayer* till near *One*, when *S—b J—s*’s *Voice* was also changed, and she began strongly to call upon *God*. In the *Morning* we renewed our *Prayers*, while she was crying continually, ‘ I burn, I burn : — I have a *Fire within me*. I cannot bear it. Lord *Jesus ! Help !*”

I have

I have transcribed this Case at large, on account of Variety of *Observations and Parallels* that will result from it.

The first *extraordinary Circumstance* is, that, when Mr. *Wesley* was on the Road, and upon the *Gallop* on account of the Rain, the *Woman* possessed should know and see this so exactly at *three Miles Distance*. And I assure him, that I do not deny the *Fact*; though I cannot comprehend the *Manner*, or the *Cause*. Nor do I doubt of the *Truth* of some *similar Cases*, however unaccountable, as to bare *Matter of Fact*. Whether this will turn to Mr. *Wesley's Honour*, I cannot say.

Book vi.
Chap. 7.

Mr. *C. Matber*, (*History of New-England*) giving an Account of dreadful *Sorceries and Witchcrafts*, has many Instances, “attested by Persons of the utmost *Veracity*, and unquestionably well supported, of People thus *preternaturally* indisposed, who knew Things done at a *Distance*, and what Persons were bewitched at distant Places.”—So, in

Relat.
the 2d.

Glanvill's Sadducismus Triumphatus, we have Evidence upon *Oath*, “of a *Boy bewitched*, who would describe exactly the *Clotbes and Habit* of the *Witch* at that Time, though her House was at a good *Distance*; and this the *Constable* and others, upon repairing to the *Witch's House*, found to be true.

Relat.
the 3d.

—A *Girl* taken with *strange Fits* usually told what *Clothes Elizabeth Style* (the supposed *Witch*) had on at the Time, which the *Informant* and others have seen, and found true.”—There is another Case, coming nearer to that of Mr. *Wesley* seen

Vol. I.
P. 77.

upon the *Gallop*, &c. to be found in the *History of Witchcraft*. 'Tis in the Account of the *Witches of Warbois*, executed for bewitching the Children of Mr. *Throgmorton*, and tormenting them with grie-

vous

vous Agonies, Fits, &c. — “ The eldest Daughter was in her Fit, sitting at Home in a Parlour ; who suddenly said, ‘ Now Uncle, and two others, whom she named, are going to *Mother Samuel*, (the Witch.) See, says she, where *Mother Samuel* goes trotting in the Streets before them, with her wooden Tankard, and her Apron tucked up before ;’ naming the House where she went, and all the Discourse that passed between them. And it proved true, that she repeated exactly every Word and Passage between them ; though she could not possibly either hear or see any Thing in that Situation, and at that Distance.”

Popish Authors are unanimous in ascribing this *Knowledge of Things* remote from the natural Sight to a *diabolical Possession*. Nor need we be particular, when we have the Authority of the *Roman Ritual*, “ that the Discovery of Things at a Distance is one Sign of an inmate Devil.” Unless the *Glorious Ignatius* be thought of better Authority ; one of whose Privileges was, “ to discover Things very far remote from human Sight :” Or that Instance “ of Fryar John, a *Franciscan*, who had a clear Perception of the Coming of *Brother Giles*, at twenty-eight Miles Distance, by the Odour of his Sanctity.”

The second Particular remarkable is another Instance of the *Devil's Impudence*, in ridiculing Mr. *Wesley* for his draggled Condition ; and taking Advantage, from his being quite cold and dead, to burst out into a horrid Laugh ; thereby insulting him both for Want of Power, and of Faith. Mr. *Wesley* seems sensible of this Defect, and begs of God to increase their Faith. The wicked one again taunteth and upbraideth him, “ Where is your
Faith

De Exorcif.
Posses.

Maffei
Vit. Ign.
p. 551.

Martyr.
Francisc.
Jul. 3.

Faith now? Come, go to Prayers. I will pray with you; Our Father, &c." This likewise is intimated to be a Sneer of the *Devil*; for Mr. *Wesley* adds, " We took the Advice, from whomsoever it came."

Ribaden.
in Ignat.
& Do-
minic.

Franci
Annal.
Jesuit.
p. 162.

Whoever will look into the *Elogia Jesuitarum*, (Pag. 489.) will find how these *curst Spirits* took all Opportunities of treating the *holy Men* with *Derision, Scoffs, Taunts, Horse-Laughts*; and how all turned to a good Account, in raising the Character of the *Jesuits*.— Even *Ignatius* himself, *St. Dominic*, and all the *Mas-Priests* found the same *impudent* and *scornful* Treatment. And we are assured, " that, when the *Holy Fathers* the *Jesuits* came to relieve any *Dæmoniacks*, the *Devils* at first would behave *impudently*, and *insult* them; but were forced to take to their Heels, as soon as the *Possessed* had purged themselves by *Confession*, and tied some *consecrated Wax* round their Necks."

The Circumstance of the *Devil's* calling for *Prayers* puts me in mind of what some *Papists* say; namely, " that this *infernal Fiend* will sometimes *relent*, and will bring himself down so as to say *Pater Noster*, but never to say *Ave Mary*."

Specul.
Exempl.
Dist. 6.
cap. 23.

" The *Devil* too, seeing how *Penitents* were whitened by *Confession*, desired a Priest to confess *him*."

As a third Particular we may take Notice of *Satan's* not stopping at *one Methodist*, but declaring his *Commission* to torment *two more*, whom he names. This Secret is drawn from *Satan* by " *One*, who was clearly convinced this was no *natural Disorder*:" Which *One*, I presume, is Mr. *Wesley's* Good Self, by his speaking so *authoritatively*, " I command thee to tell."— The *Account* seems to betray some
Suspicion

Suspicion of a Compact. For I do not find this *Question* was ever asked before in any of the *Methodists* that were *possessed*: And it must be a *foolish Devil*, who would so freely declare into *what particular Persons* he was to *enter*; — unless he were *compelled irresistibly* by *Mr. Wesley's superior Power*. 'Tis a lucky Incident too, that these “*Two very Persons, who lived at a Distance,*” should happen at that *Nick of Time* to be in *Company* with *Mr. Wesley*, and there on a sudden fall into their *diabolical Fits*. And it may be thought he was something defective in *Power*, or *Charity*, for not praying to *God*, or commanding *Satan* to torment *no Body besides*; instead of permitting him to inflict his *Tortures* on others. But perhaps it might more effectually advance the *Exorcist's Honour*, in multiplying *Cures* by his *Intercession*.

But, without considering the *Case* in this *View*, I shall barely relate some *Parallels* of *Satan's slipping out of one Person into another*, from *Histories of People bewitched*, and *Popish Exorcisms*. “*A Woman possessed by an unclean Spirit* was brought to the *Priest* to be *exorcised*; and the *Devil* spoke out of her *Mouth*, ‘*If I am ejected from her, I will instantly enter into another Person*;’ naming one *Othmar*. But he *could not*, because the *Priest* sent to *Othmar* to arm himself by *Penitence* and *Confession*. [Should not *Mr. Wesley* have given this *Caution*?] *Mabill. Act. Benedict.* ab Ann. 800. Part 2d, pag. 4. Again; “*Another Woman* was brought to *St. Probus* to be *exorcised*, and the *Devil* said, ‘*I am ejected hence by the Word of the Lord, and the Merits of his Saint*: But, before you get to *Erffestfort*, I will plague you *again, and again*.’ Accordingly he entered into *another Sister*, and into

into a *Third*, and tormented them in a terrible Manner. But they were restored to *perfect Soundness*." Ibid. p. 62.

Vita
Malach.
cap. 8.

We read of such a *skipping Devil exercised by St. Malachias*; "for, being driven out of one Woman, immediately he jumps into another; driven out of *her*, he flies back again into the first Woman; and so shifts often backward and forward, till at length he is commanded to possess neither of them, nor any other Person; the *Saint* not bearing any longer to be thus illuded."

Wesley,
4 Journ.
pag. 66.

§. 13. The *Dæmoniacks* among the *Methodists* are still carrying us on into farther *Speculation*, arising from the following Instance. [No. 8.] "I met, says Mr. *Wesley*, with a surprizing Instance of the Power of the *Devil*. Mrs *J—s* took the *Bible*, and read; but on a sudden threw it away, saying, 'I am good enough, I will never read, or pray more.—I used to think I was full of Sin, and sinned in every Thing I did. But now I know better. I never did any Harm in my Life, &c.'—She spoke many Things to the same Effect; plainly shewing, that the *Spirit of Pride, and of Lyes*, had full Dominion over her.—And yet she was in the most violent *Agony*, both of *Mind* and *Body*. Upon our beginning to *pray*, she *raged* beyond Measure, but soon *sunk down as dead*. In a few Minutes she revived, and *joined in Prayer*. We left her for the *present in Peace*."

Such are the *Tendency and Effects of Methodistical Spiritual Pride* from the Doctrine of *Perfection*. But he goes on, "All the next Day she was in a *violent Agony*; till, starting up in the Evening, she said, 'Now they have *done*. They have just *done*.'

done. C— *prayed, and Humphreys preached.* (And indeed *so they did.*) And they are *coming hither as fast as they can.* Quickly after they came in. She immediately cried out, ‘*Why, what do you come for? You can’t pray: You know you can’t.*’ And they *could not open their Mouths*; so that after a short time they were constrained to leave her as she was.

Many came to see her on *Tuesday*; to *every one* of whom she spoke concerning either their *actual*, or their *Heart Sins*; and that so *closely*, that several of them *went away* in more *Haste* than they came.” [This, ’tis to be remembered, happened in Mr. *Wesley’s Absence.*] “*In the Afternoon* she sent to *Kingwood* for me; but said, ‘*Mr. Wesley* will not come *To-night*. He will come in the *Morning*. But *God* has begun, and he will end the *Work* by himself. *Before Six in the Morning* I shall be well.’ And about a *Quarter before Six the next Morning* the *Peace of God* came to her Soul.”

In this Account (which I thought necessary to transcribe at large) the three following Points are *observable*; — *The seeing Things done at a Distance*, — *the Knowledge of the Secrets of the Heart*, — and *Utterance of Prophecies*, — all by a *Woman possessed by the Devil*.

But *previously* I would take Notice of an *odd Sort* of Circumstance, wherein this *Knowledge of the Heart* consisted. When some *Methodists* came to visit Mrs. *J—s*, you observe, she immediately cries out, “*What do you come for? You can’t pray: You know you can’t.*” This Mr. *Wesley* says was true, for “*they could not open their Mouths*; and were *constrained* to leave her as she was.” But here is the *Difference* between the

Principal, and his *Inferiors*. Mr. *Wesley* at this time was *absent*. But when the *Devil* taunted Mr. *Wesley* himself, as wanting *Faith*, and *unable* to pray; he presently shewed that he *could*, as in the preceding Number.

For a *Comparison*, I do not remember at present more than two of this *odd* Kind. One happened among the *Franciscans*: “At the Funeral of St. *Achas*, the *De Profundis* being set, none of the Company, with their many and utmost Attempts, could possibly utter the Words.” — The other is the Confession of a Person supposed to be *bewitched*, (in the *History of Witchcraft*): “*Agnes Nasmith* frequently told the *Minister*, that their *Hearts and Tongues* were bound up in such a Manner, that they could not *express* what they would:—Upon attempting to speak, their *Mouths* seemed to be *contracted*;—she could not *express* one Word, even when on her *Knees* for the *Girl's Recovery*.”

Martyr.
Francisc.
Jun. 11.

Vol. II.
P. 122.

See
No. 3.

The *first* Point, that of *seeing and knowing Persons and Things at a Distance*, may be passed over; as we have spoke of it before, and it will fall in our Way again.

The second is the *Knowledge of the Secrets of the Heart*. And of this I have spoken too already; at least as far as it concerned the *Principals*, whether *Methodists*, or *Papists*: And shall now consider this *supernatural Gift*, as *communicated* to those of *lower Rank*. There can't be a plainer and stronger Instance than this before us; “The *Woman* in her *Fits*, or rather coming out of them, spoke so closely to her *Visitors*, not only concerning their *actual Sins*, such as they had in Fact *committed*; but their *very Heart Sins*, such as had only risen in their *Thoughts*; that thereby she puts many of them

them to *Shame*, and makes them run hastily away."

Were I disposed to make a *Trifle* of this, I might say, that one *natural* Way of knowing the Hearts of each other might proceed from their constant Custom of *mutual Confessions* in the most *minute* Circumstances and *Temptations*, and Answers to the most *searching Questions*: Whereby they come acquainted not only with the Sins of the *Party confessing*; but of those who have made *no Confession*; but who have been guilty of Sins in *Company* with those who *have confessed*, &c. And so by one *out of his Senses*, in a *wild Fit*, all is *betrayed*; and the *conscious Parties* are *shamed and disgraced*. This happened in *Mr. Wesley's Absence*; who, had he been there, might have prevented the *Scandal*; and have given the Matter a better Turn, by shewing it to be an *Artifice of Satan*, in order to *calumniate the Society of innocent Lambs*. For *Popish Dæmonologists* teach, "that 'tis *one Trick of the Devil*, to make the *Possessed* tell impure and criminal Stories of the *By-standers*, on purpose to raise *Scandal*; and to *terrify* them so that they may *run off*, and take no more *Care of the Patient*." And so it happened here.

The *Cause* of thus knowing the *Heart*, and revealing *Secrets*, (which some have ascribed to *Dis-temper*, or other *Secrets of Nature*) the same *Dæmonologists* impute directly to the *Operation of Satan*; as what distinguisheth *Dæmons Agency* from *Human*, and *Possession* from *Disease*. Thus "A *Girl* in a *Monastery*, being deeply in *Love*, but disappointed by the *Unfaithfulness* of her *Lover*, run *mad*: The *Devil* entered into her, and discovered to her all the *Secrets of the Man*, his private *Dis-*

Mall.
Malef.
tom. 4,
pag. 18.

Thyræus
Loc. Inf.
pag. 123.
Dæmon.
P. 44.
Wier.
Præstig.
Dæmon.
l. 3. c. 13.

courses with his *new Mistress*; which made her ready to *hang herself*. But, however, this was imputed to *Melancholy* for her Disappointment."

Popish Parallels are exceeding numerous. To mention a few: "By virtue of a *wonderful Light* from *St. Francis*, his *Disciples* saw one another's *Minds* as clearly as their *Bodies*; each one's *Conscience* being *naked* to another." — "*Ph. Nerius* could distinguish *Sinners* by the *Smell*; could tell his *Penitents* their particular *Maladies*, and of his own Accord detect their *several Vices*." — *Laurent. Ananias* says, "I saw with my own *Eyes* a certain *possessed Woman*, who was so *petulant*, that she could see nobody whom she would not upbraid with their most *hidden ignominious Workings*; from whence no small *Suspicious* and *Defamations* arose."

The *third Point* observable was, the Utterance of *Prophecies* by our *Methodists*, or their foretelling Things to come. The *Pretensions* of *Mr. Whitefield* and *Mr. Wesley* to the *Prophetic Faculty* (when, I take for granted, they would not be thought *Dæmoniacs*) have been related before. Here we have an Instance of a *Woman prophesying* under a *Possession*. "Mr. *Wesley* will not come to Night: He will come in the Morning. — *God* will end the Work *by himself*. Before Six in the Morning I shall be well." Whether the *Woman herself* speaks, or the *Dæmon* through her *Organs*, is not certain. But we are assured, "the *Devil* is so *crafty*, that sometimes he permits the *Possessed* to shew Signs of *Devotion*; and the *Wicked One* himself will utter pious Things, to persuade the *Exorcist* that he is departed: — And, on Occasion, he will go out of his own Accord, before the *Saint* comes, to avoid the *Disgrace* of being *expelled*."

We

We have such another *Prediction*; “ A *Woman*, who dropt down, struck, as was supposed, with *Death*, — declares and knows, she should *not die*, but live.” — And, “ *Anne Cole*, when dying, declares, ‘ I know my *Saviour* will *restore* me soon.’ And he did, in a few Hours, to *Paradise*.” This is a truly *Oracular Prophecy*, which would be verified either by *Life* or *Death*. Had she *survived*, what a *Miracle*! She *dieth*, and ’tis the same.

In such a Case, “ One *Stephen Bartolus* being desperately ill, *St. Ignatius* after going to *Mafs* declareth, ‘ *Stephen* shall *not die* at this Time.” — On the contrary, “ when a *Cartesian* in a dying and despairing Condition sent to that good *Soul Mrs. Bourignon* to pray for him, promising to turn wholly to *God*, if he recovered; she pronounceth (with a *double Prophecy*) ‘ He shall *not recover*, but he *shall die*; for, if he did recover, he would fall deeper into that *pernicious Error*.”

If we look into *Popish Authors*, particularly concerning their *Exorcisms*, we generally find these three *Faculties*, (seeing distant Things, knowing the Heart, and foretelling future Events) in one and the same Person, either under a *Possession*, or an *Ecstasy*; and ascribed likewise to *Satan*, as the *efficient Cause*. “ When you hear ignorant and illiterate People interpret difficult Points, discover the Secrets and Sins of others, or sing with a musical Voice, foretell Events, &c. this is an undoubted Sign of a diabolical Presence.—The Revelation of Secrets, and Propheying, evidently *distinguish* *Dæmons* from Men; because *Dæmons* may know, Men cannot.” — Above all, the Authority of the *Romish Ritual* determineth, “ that a *Dæmoniac* is to be distinguished from one troubled with the *black Bile*,

Wesley,
4 Journ.
p. 58, 65

Solid.
Virtus.
Introduct.

Theſaur.
Exorcif.
p. 634.

Thyr.
Loc. Inf.
p. 123.

De
Exorcif.

an other Distemper, by his discovering distant and occult Things."

- And yet, when they have a mind to make a Saint, the Proof is brought from these very extraordinary Gifts. Thus Ribadeneira, in his *Biblioth. Soc. Jesu*, extols "Jacob Rhem, because he was often endowed with a Prophetic Light, declared openly Things future, Things at a Distance, and otherwise secret, with infallible Veracity. — *Jos. Anchieta* knew Things absent, distant, and future; and foretold them as distinctly, as if his Mind was the Reflecting-Glass of the Divine Will. — *Mancinellus* proved Spirits, cast out Devils, cured the Diseased, foretold various Things in Futurity, and told of Things at a Distance." And, I believe, there are an hundred Instances of this Nature in that Book. And there are perhaps as many in Honour of the Franciscans in the *Franciscan Martyrology*, and the famous *Book of Conformities between Christ and St. Francis*.

But the most irrefragable Testimonies are in the *Roman Breviary*; where, on the Festivals of divers Saints, all these wonderful Gifts are related: Most of them too were canonized. As of *St. Xavier*, *St. Frances of Rome*, *Pb. Neri*, *Alcantara*, *Ignatius*, *Francis*, *Anthony*, *Romualdus*, *Catharine of Sienna*, &c. Many of them foreknew particularly the Time of their Death.

Thus, by an unaccountable Infatuation, favourite Saints are beatified and canonized, on the very same Account, for which others are pronounced to be under a diabolical Possession.

But, after all, 'tis possible these Wonders may, in a good Measure, be accounted for from Distemper, a Disturbance of Brain, Alienation of the Reason.

Reason and the Senses, some *Disorder of Mind or Body*. For, that Persons afflicted with *natural Distempers* have frequently, in an *Enthusiastic Manner*, uttered Prophecies, and revealed Secrets; and when they were cured by *natural Means*, the Gift of *Divination* quite left them, together with the *Illness*; — I could prove from Authorities of *Physicians*, antient and modern. Nor is it an *incredible Thing to me*, as being attested by *History*, and known in Fact to be true, that those, who have little or no Use of their *Reason and Senses*, should utter *Predictions*, and reveal *Secrets*: As, for Instance, *Madmen, Idiots, Epileptics, Ecstasies, &c.*

Nor, again, is there any Room to doubt, but that *wicked Men and Seducers* have sometimes uttered Things *prophetically*, which came to pass. And we know, that in the *latter Days* *Dæmons* should be the *Authors* of many surprizing Things, *seemingly* at least *miraculous*; God permitting *Satan* to work upon the Affections of *false Prophets*, and *evil Men*.

§. 14. We have not yet done with the *Dæmoniacs*. For [No. 8.] Mr. *Wesley* mentions “ a *Spirit of Laughter* coming upon *himself, Brother*, and *several others*; which they could not possibly help, and which he imputeth to their being *buffeted by Satan*.” To what I said of this before, [*Enthus. Part 2, Page 73,*] I now add, that, if it really proceeds from *Satan*, he worked in the same Manner long before the Time of the *Gospel*: This being the same as what the *Ancients* called the “ *Sardonian Laughter*; convulsive and involuntary, and a Sort of *Madness*: Which Disorder hath passed into a
Pro-

4 Journ.
P. 37, 38.

Doctor
James,
in Sar-
dopius.

Proverb, (*Sardonius Risus* signifying a forced Laugh) and to be cured in the same Manner as *Convulsions*."

Vol. I.
pag. 50.

An. 1672.
Obs. 304.

"One of them, says Mr. *Wesley*, was so torn of the *Evil One*, that sometimes she laughed, 'till almost strangled; then broke out into *Cursing* and *Blaspheming*; then stamped, and struggled with incredible Strength." — The *History of Witchcraft* mentions such another Case, where "Mr. *Throgmorton's* Children are raging and convulsed, as if ready to be torn to Pieces; — then of a sudden they can't help laughing." — In the *Acta Germanica* we have a Chapter on *involuntary Laughter*; with mention of divers Women obnoxious to it from *Hysterics*. And *Sennertus* imputeth it to *Hysterics*, *Convulsions*, and sometimes to *Phrensy* and *Alienation of Mind*. — Give me leave to add a Passage from Mr. *Turner's History of remarkable Providences*, (Part 2, Ch. 36,) "*Platerus* speaks of some, particularly an *Abbot*, who was forced involuntarily to laugh, and toss himself about, to the utter Spending of his Strength. Which puts me in mind of a Story related by *H. Stephens* (in his *World of Wonders*) of a Man, who being at Church, and seeing a Woman fall down off her Seat while she was sleeping, fell into so great a Fit of Laughter, that he continued three Days and three Nights without giving over."

It is observable in *Homer*, (*Odyss. T. vers. 345*—) that *Penelope's Suitors* grow mad, and are forced by a *Dæmon* into a Laugh, like that of the two *Wesleys*, and their Followers. *Euripides* in his *Hercules Furens* (*vers. 935*—) describes that *Hero*, in his mad Fit, as forced into the same Laughter, and talking wildly of his Murthers, and purifying Fires, &c. And *Horace* terms such a Person (*Satir. Lib.*

Lib. II. Sat. 3, vers. 72,) *malis ridentem alienis,* laughing with Jaws not his own, but made use of by some *Dæmon*. These three Poets are all speaking of Persons *distracted, and out of their Senses*. The Context of Horace seems to prophesy of Mr. *Wesley*, under the Name of *Proteus*, and of *Methodistical Madness*, for the Cure of which he prescribes *Hellebore*. Homer is clear, that the *Suitors* were deprived of their Senses, and could not stop their Laughing; being actuated by a superior Power: That presently afterwards they fall a crying, and presage dreadful Things. One of them was seized with this *Sardonian Laugh* a little before. Both *Clarke* and *Pope* have taken Notice of this wild Symptom; and the latter hath these Words in his Notes: “Homer describes the *Suitors* under an *Alienation of Mind*, and a sudden *Distraction*, occasioned by *Minerva*. And hence we may gather the Reason why they are tossed by so sudden a Transition into *contrary Passions*, from Laughter to Tears: This Moment they laugh extravagantly, and the next they weep with equal Excess: Persons in such a Condition being subject to such *Vicissitudes*.”

Mr. *Wesley* contends, that the Laughing-Fits among the *Methodists* proceed from an *Evil Spirit*. I will allow it. But then, I doubt, he must allow that they are *mad*.

§. 15. [No. 9.] To the former Sign of *diabolical Possession* we may subjoin an *unusual and unnatural Voice*; — Singing, and that in a very *melodious Manner*; and delivering out *holy Things*.

“One speaks in a *Tone not to be expressed*; — we continued in Prayer, when another’s *Voice* was al-

Wesley.
3 Journ.
P. 95,

so

so *changed*. — She cried out, ‘ Give me the Book, and I will *sing*.’ She began giving out Line by Line, but with *such an Accent as Art could never reach,*

*Why do these Cares my Soul divide ?
Heavily moves my damned Soul. —*

Here we were obliged to interrupt her.”

Præstig. P. 425. In Conformity hereto, *Wierus* having described the *Agonies and Convulsions, &c.* of one thought to be in an *epileptic Fit*, addeth, “ that at length the *Devil* was found out to be the *Author*, betraying himself by the Possessed speaking with an *unusual Voice and Words.*” —

Dæmon. pag. 65. *Thyræus* gives the following Instance : “ *White St. Norbert* was *preaching the Word of God*, and *exorcising* a Girl that was brought before him; the *Devil*, deriding him, delivered out through the Girl’s Mouth the *Book of Canticles* from the Beginning to the End; speaking it *Word for Word*, first in the *Latin*, and then *interpreting* it in the *German Language.*” —

Book vi. Chap. 7. Mr. *Mather* (in his *History* before cited) takes Notice of the *Alteration of Voice* in some Children *bewitched*; — the *Devil* throwing one on the Floor, where she would *whistle and sing*; — sometimes laid for *dead*, wholly breathless and senseless; — sometimes yelling, kicking, and striking; again saying, she was *dying*, and then *paraphrasing on the thirty-first Psalm* in *Strains* that were quite *amazing*; and uttering many *Prophecies.*” — “ Some, when possessed, *sing musically*, and *reveal* what they could not *naturally know*; sometimes they are quite *stupid and insensate.* — *Singing musically, Prophefying,*
and

Mall. Malef. Tom. 1, p. 227. Tom. 4, pag. 13.

and doing other *supernatural* Things, are Signs of a *Dæmoniack*. — These sweet, tuneful, and *melodious Warblings* manifestly prove a Person *possessed*." —

Theaur.
Exorcif. j
p. 634,
1060.

Physicians often observe these *Symptoms* to be the Effect of *Madness*: Particularly *Sennertus* relates divers Cases, where Persons under this Calamity have talked *Latin*, *sung Hymns*, discoursed well, &c. none of which they could do in their *Senses*.

DeMania
Quæst. I.

The earliest Account, which I can recollect, of this *Change of Voice*, proves it to be a *diabolical Delusion*; the *Delphic Oracle* being first found out by this Accident. "The very *Goats*, feeding at the Place, by Chance, were *suddenly inspired*, and quite *changed their Voice*, and the *Shepherds* coming up were actuated in the same Manner: And all who came near were seized with the like *Divine Fury*, and began to utter *Prophecies*. — But many Persons were *lost* there." *Diodor. Sic. Part II. pag. 427.*

We read too of *Orpheus*, (an *initiated Magician*, whose *Head*, like some of the *Methodist-Preachers*, *propheesied after it was cut off*) "that the *Nightingales* which build near his *Tomb* *sing both sweeter and stronger than any others*: — And that the *Shepherds* falling asleep near it would sing *Orpheus's Hymns loudly and melodiously*." *Pausan, Bæotic. Cap. 31.*

§. 16. [No. 10.] One more Case of a *Dæmoniack* I shall transcribe, pretty largely, as attended with several remarkable Circumstances. "At *Stratford upon Avon*, — Mrs. K — had been for many Weeks in a Way that *nobody* could understand; she had sent for a *Minister*; but, almost as soon as he came, she began roaring in such a Manner (her *Tongue* at the same time hanging out of her Mouth, and

and her *Face distorted* into the most terrible Form) that she cried out, 'It is the *Devil*, doubtless! It is the *Devil*.' And immediately went away.—I asked, 'What Good do you think I can do?' One answered, 'We cannot tell.' But Mrs. K— earnestly desired you might come, —saying, that she had seen you in a *Dream*, and *should know you immediately*. But the *Devil* said, 'I will tear thy Throat out, before he comes.' But afterwards his Words were, 'If he does come, I will let thee be quiet; and thou shalt be as if nothing ailed thee, 'till he is gone away.' [Mr. *Wesley* says, 'I just relate what was spoken to me, without passing any Judgment upon it.' Though he sneeringly reflects upon the '*Unphilosophical Minister*;' and adds afterwards, 'a strange Sort of Madness this!'— He then proceeds,] 'I walked over about Noon: But when we came to the House, I desired all those that were with me to stay below. One shewing me the Way, I went up straight into the Room. As soon as I came to the Bedside, she fixed her Eyes, and said, 'You are Mr. *Wesley*. I am very well now, I thank God. Nothing ails me now: Only I am weak.' I called them up, and we began to sing:— After *singing* a Verse or two, we kneeled down to *Prayer*. I had but just begun, (my Eyes being shut) when I felt as if I had been plunged into *cold Water*. And immediately there was such a *Roar*, that my Voice was quite drowned; though I spoke as loud as I usually do, when I speak to three or four thousand People. However I prayed on. She was then reared in the Bed, her whole Body moving *at once*, just as if it were a Piece of *Stone*. Immediately after it was writhed into all kind of Postures; the same horrid Yell continuing still. But we left her not,

not 'till all the *Symptoms* ceased, and she was (for the *present* at least) rejoicing and praising God."

That I may not too often omit such *Circumstances* as tend to the *Glory* of *Mr. Wesley*, emulating that of his *Familiar*, *St. Ignatius*; I should take some *Notice* how carefully he relates the *Woman's* " *Dream*, in which she saw *Mr. Wesley*, and should know him immediately." To prevent all *Fallacy*, and shew that all was fair, " he went up into the *Room* by himself, and she immediately cries out, " You are *Mr. Wesley*."

Not to say, how easy it was to guess it was *Mr. Wesley*, by the *Expectation* of his coming, or some previous *Description* of him; it was proper some divine *Notice* should be given of such a powerful *Man*; that he should go *alone* into her *Chamber*, to prove it true; even though contrary to his authoritative *Directions*, " that above all Things the *Exorcist* must beware of visiting any *Person* possessed *alone*, and without some *Company*; especially a *Woman*."

Compl.
Artis
Exorcis.
Doctr. 8.

The same Honour had that *other great Man*, *St. Ignatius*: For " a *Woman* in a *delirious Fever*, and at the *Point of Death*, saw in a *Dream* a *venerable Person*, of the *Jesuits Society*, as she conjectured by a *Relick* of his *Garment*: The *Relick* of *St. Ignatius's* *Garment* was brought; and she instantly crieth out, " I am found; I am well." A *Picture* of *Ignatius* being then shewn to her, she knew it was the same whom she had seen in her *Sleep*. And she had him in *Veneration* all her *Life*."—

Bartol.

" That famous *Miracle-monger*, *John de Bridgton*, and *singular Secretary* of *Celestial Mysteries*, was equally honoured by " *five Mariners*,

Nov.
Legend.
Fol. 194.

who in a Tempest at Sea saw a *Vision* of a venerable Person delivering them from their Distress: And afterwards going into a *Monastery*, they saw *John*, and knew him to be the Man that appeared to them in *Vision*."

The *Devil*, in a terrible Fright at Mr. *Wesley's* being sent for, threateneth cruelly; "I will tear thy Throat out before he comes." But afterwards he grows cooler and cunninger: And then his Words were, "If he does come, I will let thee be quiet; and thou shalt be as if nothing ailed thee, 'till he is gone."

A common Clergyman he had put to Flight; but, despairing of serving our Hero so, he recurs to his Artifices; and, perhaps to avoid the Disgrace of being ejected, walks off, and owns Mr. *Wesley's* Power. — Such an Account we have in the Story of the *Devil of Mascon*; who would sometimes tell the *Exorcist*, "While you pray, I will go and take a Turn in the Street."

Thus the *Papists* tell us "Satan boasted, I will not be ejected by those little Fellows, *Syrulus* and *Bernardulus*." — Again; "A Woman's Daughter being possessed, she had a *Vision* of the Person who was to cure her: What should she do? Away she flies to the *Monastery*, to find out the Man. The *Præfekt* of the *Monastery* comes out; he was not the Man: 'Till at length *Sabinus* coming out, she instantly knew his Face, and the *Devil* left her Daughter." — "The *Devils* have often confessed, that they would not be ejected but by some excellent Person. When several had tried in vain to drive a *Dæmon* out of one *Etheler*, he declared, 'I will be expelled by nobody except St. *Swibert*, the *Apostle of the Saxons*.' — Another *Dæmon* said, 'I will

Thyr.
Loc.
Infeft.
p. 183,
112.

will not go out, unless the *Archdeacon of Lyons* will come himself, and eject me out this *Vessel*, of which I have Possession."

The *Devil's Promise*, however, of "letting the Woman be quiet, 'till Mr. *Wesley* was gone, as if nothing ailed her;" and her saying, when he came, "that she was very well, and nothing ailed her," are but some of the *Devil's Sly Tricks*, if we may believe the *Pope*: For, "among others of the *wicked Spirits Arts and Deceptions*, they sometimes hide themselves, and leave the Body as it were free from all Molestation, that the *Possessed* may think himself quite delivered. But the *Exorcist* must not cease, 'till he sees the *Signs of Delivery*."

Ritual,
Rom.
Exorc.

Mr. *Wesley* accordingly obeys the Rule, "not leaving the Woman 'till all the *Symptoms ceased*; and she was, for the *present* at least, rejoicing;" — not *finally* relieved, that *Satan's Prediction* might be verified, of "nothing ailing her 'till Mr. *Wesley* was gone."

It is another observable Circumstance, that, when the Woman "was reared in the Bed, her whole Body moved at once, not one Joint or Limb bending, just as if it were a Piece of *Stone*; and immediately after it was writhed into all kind of Postures."

This seems to be that Sort of Distemper, which is called a *Catalepsis*, of the *convulsive* kind; which *Wierus* describeth much after the same Manner, and imputeth to a *diabolical Power*; and of which he brings several Instances, especially among some Nuns. Dr. *James* (in the Words *Catalepsis* and *Spasmus*) says of such, "that in the *convulsive Paroxysm* the Limbs are surprizingly agitated, and drawn into *various Directions*; — at other Times the

DePræst.
l. 3, c. 9.
l. 2, c. 35.
l. 1, c. 12.

whole Body is stiff, and immoveable as a Stone; the Limbs fixed, but easily flexible:— Sometimes the Disorder hath its Original from *Melancholy*, and is of the *Hypochondriac* or *Hysterick* Kind; — sometimes ariseth from a thick, viscid, and impure Blood; sometimes from the *Commotions* and *Passions* of the Mind; profound *Meditation*, and Workings of the *Imagination*. And he gives Instances of Persons thus seized at the Recital of *certain Words*, or singing of *Psalms*, &c. and sometimes the Distemper is complicated with a *Trance*.”

The Reader may there see more of this; with several other distempered *Convulsions*, *Distortions*, &c. into which the *Methodists* are so often falling.

In this Case I observe, that the *Operator* himself catcheth the *Contagion*, seized with Part of the *Patient's* Malady. For Mr. *Wesley* says, “ that, after singing, he had but just begun praying, when he felt as if he had been plunged into cold Water.”

First.
Demon.
p. 406.

Thus *Wierus* tells us of “ a *Witch*, *Alice Kamitz*, who herself was afflicted with Part of the Torments, which she was inflicting upon others; but was thought purposely to have undergone this Evil, that she might not be thought to have bewitched the rest.”

P. 114.

The same *Author* says of one supposed to be possessed, “ that the *Devil* caused a Sensation in her of a cold Humour distilling from the Head to the Back.” — And *Sennertus* (*de Morbis à Fascino*, cap. 6.) mentions “ one thought bewitched, who felt such a Chill all over the Back, as if he had been plunged in cold Water.”

Dr. *James* (under *Spasmus*) says, “ one of the most considerable Signs of the Disorder is, a Sense of *Fornication*, [*i. e.* a Sensation like that of

of the *Creeping of Ants, Formicæ*, on any Part] which also seizeth the *Os Coccygis*, and like a *cold Vapour* ascends through the Spine of the Back; and the left *Hypochondrium* is affected, &c."

But the *Popish Exorcists* reckon this as a certain Sign of a Person's being both *possessed and bewitched*. For "sometimes, when the *Dæmons* enter into human Bodies, it seems as if a Vessel of the *coldest Water* ran about their Backs, which spreadeth itself over the *whole Body*, from Head to Foot. — Some feel a very *cold Wind* descend through the *Shoulders and Reins*: And if the *Exorcist* would put his *Hand* upon the *Head* of the *Possessed*, he feels a *cold Thing like Ice* under his *Hand*." *Wierus* too tells of "a *Girl*, whom the *Devil* setting upon began with inducing a Sensation as of a *Catarrh*, or a *cold Defluxion*, distilling from Head to Foot."

Mr. Mather gives much the same Account of some *Children bewitched* in *New-England*, "who would complain of being in a *red-hot Oven*; and soon after would complain of having *cold Water* thrown upon them." "And it is a certain Sign of a *Dæmoniac*, (according to *Complement. Artis Exorcist.*) when a *fiery*, or an *icy Vapour* runs about the *Body*."

Mall.
Malef.
tom. 3,
p. 226,
228.

Præstig.
l. 3. c. 13.

Histor.
Book vi.
Chap. 7.

Doctr. 5.

§. 17. Here we may bring in an Instance or two of strong *Imagination*, or *Deception of the Senses*; which *Mr. Wesley* ascribes to the *Evil Spirit*; and are probably the Effects of *Disease*. [No. 9.] "I was desired to meet one who was ill of a very *uncommon Disorder*. She said, 'For several Years I have heard, wherever I am, a *Voice* continually speaking to me, cursing, swearing, and blaspheming, in the most horrid Manner, and

Wesley,
5 Journ.
pag. 56.

inciting me to all Manner of Wickedness. I have applied to Physicians, and taken all Sorts of Medicines, but am never the better.' No, nor ever will, 'till a better Physician than these bruises Satan under her Feet."

Medic.
Sac.
pag. 72.

Under
Auris.

The learned Dr. Mead, speaking of those Perturbations of Mind which affect melancholy Persons in wonderful Manners, says, " I have known two, who, even when alone, imagined they heard Voices of Persons speaking into their Ears." And Dr. James observes, that " in some Depravation of the Organs of the Ear, or of the Brain, People perceive Sounds, which have no Existence but in the Imagination; — it being a Matter of Indifference, whether the Fibres of the Nerve (the Auditory) be agitated in the Brain, or in the Ear: That this happens in a Delirium, Vertigo; and is a Forerunner of bad Distempers, an Epilepsy, &c."

Epist. 2,
Lib. 2.

That this is no new kind of Disorder, and the Effect too of distempered Bile, we learn from the happy Madman of Horace, (who had the Story from much ancienter Writers) who fancied he heard some excellent Tragedians acting their Parts on the Stage; but, at length, was, to his great Mortification, cured of his sweet Delirium, by drinking proper Doses of Hellebore. — And, if it would be kindly taken, I would venture to recommend this same Hellebore to my Patients of the Order of Methodism.

Galen hath another Instance of such " depraved Imagination; one who fancied a Company of Trumpeters were in his Room, and would be calling out to the Servants to turn them out of Doors for making such a Noise, and breaking his Rest." Differ. Sympt. cap. 3.

Eut

But the *Exorcistical* Writers reckon “ among the certain Signs of a *Possession*, or *Witchcraft*, the *hearing* or *seeing* *preternaturally* such strange Things. And one of them cured a *Madman*, who only thought he had the *Evil Spirit* in his *right Ear*, by pouring a *Vessel* of *Holy Water* into his *Ear*, and upon his *Head*.”

Compl.
Artis
Exorc.
Doct. 5.

Wierus says, “ The *Dæmons* enter into the *Phantasy*, and insinuate Words either of *Perturbation*, or *Pleasure*; not indeed emitting any *Voice* by *Pulsation* and *Sound*, but injecting their Words without any *Noise*, &c.” But the same *Author*, in the *Chapter* “ of the depraved *Imagination* of melancholy People, mentions a *Fryar* guilty of *unnatural Vices*, who affirmed he *saw* another Person, who lived at many *Miles* Distance, and complained, that *every one* he met always made a *great Noise* in his *Ears*, and sent to *Wierus* for *Advice*. Some thought the *Fault* lay in the *Organs* of *Hearing*; but indeed his *Mind* was *disordered*.”

Præstig.
Dæmon.
P. 74.

P. 229.

He has another Instance in “ a poor *Countryman*, who had vomited *Glass* and *Nails*, &c. for *several Years*, as if *bewitched*; of which being cured, he yet afterward always felt and heard in his *Belly* the *Sound* of a *Bag* of *broken Glass*; and likewise the *Clock* striking, and distinct *Strokes* of the *Hammer* on his *Heart*. What People thus *hear* and *see* is owing, says he, to the *black Bile*; which happens partly from the *Diet*, *Air*, *Sorrow*, and *Fear*; partly from the *Constitutions* of *Heaven*; and partly in *Agreement* with other *delirious* Persons.” But afterwards he says, “ Who doth not see in the *Man's Organ* (fitted on Account of his *Simplicity* to the *Devil's Illusions*) the *Operation*, *Tickings*, and *Vexations* of a *Dæmon*?”

Ibid.
P. 261,
and 394.

P. 395.

It

Thyræ.
Loc.
Infeft.
p. 79.

It is a common Complaint among *Popish Entbuftafts*, that the *Devil* enters into all the *Senfes*, *Seeing*, *Hearing*, *Tafting*, *Smelling*, *Feeling*; and they fhew how.

Ribaden.
pag. 213.

Accordingly “ he was fo angry with *St. Frances of Rome*, for the many Booties ſhe had fnatched from Hell, — that he was always plaguing her, — appearing in the Shape of Men and Women in filthy Poftures, moft unbefeeing Geftures, and wanton Actions. And he once played her a moft malicious Trick, by trailing about her Room a rotten Carcafs of a dead Man, which made fuch an intolerable and lafting Stench, that ſhe had for ever an Averfion to Man.” *Ribadeneira* ſays the ſame of *Catharine of Sienna*; “ whom the *Devils* molefted with foul and abominable *Imaginations*, — representing to her *Eyes and Ears* moft unfeemly Things. And ſhe was a long Time thus afflicted.”

P. 291.

By comparing theſe Stories together, we may juftly aſcribe the ſeveral *Voices*, internal and external, which fo many *Papiſts and Methodiſts* hear, as well as their ſuppoſed *Viſions*, to the Force of *diſtempered Fancy*; the *Voices* being as it were the *Echo*, and the *Viſions* the *Reflection*, of their own *Imagination*.

Wefley,
5 Journ.
p. 69, 70.

In *Analogy* to this, [No. 10.] we find the Effect of *Mr. Weſley's Diſcourſe on Feeling*: For, ſays he, “ It pleaſed God to make this Diſcourſe an Occaſion of diſcovering ſuch *Wiles of Satan*, as it never entered into my Heart to conceive. — Finding many had been *offended* at the *Sermon*, — I called them together, and examined them ſeverally concerning their *Experiences*, and *other Circumſtances*. And thus far I approved of their *Experiences*, as to their *feeling* the Working of the *Spirit of God*, &c.

&c. But, as to what some of them said farther, concerning "*feeling the Blood of Christ running upon their Arms, or going down their Throat, or poured like warm Water on their Breast, or Heart;*" I plainly told them, "the utmost I could allow was, that *some* of these Circumstances might be from God, (though I could not affirm they were) working in an unusual Manner; — but that *all the rest* I must believe to be the mere empty Dreams of an heated Imagination."

However good Mr. Wesley may be at his *Distinctions*; I believe he would find it difficult to distinguish *which* of these odd Circumstances might be from God, and *which* were *all the rest*, that were the mere empty Dreams of an heated Imagination, and which discovered such *incomprehensible Wiles of Satan*. Here we see the manifest Danger of running into *Methodism*, in which such *Fanatical Superstitions* and *Diabolical Delusions* stand confessed. And do these Evils stop here? Hath not Mr. Wesley himself related several of a worse Kind, as *Scepticisms, Infidelity, and Atheism*? And will he persuade us, that he hath discovered half of what himself knows? And is it not evident what *Delusions* run through the *whole* of their *strange Dispensation*?

§. 18. Let us try the Point in some other Cases.

[No. 11.] "I was both surprized and grieved at a genuine Instance of *Enthusiasm*. J — B —, of *Tanfield Leigh*, who had received a *Sense of the Love of God* a few Days before, came riding through the Town, hallowing and shouting, and driving all the People before him, telling them, 'God had told

Wesley,
5 Journ.
P. 79.

told him he should be a *King*, and should tread all his Enemies under his Feet."

He might have called it an Instance of *direct Madness*, as well as of genuine *Enthusiasm*: But then perhaps an *Enthusiast*, and a *Madman*, might have been deemed the *same Thing*; and what would become of *Methodism*? — But to take the Fact as here related; — We see a *wild Methodist*, but a few Days after receiving a *Sense of God's Love*, coming with all the Claims of *Royalty*; which affords fresh Proof, how soon their fancied *Feelings* and *Impressions* are apt to puff up *presumptuous Minds* with *Pride and Vain-Glory*; as if they were of a *superior Rank*, and common Mortals of a *lower Dispensation*: Another Discovery of the *Wiles of Satan* among them. Thus *Wierus* tells us, "I knew one of this depraved Imagination, who believed himself the *Monarch* and *Emperor* of the World; and that *that Name* belonged only to him." In such a *mad Transport* *St. Francis* exclaimed, "I know that I shall be a *Great Prince*: — I shall be *adored* over all the Earth."

P. 229.
Confer.
fol. 234.

An. 1672.
C. 157. In the *Acta Germanica* we have "several *Examples* of such high Claims in Persons grown *mad out of Pride*; who imagined themselves, one a *Count of the Empire*, another *King of Portugal*, a third a *great Queen*, a fourth *Czar of Muscovy*."

These, however, were *innocent mad People*, in Comparison of this *outrageous Methodist*; and I doubt not their Pretensions to *Royalty* stand upon as good *Foundation*, as the *Methodists Fancies*, or even *Assurances, of Celestial Crowns*. For (as *Plutarch* observes) "A groundless and irrational *Joy* agitates and *alienates the Mind* more than either *Sorrow* or *Fear*."

Ed. Par.
Vol. I.
P. 1034.

Nor

Nor make I any Doubt but the same *Deception* of the *Senses*, caused by *distempered Enthusiasm* ever infused into the *Head*, produced the several following *presumptuous Assurances*, and *visionary Exultations*. “ One in a *high Fever* cries out, ‘ O! I am happy, happy, happy : — All the *Angels* rejoice, — and I rejoice with them ; for I am *united to Jesus*.’ — Smiling and looking up, she says, ‘ There is the *Lamb*. The *Enemy* may come ; but he hath *no Part in me*, &c.”

Wesley,
4 Journ.
P. 83.

“ *Sarah Whiskin* was taken ill of a *Fever*, — continually praying that *God would reveal himself* to her Soul. — In the mean time she says, ‘ The *Devil* is very busy with me. — But I am snatched out of the Hands of the *Devil*. Though *God has not revealed himself* to me ; yet I believe, were I to die this Night, before To-morrow I should be in *Heaven*. — I have *not seen the Lord yet*. But I believe *I shall see him*, and live.’ — The next Day she says, ‘ I have had *no Sleep*, but I have had the *Lord with me*.’ Soon after, ‘ I fear I have deceived myself. I thought the *Amen* was sealed in my Heart ; but I fear it is not.’ She sings, they pray, and she is delivered from her Fears. — Soon after we were gone, she rose up, and said, — ‘ Now it is done. I am assured my Sins are forgiven.’ — Dieth. — I should have observed, that she had a *Vision* of her *Relations* receiving instantaneously a *Blessing*. ‘ I saw my Mother and Brother and Sister in my Sleep, and they all received a *Blessing* in a Moment.”

5 Journ.
P. 23.

As we know nothing of this Woman's Life and Conversation, we have no Reason to question her *Salvation* ; though we may question whether her *Assurances* and *Visions* are well-grounded. Two Things

Things seem plain : That the *Methodists* are trained up and bolstered with Expectations of *Revelations*, and of *seeing God present with them* ; which surely is a very presumptuous and dangerous Doctrine : And that her Discourses are like the Ramblings of a *delirious Fever* ; which Mr. *Wesley* acknowledgeth she had. — As to her *Vision of her Relations*, it is much like what St. *Teresa* says : “ Being much *indisposed*, I took up my *Rosary*, and insensibly fell into a *Rapt* ; seemed to be in *Heaven*, and there I *saw* both my *Father* and *Mother*. I doubted whether this might not be some *Illusion* ; though it did not so seem to me.”

Vita, 8^o.
P. 284.

Wesley,
5 Journ.
p. 27.

[No. 12.] We have an Account of “ a Boy, turned out of School for Misbehaviour, running away from his Parents, suffering Hunger and Cold, three Days without Sustenance, hearing Mr. *Wesley*, and reforming : — Tempted by the *Devil* to hang or drown himself : — But, wrestling with *God* in Prayer, he saw himself surrounded on a sudden with an *inexpressible Light* : — Seized with a painful Illness, declares, ‘ Though I am not in *Heaven* yet, I am as sure of it as if I was ; — as sure of *Christ*, as if I had him already.’ — One Day his *Mother* said, ‘ *Jacky*, you have not been with your *Saviour* To-night.’ He replied, ‘ Yes, I have.’ She asked, ‘ What did he say ?’ He answered, ‘ He bid me not be afraid of the *Devil* ; for he had no Power to hurt me at all, but I should tread him under my Feet.’ In this Illness he died, some Months above thirteen Years old.”

In this Case, as in the former, I have no Quarrel with the Boy’s *Piety*, but the *Enthusiasm* attending it ; in which he appears to have been well instructed. For he has *Affurances* of his *Subtraction*, and

and that *Eternal*: — *Christ* comes to attend him, and speaks to him formally, in so many Words; and his *Mother* draws him, as a Thing *expected*, or agreed upon, into a Declaration of this *Divine Presence* and *Conversation*. To which add, his saying that “ he saw himself surrounded with an inexpressible *Light*, while he wrestled with *God*.” All which may be reckoned as more “ Dreams of a heated Imagination, or Wiles of *Satan*;” (to countenance the *Delusion of Methodism*;) Unless it can be proved, that all the Pretensions of the same Nature, among the most frantic and wild *Saints* of the *Antichristian Communion*, were truly from *God*, and Confirmations of the Truth of *Papish Religion*.

I do not know, whether the *inexpressible Light* surrounding the *Boy*, be to be understood of a *Glory* irradiating his *own Person*, or emitted from it; or whether it was a *Sign of the Divine Presence*, while he was wrestling with *God*. But I could produce hundreds of Instances, were it needful, of such *fabulous Papistical Tales*; where not only the *Great Saints*, *St. Francis*, *St. Ignatius*, &c. but *Novices* and *Nuns* have been emblazoned in the same Manner, and encompassed with such extraordinary Splendors, by the *Visits of Christ*, the *Virgin*, *Angels*, *Apostles*, and *Saints*. Some of which I shall set down, after mentioning the Case of *Samuel and Thomas Hitchens*, two *Brothers*; who in a little Compass of Time went through most of the *Mysteries of Methodism*, and arrived to this *Brightness of Glory*. In the *Account*, printed, and industriously published, we read that “ *Samuel*, a *Smith* by Trade, had almost forgot every Thing that was good, ’till the *Methodist Teachers* came into *Cornwall*. — During their *Prayer*, he fell to the

Ground, and roared; but is soon converted to the *Faith*. But the *Devil* then strove to *reason* him out of it; — then raised a *Mob* against the *Methodists*; got a *Warrant* to press him for a *Soldier*; but *God* suffered them not to touch him. — By another *Snare of the Devil*, he is tempted to *marry*, whereby his Heart is drawn away from *God*; and he is plunged into *utter Darknefs*, often saying, ‘ *be was in Hell.*’ He wandered about the Fields by Night, threw himself on the Earth, beat his Head against the Ground; roaring, beating, and cutting himself in several Places. — Is quite *delivered in a Moment*. But still has frequent and sore Conflicts with *Satan*, — *doubts of the Being of a God*; but is delivered. Is Head of a *Class*, or *Band*; where he discovered any *Thing amiss* by a *Weight* which he felt. Takes upon him to be a *Preacher*, but doubting of his *Mission*, ’till convinced it was the Will of *God*. — He runs into another Mistake, and is to an *Extreme* negligent of his *Apparel*; but afterwards convinced, that a *Christian* ought by his *outward Neatness* to shew the *Purity* of his *Mind*. His last Temptation was to *starve* himself, by denying his Body necessary Support; but is convinced of this Error too; which began and ended, while he walked in the *broad Light of God’s Countenance*. — A Day or two afterwards, he was taken ill, and caught a *malignant Fever*, (whereof he died) in which he cries out, ‘ I have not the least Doubt of my *Salvation*; — I see the Gates of *Heaven* stand open, and *Jesus* stands with open Arms to receive me. Let me go! I must be gone!’ The next Day he cries out aloud, ‘ Open the Heaven, O my God, and come down into my
my

my Soul! Come Father, Son, and Holy Ghost, and plunge me into God! Carry me, ye Angels, &c."

The Account is much the same with regard to his Brother *Thomas*, a *Tinner*; "who from following *Revellings and Hurlings* became a *Methodist Preacher*. In much *Trouble and Heaviness*, — receives great *Comfort of the Lord*; but soon after stripped of all, and thinks God hath left him a *final Cast-away*. But goes into his *Closet*, and has an *Answer from the Lord*, ' *I am thy Righteousness*.' — When in great *Joy*, is in the greatest *Danger of Pride and Lightness*; — and found great *Temptation to Pride*, when speaking to the *People*. — Falls ill of a *high Fever*; in which he prays, with a *Voice quite altered*. — ' *God is come to carry me Home*. Oh! I see *Thousands*, and ten *Thousands of Angels*! Do you not see them? O Brother *Trembath*, do you not see what a *glorious Place* I am going to? — *Mary Bisvine*, cannot you see *Jesus Christ* coming, with an *innumerable Company of Angels*, and the *Golden Banner* displayed? They are coming to carry me to the *Bosom of my God*. Open their *Eyes*, O *God*! that they may see them. — I am *whiter than Snow*. I am washed in the *Blood of my Redeemer*. Why, *I am all God*."

That I may not repeat what I have before remarked, concerning the strange *Vicissitudes*, and *Perturbations*, *Scepticisms*, *Despairings*, *Madnesses*, &c. attending the *Progress of Methodism*; I shall only take Notice of those *delectable Phrensies*, and *sweet Deliria*, which so often accompany a *Fever*; of which both the *Brothers* (neither of them much above *twenty Years of Age*) died. Both are absolutely *sure of Heaven*; both have the *Company*

and Sight of Jesus and Angels; one is plunged into God; the other is all God.

De Sym-
path.
cap. 20.

Fracostorius tells us, that "in *Ecstatic Phrensies* it is common for pious Persons, or such as from the Strength of *Distemper and Imagination* think themselves such, to fancy they see Gods and Choirs of Angels."

Wier. de
Præstig.
Pr. 39.

"If Heathens be thus delirious, and seduced by the *Illusions of Satan*, they are in Company with *Diana, Herodias, or Minerva*: Or else, *Venus, Minerva, and Diana*, shall come and carry *Hyacinthus* and his Sister to Heaven, for dying in a State of *Virginity*." — If they are *Popish Fanatics*,

Pausan.
Laonic.
cap. 19.

we are told of "*Johannes Magirus*, who in a delirious Fever, and near dying, was refreshed with the *Sight of Christ, St. Ignatius, and other Saints*; so that he declared a *Fever was pleasanter than Health*."

Ribaden.
Biblioth.
Soc. Jesu.
p. 255.

Ribaden.
May 26.

"*Ph. Neri*, weakened by a continual *Fever*, as if he had embraced somebody they could not see, cries out, 'O most dear *Virgin!* are you come to free me? O most Holy *Mother of God!* the most beautiful of all Creatures; — I will presume to embrace you.' — At length, returning to himself, he says to those about him, 'Did you not see the most blessed *Mother of God*, who by her *Presence* hath driven away my *Sickness*?' — Would you have the *Sanction of Infallibility*?"

Br. Rom.
Dec. 6.

"*St. Nicholas*, just before his *Death*, saw *Angels* come out to meet

Oct. 26.

him. — *St. Alcantara* frequently enjoyed the *Presence of Christ*: *The Virgin, St. Francis*, and other *Celestial Spirits*, entertained their *Fellow-*

Oct. 15.

Citizen with familiar *Discourses*. — *St. Teresa*, who for twenty-two Years had *Fevers*, and other *Distempers*, sees *Angels, and Jesus Christ* taking her by the *Hand*, and espousing her; and they like-

wife

wife attend her Death; when she goes up to Heaven in the Shape of a *white Dove*.”—

“ Brother Emanuel, being *delirious* by the Force of his *Distemper*, sung excellently well *Psalms and Hymns*; and just before his Death began most devoutly to speak to the Corners of his Chamber. Being asked, to whom he directed his Words? he replied, to the *Holy Angels*, whom he saw waiting for the Departure of his Soul, that they might carry it up to *Heaven*.” — “ A certain *Fryar*, extremely religious, was almost driven to *Despair* towards the Beginning of his *Conversion*; but the *Abbot* pawned his Life for the *Security of his Salvation*, if he would but continue obediently in the *Order*. Afterwards the *Fryar* was seized with a *Fever*, fell into an *Ecstasy*, had a *Sight of Heaven*; and brought back from *Christ*, to whom he was presented, *Promise of Pardon and Eternal Life* in his Bosom; and heard from his Holy Mouth, that all who continued obediently in *that Order* should certainly be *saved*.”

Though I have been pretty long on this *Article*, I cannot help producing the *Jesuit's Mark* in one Instance more. — “ Brother Emanuel, who usually was grievously troubled at the very *Shadow* of the least Fault, said, when he was dying, that *nothing* troubled his *Conscience*, he had *no Spot* to be wiped away by *Confession*. After his Mind had been thrown out of its Seat by a *Phrensy*; all wondered that he talked with *God*, in Words so well adapted, and so warm with *Divine Love*, that he could not have composed any Thing better, when in *his Senses*. He requested the *Virgin Mary* that he might see her; and she granted his *Petition*.” — One might alledge Hundreds of Instances of *Popish Saints*

Franc.
Annal.
Soc. Jes.
p. 402.

Specul.
Exempl.
Dist. 3.
Ex. 23.

beatified by God, Angels, and Saints, in Life and in Death.

Happy Madmen! Faithful Teachers! who can thus convert *Distempers* into *Deities*, and the groundless Rants of a *disordered Brain* into *Affurances of Salvation*; and by such Devices give a *Sanction to their wicked Peculiarities*.

§. 19. Of Affinity to these *Divine and Angelical Visits* is the *extraordinary Light* which surrounds some of the *Favoured Methodists*. Such was that of "a Person in bright Clothes appearing in the Night to *Peter Wright*, whence the Room was as bright as Day."—Such that of the *Boy* just mentioned, "who saw himself surrounded with an *inexpressible Light*, while he was wrestling with *God*." Whether this was the Effect of a *Celestial Presence*, or a *Radiation of Glory* from the *Boy*; it is either Way consonant to the old *Heathen Notions*. When *Serpents* were sent to destroy young *Hercules* in his Bed, *Jupiter* watched over him, —

Wesley,
1 Journ.
p. 15.

Theocr.
Idyl. 24.

Φάος δ' ἀνὰ δεινον ἐτύχθη.

A Light was in the House.

Jupiter cannot come to his Mistress *Alcmena*, but

Ædes totæ consulgebant, quasi essent aureæ:

The whole House shined, as if all over Gold. A Voice too is heard, "*Alcmena*, fear nothing: The Governor of Heaven comes to assist thee, and thine."—Nor can even *Pluto*, the God of Hell, make his Appearance, to carry off a Girl, but —

Plaut.
Amph.
Act. 5.
Sc. 1.

———— *Claram dispergere culmina lucem
Adventum testata Dei;*

Claud.
Rapt.
Proserp.
l. 1. v. 7.

A bright Light attests his Coming.

In the other Way ; — we find *Splendors*, and lam-
 bent Flames glorifying the same *Heathens*: — As
 the Light surrounding *Aescanius* in *Virgil*: — That
 of *Tullus Hostilius* in *Dionysius Halicarn.* who being
 supposed to be the Son of *Vulcan*, or some *Dome-
 stic Genius*, was illustrated with such a *Glory* round
 his Head: — That of *Apollo's Bastard Boy*, who
 being exposed, and found by a *wandering Shepherd*,
 the Shepherd saw a *Celestial Light* emitted from
 him; and he afterwards was famed for *curing all
 Diseases*.

Lib. 4.
 Cap. 1.

Pausan.
 Corinth.
 Cap. 26.

Which being a just *Emblem of Pretenders to Inspi-
 ration*, and *spurious Prophets*;

Let us pass to our usual *Parallel from Paganiz-
 ing Papiſts*. Besides their *eminent Saints*, as *Found-
 ers of Orders*, &c. among whom such Favours
 were common, I shall produce two or three (out
 of about fifty which I have observed) of the *lower
 Class*. *Francus* tells us, that, “ while the *Jesuit
 Suarius* was praying before a *Crucifix*, in a Sort of
Rapt, such Rays of Light issued from the Sides of
 the *Crucifix*, as made the whole *Chamber* and the
 Man's *Face shine*.” — *Tbuillier* says, “ that, as sever-
 al *Nuns* testified, while *Father John* was at *Mass*,
 they saw him warmed to such a Degree, by a *Di-
 vine Spirit*, that his Face was irradiated, and like
 a *Globe of Flame* :” — And “ What Mortal can
 sufficiently admire *Pot. Herbert*, a *Minim*; if, as
 many report, a *Heavenly Splendor* surrounded him at
 the *Altar* ; and more than once *Concerts of Angels*
 were heard, comforting and serenading this *Candi-
 date of Heaven* ? ”

Annal.
 Jesuit.
 P. 219.

Diar.
 Minim.
 May 13.

Feb. 28.

Sometimes indeed *Cheat*, *Magic*, or *diabolical Il-
 lusions* were suspected, and even confessed, in these
 Cases. *Wierus* speaks of “ a young Girl possessed,
 and

and miserably harrassed by the *Devil*; but he promised her a *sure Token* of Deliverance, when she went next to *Mass*. Accordingly, at *Mass*, the Priest saw, and the Girl perceived, a *white Shade* surrounding her. See the Illusion of the *Devil!*—

Ribaden.
Jul. 31.
p. 542,
544.

“ *Satan* often appeared to *Ignatius* himself in a *shining and glittering Form*, as if it had been some *Divine Light*:— But he discovered the *Fraud*.” And why might it not be a like *Satanical Delusion*, when “ divers beheld his *own* Countenance resplendent, and sparkling with Beams of Light?” Or, when “ *St. Francis* was wholly surrounded with a *bright Cloud*, in Conformity to *Christ*; and would make Night as light as Day?”— Or, again, “ when that true Devotee saw openly, not in the *Spirit*, but with his *bodily Eye*, the *Queen of Heaven* standing by him, and the whole Room *shining* from her extraordinary Brightness?”— One of their famous *Miracle-Authors* declares, “ that one *Brother* was so elevated with *Pride*, on account of his *Religious Strictnesses*, that he boasted of having *Visions of Angels* attending him; and that one Day the *Devil* transformed into the *Figure of Christ* came to him, in Company with a *Thousand Angels* with their *blazing Lamps*. One of them said, ‘ Thy Conversation hath pleased *Christ*, and lo! he is come to thee.’ He then *worshipped the Devil*; and the next Day told his *Brethren*, ‘ I have now no need of the *Communion*, for I have *seen Christ* Today.” There are many such Stories in the same Author: Particularly, Dist. 3. Ex. 33, 38. Dist. 9. Ex. 36.

Spinell.
Mar.
Deip.
p. 672.

Specul.
Exempl.
Dist. 4.
Ex. 21.

The last of these Expressions, suggested by the *Devil*, agrees well with that of the *Methodist Woman*,

man, who assured Mr. *Wesley*, " that God had told her not to partake of the *Lord's Supper* any more, since she fed upon *Christ* continually." Upon which Mr. *Wesley* exclaims, " O ! Who is secure from *Satan's* transforming himself into an Angel of Light ? " — And " the *idle Boy* (just before mentioned) who ran away from his Parents, to whom *Christ* appeared and bad him not be afraid of the *Devil*, whom he should tread under his Feet," — has the same Honour with St. *Ignatius*, who ran away likewise from his Parents, and in the Days of his Vanity was as *idle a Rogue*, as the other could be for his Life. For, as *Boubours* relates, " the Saint being *Ecstatic* in a *Fever*, heard a Voice, that he should not be afraid to die, because he died a *Saint*, and need not fear the *Devil*." 4 Journ. P. 80.

Life of
Ign. B. I.

§. 20. Of a similar Nature with this State of *Deliriousness*, *Madness*, and *Phrensy*, wherein our *Enthusiasts* have such *Visions*, *Revelations*, *Affurances*, &c. is that *Alienation of Mind* called *Ecstasy*, *Rapture*, and *Trance*. Something of this in the *Methodists* I took Notice of in Part I. as well as their enjoying the *Presence of God*, and entering into *Discourses* with him. As, for Instance, when (says Mr. *Whitefield*) " my Loving *Saviour* permitted me to talk with him, as a Man talketh with his Friend." I could easily add many other Instances ; together with a thousand *Parallels* from *Popish Fanatics*. But I forbear ; not willing to nauseate the Reader with such Tales, any farther than they fall under some *Remarks*.

7 Journ.
pag. 62.

For one may observe, what many good and learned Persons have observed before, that these
Ecstatic

Ecstatic Fits, with Visions, Appearances of God, Angels, and Saints, &c. are mere Imagination from *Distemper and Phrensy*; — or a *diabolical Illusion*; — or *Counterfeit and Cheat*. And this Truth hath been allowed by many sober and moderate Papists, by even the most *Enthusiastical* of them, and, in a great measure, by our *Methodistical Teachers* themselves.

Accordingly, I observe first, that it is generally agreed among the *Learned*, that *Ecstasy*, or *Rapture*, (the Mother of *Vision*) is of itself a *Species of Madness*, and termed both by *Hippocrates* and *Galen* a *vehement Madness*. Irregular and turbulent Commotions of the Blood causing violent Distractions in the Brain, so as to drive out the Reason and Senses; the Persons thus disordered are filled with a thousand Chimæra's; fancy they *bear* and *see* and *feel* Things, which have *no Existence in Nature*; especially such Things as they have most *intensely thought on*, or which have been *beat into* their Heads. See *Fracastor. de Intellect.* Lib. II.

Vit. Ign. “ The glorious St. *Ignatius* had many such
P. 273. *Visions* in his *Ecstasies*; which *Maffei* confesseth
Life. to have proceeded from the Force of his *Distempers*.” — “ St. *Teresa* says herself, that she had very great and long *Distempers*, — was ready to grow mad with Pain, — her Head was disordered for several Years; — has many Sicknesses, Fevers, and Pains; for, *God* be thanked, (says she) generally I have little Health; — sometimes is like a stupid Fool; sometimes a furious Fool; sometimes a childish Fool, employed in Toys and Trifles, dresses up Images with Posies and Flowers, &c. Then she is rapt into *Ecstasies* and *Visions*, which she calls
glorious

glorious Phrenses, and heavenly Follies; is frequently in Company with Saints, Angels, the Queen of Heaven, and Christ her Spouse. In one of her Ecstasies she continues two Years and a half; and in one of her Fits sees only the Hands of Christ; in another his Divine Countenance: She had a strong Desire to see the Colour and Bigness of his Eyes, but could never obtain that Favour. — However, she is united to him; her Soul (she says) is ingulphed, or, to say better, our Lord is ingulphed in her: — He inspires her with the Gift of Prophecy, assures her of her own Salvation, and the flourishing State of her Order. When she comes out of her Reveries, and a little recovers her Senses, she falls into Suspicions, that all is mere Imagination, or Satanical Delusion; her Friends and Confessors are quite of the same Mind; but some Holy Jesuits assure her, that all is from the Spirit of God. She owns too, that such Deceivings in the Monasteries are not so much from the Devil, as our own perverse Inclinations and Humours, especially if there be Melancholy. For, adds she, the Nature of Women is weak, their Self-Love very subtle; so that many Persons, besides the Nuns, have been deceived by themselves.”

One sees nothing here, but what might well proceed from *Distemper*, without *Satan's Devices*. And therefore the famous *Gerson*, a learned and moderate *Papist*, adviseth “always to consider in *Visions*, whether the Person be in his *Senses*, and his *Brain* untouched; for that we need not doubt from *what Spirit* Melancholy and illusory *Visions* come; as is clear from Persons in a *Phrensy* and various *Distempers*, who fancy they *hear, see, and taste*

De Prob.
Spirit.

taste Things, like Men in a Dream.— And he gives divers Instances of such Delusions.—

Secondly, we may observe, that (besides the above-mentioned Cases) many *sober*, and even *fanatical Papists*, have acknowledged a *Satanical Imposition* in *Ecstasies, Visions, Voices, Assurances, &c.*

Bartholomæus de Spina allows, “ that the *Devil* will sometimes appear as an *Angel of Light* to deceive *Visionary* Persons; and that *Visions* proceed from *him*, as sometimes from *Phrensy and Dissembler.*”— And again, “ it is one of his *Stratagems* to shew some *Holy Vision* to the *Distempered*, that he may be thought to be gone, while he lies lurking within.” Even the *Highest Authority in the Papacy* hath given a *Sanction* in the *Roman Ritual*: For it says, “ The *Devils*, while the *Priest* is in the middle of his *Exorcisms*, will make the *Patient* sleep, and shew him some *Vision*, that he may seem to be *delivered.*” Accordingly *Teresa* confesseth, that “ she had three or four Times a *Vision of Satan* in the *Form of Christ.*— Even the *Blessed Ignatius*, who had so many *Celestial Visions*, and some *Infernal*, yet says, “ of that Sort of *Religious Visionaries*, who profess so much *Familiarity with God*, that most of them are under *Illusions of Devils*; and partly *perverse Self-pleasers*, and wonderfully *obstinate* in their *Fancies.*”—The *Devil*, however, was so fair, as to *assure Ignatius's Salvation*; “ to declare that he was in *Heaven*; and he was the first Person that predicted his *Canonization.*” And the *Pope*, who afterwards *canonized* him, fulfilled the *Devil's Prophecy*. Who now will question the *Testimony* of two Persons of such *Veracity*?—

“ *Pb. Neri*, a *Follower of Ignatius*, and an eminent *Field-Preacher*, as famous for *Ecstasies* and

Visions

Visions as any *Mortal*,— had also the Gift of distinguishing *false Visions* from the true, and actually did so on several Occasions. One way of Trial was this: “ Once the Devil appearing in the Likeness of the *ever-blessed Virgin* to his Disciple *Vincent*, he commanded *Vincent* the next time to spit in the Face of the Person that appeared. The next Night the *Devil* appeared again in the same *resplendent Shape*; and he instantly spit in the *Devil's Face*; who, confounded, and basely foiled, immediately vanished. No sooner was he fled, but the Sacred *Virgin herself* clearly shewed herself to him, and had him spit in *her Face* too, if he could. Then she singularly comforted him, and went up into *Heaven*.” But upon the whole, *Nerius* was so well convinced of *Satan's Illusions*, “ that he became a sharp Reprehender of those who were delighted with *Visions*; affirming, that nothing was more *pernicious* than those *mad Mockeries of the Devils*, who easily transformed themselves into *Angels of Light*. — If it be not too much a *Digression*, I will add one more, and stronger Proof of *Satan's* being detected and confounded by such *Saint-like Management*. This curious Story is in the Edition of the *Book of Conformities, Milan. 1510*, (omitted in my Edition, *Bonom. 1590*,) and is likewise carefully preserved in the *Speculum Exemplorum*. “ Fryar *Ruffin*, a Disciple of *St. Francis*, was brought almost to *Despair*, because the *Son of God* appeared to him, and told him, that he was *predestinated to be damned*; and so would *St. Francis, &c.* But *St. Francis*, who was as an *Angel of God*, taught him, that he who said that was the *Devil*, and not *Christ*. And

Dist. 7.
Ex. 24.

Vol. II.

I

when

when, says he, he shall come again, and tell you, you are *damm'd*, answer him thus, " *Open your Mouth, and I will — in it.*" [*Aperi os tuum, & ego stercorizabo in id.*] And it shall be a *Sign* to you that it is the *Devil*, that upon your saying those Words he will instantly fly. *Ruffin* then *adored the Saint*, was *confessed*, and returned to his *Cell*. Where, behold! the *Old Enemy* comes again in the *Form of Christ*, saying much the same as before. Immediately *Ruffin* replies, " *Open thy Mouth, &c.*" The *Devil* took this *Indignity* so heinously, that he pack-ed off; but raised a dreadful Storm of Stones and Fire against poor *Ruffin*. Soon afterwards *Christ* appeared to him, and melted his Soul with *Divine Love*, and gave him *Security of his eternal Salvation*. After this a *Dæmoniac* being brought to *St. Francis* to be *exorcised*, the *Devil* seeing *Fryar Ruffin* with him, began to roar horribly, and run away; declaring, that " he could not stand against that *obedient, humble, and holy Brother Ruffin.*" — But to proceed.

Canon.
Missæ.
Lect. 49.

Lect. 51.

In-4.
Sent.
Q. 53.

Gabr. Biel, the famous *Popish Canonist*, owns, " that their *Miracles* are sometimes effected by the *Operation of Devils* to deceive *disorderly Worshipers*;" and particularly, " that the *Apparition of Christ in the Eucharist* may be by the *Illusion of the Devil* to deceive and delude the *Unwary.*" — *Alexander Hales* gives the same Solution: " It appears *Flesh*, sometimes by *human Contrivance*, sometimes by a *diabolical Operation.*" — And why may we not suspect the same in our *Visionary Methodists*, who have so often at the *Sacrament* evidently seen *Jesus Christ crucified* before them? (See *Enthusiasm*, Part II. p. 164.) " *St. Teresa*, who had so many
Raptus

Rapt, Visions, and Allocutions with our Lord, was strongly persuaded of their being great *Delusions and Disguises of Satan*; and she owns, that several *Religionists* had been thus deceived, either from *Imagination*, or the *Delusion of Satan*." The *Writer of the Preface* too confesseth, that "various *Impostors*, and *Women* especially, were frequent in *Spain* about that *Time*, who, ambitious of procuring the *Fame of Sanctity*, or deceived by the *Devil*, pretended to these *Elevations*, &c."

Life,
Vol. F.
pag. 33.
& Prei.

Happy surely would both *Papist and Methodist* be thought, could they have the same *Favour with the Saint* mentioned by *Balinghem*; "who obtained by *Prayer to the Virgin Mary*, never to be deceived in *Revelations and Visions*." This was accounted a *high Favour*, but probably might be the *worst Delusion of all*.

Pag. 7.

And yet, whatever *Share the Devil* may claim, these *Ecstatic Visionaries* are the *principal Saints canonized* in that *Communion*. And not without Reason. For these *Visions and Ecstasies* have always been the grand *Engines* for introducing their corrupt, false, and idolatrous *Tenets*. Nor is there one of their *Doctrines of Dæmons* that has not been confirmed by some *Heavenly Visions*. "And this is still (as *Dr. Geddes*, who well knew, observes) one of the most subtle and prevailing *Sorceries of Popery*. Not only *Papists*, but *Protestants*, (especially those inclined to *Quietism*) being all naturally disposed to believe any *Reports of Raptures and Visions*, let them come from what *Quarter* they will, do with an *easy Credulity*: swallow down the *Popish Doctrines*, which they were invented to give *Credit to*."

Introd. to
Veronica.

Thirdly, I observe, that even our *Methodists* have owned both a *vain Imagination*, and *Devilish Agency* among themselves in such Cases. Mr. *Wesley* owns, that their "*Visions* might come from God, and might *not*." And, with respect to feeling, "he discovered among his Hearers such *Wiles of Satan*, as never entered into his Heart to conceive."

3 Journ.
P. 60, 61.

5 Journ.
P. 69, 70.

1 Deal.
P. 40.

Letter,
P. 31.

Mr. *Whitefield* confesseth, "that *Satan* transformed himself into an *Angel of Light*; whereby he followed the Suggestions of the *Evil Spirit* in whatever he *did*." *Divine Presences*, — his *talking with God Face to Face*, — *inviting Christ*, who came and sat down at the Head of the Table, and spoke to him, &c. These are some of the *Reveries*, which he has recanted. "He readily grants, that some of the *Methodists*, who had *not Assurance of Salvation*, presumptuously *imagined* they had it."

Solid.
Virt.
P. 108.

1 Letter,
Part I.
pag. 2.

3 Letter,
Part III.
pag. 19.

Their dear *Madam Bourignon* speaks in the same Strain of this "*Artifice of Satan*. They fancy themselves to be in *Assurance*; and are in the midst of Dangers of losing their Souls by *Presumption*, and *Delusion of the Devil*." The same *Lady* (in her *Light risen in Darkness*) says, "The *Saints* themselves have committed *Spiritual Fooleries*, by *Visions*, *In-speakings*, *Ecstasies*, &c. assisted by the *imaginative Faculty*." Again, "we are not to judge of *Spiritual Perfection* by *Visions*, *Revelations*, *Ecstasies*, or *Raptures*: For the *Devil* himself could do all these Things."

Brain.
Journ.
P. 51.

But Mr. *Brainerd*, a *Brother-Methodist*, (either not arrived to the *Summit of Methodism*, or got above it) frankly declares, "that *Trances and imaginary Views* of Things are of dangerous Tendency in Religion; and fears a *Design of Satan*, by intro-

introducing *Visionary Scenes*, to bring a Blemish on the Work of God." Again, "It must be owned, Satan seemed to transform himself into an *Angel of Light*, and made some vigorous Attempts to introduce *turbulent Commotions and Passions*, instead of *genuine Convictions*; and *imaginary and fanciful Notions of Christ*, as appearing to the mental Eye in *human Form, and particular Postures*,— and divers other *Delusions*. And I have Reason to think, had these Things met with Encouragement, there would have been a considerable *Harvest of this Kind of Converts*."

Brain.
Journ.
p. 108.

Therefore I observe, Fourthly, That *Ecstasies*, and of consequence *Visions*, are frequently *voluntary*; they may be, and have been, *counterfeited*. And *M. Casaubon* hath said, and proved, "that it is possible, without the Concurrence of any *Supernatural Cause*, for any one Man or Woman to put themselves into a *Trance, or Ecstasy*, when they will." *Treatise of Enthusiasm*, Chap. 3. The whole of which deserves our Perusal.—*St. Austin* tells us of "one *Restitutus*, who could, whenever he was desired, quite alienate himself from his Senses, lie like a dead Man, so that *no Breath* was perceptible in him; and no Pinching, Pricking, or Burning could make him feel."—" *Bodin* produceth Variety of such, not only *Moderns*, or *Saint-like Persons*; but *Heathens*, and *Atheistic Visionaries*, long before *Christianity* was in Being." For *Ecstasies* are by no Means peculiar to *Religion*, much less the *Christian*.

Civ. Dei,
l. 14.
c. 24.

Dæmon.
l. 2. c. 5.

What the Religion of *Cardan* was, "who could throw himself into an *Ecstasy* whenever he pleased," I am not certain. But that *genuine Papist, Ph. Nerius*, had the same Faculty; and, by frequently

Ibid.

using himself to *Ecstasies and Raptures*, could more easily fall into one, than another think of any common *Affair*." — And that *Cheat and Imposture* (out of *Wantonness or Pride, &c.*) may come in for a *Share*; we read in the *Life of St. Aldegonde*, who was almost all *Rapture*, her own *Confession*,
 Chap. 4. " that *Visions and Raptures* many *Times* are but *pure Imagination and Fancy*, especially in *Maids and Women*; but most commonly a kind of working in the *Brain*; with a secret, but pernicious, *Presumption*, desirous to appear, and to have something, *above the common*." — " *Mary of Agreda's Raptures*, as agreed by the *Lady Abbess* and the *Nuns*, (who well knew the *Tricks of young Girls*) were such *Hysteric Fits* as young *Girls* used to *counterfeit*. But her *Confessor*, one of the *Franciscan Fryars*, (who never fail to sham them upon the *World for Divine Ecstasies*) makes a better *Use* of them, declaring them to be *supernatural*; and he treats the *Abbe's* very severely for *Infidelity*; nor would rest 'till he got her discharged." And we have seen before how frequent such *Impostures* were in *Spain*. — How many such *Tricks* have been played in *England* by *Popish Priests*, for the *Restoration of Popery*, may be seen in *Gee's Foot out of the Snare*. Particularly he mentions the *Case* of one " *Thomas Newton*, who pretended he had a *Vision* of the *Virgin Mary* appearing to him, and saying, ' *Newton*, see that thou take not the *Oath of Allegiance*.' Being asked, ' How he knew it to be the *Virgin Mary*? he replied, because she appeared to him in the *Form* of her *Assumption, &c.*" This was in the *Year 1621*; and for the *Truth* of it, the *Author* refers to the *High Commission Records*.

Geddes,
 Vol. III.

Whoever

Whoever would see a very good Account how the several Sorts of *Distempers*, such as we find among the *Methodists*, may be *counterfeited*, what *Tricks* have been practised, and how they may be *detected*; he may consult *Zachææ Quæstiones Medico-legales*, Lib. III. Tit. II. Quæst. 1. De Morborum Simulatione.

Nor in general need we doubt, but that a *cunning Man*, having under his Management Persons of *tender Nerves and weak Brains*, of a tractable *Disposition*, or rather *Indisposition* of Mind or Body, — may infuse such *Doses of wild Doctrines*, as easily to work them up into a *Phrensy*, and teach them whatever *strange Sights* the *Arch-Enthusiast* pleaseth. And the same may be said of those *dreadful Fits* so common among Mr. *Wesley's* Followers, “*Yellings, Groanings, Gnashings, Foamings, Convulsions, and Contortions, Curses, and Blasphemies, dying and despairing Agonies, &c.*” which call for a farther Consideration; though indeed *stocking* it is to consider them.

§. 21. A sufficient Detail hath already been given of these *lamentable Cases*; and I shall now take into Consideration, — The *Nature* of the *Disorders*, — The *Causes*, — The *Cure*, — and other rare *Effects*; as we find them set forth in the *wonderful Journals*; and in which, I think, consists the *Grand Mystery of Methodism*.

As to the *Nature of the Disorders*, miserable and terrible as they are, Mr. *Wesley* affirms often, that they are “*Confirmations of God's Word, — Wounds by the Sword of the Spirit, — the Power of God upon them, — the Finger of God, &c.*” These were, “*loud Cries as in the Agonies of Death, — sinking to*
the

3 Journ.
p. 40, 42,
43.

the Earth, and dropping on every Side as Thunder-struck, great Drops of Sweat, all their Bones shaking, &c." Particularly he says, "I had an Opportunity of talking with Mr. *Whitefield* of those *Outward Signs*, which had so often accompanied the *Inward Work of God*." He was, it seems, as to this, an *Unbeliever* before; "But had the next Day an Opportunity of informing himself better. For no sooner had he begun to *preach*, but four Persons sunk down close to him, almost in the same *Moment*. One lay without *Sense or Motion*. A second trembled exceedingly. The two others had *strong Convulsions*. From this Time, I trust, we shall suffer God to carry on his own Work, in the Way that pleaseth him."

And from this Time Mr. *Whitefield* talks much in the same Style, of "People struck down, under great *Agonies*, with Cries and Groans, dropping down, as though shot with a Gun, by the great Power of God. For, when an extraordinary Work is carrying on, God generally manifests himself to some Souls in this extraordinary Manner."

6 Journ.
p. 24, 36.
7 Journ.
p. 12.

If these Gentlemen mean only, that God is the efficient Cause of all *Distempers*, permits such *Disasters*, or ordains the Course of Nature, whereby they happen; they have no *Adversary* among *Believers*. But, if they mean, what they often say, that they are not *Natural Distempers*, but extraordinary Workings of God in the Soul; it may easily be proved, that these several *outward Signs* are real *Disease*, mere *Distemper*; if any Credit may be given to *Philosophers* and *Physicians*, both before *Christ* and since, *Heathens* and *Christians*; and where it cannot be pretended the *Work of Methodism* was concerned. I have looked into some of the most eminent

eminent *Original Authors*, as well as *Compilers of Physical Dictionaries*, and find there all those *Disorders of Body and Mind*, (which the *Methodist-Teachers* make use of to *serve a Turn*, magnify their *Mission*, and create *Admiration*, &c.) with their respective *Symptoms, Indications, and Circumstances*, to be mere *Distemper*; and especially in those particular *Circumstances*, which our *Methodists* represent as *extraordinary Workings of God, Preternatural, or Supernatural*. These I shall put together, without any manner of *Addition or Alteration*.

“ In that convulsive, nervous Disorder, called *Hysterics*, the Patients are affected with divers strange, inconsistent, and contrary Symptoms; Pains of Body, and Terrors of Mind; with Variety of inordinate Sallies: Breathe unequally, feel a Sort of Choaking in the Throat like Strangling; a violent Palpitation, that the By-standers think they can hear the Heart beating against the Ribs; now speechless, senseless, and motionless, seeming as if they were dead, the Pulse being scarce perceptible: Then again uttering a wild Noise, and rambling in their Talk: Have alternate Fits of Joy and Sorrow, Laughing and Crying: Are calm, weak, sad, fearful, and suspicious; grow stiff and immoveable, and again flexible: Then falling into a Fit of Rage, Quarrelling, and Debauchation; so strong as scarce to be held by three or four Persons: Sometimes in the utmost Dejection, Terror, and Despair, presaging dismal Things; so much tormented, that they seem in a Sort of *Purgatory*.”

“ In *Hypochondriacs* (*analogous to Hysterics in Women*) as well as *Melancholy*, from a Malignity of Blood from the black Bile, we find most of the
fanc

same *Symptoms*; Pain in the Stomach, Windiness, Swelling or Distortion of the Hypochondrium, a large Pulse under their Ribs; a dry Cough, Head-ach, Difficulty of Breathing, Palpitations, Faintings, Swoonings, Deliriousness, hideous Cryings-out, various Convulsions and Distortions, and Fits like the *Epilepsy*: The Sufferer affected as much in *Mind*, as in *Body*; differently full of Sadness, Fear, Suspicions; and of Presumption, Joy, and Exultation; dejected, calm, and quiet; considerate, rash, raging, and quarrelling: The Animal Spirits taking unusual, oblique, or transverse Vagaries in the Brain, thence spring new, incoherent, and absurd Fancies; from black and heavy Blood, moving sluggishly, proceed dismal Horrors and Despairings, feeling Hell, and being damned. When the Humours are well stirred up, the Blood begins to boil, and the Heat rarefies and disperses the lumping Mass; then, deceived by Fantastic Illusions, they are apt to conceive, and really believe, *great Things of themselves*; affect *Divinity*, and discourse with *Gods and Angels*. In general, their Imagination is seldom quiet; they are almost always thinking, and always thinking erroneously: Day and Night chiefly intent on little Things, without any Thought of material Points; vastly solicitous about Trifles, as if Salvation depended on them: Representing Things to themselves more and larger than they are, as in a multiplying, or magnifying Glass; raising few and small Offences into many and great, and confessing heinous Sins, of which they were never guilty."

" From the preceding Distempers they are apt to fall into *Epilepsies*: Wherein a cruel Convulsion seizeth the Patients at once, casting them forcibly to the

the Ground, as Thunder-struck ; they loose their Senses, and becoming *delirious*, ramble in their Talk ; laugh, or weep ; pray, and speak religiously ; curse, blaspheme, talk obscenely or profanely ; sometimes howl horridly, shriek, roar, grind their Teeth, foam at the Mouth, loll out the Tongue ; tremble, and are variously convulsed and distorted : Sometimes they hear and see many strange Things ; speak unknown Languages, discover Secrets, prophesy ; struck sometimes with an intense Cold, or feel a cold Vapour running along the Back, &c." The Poet has well described this dreadful Distemper ;

Lucret.
Lib. 3.

————— *Subitâ vi morbi sæpe coactus
Ante oculos aliquis nostros, ut fulminis ictu,
Concidit, et spumas agit, ingemit, et tremit artus,
Desipit, extentat nervos, torquetur, anhelat
Inconstanter, et in jactando membra fatigat, &c.*

And if to all this we add the Amazements, and Staggerings in *Vertigoes* and *fwooning Fits*, with all the surprizing Gesticulations in *Convulsions*, nothing will be wanting to complete the *Methodistical Symptoms*. And, if the Reader keeps in Mind what was said before, (or especially turns back to §. 5.) he will be apt to think, that the several *extraordinary Motions* in this *unhappy Sect* are easily accounted for from *Natural Distemper*. Especially as the above Authors have their Accounts from *Aristotle, Hippocrates, Galen, &c.* as well as from their *own Practice*, and have corroborated all by Variety of *Examples*, antient and modern, *Pagan and Christian*. And they generally agree there is some Disorder of the *Brain* in the Case ; that all is a *Degree*, or *Species* of *Phrensy and Madness*, and apt to bring on the worst Effects
of

of them. — A Misfortune too well known, and too horrid likewise, to be enlarged upon.

Popish Parallels of this Nature may be had in Abundance. “ St. *Teresa* blessed God, that she had *very little Health*; and she was afflicted with the most grievous Distempers for twenty-two Years together. — St. *Catharine of Sienna* struggled with *Devils*, and was grievously tortured with *Fevers*, and various cruciating Diseases. — *Mary M. of Pazzi* was grievously distempered for five Years together; and all looked upon her as another *Job* upon a Dunghill. — *Mary of Agreda* was visited with so many painful Diseases, that she had scarce an Hour’s Rest. — *Francis of Sales* had such a *deep Melancholy*, that nothing in Nature could raise him, — a *Jaundice* from Head to Foot; his Blood so heated that he fell into a *Fever*. St. *Francis* was distempered much, especially in the *Liver* and *Spleen*, and Stomach, all proceeding from his corporal Severities.” — Ay, there is the Case; they had all Variety of *Distempers*, to which we may well ascribe their various Tumults of Mind, and Jaçtations of Body; their *Ecstasies*, *Visions*, *Revelations*; their *Sançtity* and *Canonization*; especially as the *Distempers* happened where there was a naturally *Fanatical Head*.

And seeing how artful the *Methodists* are in making *Diseases* to be the *Workings of God’s Spirit*, and *Signs of Grace and Sançtity*; we may conclude, that all their *Holinesses*, Mr. *Wesley*, Mr. *Whitefield*, and the *Pope*, have embraced the Religion of their *Pagan Predecessors*, who (as we read in divers Authors) consecrated most kinds of Distempers of the Body, and Affections of the Mind; erected *Temples and Altars*, to *Fevers*, *Faleness*, *Madness*, and

Death;

Death; to Laughter, Lust, Contumely, Impudence, and Calumny. Every strange Disorder, as well as Epilepsy, is the Sacred Disease, and,

— *Sua cuique Deus fit dira Cupido.*

Each bold Fancy grows into a God.

But it must be remembered this Distemper was called also *Morbus Comitialis*; because, if any one fell into it during the *Assembly*, it was a *fatal Omen*, and they immediately *broke up*. Whereas the *Assemblies of Methodists* consist of such; the more *Tumblers*, the more *Sacred* is the *Meeting*; and they triumph in the *Fall* of their miserable Brethren.

§. 22. Notwithstanding this *Physical Account*, and although it be a general *Maxim*, that, where there is a plain *natural* Solution, we need not inquire for *supernatural* Means; neither *Papist*, nor *Methodist*, will own this to be *their Case*; but will be starting *Objections and Exceptions*. Sometimes, however, they are so good as to allow *real Distemper*, or else a mixed Case; sometimes it is *no natural Distemper*, but proceeding either from a *good*, or *evil Spirit*. As to *real Distemper*, it is the first Direction in the *Roman Ritual, de Exorcizandis*, “that the *Exorcist* must not easily believe a *Possession*; but must know the Marks whereby a *possessed Person* is distinguished from those who are troubled with the *black Bile*, or any other *Disease*.” St. Ignatius was aware of this Truth; when a Maid thought to be *possessed*, and raging violently, with *Contortions* all over her Body, being brought, Ignatius said, she was *not possessed*; and that these extraordinary *Motions* proceeded from a *natural Cause*; and that, if the *Devil* had any Share in it, it was only in troubling

Bouhours
Life of
Ignatius,
p. 127.

bling the Imagination of the sick Person. " He then made the *Sign of the Cross* upon her, and her Fury presently ceased." You see the *Saint* lost nothing by this Concession, when he had the Honour of a *miraculous Cure*.

3 Journ.
p. 24.

Mr. *Wesley* too will own a *Natural Distemper*, when he has a *good Reason* for it. As, for Instance, in the Case of one of the *French Prophets*. " She came in, — and soon after leaned back in her Chair, and seemed to have strong *Workings* in her Breast, with deep Sighings. Her Head and Hands, and, by Turns, every Part of her Body, seemed also to be in a kind of *convulsive Motion*. — She spoke much (all in the *Person of God*, and mostly in *Scripture Words*) of the fulfilling of the *Prophecies*, the coming of *Christ now at Hand*, and the spreading of the *Gospel* over all the Earth. — Two or three of *our Company* were much affected, and believed she spoke by the *Spirit of God*. But this was in no wise clear to me. The *Motion* might be either *Hysterical* or *Artificial*; and the same *Words* any Person of a good Understanding, and well versed in *Scripture*, might have spoken."

Hath not Mr. *Wesley* cut up his own Institution by the Roots? Here is a Person of a *similar Dispensation with Methodism*, with the same *bodily Motions and Contortions*, and talking more religiously than the *Methodists in their Fits*; teaching too Mr. *Wesley's favourite Doctrine*; and yet she may be *Hysterical, or a Cheat*. Some of his Followers thought she *spoke from God*. And why not, if they thought their *own Dispensation* was from God? But mark Mr. *Wesley's good Reason* for his Opinion. He was afraid the *French Prophets* were drawing away his Disciples. And *this Reason* he hath luckily discovered.

discovered. For he saith afterwards, "I called on one, who *did run well*, 'till he was hindered by some of those called *French Prophets*. *Woe unto the Prophets, saith the Lord, who prophesy in my Name, and I have not sent them.*" He hits himself a Slap in the Face, rather than bear a *Competitor in Saintship*; and his Quarrels with the *Moravian Leaders*, and poor Mr. *Whitefield*, shew, that *stealing the Hearts of his People* is a capital Offence, and that a *Rival in Enthusiastic Ambition* is not to be endured. — This Case puts me in Mind of a Story I have heard of a *Madman in Bedlam*, who being in a *lucid Interval*, went about the House, and gave some *Strangers* an Account of the Place; he very calmly and rationally told the Reasons of each Person's *Distraction*; 'till at length coming to one, he said, "this Man run mad with *Pride*, and pretended to be the *Holy Ghost*. But I am *he*; I am the *Holy Ghost*." And then run on raving in a wonderful Manner.

3 Journ.
P. 60.

Wesley.
4 Journ.
P. 75.

Mr. *Wesley* confesseth another Case of *real Distemper* in *Miss Gr.* who had been in one of their *Bands*. "She had lately been *raving mad*, in Consequence of a *Fever*, and as such was tied down to her Bed. When she was suffered to go abroad, she went to Mr. *Whitefield*; — but he quickly perceived she was only a *Lunatic*, the *Nature of her Disorder* soon betraying itself." As the *Nature of the Disorder* had as much betrayed itself in many *Methodists*, how happens it that in this Case *Fever and Madness* are allowed? Why, it seems, *Miss Gr.* had said, "that Mr. *Wesley* and other *Methodists* were *Papists*." And should not such an *abusive Tongue* be distinguished from *true*

5 Journ.
P. 73-4.

Methodist Lunacy? — even though it hath been necessary to send some of the latter Sort to *Bedlam*.

§. 23. Keep but close to your *Order*, hold fast your *Cant*, and Mr. *Wesley* will contend Tooth and Nail, nay will prove, that the *bodily Signs* of horrid Fits and Convulsions cannot be *Natural Distemper* in his *faithful Sectaries*. Take an Instance, or two.

3 Journ.
P. 58.

“ Mr. *Wesley* intending to speak on *Rom. iii. 19.* could not open his Mouth,” ’till the Ligature is dissolved by his *Counter-Charms*, and making a *Lottery of the Scriptures*, and “ begging God to direct, he opens the Book on *Hebrews x. 19.* Then, while he was speaking earnestly, some sunk down; others exceedingly trembled and quaked; some were torn with a convulsive Motion, in every Part of their Bodies, so violently, that often four or five Persons could not hold one of them. I have seen many *Hysterical*, and many *Epileptical Fits*; but none of them were like these in many Respects.” That he has seen many, among his own, I make not the least Doubt. But is he sure he knows all the Symptoms in such Cases? Sure am I, that in every Respect Physicians have proved this to be the Case in common *Hysterics* and *Epileptics*.

5 Journ.
P. 91.

Again; “ He enquires into the Case of those who cried out aloud, during his Preaching. — All of them (I think, not one excepted) were Persons in perfect Health, not subject to Fits of any kind, ’till they were thus affected. This came upon every one of them in a Moment, without any previous Notice. Some said, they felt as if a Sword was running through them; others, that they thought a great Weight lay upon them. Some said, they were quite

quite choaked, and could not *breathe*; others, that their *Hearts* swelled ready to *burst*; and others, as if their Heart, and all their *Inside* and *whole Body*, were *tearing to Pieces*. These *Symptoms* I cannot impute to any *Natural Cause*." — And yet these several *Symptoms* have appeared before, from full *Authority*, to be *real Natural Distempers*; not excepting the Particular of "*dropping in a Moment*, though they were in *perfect Health* before." I am not obliged to believe it. But let it pass for Truth. It is a common Thing: And why so many *fall all together*, and just *after one another*, among his *Hearers*, will afterwards appear.

§. 24. Let us next proceed to the *Causes* of these lamentable *Disorders*, horrid *Convulsions*, *Screamings*, &c. where something will again fall in of the Nature of them. And as far as they are *natural Distempers*, no doubt but they are owing to the *same Cause* in *Methodists*, as in other People. Here we find the *Faculty* pretty well agreed; and *imputing* the aforesaid *Distempers* — "to stiling Air in close Rooms; bad Diet, Indigestions, Crudities, and Flatulencies; to being exposed to Wet, Cold, or violent Heats; to long Watchings and Fastings; to Suppressions; to sudden Frights, Wounds, and Blows, giving a Concussion to the Brain: — To diverse Affections, Passions, and Perturbations of the *Mind*; Love, Jealousy, Fear, Shame, Sorrow, Anger, Envy, Malice, great Disappointments, or great Expectations; to Ambition and Pride, swelling 'till they are ready to burst; to deep Cogitation, especially intent upon *one Object*, &c. These operating in various Kinds and Degrees, according to Men's different Humours and Constitutions;

working strongly in *Enthusiastic Heads*, where the *Animal Spirits and Brains* are most disturbed."

Such Talk, however, will not go far with Mr. *Wesley and his Associates*. Their *extraordinary Cases* can arise from no *Principle in Nature*, but must proceed from a *higher Cause, supernatural, or preternatural*; either from a *good, or evil Spirit*.

Mr. *Wesley* accordingly, I hope, acts by his *Instruction*, as found in the *Roman Ritual, de Exorcizandis*. "In the first Place, the *Exorcist* must not easily believe any one to be *possessed by the Devil*; but must well know the *Signs*, whereby one *possessed* is distinguished from those who labour under the *black Bile, or any Distemper*." Know the *Signs*? Yes, surely. And he produceth some *Cases*, which cannot be the Effect of *Natural Distemper*; as being *uncommon and unaccountable*, what *Physicians* cannot account for from *Nature*, but own a *superior Cause*. — One might perhaps beg his Pardon here, and by no means allow the *Consequence*. For there are many *occult Qualities, secret Powers in Nature*, whereof we see the *Operation and Effects*; though we are not able to assign the *Manner and Reason*. And the *Popish Writers upon Exorcisms* allow, "that it is very difficult to determine, whether a Person be *possessed*, or not; many of the *same Signs* concurring in *Melancholy and Hysterical Distempers*." But let us see his *Cases*. "Although they saw *Signs and Wonders*, they would not believe. Some said, 'These were pure *Natural Effects*; the People fainted away, only because of the *Heat and Closeness of the Rooms*.' To-day, our *Lord* answered for himself. For, while I was preaching, — he began to *make bare his Arm*, not in a *close Room*, neither in *private*, but in the *open Air*,

Compl.
Artis
Exorc.
Doctr. 5.
Wesley,
3 Journ.
pag. 50.

Sir, before Thousands. One and another was struck to the Earth, &c." He triumphs much against the Argument from a *close, stifling Place*. But are there not numerous *Natural Causes* besides that?—"While I was preaching in *Newgate*, a Woman broke out into strong *Cries*, and all her *Bones shook*. A *Physician*, who had known her many Years, observing every *Symptom*, was clearly convinced it was not *Fraud*, nor any *Natural Disorder*; but acknowledged the *Finger of God*." What, Sir! You have often declared your Contempt of *Physicians*, and those eminent in their Profession, as ignorant of the *Causes, Nature, and Cure* of your *Methodistical Maladies*; and do you appeal to a *Newgate-Physician*, to bear Testimony in your Favour? Why did you not name the Man? I well remember, that, in that famous *Imposture* of *Martha Brossier*, (of which there is a particular Account by *Thuanus*) she was grievously *distorted and convulsed*, and had all the *Symptoms* of a *Possession*, for which she was brought to *Paris* to be exorcised. The most celebrated *Physicians* being consulted, declared, it was much of *Imposture, and something of Distemper*; but *nothing preternatural*. But afterwards other *Physicians* were introduced by *Father Seraphin the Exorcist*, in the Absence of the former; and these attested that it was *no Distemper, but diabolical Possession*; or something *preternatural*. The *Girl* repeats her *Agitations*, and *Seraphin* his *Exorcisms*; 'till at length the *Fraud* was detected, as intended to raise a *Sedition* in the State, to the everlasting Confusion of such *designing Impostors*.

Mr. *Wesley* brings the Case of Mr. *Meyrick*. "His *Pulse* was gone. He had been *speechless and senseless* for some time. A few of us joined in Prayer.

Wesley,
3 Journ.
P. 43.

Histor.
Lib. 123.

5 Journ.
P. 81.

Prayer. Before we had done, his *Sense and Speech returned*. Now, he that will account for this by *Natural Causes*, has my free Leave. But I chuse to say, this is the *Power of God, &c.*" A *Miraclemonger* will, no Doubt, chuse to say this. But it is no very *uncommon*, or *extraordinary* Thing for a Person from *Natural Causes* to loose all these *Senses*, and recover them. *Sennertus* particularly mentions *Epilepsies, Syncope, Suppressions*, as the *Natural Causes*. And *Frommand de Fascinatione* (Pag. 559.) will supply us with Cases parallel to this of Mr. *Meyrick*.

De Vitii
Vocis.

Physicians can account also for that *mad Night-Scene*, when "so many *Methodists* between two and three in the Morning made such a confused Noise, as if a Number of Men were all putting to the *Sword*." For "the *Blood and Bile* (as *Sennertus* again says) grow hot by too much *Watching*; and thence *Fevers*, and *Deliriousness*, and *Convulsions*; especially in *bilious and melancholy Constitutions*, where the *Brains* are most liable to be disturbed." — They can account too for the *wild Enthusiasms* of "*Sam. Hitchens*, who wandered about the *Fields by Night*, and often threw himself on *the Earth*;" — and of "*the Boy*, who ran away from his *Parents*, lurking about for several *Days and Nights* together, suffering *Cold and Hunger*, once three whole *Days* without *Sustenance*." For a long Continuance in any one of these *Hardships*, much more all in *Conjunction*, will be sufficient for producing the *dismal Effect*.

Wesley,
3 Journ.
P. 51.

De Vigil.

Wesley,
5 Journ.
P. 27.

§. 25. But as our *Methodist-Teachers* are disposed to *exclude Nature*, and call in a *superior Cause*; let them take their own Way. I am not much

much inclined either to *confute*, or *contest*, what they say.

— *Neque te teneo, neque dicta refello.*

I, sequere Italiam.

But they will give me Leave to observe, to what *different*, and even *directly opposite and contrary Causes* they ascribe their *outward Signs*, grievous bodily Convulsions and Distortions; Screaming, Roarings, Tumbings, &c. as well as various *Distractions of Mind*. These *Causes* are no less *contrary*, than *God* and the *Devil*; the *supremely good Spirit*, and the *supremely evil one*; and this in the *very same Particulars*. Wherein it behoveth me to be pretty *cautious and exact*; otherwise I shall be *heavily accused*.

And, First, I shall introduce them as making *God the Cause*. And thus Mr. Wesley; “ We called upon *God* to confirm his *Word*. Immediately one *cried out aloud* with the *utmost Vehemence*, even as in the *Agonies of Death*. — Soon after two other Persons were seized with *strong Pain*, and constrained to *roar*.” So again, “ I prayed that *God* would bear Witness to his *Word*. Immediately one, and another, and another *sunk to the Earth*: They *dropped on every Side*, as *Thunder-struck*. One of them *cried aloud*. — One so wounded by the *Sword of the Spirit*, that you would have imagined she could not *live a Moment*.” — “ *God* made bare his *Holy Arm*. One, and another, and another was *struck to the Earth*, *exceedingly trembling* at the *Presence of God*.” — “ Seven or eight Persons were constrained to *roar aloud*, while the *Sword of the Spirit* was *dividing asunder their Souls and Spirits, and Joints and Marrow*.” — “ A deeper Work in

3 Journ.
P. 40.

Ibid.
P. 42.

P. 50.

P. 62.

5 Journ. in many Souls; — many trembled exceedingly; six,
P. 77, 78. or seven (both Men and Women) dropped down as
dead. Some cried out, — others would, but their
Voice was lost. — In the Evening God was pleased to
wound many more." But particularly observable
Ibid. is what follows; "I preached at *Weavers-Hall*. It
P. 27. was a glorious Time. Several dropped to the Ground,
as if struck by Lightning. Some cried out in Bitter-
ness of Soul. In this acceptable Time, &c."

And what says *Brother Whitefield* on the same
Side? He was first let into this Secret by Mr.
Wesley, Wesley; when, "upon his (Mr. *Whitefield's*)
3 Journ. Preaching, four Persons sunk down close to him;
P. 65-6. — without Sense or Motion, — in strong Convulsions,
with strong Cries and Tears. From this Time, I
trust, we shall suffer God to carry on his own Work,
in the Way that pleaseth him." After this, Mr.
Whitefield, finding in himself such Power, goes on
triumphantly. "A young Woman struck down by
the Power of God's Word, — has continued ever
since, as St. Paul did, sick in Body, and under
great Agonies in Soul. — God generally manifests
himself to some Souls in this extraordinary Manner."

P. 42. "At my Preaching, Thousands cried out, some
fainted, others cried out, as if they were in the
sharpest Agonies of Death. Never did I see a
7 Journ. more glorious Sight." — "Some struck pale as
P. 12, 32. Death, others lying on the Ground, others sinking
by the Word of God. — Mr. B — ll dropped down,
as though shot with a Gun; — by the Power of
God's Word. — The Lord manifested his Glory.
One was struck down by the Power of the Word." —

P. 57. "The Spirit of the Lord came down like a rush-
ing mighty Wind; immediately there was shriek-
ing in every Corner of the Congregation; Men's
Hearts failing them for Fear, many falling. —
One

One struck down, his Body exceeding weak, could scarce move all the Night after. God was working powerfully in his Soul. — Twelve Persons dropped down here and there.” — “ The Holy Ghost enabled me to speak so, that one Woman was thrown into strong Convulsions; others were in great Agonies.”

7 Journ.
P. 75.

Thus far then God is asserted to be Cause of these seemingly horrible Fits; the most vehement Outcries, Roarings, and strong Pains; Sinkings, Droppings to the Ground, — as struck with Lightning and Thunder; — exceeding Tremblings, Fallings-down as dead, Voice lost, strong Convulsions, without Sense or Motion, Faintings, sinking as if shot with a Gun; Sbrickings, Terrors, and Fallings.

§. 26. But, as these inconsistent Ramblers cannot be long in one Mind, we are next to observe them wheeling about, unravelling their Web, and ascribing the same Particulars to God's grand Adversary, the Devil. Well then! (to borrow Mr. Wesley's Motto,)

— *Agedum, pauca accipe contra.*

Mr. Whitefield having told us of “ five Persons in Agonies so strong, as if affected with Fits,” adds, “ Some such Agonies, I believe, are from the Devil. And he will no doubt endeavour by these to bring an evil Report on the Work of God.”

6 Journ.
p. 38.

Mr. Wesley once acquainted his Followers, that “ these involuntary Effects wrought upon their Bodies might be from God, and might not. While I was speaking, one before me dropped down as dead; and presently a second, and a third.” But in other Places he says, “ A young Man sunk down

3 Journ.
P. 61.

P. 50.

down as dead ; but soon began to *rear out*, and beat himself against the *Ground*, so that six Men could scarce hold him. I never saw one so torn of *the evil One*." — Mr. Wesley's affectionate Brother

3 Journ. writes thus to him ; " What Influence sudden and
P. 63. sharp *Awakenings* may have upon the *Body*, I do not pretend to explain ; [the Instance you gave of some struggling as in the *Agonies of Death*] but I make no Question, *Satan*, as far as he gets Power, may exert himself on such Occasions ; partly to *hinder* the good Work in such as are touched with the Arrows of Conviction ; and partly to *disparage* the Work of God, as if it tended to lead People to *Distraction*." — " The *Enemy* began to *tear* her, so that she screamed as in the *Pangs of Death*." —

Ibid. Another ; " the thousand *Distortions* of her whole
P. 79. Body shewed, how the *Dogs of Hell* were *gnawing* her Heart." — But now we are to have Mr. Wesley's

P. 92. *final Judgment, and settled Determination, after a careful and particular Examination* ; as related in his *last Journal*. " I concluded my second Course of *Visiting* ; in which I enquired particularly into the Case of those, who almost every Night the last Week *cried out aloud*, during the Preaching. — I found that *all* of them (I think, not one excepted) were Persons in perfect Health, and had not been subject to *Fits* of any Kind, 'till *thus affected*. — That this had come upon every one of them in a *Moment*, without any *previous Notice*. — That, in that *Moment* they *dropped down*, they lost all their *Strength*, and were seized with *violent Pain*. This they expressed in different Manners. Some said, they felt, just as if a *Sword* was running through them ; others, that they thought a *great Weight* lay upon them, as if it would squeeze them into the

5 Journ. Earth.
P. 91—

Earth. Some said, they were quite choaked, so that they could not breathe; others, that their Hearts swelled ready to burst; and others, that it was as if their Heart, all their Inside, all their whole Body, was tearing in Pieces.

These Symptoms I can no more impute to any Natural Cause, than to the Spirit of God. I make no doubt, but it was Satan tearing them, as they were coming to Christ. And hence proceeded those grievous Cries, whereby he might design both to discredit the Work of God, and to affright People from hearing that Word.

I found, that their Minds had been as variously affected as their Bodies. Of this some could scarce give any Account at all; which also I impute to that wise Spirit, purposely stunning and confounding as many as he could, that they might not be able to bewray his Devices. Others gave a very clear and particular Account, from the Beginning to the End. The Word of God pierced their Souls, and convinced them of inward, as well as outward Sin. They saw and felt the Wrath of God abiding on them, and were afraid of his Judgments. And here the Accuser came with great Power, telling them, 'there was no Hope, they were lost for ever.' Their Pains of Body then seized them in a Moment, and extorted those loud and bitter Cries."

These are the Words of Messieurs Whitefield and Wesley; wherein the Reader will see how the Tables are turned. Here he finds, no doubt but these Agonies, dropping down as dead, loud, grievous, and bitter Cries and Roarings, Distortions, violent Pains, Screaming as in the Pangs of Death, with various Distractions of the Mind, — proceeded from Satan;

he caused them. And yet, just before, the very *same* Particulars and Symptoms were expressly imputed to God; *he caused them.* The *Sword of the Spirit dividing them asunder*, is, in a *Moment*, converted to *Satan's Sword running through them.* The *Workings of God in the Soul in this extraordinary Manner*, and doing his own *Work in his own Way*, is instantly changed into *Satan's Endeavours to bring an evil Report on God's Work, to disparage, discredit, and hinder God's Work, and fright People from it.* At such a *Loss* are they, so uncertain *whose Work they are doing!*

§. 27. We may here make a few *Remarks.* And first, one may, I presume, take the Liberty of asking a *Question*, or two. Pray, Sir, what *Devices*, what *grand Secrets of Satan*, did those Persons *bewray*, who were *not stunned and confounded?* Or, if *Grand Secrets were bewrayed*, what a *Fool* was this *Wise Spirit*, and what did he *gain*, in *stunning only some*; when so many others had full Power of discovering his *Plots?*—But in this *Controversy with themselves*, we may observe, that Mr. *Whitefield* seems the *stouter Champion for Satan's Operation*; and Mr. *Wesley* for *God's Operation.* For it is not usual for these two *Competitors in Sanctity* to agree. I would not here have the latter recur to his old Method of *quibbling*, and think of reconciling his last *Determination in Favour of the Devil*, by saying he acts by *God's Permission*, or that these *Effects* are from *God*, who is the *Original Cause of all Things.* (This all know, as well as himself.) For he hath expressly *excluded both Nature and God.* Perhaps, before his next *Journal* comes out, he may alter his *Mind.*—There are, however,

however, *good Reasons* why much should be said on each Side. It is *necessary sometimes*, that God should be the *Cause* "of these *Tumblings, Convulsions, &c.* that those who are *weak* might not be *offended.*" For indeed he owns, "many were *greatly offended.*" And the Notion of *Satan's* doing it might "tend to lead People to *Distraction.*" Accordingly Mr. *Whitefield* assures us, that "a Woman being in such a Case as to be thought *mad,* and *full of new Wine,* in that Hour the Lord *Jesus* took Possession of her *Soul.*"

Wesley,
3 Journ.
p. 58, 59,
64.

3 Journ.
p. 63.

And it is equally *necessary sometimes*, that the *Devil* should be the *Cause*, to shew what an *Enemy* he is to *Methodism*, in thus "disparaging God's *Work,* and designing to *affright* People from it;" and especially it must be the *Devil's* doing, that Mr. *Wesley* may have the Honour of *ejecting* him, and gain *Reverence* for his *miraculous Cures.* And herein, I apprehend, he has greatly the Advantage of Mr. *Whitefield*; after "musing in his old Room at *Oxford,* and reflecting how many that *came after him were preferred before him,*" he now is become superior to a *Principal Antagonist.* For poor Mr. *Whitefield* says, (after owning that the *Devil* was the *Cause* of the *Fits*) "I had not prayed long in the *Women's Society,* but two of them *fell down again into violent Fits;* so that I was *obliged to leave them.*" Fie for Shame, Mr. *Whitefield!* You not stand out against the *Devil?* Indeed he has, in this Case, *outwitted* you. You were not aware of what the *Roman Ritual* says, "How many Arts and Fallacies the *Devil* useth to *deceive the Exorcist;* and that the *Exorcist* must not leave off, 'till he has seen all the Signs of *Liberation.*" You probably have never looked into such *Papish Ceremonials.* But

Wesley,
5 Journ.
p. 91.

6 Journ.
p. 41.

De Exor.

Wesley,
5 Journa.
p. 86.

Mr. *Wesley* must have as mean an Opinion of you, as he had of the *Clergyman*, "who being sent for by a *Woman* possessed, she no sooner began to roar and hang out her Tongue, but he cried out, "It is the Devil doubtless! It is the Devil! And immediately went away. — But Mr. *Wesley* came to her, and left her not 'till all her Symptoms ceased." He was better acquainted with his *Rule*, and better observed it, and had much more Work of this Nature upon his Hands.

This leads us to our *Parallel*. For some *Physicians*, *Philosophers*, and *Divines*, have been of Opinion, that such uncommon and extraordinary Cases proceeded from a *diabolical Operation*. But, my Business being only with *Papists*, I need not inquire farther.

De Exor.

The *Roman Ritual*, after "the Caution against mistaking the black Bile, or other Distempers, for a Possession," soon leaves the Way open again, by acquainting us, that "one of the Devil's Arts is to induce a Persuasion, that the Patient only lies under a natural Disorder, when he himself is at the Bottom." And we have there "Three Signs of a diabolical Possession, speaking in an unknown Tongue, discovering Things secret and distant, and having Strength above the natural Age and Condition of the Party; and others of that Nature, which, if many of them concur, are greater Signs."

Their approved Writers on this Subject have, by way of Supplement, recounted these numerous and great Signs; intirely agreeing with Mr. *Wesley*.

De Exor.
P. 225—
P. 12—

In the *Malleus Maleficarum*, Tom. III. and Tom. IV. called *Complementum Artis Exorcistiae*, we have the following Account. "There are not wanting Men, who deny all diabolical Possessions and

and Witchcrafts, asserting them to be only *Natural Distempers*. But that these are *undoubted Signs of a Possession, or Witchcraft, or both in Conjunction*; namely, Lolling out the Tongue; Clamours, Roarings, Gnashings, Foamings; a Weight in the Stomach, or Choaking in the Throat; Swoonings, especially of many at one and the same Time; Bowels torn by Dogs; sudden Terrors, and instantly removed; the Feeling of a hot, or cold Vapour; throwing themselves on the Ground, and tearing themselves; a piercing like a Sword; revealing occult and remote Things; speaking Mysteries, and explaining Scripture; prophesying, and singing musically; an Aversion to the Minister; Prayers, Relicks, Holy Water, and all *Spiritual Books and Things*. — But the *strongest Sign is*, when *Physicians* cannot help, and *Medicines* are of no Service." Thus we find both *Popery* and *Mr. Wesley* agreeing in their *Verdict*, that *Satan is guilty*; and neither *Nature*, nor the *God of Nature*, have any Concern in the Case.

We should observe too *these Words of Mr. Wesley*: "I carefully examined those, who had *cried out lately in the Congregation*. — I enquired particularly into the Case. — And I found their *Minds* had been as variously affected as their *Bodies*." Wonderful Thing, that *Mind and Body* should, in a Disorder, have a *mutual Influence* on each other! The *Enquirer*, however, did well in conforming to the *Roman Ritual*; "In order to know this, [whether the Disorder be *Natural*, or *Diabolical*] after an *Exorcism*, or two, let the *Exorcist* interrogate the Patient, what he was sensible of, or felt, in *Mind or in Body*." And what *An-*

5 Journ.
p. 84.9.

In Exorc.

L. 3.

swers

Wesley,
Ibid.

swers did he draw out? "Some could give *no Account* at all, how, or wherefore; only, that of a sudden they dropped down, they knew not how. Others could *just remember* they were in Fear; but could not tell what they were in Fear of. Several said, they were afraid of the *Devil*; and this was all they knew. But a *few* give a more *intelligible Account*, of a piercing *Sense* of their *Sins*, and of the *Wrath of God*, and the Punishment into which they were just falling. One told me, 'I was just as if I was falling from the *highest Place* I had ever seen. I thought the *Devil* was pushing me off, and that *God* had forsaken me.' Another said, 'I felt the *very Fire of Hell*.' Upon his second Examination, "Some said they felt as it were the Piercing of a *Sword*; others thought a *great Weight* lay upon them, &c." — "Some could scarce give *any Account at all*; which also I impute to that *Wise Spirit*, purposely *flummig and confounding* as many as he could, that they might not *bewray his Devices*. Others gave a *very clear and particular Account*," as before.

In this whole Account, the *Borders* of *God's Power* and *Satan's* are so *near*, and the *Transitions* from one to the other so *quick*, that such an acute *Metaphysician* alone as *Mr. Wesley* could have *decided* so exactly. As to the *Particular* of some being able to give *little or no Account*; others a *very clear and particular one*; — were any thing of *Nature* or *Dislemper* to be admitted, there would be no need of quoting *Authorities* for a *perfect* or *imperfect Remembrance*, or *none* at all, of what was *felt* in the *Fit*: The *Diversity* being so well known in Proportion to the *Kind* and *Degree* of the *Fit*; as
in

in *Vertiges, Convulsions, Epilepsies, &c.* as likewise an *Amazement*, like what Mr. Wesley calls *stunning*.

But he will *obuse* to act in Concert with his *better Friends of the Papacy*, who ascribe all (for *substantial Reasons*) to Satan, and have inserted a Prayer in the Office of *Exorcization*, "for one assaulted by the Frauds of an *unclean Spirit*, whom the *old Adversary* hovers about with the Horror of Dread; and striketh the human Mind with a *Stupor*, confounds it with *Terror*, and exagitateth with trembling Fear."

Ritual.
Roman.

§. 28. *Infallibility* (in *Rom. Rit.*) assures, that "the *Arts and Frauds of the Devil* to deceive and over-reach the *Exorcist* are innumerable;" and hath been so good as to acquaint us with *some* of them. And Mr. Wesley (to apply his own Expressions) is such "an *apt Scholar*, and has so perfectly learned the *Exercise of his Arms*," that he is for the most part too cunning for the *old Sephisler*. "Sometimes Satan will *bide* himself, and cease tormenting the *Patient*, to induce a *Perfuation* that he is gone." Mr. Wesley was well guarded against this Trick. — "Sometimes he throweth his *Prey* on the *Ground*, and causeth *Convulsions*; that the *Exorcist* may cease from his *Conjuration*." Here Mr. *Whitfield* was caught, but Mr. *Wesley* stood it out. — "Sometimes he will let the *Patient* be *quiet*, and say, that *he feels no Pain*, and give no *Sign of any Terror*." This was the Case of the *possessed Woman*, who, when Mr. *Wesley* came to her, said, "I am very well now:—Nothing ails me." But Mr. *Wesley* went on with his *Work*; and her *Possession* appeared plainly afterwards. — "Sometimes, when the poor *Devils* are tormented with *Exorcisms*,

De Exorc.

Exorcism.

Wesley,
5 Journ.
P. 86.

Wesley,
3 Journ.
p. 66, 67.

Exorcisms, the Devils will promise and swear, that they will go out To-morrow at such an Hour, in order to gain Time." This was the Case, in "that surprizing Instance of the Power of the Devil, — when, being afraid of Mr. Wesley, who was to come To-morrow, he made the Woman say, 'before Six in the Morning I shall be well.' — " Sometimes they lull the Patient asleep, and shew him Visions." But Mr. Wesley seems not well aware of this Deceit. Visions are of better Service, than to own them from the Devil. — " Sometimes Satan permits the vexed Person to say Prayers, receive the Sacrament, sign himself with the Cross, with other Acts of Humility and Devotion. Yea, what is more, he himself will say some holy Things. In which Sheep's Cloathing he is not detected. But he cannot long persevere." Mr. Wesley has several Instances of alternate Strains of Rage and Blasphemy, and of Devotion and Submission, in Cases of a Possession, particularly when the Devil says, (speaking through the Organs of the Dæmoniac) "Come, go to Prayers, I will pray with you." We took the Advice, from whomsoever it came." Thus, "some Devils, who had grievously mauled St. Xavier, at length became calm and mild, were heard to say their Matins, and got through the Choir-Service, by way of Joke." — "Sometimes the Devil is stubborn, or answereth fallaciously; and then he must be peremptorily commanded, in the Name of Jesus, to speak the Truth, and be put to his Oath." This Care was taken by Mr. Wesley; "I command thee, in the Name of the Lord Jesus, to tell if thou hast Commission to torment any other Soul. It was immediately answered, 'I have.' — "Sometimes the Devil will tell Truth, or seem to yield in some

Points

3 Journ.
p. 93.

Myfter.
Jesuit.
p. 41.

Points to the *Goodness of the Exorcist*, in order to puff him up with *Vain-glory*." How often this hath been the Case with Mr. *Wesley*, let his *Conduct* testify. — " Sometimes the *Devil*, (who never wants new *Tricks*) to hinder People from submitting to *Exorcisms*, and that he may not be discovered, will pretend *Distempers*, and counterfeit all the *Symptoms of a Disease* in the Sufferer; so as to deceive even the *Physicians*, and he makes the *Physicians themselves incredulous*; a Sort of Men, who, if they can but think of some *natural Cause*, will always reject any thing *supernatural*; alledging some *frivolous Reasons*. These Men ought to read such Books as the *Malleus Maleficarum*, &c. And the *Exorcist* must take Care to have a *Physician*, in such *Distempers*, who is of the same *Opinion with himself*." " Mr. *Wesley* accordingly has over and over cautioned the World against being ruled by Dr. *Monroe*, and others of the *Faculty*; shewing their *Ignorance and Inability*. But yet he has been wise enough to introduce his *Newgate-Physician*, who was of the same *Opinion with himself*, to testify in his Favour." — N. B. Dr. *Monroe*, and all other *Physicians*, are hereby admonished, that, instead of *Hippocrates, Galen, &c.* they immediately bespeak the *Malleus Maleficarum*, in two Volumes, Quarto; as likewise Mr. *Wesley's Journals*.

The same *Admonition* is to extend to the *College of Physicians*, who are ordered to examine their *Licentiates* out of the said *incomparable Writings*. — Lastly, (though one might carry the *Comparisons* much farther,) " Sometimes the *Devils*, as another *Impediment*, when the *Exorcist* knows the Case to be a *Possession*, will induce a *Belief* into the *Parents, Relations, and Friends of the Patient*, that
it

3 Journ.
Pag. 51.
P. 64.

it is only *Humours* and *natural Distemper*, and no *diabolical Possession*, that so no *Regard* may be had to the *Exorcist*, nor his *Discipline* be submitted to." This *Artifice* Mr. *Wesley* hath found in some of his *Followers*. "One (for Fear of such a Fit) run out of the *Society* in all *Haste*, that she might not expose herself. A young *Woman* sunk down at *Rose-Green* in a violent *Agony* both of *Body* and *Mind*, and five or six *Persons* more; at whose *Cries* many were greatly *offended*. — The first that was deeply touched was *L—W—*, whose *Mother* had been not a little *displeased* a *Day* or two before, when she was told, how her *Daughter* had *exposed herself* before all the *Congregation*. The *Mother* was the next who *dropped down*, and *lost her Senses* in a *Moment*." The poor *Mother* paid for her *Folly* with a *Vengeance*. But due *Care* must be taken to prevent such *evil Surmising*s, and to countermine *Satan's Devices*.

I would advertise the *Reader*, that the *Passages*, (imputing these grievous *Disorders* to the *Devil*, and cautioning against his *Frauds*) which are not to be found in the *Roman Ritual*, *de Exorcizandis*, are every one of them in the *Malleus Maleficarum*, Tom. 3. P. 225. — and especially, Tom. 3. P. 8. — But I cannot be positive, whether Mr. *Wesley* copied out these *Passages* in order to *make Parallels*, or whether he and the *Papists* act by *mere Sympathy*.

§. 29. But *Methodism* itself may justly be reckoned a *principal Cause* of these *horrid Sufferings*, or rather, the *efficacious Power* of their *Teachers*. They have related "their *Shriekings*, *Roarings*, *Groanings*, *Gnashings*, *Yellings*; *Cursings*, and *Blasphemy*."

Blasphemies, and Despairings; Tumbings, Convulsions, and Contortions, as in the Agonies of Death, as out of the Belly of Hell; Soul and Body well nigh torn asunder;— Things terrible to behold, too horrible to be borne, and what Words cannot describe, &c.” These are their very Words. Let not the *Preachers* be startled. They are the *Cause*; (the best they can say is, the *instrumental Cause*) they *confess* it, and make it Matter of *high Boasting, Exultation, and Triumph.*—

Mr. *Whitefield* says, “ I had not *prayed* long, — 6 Journ. but two of the Women fell down into *violent Fits.* P. 41. — *At my Preaching, Thousands cried out, some P. 42, 44 fainted, others cried out, as in the Agonies of Death. Never did I see a more glorious Sight!* — Some *struck down* pale as Death, others *sinking.* — Mr. *Whitefield* *preaching, one dropped 7 Journ. down as shot with a Gun.* — The Holy Ghost enabled *me to speak so, that one Woman was thrown P. 12, 75. into strong Convulsions.*”

Nor will Mr. *Wesley* lag behind, but be as *potent a Preacher* as Mr. *Whitefield.* “ I *expounded: A Wesley, Woman cried out in the sharpest Agonies of Spirit. — I expounded, — immediately one cried out 3 Journ. with the utmost Vehemence, as in the Agonies of P. 23. Death: Two other Persons seized with Pain, and constrained to roar; another as out of the Belly of Hell. — While I was preaching, one, and another, P. 42. and another sunk to the Earth. They dropped on every Side, as Thunder-struck. — While I was enforcing these Words, several struck to the Earth; — P. 50. a little Boy the same; a young Man sunk down, as one dead; but soon began to roar and beat himself against the Ground, that six Men could scarcely hold him. — While I was earnestly inviting, &c. P. 58. some*

4 Journ.
p. 58.

some sunk down, others *exceedingly trembled and quaked*; some torn with a kind of *convulsive Motion*, in every Part of their Bodies, and that so violently, that five Persons could not hold one of them. — *Twenty-six* of those, who had been thus affected, &c. — *While I was speaking three dropped down as dead; five others sunk, — in violent Agonies, — in the Pains of Hell, &c. — While I was preaching, a Woman dropped down, struck as was supposed with Death, the Use of all her Limbs quite taken from her. — I preached at Weavers-Hall. It was a glorious Time. Several dropped to the Ground, as if struck with Lightning. Some cried out in Bitterness of Soul. In this acceptable Time, &c.”*

These, among many others, are their own *Boastings* and *Exultations*, in their own Words.

Nobis non licet esse tam disertis.

And sorry I am, their *Breath is so strong*, that they cannot open their Mouths, but out fly the most noisome and contagious Vapours. It puts one in Mind of a *Volcano*, belching out Fire, and making a dreadful Havock; or rather of some *Spiracles*, or *breathing Holes*, in many Parts of the Earth, which scatter a *pestilential Infection* upon all that come near. Such is “the famous *Grotta del Cani* in *Italy*, called the *poisonous Mouth*; the Steams whereof are of a *Mephitical*, or noxious Quality. When a *Dog*, or other Creature, is put into it, it presently loses all *Motion*, falls down as dead, or in a *Swoon*, the Limbs convulsed and trembling, ’till scarce any Signs of Life appear. — If the Animal be soon *snatched out*, and exposed to open Air, it

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soon

soon recovereth." See *Chambers in Grotta del Cani, or Mead on Poisons.*

To know the Power of *Witches* in such Cases, we may look into the *History of Witchcraft*; "A Man, from a Look only of *Susanna Edwards*, fell a shaking, quivering, and foaming, and for half an Hour was like a dying, or dead Man; and at last coming to his Senses again, he declared, that *Susanna Edwards* had bewitched him." Again, "*Richard Dugdale* declared, that his *Fits* were through *Ob-
fession*, and in a *Combination* which should never be discovered: — Sometimes he would exactly tell what Things were done at a *Distance*, and even repeat the whole Discourse of Persons absent: — Sometimes he would sing *Psalms exactly tuneable*: — Sometimes *howl*, and be in *Convulsions*: — Sometimes he would lie on the Floor like a dead Man; when both the *Doctor and Apothecary* felt his *Pulses*, which did not beat; then they laid their Faces to his Mouth, to try if he *breathed*, but could not perceive it. — The said *R. Dugdale* also declared, that his *strange Fits* began at *Westly-Hall*, where an Appearance of a *black Man* grinned at him, and pressed very hard upon him, — that he had an *Apparition* all along the Way, as he went to *Westly-Hall*, and the Week after, &c."

Vol. I.
P. 244.

Vol. II.
P. 166.

Were our *Methodists* once to recover their Senses, they likewise would probably give an Account, by whom they were bewitched, and where.

The *Pope's Emissaries*, who have written so many Volumes of *Satan's Power* of inflicting such *unaccountable Maladies*, allow also, that the *Saints* have the like Power of causing *Diseases*; and even of putting in the Devil, especially when in due Time they intend to bring him out again. *Thyræus, de Locis*

VOL. II.

M

infestis,

infectis, proveth this ; and, among other Instances, mentioneth “ St. Eligius, who gave the Devil Power over fifty of his own Flock : [The same Number that were so turmoiled in Mr. Wesley’s Night-Scene.] The Saint intended their Good ; and therefore, being requested, he would not immediately relax their Punishment, but said, ‘ Let them learn first whom they have chosen for their Master, before they are absolved from the Tyranny of the Devil.’ Mr. Wesley seems not willing to forego this Privilege of spreading such Miseries among his own. Nor do I envy him the Glory.

*Non equidem invideo, miror magis undique totis
Usque adeo turbatur agris.—*

In the mean time, at least ’till his *Exorcisms* and *Cures* plainly appear, (to which I shall pay due *Respect* in their Order) I cannot but deem it the utmost Cruelty to throw so many miserable Creatures into the most dreadful Fits, and Agonies horrid beyond Description ; and at the same time be himself in such a Flow of Exultation.

— *Risus abest ; nisi quem visis movere dolores.*

Then he is all Joy ;
And pleas’d the Work of Satan to perform,
Rides in the Whirlwind, and directs the Storm.

I have fallen, I know not how, into these Scraps of Poetry. But, that he may disentangle himself from a Sort of *Inconsistency*, may one seriously ask him the Question, why in some of his most terrible Operations, producing the most shocking Effects, it must be “ a glorious Time, an acceptable Time ;” and in other Instances, equally terrible and

and shocking, "*the Case is altered?*" For give me Leave to appeal to that *Nocturnal Roaring*, which he represents as the *Similitude of a general Massacre*. "Forty or fifty of those who were seeking Salvation, desired Leave to spend the Night together at the *Society-Room*. Before ten I left them, and lay down. [He was wise enough to take Care of One.] But I could have no quiet Rest, being uneasy in my Sleep; as I found others were too, that were asleep in other Parts of the House. Between two and three in the Morning I was waked, and desired to come down Stairs. I immediately heard such a confused Noise, as if a Number of Men were all putting to the Sword. It increased when I came into the Room, and began to pray." — Two Things here indeed turn out to Mr. Wesley's Advantage; a Proof of the Significancy of their pre-saging Dreams; and a sure Proof that the Devil was in them. He observeth elsewhere, that another of his Possessed "grew worse by Prayer, and her Pangs increased more and more." And his Old Friends say, it is "a manifest Discovery, when the Party afflicted rageth the more at Prayers, Mass, Holy Water, &c." — But still the Question remains unresolved, Why such an Alteration in the Case? "O, Sir! I take Knowledge of you!" You was absent, in your Sleep, and was not the immediate Cause; it was not your own doing; — any farther than giving them Leave thus to seek their Salvation; (and this, it seems, they must not do without your Permission) or as your Institution might of Course inspire them with a Fanatical Rage.

3 Journ.
P. 95.

§. 30. This gives occasion to take a little Notice of such *Nocturnal Pranks, Mysteries at dead*
M 2. of

of Night, when regular and sober Persons would chuse to be in their Beds. But,

Noctes atque Dies patet atri Janua Ditis.

It is well known, what severe *Laws* have been made against *Night-Assemblies*, under Pretence of Religion, by civilized Nations; as Things scandalous in Practice, and dangerous to the State. And as well known, how early a Stop was put to the Christian *Love-Feasts*, and *Midnight-Meetings*; by Reason of the *Ambition*, *Quarrels*, and *Broils*, with other Evils, which attended them. Mr. *Wesley* had better have prescribed a *Sleeping-Draught*, or good *Feather-Bed*, than have encouraged such irregular *Cabals*; when *Darkness*, *Watchings*, and *Entusiasms* concurring, would naturally draw on those ominous *Dreams*, and mad *Consequences*: When (as *Sennertus* observes) “the *Humours*, and especially the *Blood and Bile*, are most intemperately inflamed, and cause *Vertigoes*, *Deliriousness*, and numerous *Disorders*.”

De Vigil.
cap. 1.

5 Journ.
P. 33.

P. 35.

But the *Methodists*, being better than the *Primitive Christians*, have a peculiar *Blessing* at the most unseasonable Hours. “Our Lord, says Mr. *Wesley*, was gloriously present with us at the *Watch-Night*; my Voice was lost at the *Cries* of the People. — The Service ends a little after *Midnight*. We have often found a peculiar *Blessing* at these Seasons.” I hope he will not bring for *Proof* the above-related Instance of his *Disciples* meeting between two and three in the Morning; which caused in him such frightful *Dreams*; when there was such a confused *Noise*, as if a Number of Men were putting to the *Sword*. These horrid Circumstances he hath determined to
come

come from the Devil. Whether the *Candles were put out*, doth not appear: He only says, "he heard a great Noise, and that upon his coming into the Room, and beginning to pray, the Noise increased." Nor do any other Evidences of *Heats and Commotions*, and peculiar *Blessings* appear, but *Screamings and Outcries*. What Sort of *wild Work* they were doing, to create such a *bellish Uproar*, God knows. But, from his own Account, we have the Idea of "a Cabal of Witches meeting in the Night-time, adoring their Lord, who puts his Mark upon them with intolerable Pain;" as represented in the *History of Witchcraft*. And his *Night-work* resembles much more the *Nocturnal Revels*, and *infamous dark Mysteries* of the Pagan World, than any orderly *Assembly of Christians*. It carries a stronger Representation of the *Mysteries of Cottyto*, the *Goddes of Turpitude*; of the *Sacred Rites of Old Mother Cybele*, celebrated by the *raving Corybantes*, which were *immodest Mysteries of Nocturnal Assemblies*, in the *Caves of Mount Ida*; — or those *Enthusiastic Rites*, called *Orgia*, celebrated in the *Night*, and notorious for *Noise and Impurities*; wherein the *mad Bacchanalian Women* jumped about, *howling and shrieking*, till their *Heads* were giddy, and they *tumbled down distracted*." But *Leave* is granted; *Impulse* is stinging; and away they must march,

Vol. II.
P. 144.

CyriL.
contr.
Julian.
Lib. 6.

— *Qualis commotis excita sacris
Thyas, uti audito stimulant Trieterica Baccho
Orgia, nocturnusq; vocat clamore Cithæron.*

———— *Comitatur euntem*

Et Pavor, et Terror, trefideque Insania vultu.

Whoever would see more concerning such *Nocturnal Mysteries* may consult *Livy*; where he will see

Lib. 39.
Cap. 11.

Lib. 2.
Cap. 19.

See “ into what *Convulsions* and *Dangers* the *Commonwealth* was thrown, and what *execrable Vices* were committed in the *Nocturnal Assemblies* of the *Bacchanalians*, in their promiscuous Meetings of *Men and Women, Whores and Boys*. Into this *Religious Order* were they initiated by an ignoble *Priest and Prophet*, and entered into *Vows of Constancy and Secrecy*; especially as this *Master of occult Mysteries* had promised to *recover them from all Distempers*.” *Dionysus Halicarnassensis* therefore must speak of earlier Times, and the *first Institution* of their *Religious Rites*, when he boasts of the *Romans*; “ None can see among them (though their *Morals* are now corrupted) any *Enthusiastic Raptures*, any *Corybantic Furies*, any *private Meetings of Strollers*, any *Bacchanalian, occult Mysteries*, any *Night-Assemblies of Men and Women*, or any other *Monsters of this Kind*.”

Definition.
in
Watchers

And yet, after all, there is no *Impossibility* of one *peculiar Blessing* to Persons aiming at *Angelical Perfection*; if we should suppose them like those *Angels* called *Egregoræ*, or *Watchers*, in the pretended *Book of Enoch*: For (to borrow the Words of *Calmet*) “ It was these *Watchers*, who espoused the *Daughters of Men*, and became *Fathers*.”

§. 31. *Other Causes* besides have indeed been *suspected* of the extraordinary bodily *Effects*, and mental *Disorders*, among our *Methodists*: And I have been put in *Mind* of what is called *Natural Magic*; consisting of a deep *Knowledge* and *Use* of certain *Natural Things*, (*Roots, Herbs, and Plants, &c.*) which have *wonderful Effects*, and have often passed with the *Vulgar* for *supernatural Causes*. *Plutarch* mentions

mentions " a Shrub, called *Leucophyllus*, found at the Celebration of the *Mysteries of Hecate*, which drives People into *Madness*, and makes them confess all the *Wickedness* they have done, or intended."

This same *Hecate*, they say, was the *Daughter of Night and Hell*, delighted in spreading *Torments* among Human Kind, and making People *mad*. *Pliny* mentions " the Herb *Halicacabon*, which makes People *delirious*, and is drunk by the skilful in *Prophecy*, because they would appear as *mad*, to confirm their *Superstitions*." This "*Halicacabi* is, it seems, a Species of *Night-Shade*, which infused in Water will (without giving any *Taste* or *Smell*) cause some *Diversion*, by making People *ridiculously mad* for a Time. Nor is the *Datum*, another Species of *Night-Shade*, much different; of which (according to *Garcias of Horto*) *Thieves* and *Cheats* mingle the *Flower* or *Seed* among the Food of those whom they want to defraud; and whoever hath tasted it looseth his *Senses*, is forced into a *Fit of Laughter*, and freely permits the *Thief* to carry off what he pleaseth." See *Theophrast. Botæi*, pag. 1077. — My Friend told me also of the *Philtra*, or *Love-Potions*, which were designed to make People in *Love*, but had often been the Cause of *Madness*. He suspected something of this Nature in Mr. *Wesley's* "*Love-Feast*, which raised that *tumultuous Cry* thro' all the *Congregation*, not of *Grief*, but of *overflowing Joy and Love*." And that "*Watch-Night Meeting*, when his *Voice* was lost in the *Cries* of the People; besides the *mad Massacre-Scene*." I answered, this could not be the Case, because, if my Information was true, they ate and drank nothing but bare *Bread and Water* on those Occasions. He replied, that Mr. *Wesley* had professed, " I prepare,

Nat.
Hist.
Lib. 27.
§. 105.

§ Journ.
P. 10-11.

P. 33.

and

and give them *Physic*, myself, having for six or seven and twenty Years made *Physic the Diversion* of my leisure Hours." And what mingled Cups might not a *cunning Man*, so well acquainted with *Nature*, prepare? What potent, *inchanting Drugs* might not he infuse for his *Diversion*? Seeing there are various *Drugs*, which will bring on *Distraction* for any Number of *Days*, or *Hours*; according to the *Quantity*. *B. Porta. Mag. Natur. Lib. 8.* That, besides, the *Papish Priests* often blessed a certain Portion of *Bread* and *Water*, (not the *Sacramental*) for several good *Purposes*, and doing *Wonders*. But I replied, these were *Mysteries*; into which I never intended to be *initiated*, and should readily comply with any Request like that in *Petronius*; " I stretch out my Hands, and intreat, that you would not make a Jest of *Nocturnal Religions*; nor traduce the Secrets, which *all* the *initiated themselves* did not know." Or rather, I ought to become a Supplicant myself, and beg Pardon, that I may escape the *Threat* of *Canidia* against *Horace* ;

Pag. 50.
Ed. 1669.

Epod. 17.

*Inultus ut tu riseris Cotyttia ?
Et Esquilini Pontifex Venefici,
Impune ut Urbem nomine impleris meo ?
O! tu (potes nam) solve me Dementia.*

§. 32. Others again, and not a few among Mr. *Wesley's own Followers*, have conceived those *strange Agitations* to be *voluntary, mere Dissimulation, and counterfeit Tricks*; some *tumbling down* and *howling* to please their *Master*, or to be thought *apt Scholars*, and answer *Expectation* in the Process of *Methodism*, especially as they have been taught
by

by both my Correspondents, how *glorious* a Thing it is to be *struck down, and set a roaring*. Which is a Sort of *Composition of Entbusiasm and Imposture*. But as far as those Effects proceeded *merely from Distemper, or a supernatural Agency, we must grant it could not be Fiction*. Mr. Wesley indeed hath confessed, that “ the *Convulsions and Agitations of the French Prophetess* (a similar Case) might be *Hysterical, or Artificial*; that the *Spirit of Pride and Lyes* was prevalent among his *own Flock*, — and an *imaginary Inspiration*, — mere empty Dreams of a heated *Imagination*.” Mr. Whitefield too owns, “ there is *counterfeit Coin* among them.” But yet due Care hath been taken for the *Removal, and Prevention of such unjust Suspicions* in the present Case. For “ a Day of *Humiliation* is appointed, says Mr. Wesley, to humble ourselves, and own, that God had justly withdrawn his *Spirit* from us, for our manifold *Unfaithfulness*; — and above all, for *blaspheming* his Work among us, imputing it either to *Nature, to the Force of Imagination, and Animal Spirits, or even to the Delusion of the Devil*. In that Hour some *fell prostrate to the Ground*.” — But this did not work a full *Conviction*. For soon after we find “ many *offended* at these *Tumblings, Roarings, &c.* and saying, they were sure *they might help it if they would*; — it was all a *Cheat*; — or only *Nature, Imagination, Animal Spirits*; — they were sure none cried out but *Hypocrites, who pretended to be in Fits*.” But, however, “ many were *convinced*;” and the *Refractory* had *personal and woful Experience, feeling it to their Sorrow*; as will appear, when we come to their *Judicial Miracles*. One Instance I shall now subjoin.

3 Journ.
P. 25.

P. 23.

3 Journ.
P. 71.3 Journ.
P. 59.Ibid.
P. 59,
64, 68.4 Journ.
P. 14, 18.

P. 52.

“ I — ”

Wesley,
3 Journ.
P. 44.

“*J—n H—n*, a *Weaver*, — a Man of a *regular Life and Conversation*, that constantly attended *Prayers*, &c. being informed that *People fell into strange Fits at the Societies*, he came to see and judge for himself. But he was less satisfied than before, and laboured above Measure to convince his Acquaintance, ‘*it was a Delusion of the Devil.*’ But he was *convinced*; for the next Day, he fell off his Chair, and began *screaming* terribly, and beating himself against the Ground. Between One and Two I came in, and the Room being full of People, he cried out, ‘*Let all the World see the just Judgment of God.*’ He immediately fixed his Eyes upon *Me*, and cried, ‘*Ay, this is he, who, I said, was a Deceiver of the People. But God has overtaken me. I said it was all a Delusion. But this is no Delusion.*’ He then *roared* out, &c. We all betook ourselves to *Prayer*. His *Pangs* ceased, and both his Soul and Body were *set at Liberty.*”

Bartol.
P. 444.

St. *Ignatius*, whose *Life* Mr. *Wesley* says he hath read, will afford a *Parallel*. “*At Condom*, a certain *Citizen*, in other Respects an *honest Man*, was above measure incensed against the *Society*, and the *Father* of it; so far from paying *Ignatius* the *Honours due to his Saintship*, that he charged him with *Dissimulation* and *Histrionic Piety*; and would read the *Accounts of the Saint*, only to wrest them into *Hypocrisy*, or Pieces of *false History*, and thence proceed to his *Railleries and Scoffs*. The *Saint* looked down upon this his *Enemy*, as the *Physician* doth upon a Person in a *Phrensy*, and *begged Mercy of God* for him; and coming to him in *Venerable Majesty*, cast a most lovely Look upon him. The *Man’s Eye and Mind* were so struck with this, that he

he falls from his Bed, tumbles to the Ground, begs Pardon for the Injuries he had done, makes a Vow of perpetual *Obsequiousness* to Ignatius and his Society; an *Obsequiousness* the more sacred, as he had been so *injurious*."

The better to guard against this Surmise of *Dis-
simulation*, Mr. Wesley produceth this Case. "A 4 Journ.
Woman, who had been before much *tempted of* P. 22-3.
the Devil, sunk down as one dead. One could not perceive, by any Motion of her Breast, that she *breathed*, and her Pulse was *very hardly discernible*. A strange Sort of *Dis-
simulation* this! I wish those, who think so, would only *stop their own Breath and Pulse one Hour*, and I will then subscribe to their Opinion." — But, I doubt, this Argument will *very hardly* be allowed. For though he chal-
lengeth *any one to try*; and his Friends, the *Exorcists*, say, "it is a sure Sign of a *Possession*, when a Person exerts such *Motions and Gesticulations*, as cannot be *imitated* by one that is *well*, and in his Senses;" yet *Physicians* will contend, that in some *Natural Distempers* People will be thrown into such *unaccountably strange and convulsive Motions*, and other *extraordinary Symptoms*, which no Man in Health can come up to. And why must the Trial be for a whole *Hour*; when he doth not say, that this Woman's *Breath and Pulse* were stopped *so long*? Therefore, although this *may not be natural Dis-
temper*, yet it *may*. To produce a *similar Instance*. *Sennertus (de Morbis à Veneficiis, Cap. 3.)* citeth a long Account from *Cornel. Gemma*, which will suit this, and other Cases, in Mr. *Wesley's Journals*. "An ingenious *Girl of Fifteen*, but something inclined to *Melancholy*, — fell into Fits of *Convul-
sions and Swoonings*, and other *Symptoms more vio-
lent*

lent than Hysterics, — was ready to be *choaked*, — three or four Persons, the most strong, could scarce *bold* her: — Sometimes she felt a *Weight*, and sometimes a *Biting*; — after many Sufferings a Tumour arose in her *Throat*, and continued for a *Quarter of an Hour*, during which Time she remained intirely *destitute of all Pulse and Breath*; so that even a *Feather* applied to her Mouth would not *move*, and her Body was *stiff as a Statue*." And what the Issue? "The Girl was *cured*, not by the *Spiritual*, but *Bodily Physician*, by *Natural Remedies*."

But, as *nothing will convince Philosophical Men*, they urge the Probability of *Diffimulation and Cheat* farther; and, in Supply of *Parallels*, assert, that among the several *Popish Orders* there are always *some trained up to act a Part*, and prepare *Accomplices*, who are to *counterfeit Diabolical Fits*, in order to bring on *Exorcisms*, and carry on the *Trade of cheating silly People*. And they can easily bring Proof enough to fill whole Reams of Paper. Not to mention the famous *Imposture of Martha*, (cited before from *Thuanus*) or the execrable Story of *Jetzer*; the *Boy of Bilson*, or the *Nuns of London*, (for which, see *Bayle* in the Article *Grandier*) and the like; — they may refer to several such *Dissemblers, Cheats, and Counterfeits*, in *Wierus de Præstigiis*.

Lib. 3.
Cap. 24,
25, 26.

One Story is of "a *Beggar*, named *Justus*, who, to get a comfortable *Maintenance*, would lie at the *Church-Doors*, pretending to be *possessed*. *Wierus* saw him *act his Part* at *Niemegen*; making his *Belly* wonderfully *swell*, and then *sink* again; and throwing his *Limbs* and *Face* into unaccountable *Distortions*: His *Wife* and *Harlot* standing by him with

with an *Iron Chain* to bind him in his raging Fits. At length the *Fraud* was detected, the Man really seized, and put in *Chains*, where he confessed the Cheat, and shewed the *Manner* how he played his Pranks."

Another Story is of one "*Hans Vatter*, i. e. *John the Father*, who pretended that on *St. John's Day* he was enchanted by *Nicholas Gottel*, by drinking a *poisoned Draught*; and that *Nicholas* confessed this at his *Trial*, where he was condemned, and afterwards burned. Hereby, he said, the *Devil* tormented him various Ways, bound his *Body, Feet,* and *Neck*, with *Iron Chains*, and shewed him for a *Spectacle* to all. He added also wonderful *Phantoms, Apparitions, and Spectres*. Every Thing he could not relate, but said, every Thing was written historically in a regular *Journal*; that the World might see how cruelly the *Devil* had tortured and tore him. Nor did he pass over his Custom of *Praying, bearing Sermons, and communicating*, and affirmed, that he had an *Impulse* to preach *Repentance*. Coming, in his *Course of Visiting*, to *Noringberg*, the *Magistrates* ordered him to be narrowly watched and guarded; when he would sometimes pfe to be gone, pretend *Despair*, with other *Artifices*. But, being detained, he at length confessed that he never was bound by the *Devil*, but made his own *Chains*. In short, he discovered his whole *Art*, that his *Miracles* were mere *Lyes*, and all a *Trick*, to get a *Li velibood*. For which ample *Confession* his Punishment was mitigated, and he was only exposed on a *Pillory* for a *public Spectacle and Derision*."

A third Account concerneth a "*Girl of about twenty, well habited, but with a fierce Look, who*

was going to St. *Hubert*, to be freed from the *Yoke of Satan*. She was furnished with *Letters Testimonial*, to obtain *Provisions* on the Road; and was attended by a *Monk about thirty*, because the *Devil's Assaults* were less terrible in *his Presence*; and for this Reason she *confessed*, that he was her Companion in *Bed*. She was thought to be *Epileptic*. And the *Monk boasted*, that by *three Words* he could make a horrible *Spectacle of her*." [If that be the proper *English* of the Words, *Se tribus verbis posse horribile in eâ spectaculum excitare.*]

After a fourth Account of the same Nature, but greater *Wickedness*, we have an Account of one "*Bartholomæa, a Servant Maid*, who, when *Mass* was said in the *German Tongue*, contrary to Custom, and the *Hymn, 'Glory be to God on high,'* began, became immediately *Ecstatic*, as if seized by the *Devil*, and raised a grievous Disturbance. But when the same was sung in *Latin*, she was not *affected*. Her *Mistress*, a prudent *Matron*, promised the *Maid* to cure her, if she would come into *her Chamber*. The *Maid* came; the *Mistress* repeated the *Hymn* in the *German Tongue*. Instantly the *Fits* return; and the *Maid, observing a proper Place to fall in*, was thrown violently on the *Ground*. The *Mistress* presently takes up her *Coats*, and (assisted by her *Daughter*, who held the *Maid* down) makes an *Impression upon her Posteriors with several smart Strokes of a Rod*; which threw the *Maid* into *unfeigned, horrible Contortions*. For, as *Hippocrates* says, '*Extreme Distempers require extreme Remedies.*' After this she could hear the *Hymn without any Commotion*, except what arose in her *Mind* by being *twitted*, whenever she went abroad, by some *unlucky Rogues*, who would gather about her, and sing

sing the said *Hymn* in her Ears. The *Maid*, says: *Wierus*, confessed to me, that she was perfectly cured by her *Mistress* in this Manner." So much from *Wierus*. My *Philosophical Friends* highly commended this Method of drawing a little *Blood* in the lower Parts, by Way of *Revulsion* from the Head; adding, that it might be no bad Remedy, if some more *Cheats* of this Sort (for Instance, the *Methodist-Teacher*, who fixed the Day for the Day of Judgment) in order to carry the *Revulsion* still farther from the Head, were laid by the Heels. But I told them, *Persecution* was a wicked Thing. And yet I might observe, what the *Exorcists* affirm, "that the Devil may sometimes be drove out by *Scourging*, a *Cudgel*, or *Box on the Ear*; especially when he will not yield to *sacred Remedies*."

Thyre.
Dæmon.
P. 170.

But, if I may speak my Mind freely concerning the *horrid Yellings*, *Convulsions*, &c. among the *Methodists*, my real and sincere Opinion is this: "That; though there is Reason to suspect *Diffimulation* and *Counterfeit* in several Instances; yet, that the greatest Part of their Sufferings is *involuntary*; they cannot help it." Some *Light* will be given to this Matter in the next Section. And I readily subscribe to what Mr. *Wesley* hath owned; "I look upon some of these Cases as wholly *natural*; on the rest, as *mixt*; both the *Disorder*, and the *Removal*, being partly *natural*, and partly *not*." What he precisely meaneth by these *Mixtures*, or in what *Respects* the Disorders were *not natural*, I leave him to declare. But, if the poor Creatures must be put to the *Torture*, and have *Pains and Agonies* inflicted on them, above all *Description*, too *horrid to be borne*; I must confess, I see little Difference, whether they are *Be-deviled*, *Bewitched*, *Bejesuited*, or *Bewesleyed*."

Answ. to
Church,
P. 43.

§. 33. It were now Time to bring on the *Cure*, the *Removal* of these dreadful Calamities. But there is no passing over a *Circumstance*, the *most surprising* (I think) *and unaccountable in the whole Dispensation of Methodism*. I mean the violent *Screamings*, *Contortions*, and *Agonies*, and *Tumbings*, of such a Number of Persons, all at one Time, by *Sympathy*; or quickly after one another, by *Contagion*.

4 Journ.
P. 37.

Mr. *Wesley* giveth this Account of the State of his *Society*: “*If one Member suffered, all the Members suffered with it. So strange a Sympathy did I never observe before. Whatever considerable Temptation fell on any one, unaccountably spread itself to the rest; so that exceeding few were able to escape it.*” What *Sort* of *Temptations* he intends, I know not. But the Words suit well with his Accounts of their *common Roarings* and *Yellings*, *falling to the Ground* Heaps upon Heaps, in wonderful *Agreement*; and the *Infection* catching others with surprising *Quickness* and *Rapidity*. “*One, and another, and another sunk to the Earth. They dropped on every Side, as Thunder-struck. — Three Persons almost at once sunk down as dead. — Many fall to the Earth exceedingly trembling. — Several drop down, roar, beat themselves against the Ground, &c. infomuch that all the House (and all the Street for some Space) was in an Up-roar. — Some sunk down, some trembled, some torn with Convulsions; another dropp’d down in a violent Agony: — Twenty-six of those, who had been thus affected. — One before me dropp’d down as dead, and presently a Second, and a Third. Five others sunk down. — Seven or eight Persons* at

Wesley,
3 Journ.
P. 42.

P. 44,
46, 50.

P. 58,
59.

at once. — No sooner had Mr. *Whitefield* begun, than four Persons sunk down close to him. — Seven or eight constrained to roar. — A young Woman sunk down in a violent Agony, — five or six others, — eight or nine more; — a Girl, and her Mother, who lost her Senses in a Moment. — Four Persons almost in the same Moment. — Roaring of a Number at once, as if all were putting to the Sword.” —

3 Journ.
p. 61-65

These, and many more such sudden *Elastis*, and wide-spreading *Contagions*, we have in one of Mr. *Wesley's Journals*; who must have the Heart of a *Stone*, not to feel the Misery; and the Heart of a *Tyrant*, or *Inquisitor*, to rejoice and triumph at it. And what shall we say to these Things? or how account for them?

I take it for granted, that we are not sufficiently acquainted with the *Constitution of Nature*, and the *Laws of the Creator*; particularly, not with the *human Frame*; how *Soul* and *Body* act upon each other; how other Beings and Parts of the Creation may act upon either; — and especially in a *distempered State*; a Disorder of Mind, or Body. More Knowledge is necessary towards accounting for every Kind and Degree of *Infection*. In general we hear much, and no doubt truly, of *Contagions* communicated by the *Air*; by the *Eye*, the *Voice*, the *Touch*, the *Breath*, *Effluvia* and *Vapours* consisting of *subtile Particles*, and of a very *penetrating Nature*. In *Distempers*, (besides those universally allowed to be contagious). *Epilepsies*, *Convulsions*, the *Chin-cough*, &c. are by many brought under this *Class*; and perhaps many more Disorders, both of *Mind* and *Body*, are of the *catching Kind*, than is commonly admitted. It hath been observed.

of *Superstition*, and *Entbusiasm* in particular, that they are very *catching and infectious, running like Wild-Fire from Breast to Breast*: That the *Affections* and *Passions* of the Mind cannot only change a Person's *own Body*, but make *Impressions upon another*, so as to *give, or take away, divers Diseases, mental and corporal*; and that a corrupted and polluted *Imagination* is capable of corrupting and polluting the *ambient Air*; so that those who suck it in shall be thrown into the *same Malady*. Thus it is affirmed in *Plutarch*, " I pronounce it confidently, that all the *Passions* of the Soul, being well rooted, will induce evil Habits, and being moved on any Occasion, will carry Persons, even against their Wills, into these natural and familiar *Affections*."

Sympof.
Lib. 5.
Qu. 7.

Nor will it be thought strange, that the *Contagion* should have a *quicker and stronger Effect*, when it catcheth Persons of *weak Heads and Understandings*; or of *weak, sickly, tender and delicate Nerves and Spirits*, which are so *easily affected*. Nor is it strange, if this should be *much more the Case*; when the *Company* are of the *same Cast and Complexion of Body, and Turn of Mind; the same Temper and Dissemper*. The least Spark falling upon Persons already heated will soon rise into a Flame. To make use of *Dr. Hartley's Sentiments*; " *Entbusiasm* may be defined, a mistaken Persuasion of being *peculiar Favourites with God*. — This works generally in Persons of strong Fancies, and little Judgment, especially where there is a natural Disposition, and that fermented by Disease. — The *convulsive Motions* are apt to return of themselves; — and *seeing a Person in Convulsions* is apt to occasion them in Persons of *nervous and irritable Frames*.
— And

— And there is Reason to believe, that some *Enthusiasts and Impostors* have been able to throw themselves into *Convulsions* by a *voluntary Power*; and particularly, as it seems, by introducing *strong Ideas*, and *internal Feelings*."

This *contagious Communication* may be illustrated by the Case of Persons *bit by the Tarantula*, " a *venomous Italian Spider*, whose *Sting* causes the same *Appearances* with the *Hysterical Affections*. The Disorder is sometimes counterfeited by *wanton Women*, but is often a *real Malady*; the *Person bit* being seized with a *Difficulty of Breathing*, universal *Fainting* and *Trembling*;— and growing by *Degrees* melancholy, stupid, and strangely timorous. The only *Cure* is *Music*, which sets all the *Patients a Dancing*. At the first *Sound* they begin to move their *Hands and Feet*, and soon dance with wonderful *Vigour*. In the mean time they lose in a manner the *Use* of all their *Senses*, do many ridiculous and foolish *Tricks*, talk and act obscenely and rudely;—and, at the same time, cannot bear the *Sight* of any *Thing black*; in general are *Phrenetic and delirious*. But by a *Continuance* of the *Music* they are *sweated* and *agitated* into *Health*.— We may allow somewhat to the determinate *Force*, and particular *Modulation* of the trembling *Percussions* of the *Air*, made by the musical *Chords* upon the *Elastic Fibres of the Brain*.— This we see in the common *Experiment* of two *musical Instruments*, tuned both to the *same Pitch*: The *Strings* of the one being *struck*, the *correspondent Strings* of the other will sound." This from *Dr. Mead's Account* of the *Tarantula*. See also *Chambers*, in *Tarantula* and *Tarantismus*.

Accord-

Accordingly, as one and the same *Maggot bites the Methodists*, who are much of the same Complexion of Body, and Turn of Mind; the same Effects are equally produced in all. They are a Sort of *Unions*, screwed up to the *same Key*; one being *struck*, the rest answer to the *given Note*; and by that Propagation, (or some secret *Sympathy*) are *struck in the same Manner*; and all are seized, as soon as they are worked up to the *same Degree of Enthusiasm*.

Of the same *contagious Nature* is what is called *St. Vitus's Dance*; imputed by some to *Hysterics, Convulsions, &c.* This Distemper raged much in *Germany*; seizing most Sort of People, especially the *Vulgar*, who in great Numbers became horribly furious, running about roaring, foaming, 'till their *Breath failed*. This happened particularly when they *visited St. Vitus's Chapel*; and might be thought a just Punishment for their loving a *false and wicked Religion*, had not their *Cure followed by Prayer to St. Vitus*.

In the *Dialogue of Plato*, called *Ion*, *Socrates* egregiously derideth that *vain Creature*; " who pretended an Ability, above all Mankind, to explain *Homer*, and inspire others with his Knowledge; for which he deserved a *Golden Crown*. *Socrates* observes, that the *Enthusiastic Fury of a Poet was not an Art, but Divine Imitation*; which, like the *Load-Stone*, not only *draweth Iron*, but communiceth the same Quality through a whole *Chain*. And thus a *Divine Seizure* shall run through a whole *Series of Enthusiasts*, as it were by *Sympathy*; one catching it from another. All speak most *divinely*, when they are *out of their Senses*, and, like the *Corybantes and Bacchanals*, are instigated by *Madness*.

Edit.
Serran.
Tom. I.
P. 530.

Madness, by an *Obsession* of their *peculiar Deity*. His Words and Gestures, his Tone and Modulation alone strike them one after another; to all *other Rites* they are immoveable."

Mr. *Wesley's* inspired Disciples seem like those *brazen Vessels in Dodona*, so placed that, if one was struck or moved, the Sound and Motion were immediately communicated to all the rest. Or perhaps he may have the Art of *Electricity*, and communicating to all Followers his *Fire and Burnings*, which he seems so fond of inflicting on his Disciples.

In *Lucian, de Syria Deâ*, we have an Account of her *Mysteries*; wherein "those, who carry the *Image of their Deity*, are whirled about as with a *Vertigo*, the *Deity* leaping from one into another. In these *Mysteries* attend a great Number of *Holy Men*, and *furious Fanatical Women*, for the Sake of *Prayer*. The *Priests* begin the *Ceremony*, and while they are celebrating the *Orgia*, making horrid Noises, cutting themselves, &c. the *Fury* presently seizeth the rest, and many, who came only as *Spectators*, are acted in the same Manner."

Besides these *Mysteries*, (which may be reckoned as Types and Shadows of *Methodism*) some common *Incidents* in Life may farther illustrate the Case of a *contagious Propagation*. Upon seeing a Person *yawn*, others, not disposed to it before, are set a *Yawning*. The hearing a *grating Sound*, or seeing another eat *crabbed Fruit*, is apt to set our own *Teeth on Edge*.—How often are People *frighted* (even by Persons in a *Joke*) into *Distortions*, *Convulsions*, and other grievous Disorders? Or, perhaps, thrown into *Madness* by some affecting Object of the same Nature?—In *Distempers*, *Small-Pox*, *Plague*, &c. how often, and easily, will

Fear.

Fear alone draw the Infection; or seeing another, though at a Distance, with the *fresh Marks* upon him? Deep Cogitation upon the Distemper bringing the Distemper, and *Imagination* hatching the very Malady, on which it sat brooding. — How strong is *Imagination* in Women with Child? And how common, when disappointed of what they have *longed* for, or upon seeing some *monstrous Object*, to catch the *Impression*, and communicate to their Children the same *Marks*, which were the Object of their *Desire*, or *Aversion*? Even *strong and healthy Persons*, by some *miserable Spectacle*, will sometimes grow ill, and their Constitution suddenly be altered by an Emotion and Alteration of the Spirits, Humours, and Blood. Much more than will a *diseased Body or Mind* be thrown into a bad Condition, even by a small Incident; and *dismal and tragical Objects* must have a powerful Effect, and stick close to *weak Spirits and melancholy Tempers*. Why therefore should not Vapours and Effluvia from a *Methodist* (supposed to be *inspired, or distempered, or possessed*) work themselves into the Breasts of the *Bystanders*, and communicate *similar Effects*? Why should not *Hope, or Fear, or Expectation* of what they are taught to expect, added to *Sight and Feeling*, naturally cause the same *Marks and Deformities*, upon which their Mind hath been so *intent*? In general, why should not the *Contagion* sweep away all before it?

Meta. 4.
430.

— Cur non stimuletur, eatque
Per cognata suis exempla furoribus Ino?

§. 34. As to particular Instances of this *contagious Nature*, I shall select a few from *History*.
Lucian

Lucian relates " a Disease seizing almost all the Citizens of *Abdera*; a Sort of Fever, which had a very ridiculous Effect. They were all instigated to a loud *Roaring*, singing Scraps of *Tragedy*, and especially out of the *Andromeda* of *Euripides*,

Vol. II.
Pag. 1.
Ed. Amst.
1743.

Cupid, *Prince of Gods and Men*, &c.

The *Enthusiasm* continued during the Heat of the *Summer*, but left them at *Winter*."

Laurent. Ananias says, " Those *Infernal Harpies*, the *Devils*, so defile and infect the Places they haunt, that all, who come near them, shall run *fanatical and mad*. As it lately happened in the *Orphan's Hospital at Rome*; where in one Night more than fifty Girls were possessed." — Something like this was the Effect of the *charming Bourignon's Institution*. For " in an *Hospital* of poor Girls, whom she *charitably governed*, she discovered them all to be *Witches in express Compact with the Devil*."

Mall.
Malef.
Tom. 2.
Part 2.
p. 63.

Solid.
Virt.
Introd.

These Accounts may not perhaps in all Respects agree with the Case of *Mr. Wesley's Patients*. That *Papish Fanaticism* must run *Parallel* to it, I was persuaded in my own Mind, but could not be fully satisfied, till I met with some Cases in *Wierus de Præstigiis*, which come up to a *complete Comparison*. " Wonderful and horrible was the Vexation of some *Religious Nuns at Wert*, seized by the *Devil*, who, by Means of some *Salt* brought to them by an *old Woman*, were grievously tormented; some with *Laughing Fits*, some *horridly convulsed and contorted*, or lying down as *dead*. These Tortures continued among them in the *Nunnery* for three Years." — " A Case not unlike was that of some *Virgins consecrated to the strict Rules of St. Bridget*; who

Lib. III.
Cap. 9,
10, 11,
12.

who were tormented in divers strange Manners, leaping about, and screaming out horribly, their Jaws contracted, &c. The Cause of this Tragedy was imputed to a *Virgin in Love* with a young Man; but her Parents thought it an *unsuitable Match*. While she was in this Anguish, the Devil appeared to her *in the Shape of that young Man*, persuading her to be a *Professed Nun*. She complied; and no sooner was *cloistered*, but, *struck with a Fury*, she became a *horrid Spectacle* to all, in various Respects. And the Evil, as by *Contagion*, passed into many others of the *Nuns*." — Of the same Nature were the *monstrous Convulsions* of all Kinds inflicted by the Devil upon the *Virgins* in the *Nunnery of Kentorp*, which seized them once a Day, or oftener, continuing sometimes for several Hours. Some of them in the *Accession* of the Malady, on Account of the *Convulsions* of the Spiritual Parts, and the Tongue, could not *speak*. They were not equally torn; but some more, and some less. But this was *almost universal*, that, when *any one* of them was seized, the *rest*, though in *separate Apartments*, bearing only the tumultuous Noise of the former, were tormented in the same miserable Way. In order to discover the Origin, Increase, and tragical Issue of this Calamity, and to prevent other such Attempts and horrible Vexations of *Satan*; I shall truly relate, in few Words, what upon diligent Enquiry I received from *Anne Lemgou's* own Mouth, a *sensible Virgin*, and one in this *Nunnery*. 'She was first taken with a Pain in her left *Hypochondrium*, and being deemed *Epileptic*, was sent to the *Monastery of Nonbert*, to *drink out of St. Cornelius's Scull*; whereby the *Nuns* told about, but falsely, that she was *better*.
After-

Afterwards growing worse, together with *other Nuns*, they went to the *Conjurer*, who told them, they were *bewitched* by *Alice Kamentz*. The *Devil*, taking a Handle from this, began tormenting them with *manifold Convulsions*, Tumbings on the Ground, depriving them of their *Sensu*, making them *bite* and *beat* one another ; so that they seemed *not to be in their own Power*. *Anna*, in her *Fits*, spoke as if another spoke through her : She understood what she said, but, after speaking, intirely forgot it. When she would pray seriously, she was so hindered by the *evil One*, that she could *not move her Tongue*. But, whenever she *run over her Beads* without Thought and Attention, she did it with Ease and Pleasure ; *Satan* not hindering her. If a *good Person* spoke to her, she seemed as punished by the *Devil*. But, if *other Women* talked to her of *ludicrous Matters*, she was, wonderfully pleased. When she was *exorcised*, she seemed to vomit an incredible Quantity of Blood, but felt no Hurt. But this was *common to all the Virgins* thus possessed by the *Devil*, that, together with *irregular Pains*, they had a *creeping Sensation* under the Soles of their Feet, as if burned with *hot Water*. The *Devil* was used to speak frequently, and much out of the Mouths of the *younger Girls*, when deprived of their *Senses*, and terrify them with *Visions*, and appearing to them in *divers Shapes*. As to *Anna* herself, when her *Parents* had taken her out of the *Nunnery*, and she had taken a firm *Resolution* never to return to it, but to *serve God* out of "it in a *sounder Mind* ; the *Calamity* was at an *End*." This certainly was an *excellent Remedy*. And yet *Enthusiasm* had such hold of her, that, " whenever the *Abbot* sent her but a *Letter*, all her Body was in a *Horror*, as if she was *relapsing*. At

length she *married*, and felt *no more of her Disorder*. She added, that *Alice Kamentz herself* would sometimes be, as it were, *Epileptic*, and talk *senselessly*; and the *Nuns* concluded, she brought this Evil on *herself*, that she might not seem to have *bewitched others*. Hence they imputed their Torments neither to God, nor to the Devil, but to *Alice Kamentz*." — *Wier* relates farther, " how the Contagion soon caught the neighbouring Towns and Villages, especially five Persons, whom a certain Preacher had taken into his Chamber, in order to guard them against the Devices of Satan." He relates too some other Cases of this infectious Nature, which cannot decently be transcribed.

These several Circumstances so exactly tally with Mr. *Wesley's Patients*, I think, in every Particular, that they stand in need of no Application. Nor is it necessary to determine precisely, *who, or what, is the Cause*. *Popery* and *Methodism* are agreed as to Matter of Fact; which is my proper Business to shew. One Piece of Advice, however, in Dr. *Wier's* Words, I would inculcate for avoiding contagious Company: " If a Number of People should be thus possessed in the same Place, (as is usual in Monasteries, particularly of Virgins, whose Organs are most exposed to Satan's Pranks) before all Things Care should be taken to separate them, and send each to their Parents and Relations; and not leave them to Superstitious Priests and Impostors, in Hopes of a Cure from their pretended Ceremonies; or think by absurd Rites to drive away the Devil, who does but laugh at, and delude them. — Young Persons especially should never be admitted to these horrid Spectacles, lest, being frightened with the Uncommonness and Violence of the Torments, they should contract the Evil

Lib. IV.
Cap. 29.

Evil themselves." On the contrary, Mr. *Wesley* is labouring heartily to bring as many such together as he can, especially of the *younger Sort*; and to see them groaning, convulsed, struck to the Ground, and striking others down in Heaps, by *Sympathy*, or *Contagion*; and the more the better: — This is his peculiar *Business*, his *Trade*, and his *Joy*. This *Article* therefore I conclude in the Words of *M. Casaubon*; " To commend this to *ordinary People*, and to *Women* especially, is to persuade them to *Madness*, and to expose them to the *Illusions of the Devil*, always ready to take such Advantages: The Use of *this Theology* doth most properly belong to *Jesuits*, and *Jesuited Politicians*; who have no better Way to bring their Designs to pass, than by the Hands of those, whom they have brought up to these *mystical Arts*; who, besides their common Obligation of *blind Obedience*, by long, forced, *wild Contemplation*, are become *ecstasical*, i. e. fitted for any *desperate Attempt*. — Let others admire *Witches and Magicians* as much as they will; I honour and admire a good *Physician* much more, who can, (as *God's Instrument*) by his Knowledge of *Nature*, bring a Man to his *right Wits* again, when he hath lost them; and I tremble (*Homo sum; humani nihil à me alienum puto*) when I think that one *Madman* is enough to infect a whole *Province*." *Fromman. de Fascinatione*, Pag. 1057. says, that it is in the Power of one *Witch, or Magician*, to make five hundred.

Enthus.
P. 171-3.

§. 35. This Case of *Sympathy and Contagion* may perhaps receive additional Light, by considering what Sort of *Persons* are most likely to fall into *Enthusiasm*, particularly that of *Methodism*; and

consequently into these *dreadful Disorders and Torments, both of Body and Mind*. This shall be done partly in my own Words, partly by their *Pagan and Popish Allies*, and partly by their *Quondam Favourite Mr. Law*, in his *Treatise of Regeneration*; for which he has incurred *Mr. Wesley's Indignation*.

(1.) *Young Persons, Boys, and Girls*. These being arrived neither to Ripeness of Reason, nor solid Constitution of Body, are easily moved by Hopes and Fears; are *credulous*, soon possessed with Stories of Witches, Apparitions, or any Thing marvellous; *soft and ductile*, fitted to receive any Impressions, to fancy *Visions*, to receive *Infection*; in general, from a Tenderness of Frame easily *struck down*, or prepared to follow others by *Imitation*. Hence we hear so often of "*young Boys and Girls, and Children, in the Methodists Journals, grievously distressed for their Souls, crying out in Faith, dropping down, &c.*" Hence their Account of the *Lord's revealing himself to a Girl of about seven Years old, in an amazing Manner; so that, wrapped up in his Spirit, she sunk to nothing, prophesied with many such Instances of the Out-pouring of the Spirit.*" — Hence "*that idle Boy, John Woolley, thought there was never in the World such a wicked Child as himself; after he had heard Mr. Wesley, the Devil set upon him with all his Might, but suddenly he is surrounded with an inexpressible Light; and says, 'tho' I am not in Heaven yet, I am as sure of it, as if I was;' and afterwards Christ came and talked with him. He lived some Months above thirteen Years.*" — Hence, "*several were constrained to roar aloud, and these generally*

See Enthuf.
Part I.

Wesley,
5 Journ.
P. 27.

Ibid.
P. 78.

rally not young, as in most other Places; but either middle-aged, or older."

It might here be observed from Variety of Histories, that *Witchcraft and Magic* have the most powerful Effects upon *Children*, who are usually the *Subjects* of their Operation and Cruelty.

Plutarch mentions it as something extraordinary, "that the *Thibii* near *Pentus*, by a Look, Breathing, or a Word, would fascinate not only Children, but Persons of full Age. Whereas only *Children*, of a tender and moist Constitution, were usually thus affected, these Effects seldom happening to solid and compact Bodies."—

Particularly as to young Persons, *Tertullian* tells us, that the "Heathen Magicians, among other miraculous *Impostures*, were wont to knock down and stun Boys to make them prophesy." [*Pueros in eloquium Oraculi elidunt.*] i. e. says *Rigaltius*, "consternunt. For; being incanted, they fell down as *Epileptic*; and afterwards having lost their Senses, they spoke oracularly, and uttered Prophecies." Accordingly, *Apuleius* (the famous *Platonist*, one initiated into the great *Mysteries*, and suspected of *Sorcery*) was formally accused of *Magic*, as having drawn the Affections of a rich Woman by *Incantments*, and also being used to strike down a Boy flat on the Pavement, and deprive him of his Senses, for magical Purposes. And how doth he defend himself? He owns the Fact of the Boy's falling before him, as in a *Fit*. But pleads partly in Defence of *Magic*, as foreshewing the Mind of the Gods, by *Miracles* and *Divination*; partly by denying that he made use of any wicked Kind of *Magic*; and partly affirming, that the Prostration of the Boy was not from *Incantment*, but *Disease*; and nothing

Symph.
Lib. V.
Qu. 7.

Apolog.
Cap. 25.

Apul:
Edit.
Delphin.
Paris.
p. 446,
450,
473,
490.

but *mere Epilepsy*. He brings, however, Instances of *enchanted Boys*, from *great Authorities*, who foretold Things *miraculously*. But whether this could really be done, he will neither *confess*, nor deny."

Our *Methodist-Teachers* acknowledge and boast, that "their *young Disciples* are often thrown to the *Ground*, become *senseless*, are *illuminated*, *prophetic*, &c. and that either by the *Operation of Satan*, or *themselves*." If this be true; it certainly comes near to *Sorcery and Magic*. They may be allowed whatever may be pleaded in Favour of *antient Magicians*; but their *best Plea* would be to prove the *Case Epileptic*, or some similar *Distemper*.

(2.) The next Persons thus affected are *Women*; who (notwithstanding some *Exceptions*) may, without Offence, be called the *weaker Vessels*. They are not, however, my *own Expressions*, but those of *Exorcists*, and others of the *Papacy*; and even *Female Saints*; who describe "the *Sex* as weak, vain, full of *Curiosity*, and *Lovers of Novelty*, easily gained by a *Shew of Piety*, and especially any *Fraternities* setting up for some *austere Reformation*; these *Qualities* making them fit *Organs of Satan's Illusions*, and most exposed to *Superstition and Euthusiasm*." — "Some think themselves tormented by the *Devil*, when it is only *Imagination*; and this in *Women* more than *Men*, because more timorous, and more susceptible of *imaginary, marvellous Appearances, Visions, and Revelations*; their very *Nature* being of an easier and softer *Impression*." "Father Francis Goncius had the Honour of extirpating a spreading *Hypocrisy* among the *Women*, who were governed by a *simple, or malicious Presbyter*. As the *Sex*, in order to gain an
Opinion

Mall.
Malef.
Tom. I.
p. 181.

Franc.
Annal.
Jesuit.
p. 274.

Opinion of Sanctity, is obnoxious to Illusions and Fictions; some pretended *Raptures* and *Sights* of the *Damned*, and the *Blessed*; some in *Torments*, and to be rescued only by the aforefaid *Presbyter*. These Illusions being extinct, *F. Francis* warmed them all into a religious Devotion towards *St. Ignatius*, and *St. Xavier*." — *Picus of Mirandula* (Lib. 9. de *Prænot.*) concludes, " that the Gift of *prophesying* was granted to *Women* rather than Men, because the most *foolish Sex*." — *St. Teresa* confesseth, that " *Deceivings in the Monasteries* are most among the *Women*, whose Nature is weak, and their Self-love very subtle, and they are deceived of themselves." She says, however, (for the Honour of the *Ladies*) " that in these *Monasteries* the *Favours of God* to some are very great; astonishing the Spectators by *Rapts, Visions, Ecstasies, &c.* — I have known some, who, wanting but little of quite losing their Judgments, are yet *so humble, &c.* and desirous of suffering their *Purgatory* here to escape it hereafter." — If we look into profane Antiquity, we find enough of the *Bacchanalian Women, &c.* The *Pythian Priestesses* were so *enthusiastically mad* in delivering the *Oracles*, and were so *violently torn and convulsed*, as sometimes to die upon the Spot. — If we look into *Ecclesiastical Heresies*, we find the Dance began by *Sim. Magus* with his *inspired Prostitute, Helena*; and that not only *Montanus* had his *Priscilla* and *Maximilla*; but almost all made use of *Women* as the *fittest Organs for Inspiration, Prophecy, Vision, and every Delusion.* — *Sulpitius Severus*, in his *sacred History*, [Those, who have not the *Book*, may consult *Bayle* in the Article *Priscillian*] gives this Account of *Priscillian*. " He was vehement, restless, eloquent, learned, ready at Logic and

Disputa-

Life,
Vol. II.
p. 82, 85,
102.

Disputations. Happy indeed, had he had not corrupted the best Capacity by an evil Application; for he had many good Qualities of Mind and Body. He would watch long, bear Hunger and Thirst; not covetous of Wealth, and very temperate in the Use of it. But the same Man was the *vainest* of Mortals, puffed up beyond Measure on account of his worldly Knowledge, and besides was supposed to have practised the *magic Arts* from his Youth. When he had broached his *pernicious Doctrine*, by his Art of Persuasion, and crafty Insinuations, he enticed into his Society many of the *Nobility*, and more of the *Populace*. Moreover, the *Women* being fond of *new Things*, unstable in the *Faith*, and of a boundless *Curiosity*, flocked to him in *Troops*. For, by carrying a *Shew of Humility* in his Face and Habit, he had contracted a general Reverence." He is likewise described, as "rash and headstrong, patient of Hardships, of a doubling Genius, crafty and beguiling, eloquent, but very mad."—He was instructed and assisted by *Agape*, an honourable Woman, in carrying on the *secret Mysteries*; and she was the *Mother* of the *Agapete*, or *Love-Feasters*; whose Rites became by Degrees so very scandalous, that *St. Jerome* tells *Oceanus*, "you are exposed to the Teeth of Detractors, unless you dismiss the *Assemblies of the Agapete*."—It may be added, that *Priscillian* and his *Followers*, though in the Sink of Corruption, yet assumed high Claims to *Knowledge, Illumination, and Perfection*.—If we descend lower into *Popish Artifices*, we see these *Saintesses* in Abundance, according in all Things with *Methodism*; as the whole *Comparison* hath shewn. Particularly the *Diabolical Infestations*, and *surprizing Contagions*, (from *Wierus*) were all
among

among the Nuns. And the greater Part of the *Dramatis Personæ*, in the Tragi-Comedy of *Methodism*, appear to have been *Actresses*.

(3.) Persons of a *fickle and inconsistent Humour*: These are naturally fond of *Innovations*, acting by Starts and sudden Flights; and always prepared for the Reception of every *Pretender*, that sets up for *new-modelling Religion*.

(4.) Persons, though piously inclined, yet of *weak Judgments*, or *weak Nerves*: These are not only easily captivated by fine Promises and fair Speeches; but quickly raised with Flashes and Gusts of *Spiritual Joys*, and as quickly overwhelmed with *dismal Apprehensions*; carried up to *Heaven* by every Wind of Doctrine, and down again to the *Deep*; ready softened for the Stamp of *Impulses*, *Impressions*, *Feelings*, *Visions*, and most subject (as the *weakest Heads* are soonest made *giddy*) to *bodily Agitations and Convulsions*, *Vertigoes*, &c.

(5.) Persons disordered with *Hypochondriac Fumes*, and *melancholy Vapours*, and divers other *peculiar Distempers*. These generally love a *gloomy and black Religion*, suiting their *Divinity* to their *Temper*, as every Thing turns *sour* upon a vitiated Stomach; and are more desirous to *nourish*, than to *throw off*, their *Disease*; and for the same Reasons become natural and willing *Victims* to the Stroke, that fells them to the Ground. — If the *Brain* is a little touched, and there is something of *Madness* in the Case; this of Course prepares People for any wild Scheme, desperate Attempt, and every Sort of extravagant Behaviour.

(6.) Persons of *lively Parts*, and *brisk Fancy*, (though in a perfect State of *Health*) for Want of a solid and settled *Judgment*, may be equally in
Danger.

Danger. When the *Afflatus* hath once touched them, from a Nimbleness of Imagination they are the sooner blown up, and by a Connection of *Ideas* impetuously carried on from one Whim to another. They are better qualified than a *slow Capacity*, to see, hear, feel, and act what is appointed for them; as well as to *express* their Sensations in the strongest and most glowing Terms. No Fervency and Zeal, no Fluency of Language, will be wanting for a Communication of the Infection.

(7.) Persons of an *amorous Complexion* are as likely as any to fall into *Enthusiasms*; particularly with Respect to some strange Transports of *Divine Love*. From a Similitude, and close Correspondence of this Passion, considered as *natural and religious*, we hear, in each Case, of such 'Meltings, Languishments, Huggings, and close Embracements of the *Deity*; such Raptures, Tumults, Sinkings, Swoonings, Despairings, and Distraction, and Loss of Senses.' *Plutarch* describeth a Lover, as "burning, pale, trembling, seized with a *Vertigo*. Is not this, says he, a manifest *inspired Fury*, a *Divine Possession* and *Agitation* of the *Soul*? What so extraordinary ever happens to the *Pythonefs*, when she toucheth the *Tripod*? Which of the *Enthusiastic Corybantes*, upon hearing the Pipe and the *Timbrel*, have been so carried out of themselves?"—And a very *ingenious and good Man*, (for such I really think he was) and who hath carried the Notions of *Divine Love* to a sufficient Height, though he adopts the *Sentiment*, is yet wise enough to caution against the *Danger*. The Person I mean is Mr. *Norris*, who says, "there is an *Amorous Principle* in Man, which must necessarily have an *Object*; and, he thinks, Persons

Vol. II.
Ed. Par.
p. 763.

Persons of the most *amorous Affections*, the most likely to make *Spiritual Lovers*. — In the *Love of God*, as it is a *Passion*, the Motion of the Will is attended with a sensible Commotion of the *Spirits*, and *Estuation of the Blood*. — It is an experimental Truth, that *Passion* is a great *Instrument of Devotion*. Accordingly we find that Men of the most *warm and pathetic Tempers*, and *affectionate Complexions*, (provided they have but Consideration enough withal not to *mistake the Object*) prove the greatest *Votaries in Religion*." Burton too, in his *Anatomy of Melancholy*, often mentions *Hypochondriac Entbusiasm* as prone to *Venery*.

Mr. *Westley Hall* became one, it seems, of the *still Brethren*, has publickly and zealously pleaded for the most infamous *Carnalities*. Nor doth Mr. *Wesley* himself seem sufficiently upon his Guard, when he commendeth so highly, "that *Mother in Israel, Jane Muncy*, because she withstood to the Face those who were *teaching for Doctrines the Commandments of Men*, by ordering that the *unmarried Men and Women* should have no *Conversation* with each other." There needs not any *zealous Contention* for such *promiscuous Assemblies*; even though many should hereby become *Mothers in Israel*.

4 Journ.
P. 95.

I shall on this Head beg Room for a few Passages out of the great *Master of Nature*; because so consonant to several of the *Dispositions* before related.

Entbusiasts often term their Extravagancies a *Spiritual Drunkenness*. In like Manner *Aristotle* makes a *Comparison* between "the Nature and Effects of *Wine*, and those of *Melancholy*, or the *black Bile*. Each maketh Men *various*, angry, loving, quiet, fierce, silent, talkative. *Wine* find-

Aristotl.
Probl.
Sect. 30.

ing Men *cold and sullen*, by a gradual Increase of the Dose renders them more talkative, eloquent, and confident; then quarrelsome, raging, and even mad; — at last turneth them into stupid Fools, like Persons epileptic, or deeply melancholy. — The same Man continues not long in the same Humour; he laughs and cries, is timorous and bold; is filled both with *Heat and Wind*; whereby *Venus* is the usual Companion of *Bacchus*. And for the same Reason your *melancholy Men* are generally *lascivious*, as being very *flatulent*. — The *black Bile* is one of the *coldest and hottest* of Things; naturally *cold*, and bringing on *Apoplexy, Stupor, Despondency, and Terror*; but once *set on Fire*, it produceth *Singing, Security, Ecstasies, and Inflammations*. — Many, from the Approach of this *Heat to the Seat of the Mind*, are seized with *mad and enthusiastic Fits*; become *Sibyls, Bacchanals, and Inspired*. Nothing so *various* and *inconstant* as this *black Humour*; now chilling Men with *Fear and Trembling*; soon raising again their *Courage*; oppressing us with *Sorrow and Despondency*, we know not *why*; then making us *rejoice and exult*, for as *little Reason, &c.*” He then inquireth into the *Reasons*, “*why the Agents in the Bacchanalian Mysteries are, for the most Part, Persons of such bad Morals.*” — To such *Constitutional Disorders* is the *Human Kind* subject; and if the *Managers of Methodism* can turn these *Natural Causes and Effects* into so many *Principles and Proofs of true Religion*; they must be allowed some Share of *Artifice and Contrivance*.

(8.) Persons of *bad Principles* will be fond of mingling with an *Enthusiastic Sect*. — As, for Instance, *Hypocrites*, who laying hold of devout *Appearances*, and high *Pretensions to Religion*, are desirous

desirous to pass upon the World for *Saints*; in order to deceive the more effectually. — Persons of a *vain and ambitious Mind*, who love to be *somebody* in a *new Dispensation*, that makes a little Noise in the World, and knowing how unable they are to make a Figure *elsewhere*, must needs be at the Head of a *separate Party or Sect*; or else, from *mere Conceitedness*, will set up to be *Teachers, Preachers, or Expounders*. Hence Mr. Brainerd owns, that *Satan* has gained an Advantage, “*Spiritual Pride* appearing in an Ambition to be *Teachers* of others.” To which he afterwards addeth, that “*Spiritual Pride and Delusions* naturally lay a Foundation for *scandalous Practices*.” Hence “so many ignorant, *sawcy Boys and Women* ramble about the Country, picking the Pockets of silly People, as *Methodist-Preachers*. To whom, however, Mr. Wesley gives *Authority*, because *God* gave them *Wisdom* from above.” — Persons of an *impertinent and unwarrantable Curiosity* will readily be taken in. As the *Journalists* give Accounts of *Heart-Sins* revealed and laid bare; Things *distant and absent* seen as plainly as if *present*; future Events foretold by *Prophecy*; *Visions* and *Inspirations*, both *Celestial* and *Satanical*, and the like; — To *Methodism* therefore must we all gang, and be *initiated* into the *sublime Mysteries*; must even learn from *Satan* what *God* hath concealed, and bear from *Satan*, or else the *cunning Man*, *Tortures* which *God* hath not required.

Lastly, Persons of *profligate Lives, and Libertine Sentiments*, are wont to take up with *such Delusions*. When they are touched with a Sense of *Guilt*, their Reason is so hurried and distracted, that they know not which Way to turn; but are apt (like

Journ.
P. 108.

Enthuf.
Part 2d.

People, on some great Loss, flying to the *Conjurer*, or *Wizard*) to betake themselves to some *fallacious Expedient*, *unsafe Security*, *false Doctrine*, or *Quack Remedy*, of a Mouth that speaketh great Things; neglecting every *regular Method*. Thus it is no uncommon Thing for *Profligates and Libertines*, in the *Article of Danger*, to catch hold on the *Passport of Popery*, or *Methodism*. Which probably is a *Device of Satan* to beguile them; or,

2 Theff. ii. 9— “because they have not received the Love of Truth, God may permit a *strong Delusion*, that they should believe a Lye.”

In short, I am fully persuaded, that it is some *Fault*, or some *Disease*, some *Disorder of Mind or Body*, that carrieth weak and wicked Persons into the *Enthusiasm of Methodism*: Which (as the Result of my best Thoughts, and Integrity of Heart) I would advise all to avoid, and not to come among them on any *Account whatsoever*.

— Veniunt leve vulgus, euntque,
 Illic Credulitas, illic temerarius Error,
 Vanaque Lætitia est, consternatique Timores,
 Seditioque repens.—

“Young Persons, the *Methodists* tell us, are apt to run into *Extremes*;” and therefore no *regular and tedious Course of Repentance and good Works* will serve the Turn. *Pardon, Assurance, and Angelical Perfection* must rapidly be snatched up; just as the *Schoolmen* say, “of *Angels*, that they can pass *instantaneously* from one *Extreme* of Space to another, without passing through the *Medium*.”

§. 36. Having thus observed some of the *Evils* attending the *Profelytes to Methodism*, at length we arrive

arrive at the boasted *Cure*, the Removal of these horrible Sufferings. *Sure*, and *effectual*, this ought to be, to make a *Compensation*; and it is fit a *Paracelsus*, or *Ignatius*, should be called in, with their *infallible Remedies*. Mr. *Wesley*, from a *seeming Renunciation of Miracles*, as was observed before, gets gradually into a *full Claim* of them. Some of his *Cures* are plainly declared to be *miraculous*; and others represented with such a *miraculous Air*, as cannot fail of succeeding with his *Followers*. He says of himself, “ I was suddenly seized with such a *Pain in my Side*, that I could not speak. I knew my Remedy, and immediately *kneeled down*. In a *Moment* the Pain was gone.” 4 Journ. P. 77.

—Again; “ I was seized with such a *Cough*, that I could hardly speak. At the same time came strongly into my Mind, *These Signs shall follow them that believe*. — I called on *Jesus* aloud to *increase my Faith*, and to *confirm the Word of his Grace*. While I was speaking, my *Pain* vanished away. The *Fever* left me. My bodily Strength returned, &c.” P. 83.

The *Credulity* of some of your Followers will readily swallow it. But why will you teach them such a *presumptuous Lesson*; and which their own *Experiences*, I doubt, would *confute*? Suppose any should be seized in the same Manner, with *Pain*, *Loss of Speech*, a *Cough*, or *Fever*; and should immediately kneel down, beg an *Increase of Faith*, a *Confirmation of God's Word*; — Will you answer for their perfect *Cure in a Moment*? Or, if they should not obtain it, into what do you lead them, but into a *Disbelief of God's Word*, *Miracles*, *Goodness*, and *Providence*? What must they think, but that they are *Castaways*; have no *Pardon*, no

P 2. Faith;

Vita
Prop.
Cap. 37.

Faith; and thereby fall into *Despair*; in which *Mire* they are so often wallowing? — However, you came off a little better than *Cardan*, one of your *Whimsical Brethren*; who says, “ I will relate another Thing. (For my *whole Life* abounds with such *Examples*.) I was so ill of a *Pleurisy*, that I despaired of *Life*. I had read in some *Collections of my Father*, ‘ that, if any one at Eight in the Morning, on the *Calends of April*, would entreat the *Blessed Virgin on his tenced Knees*, for any Thing lawful, he should obtain his Request. I observed punctually the Day and Hour, and made my *Supplication*; and then, *not instantly* indeed, but on *Corpus Christi Day* in the same Year, I was *wholly set free*. Afterwards, remembering this Fact, I made my *Supplication* in the *Gout*, (for my *Father* had produced two Instances of Persons thus cured of that *Distemper*.) And it made me much better; and soon perfectly healed. But in this, I had Recour’e likewise to *Medicines*.” — Mr. *Wesley* again; “ This Evening I received two *Blows*. But both were as nothing; for, though one Man struck me on the *Breast with all his Might*, and the other on the *Mouth* with such a Force, that the *Blood gushed out* immediately; I felt *no more Pain* from either of the *Blows*, than if they had touched me with a *Straw*.”

5 Journ.
p. 118.

Here is personal Proof of his Doctrine of *Insensibility*, and that “ the *Servants of God suffer nothing*.” Their *Feeling* is quick enough, when there is *nothing to be felt*; but let them have a *Wound*, or *Blow*, given with the *utmost Force*, their *Sensation* is lost; it is but the gentle *Touch of a Straw*. However, I give, at least, as much *Credit* to the Relation in the *Breviary*, (*in Usum sacrum*)

- 3 Journ. P. 95. tormented, and then of the other." — " *L—y C—r's Agonies* so increased, that it seemed she was in the Pangs of Death. But in a *Moment* God spoke, she knew his Voice, and both her *Body and Soul were healed.*" — " Some, whom God permitted *Satan* to possess with *Laughing* almost without ceasing, and who thus continued, for two Days, a *Spectacle to all*, were, upon Prayer made, *delivered in a Moment.*"
- 4 Journ. P. 38.

These Cases, and many other such, (if Mr. *Wesley* pleaseth) shall be allowed at present to stand upon Account as *instantaneous, miraculous Cures*. Let him only give me *Credit* for a little Time. To these he may add, " his twenty-six Persons thus affected, who were in a *Moment* filled with Peace and Joy : " — *Item*, his *Divine Removals* of Disorders, where the *Patient's* Case was " not understood, or falsely deemed *Madness*, or *Natural Distemper* ; or their being pronounced *incurable*, or given over, by the *Physician* ; and the Necessity of a better *Physician.*"

3 Journ. P. 59.

3 Journ. P. 24, 66.
4 Journ. P. 28.

The *Legends of the Saints* are such Common-place Books of these wonderful Cures, that Cart-loads of *Parallels* might be produced. Mr. *Wesley* says, " he hath read that surprizing Book, the Life of *Ignatius Loyola* ; surely one of the greatest Men, &c." And I find there too many *Parallels*, and similar Expressions, to make any Doubt of it. For, " when a Boy's Case was undertaken by a *Chirurgion*, a more skilful *Physician* was necessary ; the Boy must be healed by *Ignatius.* — An *Epileptic* Woman, biting and tearing herself, having tried *Physicians* in vain, by imploring the *Intercession* of the Man of God, was immediately made as sound and free, as if she had never been disordered. —

Bartol. Vit. Ign. P. 401, 409, 422, 443, 444.

Another

Another receives *instantaneous Cure both of Soul and Body*. — Another grievously tormented, by promising to attend *Ignatius's Chapel*, and go to *Confession*, wonders to find herself cured *intirely in an Instant*. — One *possessed by the Devil* was perfectly *motionless and speechless*; then again, *furious and roaring*. *Physicians ascribed this unaccountable Disorder to the black Bile*, but in Truth *many Devils* had seized her; and after her *Vow to St. Ignatius* they all fled, leaving the Woman free from all *Complaints*. — Such Numbers of *miraculous Cures* may be brought, and so highly redounding to the *Glory* both of *Ignatius*, and *Mr. Wesley*, that *one Miracle* will probably, and unhappily, be turned upon *myself*. *Mr. Wesley* has got such a *Knack of taking an Advantage*, that I shall fairly *transcribe the Story*, before he can make the *Application*. *Bartolus* says, “ A *Religious of a certain Order, but unworthy of the Religious Habit*, being *envious and incredulous*, took upon him to *write a Satire against St. Ignatius*. But upon looking back on what he had written, he was surprized to find that his *Hand* had wrote what was directly contrary to the *Dictates* of his *malicious Mind*; for there was nothing but *Praises of Ignatius*, instead of *Abuses*. Thinking there must have been some *Mistake*, he takes his *Pen in Hand* again, in order to rectify the *Error*, and vent his *Wrath*; and again his *Hand* could do nothing, but set down *Praises of the Saint, instead of Railleries*. A *third Time* repeating his *malicious Design*, he was deluded in the same *Manner*. Moreover, *stupid and angry* as he was, while he was *renewing his sacrilegious Attempt*, his *Pen jumped out of his Hand* into the *Middle of the Room*, and his *Hand*, turned by an *occult Power*, hit himself a great
Blow

Bartol.
P. 445-

Blow on the Face: So that, at length, being quite *ashamed* and *affrighted*, he *changed* both his *Style* and *Mind* towards the *Saint*." It is true indeed, that I have been forced, as it were, to *display* the *Coruscation* of *Mr. Wesley's Miracles*; this Moment my *Pen* is in my *Hand*, not yet *leaping out* of it, and ready (contrary to my *Intention*) to make a small *Addition*. "A *pestilent Disease* raged at this *Time*; some dead, others dying. Application is made to the *Fathers of the Society*, who send the *Image of St. Ignatius* among them. And from the *Time* of this *Image* being brought, all, who implored the *Saint's healing Hand*, grew *perfectly well*, not *one* excepted; not even those who were in *Extremes*." Now admitting only, (and who will deny it?) that *Mr. Wesley is the Image of St. Ignatius*; he will afford a like *Case*. "I visited the *Sick*. Most of them were ill of the *Spotted Fever*; which, they informed me, had been *extremely mortal*; few *Persons* recovering from it. But *God* had said, *Hither-to thou shalt come*. I believe, there was *not one*, where *we* were, but *recovered*."

Bartol.
P. 448.

4 Journ.
P. 61.

But whatever *Miracles* *Mr. Wesley* may bring to *Account*; I judge, that I ought to be *impartial*, and make proper *Deductions*, whatever be the *Event*; though, in *Consequence*, I should be *miraculized* into *Dread* and *Shame*, for tarnishing his *Glory*.

§. 38. One may observe then, that a great *Number* of his *Cures* were very *imperfect*, and of *short Continuance*; and that many of his *Patients* grow *worse* and *die*; all from his *own Accounts*.

3 Journ.
P. 24.

"A *Woman* cried out, as in the *Agonies of Death*. The *Minister* of the *Parish* told her *Husband* she was *mad*. The *Physicians* blood, blister her,

her, and so on. "Till the last Night, He, *whose Word was sharper than any two-edged Sword*, gave her a *feint Hope*, that he would undertake her Cure." Nor is any more said of her. — "A few of us prayed for him; and from that time (as his Parents since informed us) he had *more Rest* (although not a *full Deliverance*) than he had had for two Years before." No farther Account of him.

3 Journ.
P. 26.

— "Many dropt down as dead: *The Pains of Hell came about them*.—We called upon the Lord, and he gave us an Answer of Peace. One indeed continued an Hour in strong Pain, and one or two more for *three Days*. Another continues so *twelve or fourteen Hours*." — "Others were *eased*, though *not set at Liberty*." — "Another in a despairing Fit *eased*, but *not set at Liberty*."

P. 61.

"A Woman caught hold on me, and said abruptly, 'I must speak with you, and will. — I have sinned against the Light, — beyond Forgiveness. — I have been *curfing you* in my Heart, and *blaspheming God*, ever since I came here. — I am damned. I am in Hell, &c.' I desired some, who had great Confidence in God, to join in crying to him in her Behalf. Immediately that *horrible Dread* was taken away, and she began to see some *Dawnings of Hope*." — "Another is left, *for the present*, in Peace." "Edward W——— ill several Days, in *deep Despair*. We cried unto God, — and a *little Light* shone upon him."

4 Journ.
P. 24.

P. 66.
P. 10, 81.

Some of these *strange Fits* are of long Continuance, and gradually removed; in others we find frequent Returns and Relapses; in some *Vicissitudes and Intervals* of Rage and Calmness; of sudden Despair, and as sudden Joy: Some grow better by Prayer, others

3 Journ.
P. 61, 68,
93—6.

4 Journ.
P. 64, 65.

5 Journ.
P. 77.

others worse: Some lose the Use of their Limbs, and many die.

My Reason for being so particular in these Cases is not to fix any *Blame* on Mr. *Wesley* for not curing *all* his Patients; or for not doing it *immediately*, or *at once*, &c. — but to have it observed, that all is perfectly consonant to the *Nature of Fits*, as of *Fevers*, *Convulsions*, *Hysterics*, *Epilepsies*, *Swoonings*, and the like; in which we need no *Authorities* to prove, that some recover *instantly*, some not without *longer Time*, and some *never*; that these *Fits* have all their *Natural Periods*, some longer, and some shorter; *Returns* fewer, or more; *Remissions*, *Intermissions*, and *lucid Intervals*; — *different* according to People's different *Temper*s and *Dis-*tempers, or the different *Kind* or *Degree* of the Disorder; — and, I may add, all easily and frequently *counterfeited*.

3 Journ.
pag. 40.

Let us see Mr. *Wesley* restore instantaneously a *withered Arm*, a *Leg* that is *cut-off*, or supply the Defect of *any Limb*; and it may deserve our Consideration. But little Conviction will follow from his *Creation of Miracles out of Natural Fits*; all will be deemed *mere Distemper*. A Power of working *Miracles* he positively asserts; “*God setting his Seal to their Ministry*;” and “*so many Living Witnesses* hath God given, that *his Hand* is still *stretched out to heal*, and that *Signs and Wonders* are even now wrought by *His Holy Child Jesus*.” Nor let him *cavil* (as he hath done) “*that these Things*, seeming to go beyond the *Power of Nature*, were yet not done by his *own Power* or *Holiness*; but by the *Power of God*;” and that a *Methodist-Preacher* is only *God's Instrument in the Work*. For which even of the *Apostles* ever claimed more?

Farther
Appeal,
p. 122-4.

Nor

Nor is it any great Mark of his *Modesty*, or *Self-Denial*, that his Pretensions rise no higher than those of *St. Peter*, or *St. Paul*.

Greater Things, I confess, are performed by *Popish Saints*; and I have sometimes wondered the *Roman Breviary* should still retain so many *extraneous and fabulous Miracles*; — as that concerning *St. Stanislaus*, “*whose Body being cut to Pieces, and his Limbs scattered about the Fields, were all afterwards gathered up, disposed in their proper Places, and so closely and exactly joined of a sudden, that not the least Traces or Marks of any Wound appeared.*” May 7.

But it is Matter of no Wonder, that the *Jesuits* and *Franciscans* should cry up the *Miracles of their Founders*, as superior to those of the *Prophets and Apostles*; or that *Lying Wonders* in general, *miraculous Cures and Exorcisms*, are the perpetual Boasting of the *Man of Sin*: To bring Instances would be superfluous. Let them enjoy them all, as a *Part of their indelible Character*; and let *Mr. Wesley* triumph in his *Emulation*; and hereby draw a gaping, stupid Reverence from his “*wild, staring, loving Societies.*” 5 Journ. p. 76.

These are his own Words, in describing one of them; as if he designed to draw to himself that *Comparison*. “*His deadly Wound was healed, and the World wended after the Beast.*” Rev. xiii. 3.

§. 39. Something more, however, may be brought, by Way of *Deduction*. One so well skilled in *Physic* may, for the most Part, make a probable *Conjecture*, when the *Fit* will be off, or at least abate. But should it continue longer than expected, he is ready with a *Solution*. If short, God doth it immediately; if long, God delayeth Relief. For Instance; “*On several Evenings this Week many* 3 Journ. p. 68.

were deeply convinced; but none were delivered from that *Painful Conviction*. *The Children came to the Birth; but there was not Strength to bring forth.* I fear we have grieved the Spirit of the *Jealous God*, by questioning his *Work*; and that therefore he is withdrawn from us for a Season. — Two more were in *strong Pain*, both their Souls and Bodies being *well-nigh torn asunder*. But though we cried unto God, there was *no Answer*, neither did He as yet deliver them at all." *The Papists* have the same *ready Turn*, when the *Devil* is obstinate, or the *Fit* long. "For the *Sins of the Possessed* sometimes deserve, that they should not immediately be delivered from the *Devils*; and so, by the *just Judgment of God*, the most *efficacious Exorcisms* are of no Service. Sometimes also the *Sins of others not possessed* are the Reason of the *Spirit's Delay*; they *want Faith*; and *full Hope of obtaining Deliverance*."

Thyræ.
Dæmon.
P. 173.

For another *Deduction*, it is observable, that, in several Cases of a settled Disorder, Mr. *Wesley* doth not so much as *attempt a Cure*; and it is prudently done. Where the Patient hath not *Transient Fits*, his Power faileth. Thus, "I was desired to meet one who was ill of a very uncommon Disorder. She said, 'For several Years I have heard a *Voice* continually speaking to me, cursing, swearing, blaspheming, &c. I have applied to *Physicians*, and taken all Sorts of *Medicines*, but am never the better. — No, replies he, nor ever will, 'till a *better Physician* than these, bruises *Satan* under her Feet.'" — So again, in "that Instance of *genuine Enthusiasm*, (and in Truth *direct Madness*) when *J—— B——*, of *Tanfield-Leigh*, came hollowing and shouting through the Town, driving all People before

5 Journ.
P. 56.

P. 79.

before him, and saying, *God had told him he should be a King, and tread all his Enemies under his Feet; I sent him Home, says Mr. Wesley, immediately to his Work, and advised him to cry Day and Night to God.*— This is all that is said, or done, in both Cases. The Disorders were gone *too far*, beyond the *Paroxysms* of a Fit; no *Laurels* to be gathered by undertaking a Cure of such *difficult and tedious Operation*. In these Circumstances he might truly say, “ what do you think I can do? And therefore he wisely taketh that *Advice to Exorcists*, never to attempt any Thing *above their Strength*: To which is added the Example of *St. Anthony*, who, when a Boy, said to be *possessed*, was brought to him, immediately knew it was *too potent a Spirit for him to eject*. And *Pope Gregory* (*Dialog. Lib. 1. Cap. 10.*) sheweth, that the Man is possessed with a *Devil* himself, who dares attempt the *Expulsion of a Devil in a Case beyond his Power.*”

Thyræ.
Dæmon.
p. 121,
122.]

We may alledge too what *Irenæus* says of the *pretended Miracles* of some *Heretics*. in his Days; “ They cannot drive away *all Devils*, but only those whom *themselves have put in.*” I will produce the *whole Passage*, for the Sake of the *Comparison* in several Particulars. “ *Simon, and Carpocrates, and others who are said to work Wonders, do it not by the Power of God; nor in Truth; nor doing any Good; but by magical Delusions and Fraud, doing more Mischief than Benefit to the credulous Persons, whom they have seduced. For they can neither give Sight to the Blind, nor Hearing to the Deaf; nor drive away all Devils, but only those whom themselves have put in; if, however, they do even this. — Much less can they raise the Dead.*” —

Lib. II.
Cap. 57. &c.

Whether those *dreadful Maladies* among the *Methodists* are put in by Mr. *Wesley* or *Satan*, (for both have their Claim) I leave themselves to decide at their next Conference.

The Expression above, of doing *more Hurt than Good*, suggesteth *one more Deduction*. For I am persuaded your *Method*, Mr. *Wesley*, hath hindered the Cure of several Persons; if not occasioned their Death. After your contemptuous Treatment of *Natural Means*, and the *Skilful* in their Profession as all *Physicians* of no Value; (though both ordained by God to give Ease, and prolong Life:) — After your calling Application to *Natural Means*, “sending People to the Devil for Cure; to Company, idle Books and Diversions;” (which, with Submission to your superior Wisdom, may be of great Use:) — What genuine *Methodist* will think of consulting the Faculty; especially as Persons disordered like those in *Methodism*, have from the very Nature of the Disease an Aversion to the proper Remedies? This I take to have been the Misfortune of the *Hitchens*, who were as genuine *Methodists* as can well be conceived; plunging into the Vicissitudes of *Light and Darkness*, *Presumption and Despair*, *Faith and Infidelity*; with every Peculiarity of *wild Enthusiasm*: Till their heated Brains threw them into that *Calenture*, and *malignant Fever*, of which both of them died. And not a Word is mentioned, in the Account of their Deaths, of *Physician*, *Apothecary*, or other rational Remedy and Assistance.

Specul.
Exempl.
Dist. 3.
Ex. 28.

This *unnatural Conduct* may perhaps be defended from some *Papish Examples*: As of that “*Monk*, who, being very infirm, foolishly consulted the *Physicians*. One Day he saw the *Virgin Mary* come with a Box of most precious *Electuary*, and giving each *Monk* a Spoonful

Spoonful of it with her most sweet Hand, as they went into the *Chapel*. Our Monk was exceedingly rejoiced at this. But, when he passed by, she repelled him with Indignation; ‘Go, make use of your *Medicines*, you shall have none of *mine*, seeing you apply to *Physicians*, without depending upon *me*.’ The Monk blushed, and immediately threw away all his *Medicines*.”

But, on the other Hand, *Wierus* observes, “that true *Exorcists* used first to purge the Possessed from the *black Bile*, and other peccant Humours, before they set about their *Conjurations*. And he gives Instances of Persons perfectly cured by *Physic*, when no *Exorcisms* were of any Service.” And a more genuine *Papist*, the Author of *Complementum Artis Exorcisticae*, (in *Doctrin.* 11.) owneth, “that, if the *Exorcist* doth not call in a *Physician*, he will incur great Danger; I myself, saith he, having seen some *Exorcists*, who have killed Men for Want of the *Physician’s Advice*, to the great Detriment of their *Consciences*.”

This may be true. And yet there might be greater Danger on the other hand. For as far as *Physic* should bring a *Cure*, or *Assistance*, so far the Reputation of the *Exorcist* would suffer Diminution. And, if the Patients were completely cured, there would be an End of all their extraordinary *Prophecies*, *Visions*, *Assurances*, and the like, which they utter in their *Fits*; — an End of the *Art* hereby employed for raising a *new Sect*, or a *new Saint*; an End of *miraculous Claims*. Both *Papist* and *Methodist* must be very sensible of such *unlucky Consequences*. Were Matters brought to this Pass; who should *ecstatically predict* the flourishing State of the *Society*? Who see their *Relations in Heaven*? Who

Præstig.
Lib. 4.
Cap. 23.

Mall.
Malef.
Tom.
ult.
p. 26:

have *Christ and Angels* attending them at their *Death*? Who abound in *Revelations*? So that, in Proportion as the *distempered Person* is relieved, the *Methodist* is lost. And to what Purpose then have they made all this Noise?

In this View, one might as well advise the most *effectual Remedy* of all; that of never coming among the *Methodists*, by Way of *Prevention*; or leaving them, by Way of *Cure*, or turning off their *Leader*. This happened to be the Event in the Case of the *Nuns of Kentorp*, before related; “the Person who first brought those *strange Convulsions*, and *uncommon Distempers* among them, and *spread the Contagion*, no sooner married, and *apostatized from the Society*, but the *Fits* immediately ceased in the *Nunnery*, and there was no more Occasion for *Exorcisms*, or other *supernatural Interpositions*.”

Wier.
P. 404.

Vol. II.
P. 38.

In Cases of *Witchcraft* too, sudden and strange *Cures* are said to be effected by the *Death of the Witch*. The *History of Witchcraft* says, “Another Thing worthy of Notice is, that the *Execution* of some that have lately *died* hath been immediately attended with a *strange Deliverance*.—By the cruel Effects of *Witchcraft*, and Force of the *Devil*, many poor People have been driven into *Despair*, their Minds being puzzled with such *Buzzes of Atheism and Blasphemy*, as have made them even run *distracted with Terrors*; who have *wonderfully recovered upon the Death of the Witches*.” Immediately follows a particular Instance of “two *Witches*, who, making the *Room light by their coming in*, tormented a poor Woman into *Distracted*; but upon their *Execution* she was *presently and perfectly recovered*.”

§. 40. But,

§. 40. But, because I would favour Mr. Wesley, as far as the Nature of the Case will admit; let us for once suppose, that he hath actually performed several *miraculous Cures*, and removed from many of his Followers the *most horrible Disorders*. But let him likewise remember, that he brought these *Calamities* upon them *himself*, (unless *Satan* must bear a Part) and “*struck them to the Earth*, (where they roared under *Agonies* beyond all *Description*) by the Strength of his *Preachments*: And that upon *careful Examination* he found, that *all* of them (*not one*, he thinks, *excepted*) were Persons in *perfect Health*, and had not been subject to *Fits* of any Kind, ‘till thus affected.’ And then the *Account* will stand thus: “*After trailing them through a Series of Tortures, he set them down just where he took them up, and left them, as he found them.*” Which may be illustrated by a Story from *Plutarch, De Socratis Genio*. “*One Timarchus had a Mind to go down into the Den of Trophonius; after performing the previous Ceremonies. Having continued there two Nights and one Day, he returned very chearful, when his Friends had given him over for lost; and related many wonderful Things that he had seen, and heard.* He said, (I use his own Words) that, on his first *Descent into the Oracular Den*, he fell into a *horrid Darknes*; then taking Refuge in *Prayer* and *Vows*, he lay in that Condition for a long Time; not well knowing whether he was *awake*, or in a *Dream*. It seemed as if his *Head* was *violently smitten*, with a *Noise* attending, and the *Sutures* of his *Skull* seemed to open, as if his *Scul* was making its *Exit*. Afterwards, being brought into a *purser Air*, he began

Vol. II.
Ed. Par.
P. 589.

to breathe again after a long Oppression, was stretch-
 ed out, and grew bigger than he was before, like a
 Sail filled with Wind. Then he heard over his
 Head a small, but very sweet Voice; and looking
 up, he saw Earth no more, but an infinite Number
 of shining Islands, as a soft Fire, and delightfully
 varying their Colours. — But, upon looking down-
 wards, there appeared a large Chasm very terrible
 and deep, full of a turbulent and confused Darknes.
 Whence were heard ten thousand Roarings, and
 Groans, and Howlings of Children, and Men mingled
 with Women, and all Manner of tumultuous Noises.
 This terrified him extremely. Afterwards, a Per-
 son, not seen by him before, shewed him the Region
 of Proserpina, bounded by Styx, and the Road to
 Hell, which makes the Souls that descend thither
 roar out for Fear. Pluto immediately seizeth some,
 who sink for ever; but other less defiled Souls emerge
 again, and return to a second Birth. Then the
 Person bad him ‘be gone.’ But, says Timarchus,
 ‘turning to see who it was spoke to me, I was
 again seized with a violent Head-ach, as if com-
 pressed by Force; and so lost my Senses, that I
 knew nothing of what was about me. But in a
 little time recovering, I found myself at the En-
 trance of Trophonius’s Den, where I first lay
 down.”

It may be some Satisfaction to the Unlearned
 Reader to have some Explanation of Trophonius’s
 Den. Which I shall do by a Literal Translation
 from Pausanias. Bœotic. Cap. 39. — Plutarch.
 Ed. Par. Vol. II. Pag. 944. Philostrat. Vit.
 Apollonii, Lib. 8. Cap. 19. Scholia in Aristopha-
 nem. Nub. vers. 508.

“ This

“ This *Trophonius* was a crafty Fellow, and excessively vain-glorious; and, though born of a common *Mortal*, feigned himself to be the *Son of Apollo*. He made, with the Assistance of his *Brother*, a subterranean *Cave*, or *Den*; where he delivered *Oracles* to such as were wise enough to consult him. The *Consulter*, by way of *Initiation*, must first prepare himself, by observing a Course of *Chastity* for certain Days; and by offering *Sacrifice* to *Trophonius*; the *Soothsayer*, or *Priest*, looking diligently into the *Entrails*, [as the *Victims of Methodism* must have their *Hearts open to Mr. Wesley*, without any *Manner of Reserve*,] that he may thence judge of the *Person's Fitness*, and whether he may deserve to receive an *Answer*. Thus prepared, he approacheth the *Descent*, (for so the *Den* is called) and lays himself down at the *Entrance*, called the *sacred Mouth*. Then, in a *Moment*, he is snatched away, and hurled down, he knows not how, *Head and Heels contracted* together, into the vast subterranean *Cavern*. Here he is so terrified with *Roarings*, that he falls a roaring himself; or else is quite *stupefied*, and almost *senseless*. Then he hath the *Sight* of some *prophesying Dragons*, or *Serpents*; whose *Wrath* he must appease by some *Cakes*, or *Biscuits*, (which they must bring with them for that Purpose) that he may not be too *unmerciful*. He gets his *Answer*, and becomes a *Prophet*, partly from what he *seeth*, and partly from what he *heareth*. This is what *Suidas* termeth the *Ludicrous Illusions of Trophonius under Ground*. All do not continue there for the *same Space of Time*, nor come out the *same Way*; there being divers *Communications*, *Windings* and *Holes* to creep out. When the *Consulter* is returned, *astonished* as he

In Voce
Trophon.

is,

is, the Priests immediately place him upon what is called the *Seat of Memory*, where they examine him, as to what he hath *seen and heard*, and then send him Home, still possessed with great *Astonishment and Terror*; neither knowing *himself*, nor *others* about him. [“ Near the Den were two *Fountains*, one called the *Fountain of Forgetfulness*, the other of *Memory*: Of which the *Sackers* took a Draught before their *Descent*; either to forget or remember their *Experiences*. *Alex. ab Alexand. Lib. 6. Cap. 2.*” Hence Mr. *Wesley’s Patients*, according to the Quality of their *Patien*, might learn either to *Remember*, or *Forget*, upon his *careful Examination* upon their Return from their *horrible Fits*.] But in a little time he *recovers his Senses*, and sometimes his *Faculty of Laughing*. For very few were ever known to *laugh afterwards*, being *dismayed* either by the *Horrors of the Place*, or the *Bittings of the Serpents*. Whence arose the *Proverb*, of a *four and marose Man*, “ He hath been in *Trophonius’s Den*.” It was necessary for all, who returned from the *Descent*, to preserve *Memorials* of what they had *seen and heard*, on a *written Table*. [Their *Journals* have been *punctual* in this also.] And *Pausanias* saith, “ that he doth not give this *Account* upon *Hearsay*, but upon *personal Knowledge*, having *himself descended to consult the Oracle*.” Thus far my *Authors*.

When the God *Trophonius* was dead, (for, it seems, he *starved himself*, in order to claim his *Mansion in the Skies*) “ his *Successors in the Den*, and who carried on the *Trade*, were certain *Demons*, called *Trophoniacs*, who were properly *Inhabitants of the World of the Moon*, but came down hither to *superintend their Oracles*.” Thus *Plutarch*,

tarch, and likewise elsewhere, “ that the *Sibyls* Vol. II.
P. 566. *Voices* were heard, and they *fung out their Prophecies*, while they were whirled about in the *Orb of the Moon*.” Whereby, I suppose, he would insinuate, that these *Oracle-mongers* were a Sort of *Lunatics*.

By these *References* I am sensible how much I have again exposed myself to the Censure of not keeping to my *Title-Page*, which mentioned only *Methodists and Papists*. But a *Comparison from Heathens* may be as good.

§. 41. Mr. *Wesley* will, without Doubt, take the *Advantage* of my Supposal, “ that he hath actually performed several *miraculous Cures*.” But this was *only* a Supposal. And perhaps he will soon complain, (and not without Reason) that I am *explaining his Miracles away*: For, if we understand by a *Miracle* such an extraordinary and wonderful Effect, as can be wrought by *God alone*, (whatever *Instruments* he may use) for the Manifestation of his Power, or Confirmation of some Divine Message; — in this strict Sense, I must absolutely *withdraw* my Supposition. But, if we understand by *Miracle* such extraordinary and wonderful Effects, as *created Beings* are permitted to cause, for Instance, *Diabolical and Magical Operations*; — or those surprizing Effects, which *Moss-Priests, Mountebanks, Jugglers, and other Impostors*, can work by Sleight of Hand, and Imposition upon the Senses; — or, again, some unusual and strange Operations within the *Powers and Laws of Nature*, though unknown to us; — I foresee no *Inconvenience*, in any of these lower Senses, in *allowing* the Supposition: Because *these Operations* are

no

no Proof of a *Divina Missio*, but rather *prove the contrary*.

§. 42. Let us enquire therefore, what Sort of People have usually *deceived* Mankind by such Means; and particularly with Respect to *miraculous Cures*.

Both Antients and Moderns are said to have performed Wonders of this Nature by *Natural Magic*, or a profound Knowledge of *Physical Remedies*. Such, they tell us, is the "*Agnus Castus*, or *Cheste Lamb*; a Shrub efficacious in *Hysterics*, *Pbrenfies*, and *Bitings of Serpents*; and which the *Women*, in their *Celebration of the Mysteries*, used to carry with them to preserve their *Chestity*." — "Such is the Herb *Hypericum*, called also *St. Job's-Wort* and *Scare-Devil*; good in *Madness*, *Vapours*, *Melancholy*, or *rauing Fits*, Distempers of an unaccountable Nature, and coming without a manifest Cause; but particularly potent to cure Persons *possessed*, and drive away the *Devil*. But those, who use it, are generally *Vagabond Cheats*, or *Agents of Satan*, or sometimes *real Hypochondriacs*." — "Popish Exorcists recommend it as effectual, in Conjunction with their *Adjurations*, for putting *Satan* to Flight." — And to remove all Doubt, "*Pope Alexander I.* so engaged and commanded the *Priests* to use this *Herb of Grace*, for the *sanctifying* the People, and driving away the *Snares of the Devil*." — *Taylor Polemic*. p. 334. — And *Don Quixote*, I remember, talked of some *Balsams* of that sovereign Nature, as to heal all Wounds, particularly of *Knights Errant*. But, as these *Secrets* have not fallen within the *Compass* of my *Studies*, and I would not in-
jure

Plin.
Lib. 14.
Cap. 38.
Theoph.
Bodæi,
P. 264.
Wier.
Præstig.
P. 551.

Compl.
Exorc.
P. 30, 31.

Raym.
Lullius,
Lib. 2.
de Quin-
teffent.

sure the *Regular Physician*, I have done with them.

Among *Pagans* nothing is more common than their Stories of *Distempers cured by their Dæmons*. Such as that of "*Esculapius, another Spurious Son of Apollo, creeping to Rome in the Form of a Serpent, and immediately relieving all from a mortal Distempers* : — " And that of *Bacchus, who not only gives out Prophecies, but hath Remedies at Hand for all Distempers*; both which are performed by one of his *Inspired Priests*." — Such were the *Agyrtæ, or Vagabond Priests of Cybele, who strolled about with the Marks of their Goddess upon them, gathering a Maintenance under Pretence of Gifts to Cybele*; for which they promised a high Degree of *Health and Prosperity*. — Such, in later Times, are the "*begging Saints in Turkey, who (as Busbequius relateth) ramble about under various Appearances and Arts of Sanctimony*." — Such again the *Tamuli, and others in India, who are a Sort of Magicians, and play the same Pranks as do the Romish Missionaries, or our Methodists*. This Account we have in the *History of the Evangelical Mission, lately published by Professor Francks*: " These Men (who are called *Enchanters, Devil-Drivers, and Prophefiers*) arrogate to themselves the Power of driving away *Evil Spirits* by the Help of other *Dæmons, or Tutelary Deities*. They work *Miracles*, and discover *Secrets*, by the Herb *Gangia*, which throweth them into divers *vehement Agitations*, and produceth *terrible Effects*. Though often it is only a *counterfeit Fanatical Madness*; and the *Delusion* hath been detected. — They affirm, that, if they strongly fix their Thoughts upon any one Thing, and firmly believe it to be *God himself, or that God is present there,*

V. Max.
Lib. 1.
Cap. 8.

Pausan.
Bœotic.
Cap. 34.

Epist. 3.

P. 67.

there, he really is so. Whence it is no Wonder, that they insist so much upon *Faith*, and promise *Affurance of Salvation and Pardon of Sins* to all that have *this Faith*; although they want the other requisite Qualifications. Their *Penitence* consists in *Fastings, Watchings, Pilgrimages, Macerations of the Body, and leaving their Families*. They direct *Chests* to be procured, sacred to their *Idols*, to contain their *Gains* in strolling, and enjoin absolute Obedience to the *Priest*, as well as *Confession* to him. And if any contract a *Distemper* by any *Hardships* in following them, they promise ample Reward by a future *New Birth*. Their *Self-Severities* are so great, as to carry away all the *Glory*, which *Papish* and other *Saintlings* propose by *afflicting the Body*. And by observing whatever their *God Pruma* imprinteth on their *Brain*, they shall be *ingulphed into the Deity*.— But so far are these *Penitents* from acquiring *Humility* by their corporal Severities, that, highly *swelled with Pride*, they despise all others, as unworthy of their *Society*, who no longer feel any *carnal Desires*. Among these *Penitents* there is no Scarcity of evident *Deceivers*.— They are wont to boast much of their *Prayers*, and attribute to them *various, wonderful Effects in curing Diseases, driving out Serpents and Evil Spirits*: And they have several approved *Remedies* to expel *Sin, Possessions, and Witchcraft*."

Of the same *magical Kind* are the wonderful Performances of *Apollonius Tyanæus*, as related by *Philostratus*, in *Opposition* to the *Miracles of Christ*. (Unless the whole Account be mere *Fiction*.)

“ When his *Mother* was with Child, she had a strange *Vision of the God Proteus*, famous for turning himself into *various Forms*; who said to her, ‘ I am *Proteus*, and you shall bring forth me.’

For

Vit.
▲pol.
Lib. 1.
Cap. 4.

For *Proteus* was very *shifting and crafty*, and so quickly changing into another Shape, that he could not be caught. And the Progress of this Discourse will shew, that *Apollonius* was a greater Prophet than *Proteus*, and could better extricate himself from almost insuperable Difficulties, when reduced to a *Non-plus*. He was admired for *Miracles, Predictions, expelling Devils, &c.*" The same Author mentions "one *Antiochus*, a Man of *Insuperable Bile*, who often had *Conversations with Esculapius*, who taught him the *Art of Healing.*"

Vit.
Sop^hist.
Lib. II.

§. 43. The same Pretences and Practices were common among the Principal Heretics in the Primitive Church. Let *Simon Magus* first make his Appearance, "who used Sorceries, and bewitched the People of Samaria, giving out that himself was some Great One. To whom they gave Heed, — saying, This Man is the Great Power of God." — "Because he could not obtain the same Gifts of Healing, and casting out Devils, with Apostles, having no Part or Lot in this Matter; from Ambition and Avarice he became a Dealer in Magic, using Incantations and Exorcisms, and pretending to work divers Miracles. He carried about with him his Mistress *Helena*, whom he called the first Conception of his Mind, and initiated into his Mysteries; and it was one of their Ineffable Secrets to flux and amaze the Minds of the Hearers, and cause a Stupefaction, Loss of Senses, and Madness. After rendering them insensate, he raised Phantasms and Apparitions, of no Stability or Duration; and persuaded his Followers, that they were like *Jesus*, and had, by a Sort of Circulation, the same Soul with him. He could assume the Shape of a Serpent; shew himself with two Faces,

Act^sviii.
9, 10.

so as not to be discovered ; had even the *Peculiar Privilege* of transforming himself into *whatever Shape* he pleased. Sometimes, under a Pretence of *Kindness*, he would invite People to a *Feast*, and there bring upon them divers *strange Diseases*, and *cruel Devils*. But to set all right again, he pretended to *fly into the Air*, and bring down *all Sorts of good Things*." That I vary not in the least from *History*, any one may see, that will consult *Irenæus*, Lib. I. Cap. 20. and Lib. II. Cap. 57. *Eusebius Eccles. Hist.* Lib. II. Cap. 13. *Nicephor. Callistus Hist.* Lib. II. Cap. 27. *cum multis aliis.* *Anastafius Nicænus*, Quæst. 23. in *Sacr. Script.* says, "that, when some Persons deemed *Simon* an *Impostor*, he invited them to a *pretended Feast*, and there subjected them to *Variety of Distempers and Devils*." And I find from *Fromman. de Fascinat.* pag. 1063. "that he *created a new Man out of an old Piece of Brass*."

Lib. I.
Cap. 8, 9.

Irenæus gives an Account of "*Marcus*, a Disciple of *Simon Magus*, who must needs *improve* upon his *Master*. Mingling *ludicrous Delusions* with the *Wickedness of Magic*, he was thought hereby to *work Wonders* among Persons *deprived of their Senses*, and *gone out of their Mind*. So that he seduced Numbers of Men and Women, making *Converts* to himself, as the most *knowing*, most *perfect*, and endued with *Power from on High* : — A true *Forerunner of Antichrist*. For he would turn the *Eucharistical Wine into Blood*, and thereby do *Miracles* ; whereby he drew after him *miserable Women*, and drove them to *Madness*. By the Help of a *Dæmon* he *prophefied* also, and made as many as were worthy to partake of his *Grace* to *prophefy likewise*, especially *Rich Women*, whom he would thus

thus flatter: ‘ Partake thou of *my Grace*, because the Father always seeth thy Angel before his Face. But the Place of thy Greatness is in me. It becometh us two to become one. — Behold Grace is come upon thee, open thy Mouth, and prophesy.’ Then by fresh *Invocations* he strikes her into an *Amazement and Stupor*. The Woman thus puffed up and stultified, becomes heated into an Opinion of her beginning to prophesy; and when the Heart beats strongly, grows bold, she talks deliriously, utters whatever rash and light Things come uppermost; the Soul growing audacious and immodest, by being heated with empty Air. Then she assumes the Title of a Prophetess; rewards her Inspirer with Presents, and even with the Communication of her Body, desirous of being united to him in every Respect. Others, who are Proof against Seduction, avoid, anathematize, and fly from this wild Society. The same Marcus abuseth many Women with Philtres, and other Allurements, inflaming them into a Love of him. His Disciples take the same Method of seducing Women, and calling themselves the Perfect Ones, as if the Apostles were not equal to them, who alone have drank the Greatness of the Knowledge of the Unspeakable Power; whence they are free to do any Thing, having no Manner of Fear in the least. Some of these deluded People returned to the Truth, and openly confessed their Error; others, ashamed of what they had done, withdrew themselves privately.” — Among St. Cyprian’s Epistles is one to him from Firmianus, giving the following Account. “ A certain Woman hath

Epist. 75.

Power of some *Principal Demons*, that for a long Time she deceived the *Fraternity*; and performing some wonderful and portentous Things, she engaged, that she would shake the Earth. By which Lyes and Brags she brought the Minds of many into a Resolution of following her with an *implicit Obedience*; particularly a *silly Priest*, and a *Deacon*, so far as to be her Companions in Bed; which was afterwards detected." Upon which the *Commentator* observeth, 'that the *Faith* is seldom adulterated, without the *Prostitution of Chastity*.' And as to the *Boast of shaking the Earth*; the *rapturous Bourignon*, (Light risen in Darkness) hath the same Power from Heaven: "It was said to me, *Thou shalt shake the Earth*." And shall Mr. *Wesley* be less powerful? "In musing (saith he) upon which Words, my Soul was so enlarged, that I could have cried out, 'Give me where to stand, and I will shake the Earth.'—

Part III.
Lett. 15.

3 Journ.
P. 48.

Apolog.
Cap. 22.

Præstig.
Li 1V.
Cap. 13,
14.

§. 44. Having in these *Relations* a little deviated from the *Point*, concerning *Exorcisms and miraculous Cures*; it may be proper to supply that *Defect*. — *Tertullian*, speaking of the *Pagan Demons*, says, "They are evidently very *beneficent in the Cure of Distempers*; for they first do the *Mischief*, and then *prescribe a Remedy*, wonderfully new, or of a *contrary Tendency*: After which they cease to torment, and then are thought to cure, &c." *Wierus* hath a *Chapter* or two, "Upon the *Devil's healing Diseases* only by ceasing to torment." And gives for a *Reason* of such Kindness, that "he doth it to encourage *Idolatry*, or some wicked *Doctrine*." Accordingly the *Devil* was so good as to keep his
Word

Word with one of Mr. *Wesley's Possessed*; " If He, Mr. *Wesley*, comes, I will let thee be quiet, and thou shalt be as if nothing ailed thee, 'till he is gone." *Such Encouragement doth Satan give to Methodism.* — Such another Instance we have of the *Devil's Kindness* in Mr. *Wesley's Account* of that miserable Woman, who said, " She had given herself to the Devil, &c. and then began praying to the Devil. But, at last, ' in a Moment God spoke Peace, and filled the Enemy and Avenger." If this was an Act of Goodness in Satan; the Author of the *Complement. Art. Exorcist.* hath a Parallel Case, " which, he saith, happened to himself. ' While I was exorcizing a Woman, named *Ijabella*, I commanded the Devil to descend into the little Nail of her left Foot.' The Devil answered, ' I will not do this, unless you request it civilly.' We then contended together a long while; he in the Strength of his own Pride, and I in the Name of *Jesus*; so that the Evil One hoped to come off Victorious, and added fresh Tortures to the afflicted Woman. At length, grievously tired, having fought for five Hours, by God's Inspiration I took up the *Tabernacle*, in which was the *Eucharist*, and putting it on the Woman's Head, cried out several Times, and with a loud Voice, ' *Misericordia Signore.*' When, to the Astonishment of all, the Devil went away, and paid Obedience." A rare Instance of *Exorcistical Virtue.*

But, if Mr. *Wesley* chuseth to say, that Satan in this Case was filled by his Prayer, rather than the Good-will of the wicked Spirit, — I must be contented with a Parallel, or two, from *Papish Recoveries of Contracts made with Satan.* *Ignatius* is a sure Card on these Occasions. " A young Man having

5 Journ.
p. 86.

3 Journ.
p. 92.

Part I.
Doctr. 8.

Bartol.
p. 446.

by *formal Covenant* pawned his Soul to the *Devil*; he was hereby enabled to perform divers Things, either truly, or apparently, *miraculous*. Afterwards, grievously *convinced of Sin*, he applies to the *Jesuits for Deliverance*, and they to the Protection of their *Founder*. The young Man is advised to make an equally *formal Abjuration of the Devil*; which he did, full of *Horror and Trembling*, and ready to be *choaked*. The *Abjuration* is laid upon the *Altar of Ignatius's Chapel*; soon after a Sort of *hissing* Sound is heard by all the Company; and the *Devil* came, (*seen by one of the Jesuits*) brought back the *Contract*, put it under the *Altar-Cloth*, and then vanished. *Glory* was given to *God and St. Ignatius*."

Vita
Gertrud.

We read another such Tale in *the Life of St. Gertrude*. "A certain Man, upon some profitable Conditions, made an *express Covenant with the Devil* to deliver himself up to him on such a Day and Place. The *Lady-Saint* took what Pains she could to rescue the wretched Creature. But the *Contract* was *absolute*, and go to the *Devil* he must, and will. She then permits him to make good his *Engagement*, provided he would take *her* with him. Accordingly he takes his *Horse*, the *Saint* mounted behind him, and presents himself to *Satan*. But no sooner did he spy *St. Gertrude*, but he relinquisheth his *Prey*, and takes to his Heels, utterly abashed."

§. 45. It hath been a pretty common Notion, that he who can put the *Devil in*, can likewise pull him out. An *Example* or two of this I have given before. And as *Mr. Wesley* hath sufficiently triumphed in having this Power over the *Methodists*;

dists ; it reminds me of the famous *Impostor Alexander*, in *Lucian*. “ He had a good *Capacity*, but made an *ill Use* of it ; was exceeding *crafty*, *active*, *bold*, and exposing himself to *Dangers and Hardships*. He took upon himself to be the *Successor of Apollonius Tyanæus* ; set up an *Oracle*, uttered *Prophecies*, engaged to free the World from *Diseases, Pestilences, Earthquakes, &c.* All who gave no *Credit* to him, those especially who exposed his *Impostures*, he calumniated and damned as *Atheists and Christians* ; and by such Arts *pillaged* almost all the *Roman Empire*. One of his *Tricks* was this : He put a young *Serpent* into a *Goose-Egg*, the *Cracks* being artfully *cemented* ; and the next *Day* out he comes, shaking his *loose Locks*, and mounting his *Rostrum*, proclaims the *Happiness of the City*, who should soon receive a *Present God*. Nearly the whole *City, Men, Women, and Children*, were assembled, and stood *stupefied, praying, and adoring*. The *Oracle-monger*, having muttered out several Things concerning *Apollo and Esculapius*, broke the *Goose-Egg*, and out starts the *Serpent-God*, to the *Amazement of the Spectators*, who loudly proclaimed their *Happiness*. Away goes the *Prophet* with the *new-born Esculapius, the Twice-born* ; and the *second Time* out of a *Goose*. All the *People* follow him, full of *Enthusiasm, and mad with Expectation*. — The *Serpent* very soon grew into a *huge Dragon*.”

Lucian.
Alexand.

The *History of Witchcraft* (as I could easily shew) affords *Parallels* to almost all the *Circumstances of Methodism* ; particularly as to the *horrible Parts* of it. “ It appeared upon the *Examination of Bridget Bishop*, that those bewitched by her were cruelly tormented. If she did but cast an
Eye

Vol. II:
P. 10.

Eye on them, they were presently *struck down*, and in such a Manner, that there could be *no Deceit* in the Matter. But, as soon as *she touched* them with her Hand, when they lay in their *Swoons*, they would *immediately revive*, and not upon the Touch of *any one else*. Besides, upon some particular Actions of her Body, they *presently and painfully fell into the like Postures*.— She had said too, ‘ that she could *not be troubled* to see the Afflicted thus tormented.’ — “ Again, we hear of their *knocking down* with a Look, and then making the Afflicted *rise*; and their appearing sometimes *cloathed with Light*.”

Vol. II.
P. 37.

Others, however, are of a *different Opinion*; and maintain, that “ *One Devil, Wizard, or Witch, can counteract* the Deeds of another, and perform *Cures in Opposition* to him.” This they argue from the *different Powers and Subordinations* among *wicked Spirits*. Horace plainly is of this Sentiment,

5 Epod.
Vers. 72.

*Ab, Ab! Solutus ambulat Veneficæ
Potentioris Carmine.*

In Hier. Cap. 30. *Eusebius* says, that “ *Apollonius cured Distempers, and expelled Dæmons in this Manner, one Devil by the Help of another*.” — *Sennertus* bringeth some Examples of Persons relieved by *Conjurers and Incanters*, when grievously tormented by *Witches*. — Vol. II. P. 42. In the *History of Witchcraft*, “ there is much Talk of a *white Witch*, as also of a *white Angel*, who would sometimes *rescue Children* from the *Witches*.”

Confess.
Malef.
P. 577.

If we get among *Papists*; *Binsfeld* lays it down as a *certain Rule*, that a *superior Wizard* can cure the *Mischiefs* which an *inferior* one hath caused; — and that

that a *Wizard* can sometimes cure *Distempers*, which the *Physician* either knows not, or cannot cure." —

The *Author of Complem. Art. Exorcist.* says, "De-

Doctr. 2.

vils will sometimes be thus *salutary*, in order to gain *Souls to themselves*, and obtain *Divine Honour*, of which they are very *Ambitious*." "I myself,

says he, saw and heard a *Witch* confess, that though she had *hurted* many, yet she had *cured*

Dæmona.
Part III.
Cap. 34.

others, *Dæmoniacks and distempred People*, by *Inchantments*; and then did *Hommage to Lucifer, the Greater Angel*." — *Thyræus* proves the *Doctrine*, of *Devils being expelled by Devils*, by divers *Instances of Magicians*, who made a *Trade of this Practice*. Such

were those mentioned by *St. Gregory*, (*Dialog. Lib. 1. Cap. 10.*) who undertook to *free a noble Lady* from a *Devil*, by *magical Inchantments*. And they *really did free her*. But in the mean time they

opened a *Passage for a whole Legion of unclean Spirits* to enter into her. And, by the *just Judgment of God*, from that *Time* she was agitated by

as many *strange Motions*, and broke out into as many *Cryings and Roarings*, as she had *Devils* within her." — In general, it is a known *Case*, that *wicked Men* have done *Miracles of this Nature*. And that *Popery* may not go without its *Share of the Black Art*; I shall here (to save myself the

P. 302.

Trouble of consulting the *Originals*) transcribe a few *Passages from Brocklesby's Gospel-Theism*. "The *Miracles of the Legendary Lives of the Saints* seem to be of the same *Character*; not wholly *Fictitious*,

but in *Part Realities*; but *such Realities* that are no better than the *Feats of Magic*. Of the *Catalogue of Popes* no less than *four and twenty* are said to be

Art

addicted to the *Magic Arts*. — *Fasciculus Temporum* reporteth, that in the *Tenth Century Magic*, and the

Gale
Jamblic.
p. 293.

Art of making *Charms, and bewitching People*, was almost the only *Learning of the Priests*. — In *Spain* they call these *Curers of Diseases, Enfal-mor*; and in that *Country* the *Learning of Magic* was sometime allowed and *professed*; for in the *Academy of Salamanca* they taught both *Theurgy and Goety* in the *Publick Schools*. — *Magic* is no *Stranger at Rome*. A *Bishop* very dear to *Pope Nicholas V.* was *bewitched into an incurable Disease*; whereupon *Application* was made to that *Pope* to grant a *Dispensation to a Witch*, who undertook (if it might be allowed) to bewitch *her* to *Death*, that had bewitched the *Bishop*. The *Pope* granted the *Dispensation*, and the *Business* was done; the *Witch* first *died*, and then the *Bishop* *recovered*." Now, if any have caused similar *Effects* from similar *Principles*, they may think their *Method* warranted by *this Papal Dispensation*.

§. 46. But "hold, say the *Methodists*, and *Mr. Wesley*, you are running too fast. *We* are a *Sett of Saints*: *Our Teacher* performs these *Wonders* by *Christian Methods*, by a *Divine Power*, in the *Name of Jesus*; and especially by *Sacred Hymns and Prayers*."

Their *real Saintship* I am not much inclined to own. But as to *Matter of Fact*; *Mr. Wesley* hath so often asserted *miraculous Healings, and casting out Devils*, to have been the *Effect* of *his* (sometimes jointly with his *Followers*) *Religious Offices, Prayer in particular*, that there is no *Occasion* of citing *express Passages*. Nor need I disallow his *Account*, — any farther than may be collected from the foregoing *Deductions*.

I will

I will venture likewise to assure him, that I entertain a very high Notion of a *Blessing* attending on all *Religious, Christian Exercises*; more especially of the *Prevalency of Prayer*, towards removing the several Miseries incident to *Human Life*; — higher still of the *Efficacy* of the fervent Prayer of a *Righteous Man*, approaching his *Maker* with the *requisite Scriptural Qualifications*. And yet, I should deem it an *unwarrantable Presumption*, even in a *Righteous Man*, to expect a *Miracle* immediately upon his *Petitions*; or pretend to *know*, that a *supernatural Remedy* will follow, and that in a *Moment*. As a proper *Qualification*, I should require better Principles, Temper, and Behaviour, than can as yet be discerned, in one who seems fond of being thought a *Cunning Man*; — or in the Body of his *Disciples*; a large Part whereof I sincerely believe to be Persons of as *bitter and turbulent a Spirit*, as any at present in the *Nation*. *Uncommon Claims, and pretended Marks of Saintship*, are by no Means wanting; but the *genuine Marks of a Christian*, to me at least, are *invisible*: Nor would they be injured by a *Comparison with “ St. Catharine of Sienna*; who being in an *Ecstasy*, our *Lord* came and imprinted upon her his *five Wounds*, but the *Marks were interior*, and did not appear *outwardly*. This Favour was granted to her great *Humility*, which moved her to obtain of *Heaven*, that the *Marks might not be seen*.” — No Doubt but we should have *visible Proof*, were the *Methodists* to submit to *St. Clara’s Operation*; “ whose Body being opened, and her *Heart dissected*, the Representation of *Christ’s Passion* appeared as plainly as if it had been *carved*.” —

Ribaden.
& Brev.
Rom.
Apr. 30.

Baling.
Aug. 17.

If I

If I am not easily imposed upon by *extraordinary Pretensions* of this Nature; some of my *Reasons* may appear from the following *Examples*: That it was no uncommon Thing among the *Jews* to use *Curious* (i. e. *Magical*) *Arts*, in order to remove *Diseases*, and drive out *Dæmons*, and even by the most seemingly *Holy Means*, we have Proof from *Scripture*. Thus, in the *Acts of the Apostles*; “then certain of the *Vagabond Jews*, *Exorcists*, took upon them to call over them that had *evil Spirits*, the Name of the *Lord Jesus*, &c.” — The same Game we find carrying on in *St. Austin’s Days*: “*Evil Spirits* are pleasing themselves with the *Shadow of Honour*, while they *deceive the Followers of Christ*: So far, my Brethren, that those who *seduce by Ligatures, Prayers, and the Tools of Satan*, mingle the Name of *Christ* with their *Incantments*. Because they cannot seduce by *plain Poison*, they add a little *Honey* to make the *pernicious Draught* go down. Whence, to my own Knowledge, even the *Impostor Pallentus* hath been called a *Christian*.” The same *Father* writeth, concerning *Miracles done by Heretics*: “*Pontius* hath done a *Miracle*; and *Donatus* hath *prayed*, and received an *Answer from God*. They are either *Deceived*, or *Deceivers*. But *God* hath cautioned me against these *Wonder-mongers* (*Mirabiliarios*) *Matt. xxiv. 24. There shall arise False Prophets, who shall shew great Signs and Wonders, &c.* Whether these *Marks*, with which they are signed, be any thing to their *Advantage*, is to be considered by him, who would not be *terrified and deceived*.” — The same *Writer* again; “*Such Superstitious Arts* are full of *pestilent Curiosity, and tormenting Anxiety*. By the *Devil’s Craft* they hap-
pen

Ch. xix.
Ver. 13.

Tom. ix.
Edit.
Plantin.
p. 27.

pag. 50.

Enchir.
Cap. 23.

pen differently to different Men, according to *their own Apprehensions and Presumptions*. For the Great Deceiver knows how to procure Things agreeable to every Man's Temper, and ensnare him by his own Suspicions and Consent."

Thus St. Chrysostom applies to one of these Dupes; "You make use of *Ligatures and Charms*, introducing some old, drunken, reeling Woman into your House. And are you not ashamed, do not you blush, to run, trembling and astonished, after such Practices? The Plea is, that the Woman is a Christian, and utters nothing but the Name of God. Which very Thing increaseth my Aversion to you; because it is perverting the Name of God to the blaspheming of God."—

Hom. 21.
Ad Pop.
Antioch.

Origen against Celsus saith, "that the Word *Sabaoth* was of common Use in *Inchantments*;" where you have a great deal more concerning wonderful Cures by Sacred Names.—And if you look into *Wülferi Theriaca Judaica*, you will have enough of magical Miracles and Cures performed, by Virtue of Sacred Names, among the *Cabbalistic Jews*; particularly by the *Incommunicable Name, Jehovah, and Shem-Hamphorash*." And, as Count Zinzendorf has it in his *Elegant Moravian Hymns*, (Hymn 59.)

Edit.
Spencer.
p. 262.

Pag. 57.

No Angel is so bold and rash,
But quakes at thy Shemhamphorash.

Hierocles attempts to defend Apollonius, as delivering Prophecies, raising the Dead, and working other Miracles;—not by *Inchantments*, but a Divine Operation. "Inchanters, (whom I account the most miserable of Men) some of them by torturing Spirits, some by barbarous Sacrifices, or by

Philost.
Vit. Ap.
p. 452.

Charming Verses, and Unctions, boast, that they can make *Fatality change its Purpose*. But *Apollonius* followed the *Decrees of Fate* in his *Predictions*, and *prophefied*, not as a *Magician*, but from what the *Gods had revealed to him*."

Our Friends of the *Papacy* boast of *Thousands of Cures, &c.* by Means of *Prayer*, in *Conjunction* with their *Adjurations and Conjunctions*. *Fly-ræus* hath a long *String* of such *Performances*. "One had rescued *about two hundred* from the *Devil*, by these Means, &c." [Which is the same Number with *Mr. Wesley's Patients falling into Fits*. This was many Years ago, so that the Number must be prodigiously increased by this Time.] — *Bodinus* writeth, "that one *Barbara Dorea* (who was burned for *Witchcraft*) confessed, that she had *unbewitched* several whom she herself had *bewitched*, and *cured* them by applying an *Inchanted Dove* to their *Stomach*, using this *Form*, 'In the Name of the *Holy Trinity, St. Anthony, and St. Michael*, may you be cured of this *Evil*; and let *Mass* be said for nine *Days*.' No *True Catholic*, but will highly approve of *this Method*." In the same *Chapter* he confirms (by the *Authority* of the *Writer of Malleus Malef.*) the *Story* of the *Indulgence* granted to the *Conjurer* by *Pope Nicholas V.* Nor can I deem the *established Roman Ritual, De Exorcizandis*, any *low Degree of Profaneness*; whereby every *cheating Exorcist* is *authorized* to carry on his horrible *Conjunctions*, (I use their own *Word*) in the *Name*, and by the *peremptory Comonands of the Holy Trinity*; adding the *Comonands of their Fictitious Saints*.

I am not here charging *Mr. Wesley* with the *Guilt of Magic*. But what I have said on this *Article*

Dæmon.
Part III.
Cap. 46.

Dæmon.
Lib. III.
Cap. 5.

Article may, I think, serve for a *Caution against Delusion*; and may suffice to create a *just Suspicion of Impassure*, or, at least, of *Enthusiasm*; when *Men* set up with more than ordinary *Sanctified Pretensions*; and that the *Undertaking of miraculous Performances by the most Sacred Names*, is not always to be depended on; especially where the *Operator himself is a Person of dubious Character*.

Nor need we be much concerned, whether his *Relations of his many miraculous Cures*, and driving out *Devils*, be *true or false*. For we may safely adhere to the Words of *St. Austin, De Unitate Ecclesie*: "The *Donatists* contend for *Truth* on their Side, because *Pontius and Donatus* did such and such *Wonders*; or, they *pray*, and are *heard*; or, this and that extraordinary Thing happeneth among us; or, that *Brother*, or that *Sister* of ours had such a *Vision*, or such a *Dream*. 'Removeantur, says he, Away with those Figments of *Lying Men*, or Portents of *Deluding Spirits*: For, either what they say is *not true*; or, if some *Miracles* are really done by *Heretics*, we ought to be the more upon our *Guard*. Because our *Lord* hath said, 'There shall arise *False Prophets*, and they shall show great *Signs and Wonders*, &c.' And *St. Paul*, 'In the *latter Times* some shall depart from the Faith, giving heed to *seducing Spirits*, and *Demones of Devils*; speaking *Lies in Hypocrisy*, &c.' And,

Multi Deo irato exaudiantur"

The most specious Appearances of *Sanctity and Godliness* need not stagger us; because the *Man of Sin* was to come under a *two-fold Character*; of a *Hypocrite*, and a *Miracle-monger*.

Tract. in
Joh. 7,
& 13.
De Unit.
Eccles.
Ed. Plan.
p. 254.

Matth.
xxiv. 24.
1 Tim.
iv. 8.

I mentioned *Hymns*, as having particularly an Effect in the *Methodists strange Disorders*; whether *Distempers*, or *Possessions*. When that despairing Creature was horribly raving, “ *We began*, says Mr. *Wesley*, 3 Journ. — ‘ *Arm of the Lord, awake, awake!*’ She immediately sunk down as *asleep*; but, as soon as we left off, broke out again with *inexpressible Vehemence*.” And, as far as I can observe, it is their usual Method, to set up a *general loud Singing*, in these Cases; for which there may be several *Reasons*. For *Music and Noise* have a *natural Effect*, both to *rouse* those who *lie quiet*, and to *still* those who are *obstreperous*. In another such Case, “ *The Company not only sings*, but even in *Prayer*, I spoke as *loud*, says Mr. *Wesley*, as I usually do to *three or four thousand People*.” If something *extraordinary* was not expected from *Noise*, what Occasion of being so *very loud*? *Verse and Song* have always been esteemed most *powerful*; and thence the very *Word Charm* is but the *English of Carmen, a Verse*,—

Carmine Dii Superi placantur, Carmine Manes.

Plutar.
Vol. II.
P. 407.
De Pyth.
Oracul.

The *Reasons* given by *Authors*, why the *antient Oracles* were delivered in *Verse*, and not in *Prose*, is, because *Verse* is more *pompous and sonorous*; and likewise, to create a *Notion of Inspiration from Apollo*: The fittest to raise a *reverential Horror* in the *Mind*, or to wrap up an *Ambiguity*. “ *The Persons*, says *Plutarch*, who have brought the greatest *Disgrace upon Poetry*, are that *execrable, thievish Set of Circumforaneous Strollers, the Priests of Cybele and Isis*; some of whom from their *own Compositions*, or by *Lots from certain Writings*, deliver out *Oracles to Servants and Women*, who are most taken

with

with *Verse*. For which Reason principally, *Poetry* making herself a *Prostitute* to *Cheats, Conjurers, and False Prophets*, was driven from the *Tripod of Truth*."

As to other Evils, of a different Nature, among the *Methodists*, such as their *false and presumptuous Imaginations of Assurance*, owned by *Mr. Whitefield*; and the strange "*Wiles of Satan*, as well as mere empty *Dreams of a heated Imagination*;" — for these no doubt but *Mr. Wesley* can find a *Cure*. The *Jewish Talmud* says, "there is a *two-fold Enchantment*; the greater, which draweth huge *Dragons*; the lesser, which influenceth little *Reptiles*." Accordingly *Messingham* tells us, in the *Lives of the Irish Saints*, that *St. Magnus* by his *Prayers* expelled the *Devils* out of a large Number of *Worms*, that infested his *Cell*. Nor should we think it below *Mr. Wesley's* Dignity, or Power, to *exorcise his Maggots*.

Sanhedr.
65.

Page. 307.

Mr. Wesley, I own, seems to be *indefatigable*, and takes a great deal of *Pains* in effecting his several *Cures and Expulsions*. *Popish Exorcists* too will sometimes grievously *sweat and turmoil*; especially when they are contending with a very *potent and obstinate Devil*. But frequently their *Miracles* are of *easier Operation*. A *Scrap of St. Ignatius's Hand-writing*; a *Draught of Water*, in which *St. Francis* hath *washed his Hands*, or a *Rit of Hay*, from the *Bundle* which his *Ass* hath been *mumbling*; the *Parings of this Saint's Nails*, or a *Straw* from the *Bed* of another; a *Kiss of St. Thomas-a-Becket's old Breeches*; which the *Virgin Mary* came down and helped him to *mend*: — Any of these, and a thousand others *equally easy*, will effectually do the

Feat. But which of the Methods is most *meritorious*, may be a Point of *arduous Discussion*.

§. 47. We are not, however, to conceive, that a *Cure of such dreadful Disorders, and diabolical Possessions*, is the *sole Benefit*, which the *Methodists* obtain by their *Sufferings*. Divers other *good Effects* follow. For Instance, *Judicial Punishments* of the *miraculous Kind*, for *People's Opposition to Methodism*: (For I am not allowed to say so *particularly*, "for opposing me, *John Wesley*,") and in order to bring them *into Methodism*; in which Case the *Punishment shall be released*. I know he will *equivocate and prevaricate*, where the Words *Judgment or Miracle* are not expressly mentioned. But the *Narration* will shew itself.

3 Journ. P. 44. What doth he think of *J—n H—n, the Weaver*? "He was a *zealous Churchman*, and against all *Dissenters*; said the *Fits* of the *Methodists* were *Delusions of the Devil*. But presently he falls *raving mad*, — screams terribly, and beats himself against the *Ground*: — Then cries aloud, 'Let them all come; let all the *World* see the *just Judgment of God*;' then fixing his *Eyes* upon me, 'Ay, this is he, who, I said, was a *Deceiver*.' He then roared out, 'O thou *Cursed Devil!* yea, thou *Legion of Devils!* Thou canst not stay. *Christ* will cast thee out.' He then beats himself against the *Ground* again; — his *Breast* heaving, as in the *Agonies of Death*. We all betook ourselves to *Prayer*. His *Pangs ceased*, and both *Body and Soul* were set at *Liberty*."

Here we have a *grievous Punishment*; a *Legion of Devils* entering into the *Man* for his *Opposition to Mr. Wesley and Company*; — this confessed to be a
just

just Judgment:—But he becomes a *Profolyte*, and all is well. And one necessary Form of *Exorcism* is, “Cunningly to get out of the *Devil* the *Confession* of some *peculiar Doctrine*, or some *new Saint*, for the Edification of the *By-standers*. In this Case the *Father of Lyes* is always supposed to speak the *Truth*.—He is commanded too to knock his *Head three Times* against the Ground, in *Adoration of the Trinity*.—If he will not yet depart, the *Exorcist* is to *pray, and speak louder*.”

Taylor.
Polemie.
P. 334.

Much the same End has the *Judgment* upon the “*Quaker*; who was biting his Lips, and knitting his Brows, at the *Disimulation of these Creatures*; but suddenly he *dropped down as Thunder-struck*,—in an *Agony terrible to behold*. We besought God not to lay Folly to his Charge. And he soon lifted up his Head, and cried aloud, ‘Now I know thou art a *Prophet of the Lord*.’ It is but getting a *fit Tool* for the Work; and then terrible is the *Judgment for opposing*; but instantly Mr. *Wesley* is a *Prophet of the Lord*; and the Man is *set free*.”

3 Journ.
P. 43.

The Instances of the *Daughter*, and her *Mother*, have the like *Issue*. “The Girl feeling in herself such a *Conviction*, [*i. e.* sensible that one of the *dreadful Fits* was coming upon her,] ran out of the *Society* in all Haste, *that she might not expose herself*. But the Hand [of God] followed her; so that, after going a few Steps, she was forced to be carried home, and there grew worse and worse, in a violent *Agony*.” — “The first that was deeply touched was *L—W—*; whose *Mother* had not been a little displeased, when she was told, how her *Daughter* had *exposed herself before all the Congregation*. The *Mother herself* was the next who *dropped down*, and
left

Ibid.
P. 51.

Ibid.
P. 64.

left her Senses in a Moment; but went Home with her Daughter full of Joy." So wicked a Thing is it to be offended at the strange Fits of Methodists; and so fruitless the Attempt to fly from it. But, if we remember Mr. Wesley's strong Arguing, that it is Satan who strikes them down, and deprives them of their Senses; we may learn how much he is the Methodist's Friend, as not permitting any to run away.

Thus in Popery, the Devil frequently stands their Friend, by confirming the Truth of their Doctrine and Saints'hip, and tormenting such as begin to suspect them, or meditate a Flight. "When a certain Monk did not pay due Honour and Reverence to St. Oswald, a Legion of these black Spirits seize him, tear him, throw him down, &c. asking him, What Madness possessed him to despise so great a Priest?" — "One of St. Ignatius's Society beginning to subvert, and form a Design of deserting the Society; the Devil met him in the Shape of a Man of a terrible Aspect, and with a drawn Sword frightened him back again to the Saint; who rebuked him, saying, Are you so suavouring? O thou of little Faith, why didst thou doubt?" — "It happened to St. Anthony, that a certain Novice of the Order ran away, and stole his Psalter. But the Devil met him with a naked Sword in his Hand, and threatened to kill him, if he returned not back to the Convent, and restored Fryar Anthony's Book. The Novice, affrighted with his stern Look, returned to the Convent, restored the Book, and begged to be admitted again into his Order."

To the same Purpose, and by the same Evil Spirit, were the Laughing-Fits judicially inflicted on some, "who said, the Methodists might help it,

if

What.
Angl.
Sac.
P. 207.
Vol. II.

Myster.
Jesuit.
P. 48.

Ribaden.
P. 395.
Jun. 13.

4 Journ.
P. 38, 59.

if they would. But God suffered Satan to teach them better. For they were seized in the same Manner as the rest, and thus continued for two Days, a Spectacle to all." — Here plainly Satan doth the Work, it is his good Pleasure to teach them better, for the Interest of Methodism. God barely suffers, or permits it; as he doth other Evils.

In one Paragraph we have no less than three Judgments on Persons, who came to disturb the Methodist Meeting-house. " One of the chief hanged himself. A second had been for some Days in strong Pain. A third confessed to Mr. Wesley, that he was hired, and made drunk on Purpose; but, when he came to the Door, he could not stir, nor open his Mouth." — The Man might be almost dead drunk, without supposing a Miracle or Judgment. But, if it must be such, we have a Pagan Parallel, (for Popish are innumerable) concerning " a Temple of that Purity and Majesty, as immediately to cure Distempers of the True Votaries: But Despisers, coming thither, lose their Voice, and become as it were dead."

The Methodists would take it amiss, should I omit that clean Miracle in their Letters, N^o. 1. Vol. II. which I think is Mr. Whitefield's. " One old Man vehemently threatened, that, if I came there, he would throw a Chamber-pot of Filth upon me; and soon he was seized with so violent a Purging, that those about him despaired of his Life. This was many Days ago; nor is he yet recovered." Several Popish Writers, particularly Peter de Natalibus, Lib. IX. Cap. 27. mention such a decent Miracle by St. Gandulphus. " Many Persons derided his Miracles, and even his Wife scornfully told him, that he performed them just as she
farted:

Diodor.
Sicul.
Lib. 4.
p. 231.

parted: Whereupon she violently broke Wind, and continued to do so, whenever she spoke a Word, on the same Day of every Week to her Death."

4 Journ.
P. 97.

The last *Judicial Miracle* I shall mention, (for there are many more) was upon a Man for *beating his Wife*, who, it seems, was a *Methodist*. "I visited one whom *God is purifying in the Fire*, in Answer to the *Prayers of his Wife*, whom he was just going to beat, (which he frequently did) when *God smote him in a Moment*, so that his *Hand dropped*, and he fell down upon the Ground, having no more Strength than a new-born Child. He has been confined to his *Bed* ever since; but rejoices in Hope."—In which Case Mr. *Wesley* asks, "Have you known a *parallel* One in your Life?"—Probably *not*. These Cases are not so common among

Answ. to
Church,
P. 42.

Us Protestants. The *Papalins* deny, that *God* ever enableth such *Heretics* to work a *Miracle*. But among *them* *Judgments* fall, thick as Hail, upon the *Violators* of their dear *Persons*. Such was the Protection of *St. Patrick*: "When a Man of a *Gigantic Stature* brandished his *Sword* to kill him for attempting to make *Converts in Ireland*, immediately all his *Strength withered away*; his whole *Body* turned *stiff*, and he could neither move *Foot*, nor *Hand* to strike. The Man, experiencing this *Judicial Sign* upon himself, was instantly *changed into another Man*. And both *Soul* and *Body* were set free."—"Abbot *Maxentius* was often visited by *Angels*, and surrounded with *Light in his Cell*. One Day a wicked *Soldier*, designing to kill him, lifts up his *Sword* over his *Head*; but suddenly his *Hand and Arm* stood *suspended* in the *Air*, and he was not able to give the *Stroke*. The *Soldier* begins to tear himself to *Pieces*; the rest are struck blind.

Messing.
P. 16.

blind. But he delivers his Enemies from their Complaints both of Mind and Body."

This may be something of a Parallel with [Mr. Wesley's Case, and of as good Authority. And hence he may imagine himself rising into an Authority like what "Maimburg relates of one John, a Miracle-worker, who made even Emperors to stand in Awe of him, as a Person who had the Scourges of God in his Power, to whom Miracles were but Play, and even nothing." The Man, no doubt, deserved such a Scourge for beating his Wife, who was a Methodist. But, had he beat her for opposing Methodism; — the Case is altered, quoth Plowden. The Husband's Right might then have been pleaded for exercising a little Discipline over a disobedient Wife. For Mr. Wesley's illuminated Acquaintance, Mistress Bourignon, hath decided the Point, in her *Light risen in Darkness*: "It is great Malice in her to think to oblige her Husband not to adhere any longer unto my Sentiments, — concerning Perfection, whereof her Husband has had Experience. — She hath sworn to be faithful to her Husband 'till Death. — One, who loves the Justice, Goodness, and Truth of God, thunders and lightens, when Injustice, Malice, or Lying, are opposed to the Sense that he bears within his Soul; and he must shew his Displeasure, though it were with sharp and rude Language, or quarrelling and fighting, if Need requires."

Fred.
Spanhem.
Vol. II.
p. 743.

Part IV.
Lett. 23.

§. 48. But other Benefits are bestowed upon true Methodists, after they have underwent their Pains and Agonies. And certainly they deserve a very ample Recompense for suffering those exquisite Tortures,

Tortures, in which Mr. Wesley so exceedingly triumphs. For,

Horat.

Audax Iäpeti genus

Ignem fraude malâ gentibus intulit.

Post ignem ætheriâ domo

Subduclum, macies et nova febrium

Terris incubuit cobors.

Oper. &
Dief.
Ver. 60.

Which Bit of *Latin* may be explained by the Story of *Pandora's Box*; which I learned, when a School-Boy, from *Hesiod*. "After Mortals had found out a Way to steal Fire from Heaven, Jupiter ordered *Vulcan* to form a Beautiful Woman, who should be adorned with the Gifts and Graces of all the Gods, and thence called *Pandora*. Mercury's Contribution was, *Impudence, Subtlety, Lying, Wheedling, Tricking, and Deceit*. And she was sent down among Men, as a Punishment on such as were fond of new Inventions. For this Purpose she brought down a Box, for a Present to *Epimetheus*, [*i. e.* One that is wise, when it is too late,] who fell in Love with this mystical Lady, and married her; (though afterwards, for some mischievous Pranks, *Jupiter* transformed him into an *Ape*.) But, unhappily, the Lid of the Box was no sooner opened by *Epimetheus*, but out flew a Troop of all Manner of Diseases and Calamities. Hope only was left at the Bottom of the Box." Now, supposing the *Methodist's Pretences to Inspiration* to be represented by stealing Fire from Heaven; and the opening of the Box by Mr. Wesley's Mouth, which, like a pestilential Blast, strikes so many to the Ground; — yet some surer Comfort than mere Hope is to be found at the Bottom.

This

This the *Methodists* may have proved already, (if all should happen to prove any Thing but a *Mistake*) by their being *Thunder-struck into Faith, Conversion, and Justification*:—Their *Certificates of free Pardon under the Seal of God*, (unless the *Seal was counterfeited, and of their own putting*;) —Their *Assurances both of present and future Salvation*, (unless, as Mr. *Whitefield* speaks, “those, who had them not, only thought they had them:”) —The *Gifts of Prophecies*, seeing Things at a *Distance*, and knowing the *Secrets of the Heart*, &c. (unless there be something *diabolical* in this:)—The receiving of *Grace*, and the Entrance of the *Holy Spirit*; the very *Moment* they are struck down, *God* entering into their Souls; (unless we give no Credit to Mr. *Whitefield*, after he hath confessed that he hath imposed upon the World by so many *Untruths*.) —Supposing these magnificent *Benefits* to stand upon a *sure Foundation*; sufficient *Amends*, I hope, is hereby made for their *Sufferings and Tortures*. Nor are they without *Precedents* on their Side.

And accordingly Dr. *Wier* observes, that “the *Nuns*, whom he attended, punished by the *Devil* with *incredible Torments*, declared they would not be without these *Calamities* on any Account, because they produced the *peculiar Grace and Illumination of God*. — Another falls a *Singing* in her *Agonies*, because she did not in the least hesitate as to her *eternal Salvation*.”

The *Alumbrado's* in *Spain* taught, “that certain *Ardors, or Burnings, Tremblings, and Quakings*, were a sufficient *Token of Grace*; and that those who could attain them needed nothing else: That they might see *God* visibly, in their *Ecstasies, &c.*”

Præstig.
P. 596,
598.

Cesaub.
Enthuf.
P. 174.

Genial.
Dics.
Lib. 6.
Cap. 26.

As to Mr. *Wesley's* rejoicing at the Sufferings of his Followers; *Alex. ab Alexandro* tells us, "that it was the Custom of divers Nations to *appease* their Gods with *Human Sacrifices*, and the *Blood* of their Captives; imagining, that the *Deity* was then especially propitiated, when they *butchered their Fellow-Creatures*; and drew *Divination* and *Prophecy* out of the *Tortures* of Mankind."

Edit.
Amst.
P. 768.

Strabo (Book XI.) gives this Account of the *Religious Albani*. "Many of them are quite *Enthusiasts and Prophesters*. When a Person is thus possessed in a high Degree, the *chief Priest* offers him up a *Sacrifice to the Goddess*, in this Manner. Being exceedingly expert in the Business, he strikes the Man with a Spear through the Side into the Heart. From the *Body*, when fallen, they gather certain *Signs of Divination*; which they *publish* to the People. The *Body* is afterwards trampled upon by way of *Lustration*." And *Tacitus* says, "The *Druids in Britain* used to consult their Gods, by looking into the *Entrails* of their Captives."

Annal.
Lib. 14.
Cap. 30.

One pretty extraordinary Advantage of the *Methodists Miseries*, something different indeed from the former, is the *Benefit of losing God's Grace*. For, besides that *Spiritual Desertions, Despairings, and Infidelities*, are so frequent, and seem to be a necessary Part in the Progress of *Methodism*; if themselves may be credited:—Mr. *Whitefield* assures us, that "Mr. *Tennant* preached excellently well, upon the *Necessity and Benefits of Spiritual Desertions*." The *Benefits* of being forsaken of God is to me a very strange Doctrine; and yet a much more strange one, that God is compelled, and laid under a *Necessity* to withdraw his Grace.

7 Journ.
P. 61.

Grace. Thus one wild *Enthusiastic Teacher* ventures to preach, and another *praiseth his Saying*. And in the next Edition of the “*Benefits and Necessity of Alterations in the Liturgy*,” according to *this Doctrine*, a new Prayer should be inserted, “that God would be pleased to withdraw his Spiritual Comforts and Grace;” or at least this *Amendment* offered, “wherever in the *Common Prayer* the Words occur, ‘Take not thy Holy Spirit from us,’ the Word not should be left out.”

But it is to be hoped some *better Effects* follow. For, it seems, through such *painful Lustrations and purgative Fires*, our *Methodists* arrive at *Perfection, Visions of God and Angels, Ingulphments into the Deity, Union with God, yea, and being God*. That Mr. *Wesley* must mean such a *Perfection* as implieth *absolute Freedom from Sin, and inward Corruption*, such as was in *Christ*, appears by his earnest Dispute with the *Moravians*, and contending, that, in *this Respect*, ‘the *Servant may be as his Master*.’ Hence, saith the *Woman* in a *high Fever*, “I am very ill, — but I am very well: — For I am united to *Jesus*. — My Beloved hath cleansed me from all Sin: — I am washed, I am cleansed. — The *Enemy* may come; but he hath no Part in me.” — Hence, says a *Moravian*, “I am as closely united to *Christ*, as my Arm is to my Body.” — Hence, in the Account of the two *Hitchens’s*, after their Horrors, Roarings, Infidelities, Despairs, &c. one of them “sees *Thousands and Ten Thousands of Angels, and Jesus Christ himself*; — I am sanctified, I am whiter than Snow. — Why, I am all God.” — The other Brother, in a malignant Fever, says, “I see the *Gates of Heaven*

Wesley,
4 Journ.
p. 83.

Ibid.
p. 48.

stand open, and *Jesus* with open Arms to receive me.—Open the *Heavens*, O my *God*, and come down into my Soul. *Come, Father, Son, and Holy Ghost, and plunge me into God, &c.*”

Thus are they *deified*, like *Hercules*, who by putting on a *poisoned Garment* was drove into *Madness*, erected a *Funeral Fire* for himself, threw himself into the *Flames*, and thence was ranked among the *Divinities*. Of him *Seneca* saith,

*Sollicita tanti pretia natales habent,
Semperque magno constitit, nasci Deum.*

Lucian.
Calumn.
Cap. 17.

“*Alexander the Great* must needs *consecrate* his favourite *Hephestion*; and erect *Altars* to him as a *God*. Some *Flatterers* testified, that *Hephestion* appeared to them, *cured Diseases*, and delivered *Oracles*. *Alexander* was wonderfully pleased, as being not only the *Son of a God* himself, but able to *make Gods*.” Such may be the *Boastings* of a *Methodist-Teacher*.

Jamblic.
Myster.
Sect. 3.
Cap. 6,
7, 8, 9.

Of this Nature was the *Doctrine* of the *later Platonists*, some of the *subtlest Enemies* that *Christianity* ever had. They taught, “that by certain *Purgations* Men may exchange *Humanity* for *Divinity*;—may see the *Spirit* descending and insinuating itself; may see a *Light like Fire*, at the *Coming* or *Departure* of the *God*. This *Illumination* it is, which banisheth all *human Motion, Operation, and Senses*; and makes Men speak in a *senseless and raving Manner*.” And, in the Words of *Brecklesby*, “The Soul becometh her own *Henotety, or Unity*; and being thus *one*, like the *First Unity*, she gaineth the *Sight of the First Unity*; and is *united* therewith, conjoining as it were *Centre with Centre*; and being

P. 79.

being *one with God is God*, saith Plotinus. En. 6. L. 9. C. 8, 9, 10."

If we come to the *Heretics in the Primitive Church*, Irenæus says, "They talk much of *Perfection*; — glory of having *Christ* for their *Master*, — and that they have the *same Souls*, by *Circulation*, with *Jesus*, are like him, and sometimes even better."

Lib. II.
Cap. 57.

More of these Wildnesses might be produced from the *Antient Heretics*: But I pass to the like *Fanatical Rants among the Papists*. M. Casaubon affords such an Instance in "*Sister Catharine of Jesus*; who used to fall into Fits of *Tremblings*, casting herself on the *Ground*, enjoying the *Presence of God* visibly. She often *saw*, and in some Degree *suffered*, through Frights, the *Pains of Hell*: At other Times she verily thought herself in *Heaven*. *Christ* even drew her *Soul* into his, marked her with a *Mark*, and always abode with her. Though she was indeed for the most Part *deprived of her Understanding*. And this *Soul of Christ* drew her into an *Operation of the Holy Trinity*, &c." — St. *Catharine of Sienna* (who was troubled with so many *Distempers and Devils*, but could expel them from others) received such a *Blessing*. "For one Day *Christ* coming to her opened her *left Side*, and took out her *Heart*, and carried it away. But a few Days afterwards he brought his own *ruddy Heart*, and put it into her *left Side*, saying, '*My Daughter Catharine*, thou hast *my Heart* instead of thy own;' and then he *closed up* her Side again. And that it might be known, that this was not *pure Imagination*, there remained ever after a *Scar* in her Side." — *Rovenius*, *Archbishop of Philippe*, writeth concerning some *Nuns*, (as few have his Book, *Bayle* may

Enthuf.
p. 161.

Ribaden.
Apr. 30.

be consulted in the Article *Rovenius*) that “they take a Pride in pretending to wonderful Performances; — talk of nothing less than their *Union with God*, which is only a Union with their *own Spirit*, if not with a *worse*. They boast of mystical Transubstantiations, Concentrations of Heart, Annihilation, — Marriage with the Deity, — Spiritual Intoxications; — Super-essential Unions, the Gulph of Annihilation; — an absorbent *Enthusiasm*; Oblivion of all Things, inducing an *Abyssical Identification with God*, *Deific Confrication*; Spiritual Impudence, misanthropical Aspirations, the Joys of Darkness and obscure Night, &c. These, and the like enormous Words, and this unintelligible Jargon, is frequently repeated in the new School of Piety, by their own chosen Masters, and curious Sbe-Disciples, so as to be felt in their inward Parts.” — Almost the whole of *Quietism*, and *mystic Divinity*, consisteth in passing through *Combats with Devils*, *Purgations*, *Pains like Hell*, *Dryness of Soul*, *Privations of Grace*, *Despair*, and *Damnation*, — hereby they attain *Perfection*, *Transformation*, a being *swallowed up in God*, *personal Deification*, so as not to know or distinguish themselves from God himself.” This Language may serve as a Counterpart to *Methodism*, especially when a little tintured with *Moravianism*.

Arrived to this Degree of *Perfection*, they save themselves a deal of Trouble as to the Matter of *good Works*, which the *Methodists* so egregiously *undervalue*, and every true *Moravian* so heartily *condemneth*. These latter, according to their *own Rule*, may easily and certainly be in a safe Way to *Salvation*, for “the only Way to be saved is to avoid good Works.” For it is the Business of the latter

to steal away Mr. Wesley's half instructed Disciples, and to perfect what he had begun. *Hinc illæ lacrymæ.* — Hence, says he, " I went to H— T—r, a young Man, who did once run well, but now says, ' he saw the Devil in the Corner of every Church, and in the Face of every one who had been there. — And if you go to Church and Sacrament, you will be damned." Into these Spiritual Wickednesses the Methodists have ran greedily in Crowds : Not a little, I suppose, enlightened by their admired Bourignon, who " thus answers the Question, whether the Perfect and Regenerated ought to use the Sacraments, or not? ' No. For he that is truly born again possesseth all the Sacraments in himself, and needs not to seek them out of himself. He is returned to the State of Innocence, wherein Adam lived before his Sin. — The Devil has invented the frequenting the Sacraments." And such a Perfectionist was St. Bridget, whom (in the very Words of Ribadeneira) " God commanded to go to Rome, where, by Means of Indulgences, as by a shorter Cut, it was more easy to get to Heaven." For " the final Issue is the main Thing." And the Methodists have been so well tutored, that, after all their Fanatical Pranks, " they are as sure their Sins are forgiven, as they can be of the Shining of the Sun ; — they are as sure of Heaven, as if they were already there." To Heaven they must, and will go. And what less can be expected than taking it by Violence, after such presumptuous Demands upon God ; as a Test of their Humility ? Thus insolently humble speaks Mr. Whitefield, " I here demand thy Aid." — What signifieth being a Sinner ? " Christ is bound to pay the Debt." And Mr. Wesley's Mother claims her Mansion in the Skies." And yet,

Wesley,
5 Journ
P. 49, 50

Light,
Part III.
Lett. 30.

5 Journ.
P. 53.

3 Journ.
P. 14,
124
Wesley,
3 Journ.
P. 18.

one

one may be as sure, as they can be to the contrary, that "God be merciful to me a Sinner," would become the very best of them, when they are leaving this World.

If such Proofs of Salvation may be depended on, and Heaven to be thus insured; If there be no Mistake or Delusion in the Case; and their own Word be a sufficient Security; — I see no Reason why other similar Accounts may not deserve to be credited. — Let the Pagan Magician, Apollonius, stand forth. "When he entered a certain Temple, he heard a Voice of singing in these Words, 'Come, come up into Heaven; come.'" — Let the Indian Tamuli be heard, "teaching that the best of them pass into Paradise; but through Rivers of Fire, Darkness, Milk, and Water. — Though sometimes they have a more expeditious Way: If any one attends once or twice to some peculiar Doctrine of the Priest; or if, before his Death, he thrice take hold of a Cow's Tail, according to a religious Rite; immediately his Sins are forgiven, and he is carried up to Heaven." — Let the Faith of the Mohammedans be true; "among whom are many Vagabond Pretenders to Sanctity, counterfeiting a Stupidity. Which Sort of Men is highly valued among them, because Fools and Madmen, as Persons undoubtedly predestinated to Salvation are accounted Saints even in this Life." "And it is thought an effectual Way, if, instead of a Shroud, a Man can get to be buried in their Prophet's Shirt." — Let us applaud Don Quixote's Maxim, that "all Knights-Errant go directly to Heaven." — Then what St. Findan heard out of St. Blasius's Tomb is unquestionably true; "Your Seat is already prepared in Heaven, and your Sins are forgiven." — Then Salvation is wrapped

Philostr.
Olar.
P. 464.

Missio.
Evangel.
P. 67.

Busbeq.
Epist. 3.

Sale's
Koran,
P. 160.

Mabil.
A&B. Ben.
An. 800.
P. 381.

wrapped up in a *Monk's Cowle*. It is but dying in *Simon Stock's Scapulary*, or *St. Francis's Rope*, and all is safe. Get but into one of their *Orders*, or their *Confraternities*; and the *Bulls* of his *Holiness* will secure your *Salvation*. "Make but a few Visits to *St. Francis's Chapel*; and *Christ*, who promised him to deny nothing that he asked, hath effectually forgiven all your Sins upon *Confession*." — Then the most *nasty, ridiculous, crack-brained, nay wicked Saints, Murtherers, Traytors, and Rebels*, such as the *Saints, Francis, Dominic, Ignatius, Thomas a-Becket, Hildebrand, &c.* are, without Doubt, in *Heaven*, because *canonized by St. Peter's Vicar*.

Brev.
Francis.
Aug. 2.

I particularly mention the *last*, because (to shew the World how much *Popery is mended*) no longer ago than *September 25, 1728*, this *Hildebrand (Gregory VII. one of the most wicked of Mankind, and most infamous even of Popes)* was exalted into a *Saint by Benedict XIII.* and in a *Supplement to the Roman Breviary*, his *Festival* is ordered to be kept by all *Christians*, with a *double Office*, on *May 25*.

The *Collect* is, "O *God*, the *Strength* of all that trust in thee, who hast endued the *Blessed Gregory, thy Confessor and Pope*, with *Virtue and Constancy* to defend the *Liberty of the Church*; grant to us, that, by his *Example and Intercession*, we may overcome valiantly all that opposeth us." And to point out in what *Particular* his *Zeal* is to be imitated, the *Lessons* for the *Day* tell us, "No *Pope*, since the *Apostles Days*, did, or suffered more for the *Church*, or fought more desperately for it. Against the impious Attempts of the *Emperor Henry (the Fourth)* he stood an *intrepid Champion*,
and

and deprived him of the Communion of the Faithful, and of his Dominions; and absolved all his Subjects from their Allegiance. — While he was celebrating Mass, a Dove was seen flying down from Heaven, and sitting with expanded Wings on his right Shoulder, as a Proof that he was guided by the Inspiration of the Holy Ghost. — At length this true Saint went to Heaven, &c.” — “ By Order of our most Holy Father Benedict XIII. Lord of the City, and the World, (Urbi & Orbis.) Signed, N. Cardinal Coscia.” The whole Service is reprinted in *Verpoortennii Fasciculo Dissertationum*. Coburg. 1739.

Such Saints as these may however be in Danger of going down Stairs into Heaven; as Juvenal smartly says of the Consecration of Claudius,

Sat. VI.
621.

— Tremulumque Caput descendere jussit
Ad Cælum. —

Descends into the Skies his trembling Head.

Seneca writeth, in his *Apocolocyntosis*, (or *Apotheosis of a Pumpkin*,) “ that this Pumpkin Claudius had during his Life a Temple in Britannia; and that he died in grievous Torture, while he was bearing a Comedy. In Virtue of his Consecration he went indeed up to Heaven; but the Celestial Council, not bearing that such Persons should be made Gods by low Mortals, instantly decreed, that he should leave Heaven within thirty Days. And accordingly he was packed away, and hurried down to the Infernal Regions.”

Both Balsus and Platina, in their *Lives of Boniface VIII.* tell us, “ that he uncanonized St. Herman of Ferrara, and ordered his Bones to be dug up,

up, and burned, after he had been *venerated for a Saint* for twenty Years."

But who will venture to apply this to the *Methodists*? Their *Teachers* indeed have been very free and generous in the *Disposal of Heaven*. They can presently restore their Followers to *Paradise*, or send them to *Heaven*; nay, can place them there in what *Degree of Glory* they please, and make "Mr. Seward's Sisters shine with a resplendent Splendor above the rest of the Heavenly Host." They can make "Our Dear Lord come and perfume their Graves; can make *Angels* come, and carry them up to *Heaven*; can even plunge them into the *Trinity*, and make them all *God*."

Seward
Journ.
p. 80.

And what then? What *Marvel* this? Do not *Papists* the same? The *Pope* by *Canonization* stocketh *Heaven* with as many *Inhabitants* as he will; though they have been *Madmen, Rogues, and Assassins*.—He assigneth to each what *particular Mansion* he judgeth proper, as we find in there *Canon Law*, and its *Glosses*.—He hath a *Power* superior to all created *Beings*, hath a *Pontifical Omnipotence*, and commands *Angels*. And *Pope Clement VI.* actually exerted this *Authority* in his *Bull*, in Favour of *Pilgrims*, "We peremptorily command the *Angels of Paradise* to introduce their *Souls into Paradise*, absolutely freed from *Purgatory*."—And, if any one of these *Pilgrims*, upon his *Return home*, should by the *Instigation of the Devil* commit any *Sin*; it is our *Will and Pleasure*, that the *Punishment of Hell* shall not in any *wise* be inflicted on him;—unless on *Account* of other *Sins*, which he shall commit afterwards."—Out of mere *Shame*, the *Papists* were very diligent in *burning*, or *secreting* this *Bull*, and thinking they had effectually done it, began to deny

Sexti.
Decret.
Lib. III.
Tit. 22.

deny that there was ever such a *Bull*; or at least that had the Sanction of the *Pope's Seal*. But *Wesselus of Groningen, Chancellor Gerson, Caspar Agrippa, &c.* affirm, that Copies are now to be seen with the *Pope's Seal annexed*, in the *Archives of Vienna, Limogis, and Poitiers*. And luckily *Johan Hoornbeek* found a Copy of it in the *Publick Library at Utrecht*, which he published with *Observations* See at the End of his *Bullæ P. Urbani VIII.*

Why the *Pope* should have a *Reserve*, as to Sin to be committed afterwards, is not without Reason. For *Indulgences* must be purchased again and again. And hence may be collected, why *Mr. Wesley* talks so much of the *Methodists* having "Assurance of Pardon, and Salvation, for the present." It is fit they should be brought to *Confession, toties quoties*, and make their Offerings. — It stands in so many Words in their *Canon Law*, that "God assumed St. Peter into Partnership with the Undivided Unity." And, as it is confidently asserted, that the *Pope* succeeds St. Peter in all his Power and Privileges; how can he be denied the same Honour? — "His Power too of canonizing others is not only unquestionable, but a Point in which he is certainly infallible, and cannot be mistaken."

These are high Claims to great Things. And yet one may be tempted, with regard to such *Canonizers* and *God-makers*, to join Issue with *Agefilaus*, in *Plutarch*; "The *Thasians* had determined to make him a God, and erect Temples to his Divinity; and sending *Ambassadors* to acquaint him with it, he asked them, whether their City could make Gods of Men? They replying, That it could; Go then, saith he, make yourselves such, and then I shall believe that you can make a God of me also."

§. 49. But

Sexti
Decret.
Lib. I.
Tit. 6.

Casal. de
Ritib.
Cap. 71.

Ed. Par.
Vol. II.
p. 210.

§. 49. But to return from this *impertinent Division*: — I proceed to consider, in the last Place, the famous *Methodist-Doctrine* concerning *Regeneration*, or the *New Birth*. Whereby they do not obtain *Regeneration* by *Baptism*; but something *different* and *opposite*. The *Scriptures* indeed may talk of a *second and spiritual Birth* by *Baptism*, of the *Washing*, or *Laver*, of *Regeneration*; but what avails that, if they take upon them profanely (as Mr. *Whitefield* does in express Words) to call *Baptismal Regeneration*, the *Diana of the present Age*? — Or, as Mr. *Wesley* more gently speaks, if the *Washing of the Holy Ghost*, which was given in *Baptism*, be *sinned away*? — Or what if, after all our best Endeavours, *Baptismal Regeneration* be *ineffectual*? For, says he, “ though I have used all the Means for twenty Years, I am not a Christian. Verily, verily, I say unto you, I must be *born again*.” And he calls those “ *Blind Leaders of the Blind*, who speak of the *New Birth*, as if it were no more than *Baptism*.”

2 Journ.
P. 24.3 Journ.
P. 23.

P. 82.

Therefore, another greater and better *New Birth* must be superadded to supply the *Defect*. And yet one would think the former sufficient for all purposes of a *Christian*; supposing only that *St. Paul* speaks Truth; “ *Christ* sanctified and cleansed the Church with the *Washing of Water*; — that he might present it to himself a *Glorious Church*, not having *Spot*, or *Wrinkle*, or any such Thing.” —

Ephes. v.
26.

But I am again forgetting myself, and *Title-Page*, which mentioned not *Confutation*, but only *Comparison*. To this then let us proceed. This *Mystical Regeneration* is, it seems, *two-fold*, a *Lesser*,

Wesley, 3 Journ. p. 24. *and a Greater.* “Born again in the *Higher Sense* of the Word, into a *thorough*, inward Change, by the *Love of God* shed abroad in the *Heart*. Born again in the *Lower Sense* is receiving *Remission of Sins.*” — Mr. *Whitefield* makes *Conversion* to be the *same Thing with the New Birth.* And *Coant Zinzendorf* says, “*Justification* is the same as being *born of God.* When a Man is *begotten of God*, his Fear, and Sorrow, and Sense of the Wrath of God, are the *Pangs of the New Birth.*” — Mr. *Brainerd* says of “the *Indian Conjurer*, one of those whom they call *Powwows*, that after his *Conversion*, in all Respects, he bears the *Marks of one created a-new in Christ Jesus.*” — “One receives a full clear Sense of *Pardon*, with *Power to sin no more.*”

They must not, however, as yet wrap themselves up in *Security.* For Mr. *Wesley* writes, “many go through the *Wilderness-State of Doubts and Fears, and strong Temptations*, after they have received *Remission of Sins.*” — “After a clear *Assurance* that God hath forgiven their Sins, — they are not to think themselves any Thing even after this, ’till thoroughly *renewed after the Image of God.*” — Of this he *himself is an experimental Witness.* “I continued to seek it (*saving Faith*) with strange *Indifference, Dulness, and Coldness*, and unusually frequent *Relapses into Sin*, ’till *Wednesday, May 24, (1738)* and then *Assurance* was given me, that he had taken away *my Sins, even mine.*” — But immediately after this *New Birth*, he owneth, “*Satan’s Suggestions* that he had *no Faith*, — was much *buffeted with Temptations*, and a Charge of not having a more *sensible Change.*” — “I answered, (says Mr. *Wesley*) *I sin not To-Day*; and *Jesus my Master*

Master has forbid me to take Thought for the *Morrow*." Accordingly, *To-morrow* "he hath manifold *Temptations*,—but comes off *more than Conqueror*;—has Freedom from Sin; not one unholy *De-fire*."—Yet two Days afterwards, says, "*I griev-ed the Spirit of God, and God hid his Face*:—Again assaulted;—had more Comfort,—on which I began to *presume*;—then thrown into Perplexity, whether I had *any Faith* at all."—And long after this, "I was much in Doubt, whether God would not lay me aside."—"*Margaret H—* (O how fallen since then!) witnessed this good *Confession*, that the *Lamb of God had taken away her Sins*.—At the same time the Love of God so *overflowed her Soul*, that she could not speak, or move." Here observe, this Woman was *born again* both in the *Lower and Higher Sense*, and yet since grievously *fallen*. Again; "A young Man, who had once known the *Peace of God*, but had sinned it away, had a *fresh and clear Manifestation of the Love of God*." And in general, if, after the New Birth, they fall (as we have seen) into such *Terrors, Despondencies, Spiritual Desertions*, so often *Sin*, and rise again, &c. — I do not see but their *Regeneration* may be *often repeated*, again and again, to an indefinite Term, and that a Man may keep a *Birth-Day* every Day of his Life; and every Day experience the *Throes and Pangs of Child-bearing*. [Hereby we may be satisfied, that the invented *Peculiarity of their wonderful New Birth*, is, properly speaking, nothing but the *renewing of the Spirit of our Minds* after Sin, or a *being renewed again to Repentance*;—*renewed in Righteousness and true Holiness, after the Image of him that created us, &c.*]

3 Journ.
p. 60.

Whitef. In order to attain this *New Birth*, in the *lower* or *higher* Sense, they are to undergo the Torments and Agonies of a *Woman in Travail*. For, "It is in the *Spiritual*, as in the *Natural Life*; some feel more, others less, but all experience some *Pangs and Travels*, e're *Christ* is formed in them."

Wesley, — "As my *Mother* bore me with great *Pain*, so did I feel great *Pain* in my *Soul*, in being *born of God*. I thought the *Pains of Hell* were upon me, and that my *Soul* was taking leave of my *Body*. Was in this violent *Agony* for about four *Hours*, then began to feel *I was born of God*."

Nothing less than feeling, as it were, the *Agonies of Death*, the *Pains of Hell*, and thinking they are in *Hell*, will serve. "Devils are dragging them to *Hell*, their *Bodies* almost torn asunder:—They are seized with the *Spirit of Fear*, *Horror*, and *Despair*:—One in the *Pains of Hell* is *justified*, and the *Love of God* shed abroad in her *Heart*:—Another, in *Despair*, hath the same:—Another sinking down even as *dead*, hath her *Sins* taken away. — One in a *Fever* feels great *Terrors*; fears lest he should *drop into Hell*:—Another overwhelmed with a *horrible Dread*, expecting nothing but to be *swallowed up* in a *Moment*." — In general, as Mr. *Wesley* speaks, "The being in *Orco*, (*i. e.* in *Hell*) as they phrase it, is thought an *indispensible Preparative* for being a *Christian*."

The same Accounts we have in *Brainerd*; "One *Indian* felt that it was a *gone Case* with him, and thought he must sink down to *Hell*; — but is soon another *Man*, created a-new in *Christ Jesus*. — A *Conjurer*, and *Murthurer*, giving out that he was some *Great One*, — thinks *God* will send him into *Hell*,

Hell, is juſt dropping into it, he ſhould be damned.”

Hence Mr. *Wefley* deſcribeth the ſeveral *Cryings out, Roarings, Yellings, Convulſions, Contorſions, with the unutterable Agonies of Mind and Body*, — by ſuch Expreſſions, as “groaning for Deliverance, calling to God, as out of the Belly of Hell; as in their Pains and Pangs, &c. and if they have a ſharp and long Labour, then they are in ſtrong Pain for ſome Days, as yet not delivered at all; the Children are come to the Birth, but there is not Strength to bring forth.” — The ſame is evidently ſuppoſed by Mr. *Whitefield*, in his Letter from Mr. *Wefley*, “A Woman ſeized with little leſs than the Agonies of Death; — five Days ſhe travailed and groaned, then in a Moment was full of Love and Joy. — Her Friends have accounted her mad for theſe three Years.” — Mr. *Seward* undergoing great inward Agonies and Tortures, like thoſe of St. *Paul*, a poor travelling Woman, who ſold *Straw-Toys* (as a *Midwife*) comes and inſtructs him in the Nature of the New Birth.” — “One having dropt down as if ſhot with a Gun; upon his riſing, I had half an Hour’s Converſation with him on the Nature of the New Birth.”

Whitef.
3 Journ.
P. 43.

P. 81.

7 Journ.
p. 12.

This Kind of *Regeneration* we muſt acknowledge, with Mr. *Wefley*, to be “ſomething more than that of *Baptiſm*.” To which I ſhall ſoon find a proper Parallel throughout. But firſt ſhall mention a few Compariſons as to Hell felt in the New Birth.

Plutarch ſays in general, that “a horrible and rigid Trembling and Quaking is called *λαρραρίζειν*, being in Hell, or acting Hell.” — *Bartolus* ſays, “that *Ignatius* felt the *Throes of Regeneration* to be as bad

Vol. II.
p. 948.

Life,
Vol. I.
P. 231.

as Hell, and that the Devils could not invent a worse Torture." — St. Teresa's Spiritual Regeneration was thus; "Our Lord placed her in Hell to see the Torments prepared for her there. — The Entrance is like a low, narrow, dark Furnace: — At the End of the Passage is a certain hollow Place, like a Press in a Wall, into which she saw herself crowded extremely close. — But as to the feeling Part, it is a Thing that can neither be related, or understood. She felt a Fire in her Soul. All the most insupportable Pains she had endured, though caused by the Devil, are nothing of what I felt there, pressing, agonizing, stifling, desperate, and torturing Discontent and Disgust. — To say it is an Eradication, or rending of the Soul, is to say little: The Soul tears itself in Pieces; — by an interior Fire and Despair, burned, and cut in Piecemeal all at once." And a little farther, "She is again reduced to the same State, for some particular Sins." — And still after this; "She loseth all the Conso-lations of God; — all Virtues, even Faith itself, are suspended, &c. the Devil bringing her to such Heaviness and Darkness, as cannot be expressed, much less exaggerated. — The Lord tells her, it was from the Devil."

Vol. II.
P. 31.

In this Comparison, (besides the general Similitude with the Methodistical New Birth) may be observed, the Resemblance with poor Mr. Whitefield, whom the Devil shut up in his Closet, and locked up in Iron Armour; — the Devil's being the Cause of the Pangs in the New Birth; — and the Necessity of its being several Times repeated.

Pag. 65.

And farther on, Teresa says, "that the Religious under her Institution every Month give their Superior an Account of their Spirit; wherein, with

1

great

great Fidelity, they discover all the Turnings and Windings of their Souls to *him*, who hereby exactly understands and weighs their Improvements." Which perfectly agreeth with Mr. *Wesley's Preparatory Ceremony of Confession to himself*; " I spent the Remainder of this, and the following Week, in examining those of the Society; speaking severally to each, that I might more perfectly know the State of their Souls to God-ward." This is the identical Man, who had the Assurance solemnly to declare, " *what We practise is, the Confession of several Persons conjointly, not to a Priest, but to each other.*"

Plain
Account,
p. 18.

Not that *bare Confession*, even to Mr. *Wesley*, will be a *sufficient Preparation* for the *New Birth*: — *Penances* are to be undergone; divers *Purgations and Lustrations* of a *cruel Kind* are to be their Portion (not the *Satisfaction of Christ*) before their being born again; and these as an *Equivalent to Purgatory*, and necessary for the *Expiation for Sin*. — I adjourn this Point for a Minute, because I must not omit *Madam Bourignon*, whose *Institutions* having thrown a Man into a *dangerous Distemper*, filling him with Sorrow, Sadness, and Sighing, &c. She tells his Wife, " that her Doctrine is a *Milk*, [tho' *very sour*] *that begetteth Virgins*; the Man's Sorrow good and wholesome, — a *Blessing* designed to *purge* his Soul, to bring him to *Perfection*, to *unite him to God*: — That these wholesome *Pains and Sighs* are the *Throes of the Spiritual Birth*, and that Children, Natural or Spiritual, *cannot be born again without Pain to the Flesh*. Wherefore, I esteem your *Husband happy for his Child-bearing Pains*." Light risen in Darkness, Part IV. Lett. 22.

These

Chap. 86.
Or see
Glanvill
on Witch-
craft,
Relat. 6.
Ed. 1726.

These *Signs* of the *New Birth* were much the same, when *Quakerism* had got Footing in the Nation. And that *Popery* set it on Foot, and furnished it too with *Stilts*, Mr. *Wesley* must have heard. In *Turner's History of Providences*, "Dr. *Templar* relateth the Case of *Robert Churchman*, who was leaving the *Church of England*, and embracing *Quakerism*; his Wife being farther gone, and a *Principle wrought in her*. But the Man, a little hesitating, was told by a *Quaker*, that he should see a *Sign*. Within a few Nights there was a violent *Storm* over his Room, and a *Voice* within him said, "Sing *Praises*, sing *Praises*; thou shalt see the *Glories of the New Jerusalem*;" and a *glimmering Light* appeared all over the Room. The *Voice* then commanded him to get out of his Bed *naked*, to go so to some *Relations*, and threaten them with *Fire and Brimstone*, like that on *Sodom and Gomorrah*, if they did not obey. He went *naked*, performed his Message, and returned Home, where he stood *naked* three or four Hours; the *Spirit* within him, in an *unusual Manner*; sometimes forcing him to *sing*, sometimes to *bark* like a Dog. — The *Spirit* too bad him *kill* his obstinate *Brother and Sister*; and made him utter with great Readiness many Places in *Scripture*, of which he knew nothing before. The *Drift* was to persuade him to *Quakerism*, of which *Sett* it named many. In about three or four Hours the Man came to himself, and gave a perfect Account of all that had befallen him. Some Nights afterwards the *same Trouble* was renewed. His *Wife* was tortured with *extraordinary Pains*; and the *Children* complained, that their *Mouths were stopped as with Wool*. Upon Dr. *Templar's* Continuance with him, and by *Prayer*, he was perfectly

fectly free from all Molestation; and he, by the Doctor's Advice, kept close to the *Public Service of God*, and had nothing to do with the *Quakers*, or their *Writings*. But the *Quaker* gave out, " that the *Power of God* would come upon him again." And accordingly on the Tenth of the Month his *Troubles* returned. The *Voice* said many Things, and quoted *Scripture* to bring him from the *Church to Quakerism*; and said, " it would strive with him, as the *Angel* did with *Jacob*, until the *Breaking of the Day* : " At which Time it left him. When the *Spirit* came again, he was peremptory in resisting it, and said it was a *Spirit of Delusion*. Upon which the *Spirit* denounced a *Curse and Damnation* upon him; and so left him with a *very great Heat in his Body*. After this, being comforted, and considering what had happened, A *Voice within him* spake, and said, " that the *Spirit*, which was before upon him, was a *Spirit of Delusion*, but now the *true Spirit of God* was come into him." It acquainted him, that the *Doctrine of the Trinity* was true, and that *God* had an *Elect People*, &c. the Truth of which the *Minister of the Town* would instruct him in. — A few Days after, the *Spirit* came upon him in the *Field*, and pressed him to believe, that he was acted upon by the *good Spirit*; of which, however, he much doubted. — One Night it told him, " if he would not believe without a *Sign*, he should have *what Sign* he would." Upon that *Robert Churchman* desired, that if it was a *good Spirit*, the *Wire-Candlestick*, which stood upon the *Cupboard*, might be turned into *Brass*; which the *Spirit* said he would do. Presently there was an *unsavoury Smell* in the Room, but nothing was done towards *fulfilling the Promise*. On the

the *Lord's-Day* following, it came upon him in *Church*: When the *Chapters* were read, he turned to them in his *Bible*, but was not able to read. When the *Psalms* was sung, he could not pronounce a *Syllable*. The next Day his *Speech* was wholly taken from him. "As we were *praying*, (says *Dr. Templar*) he was thrown out of his *Bed*, and called to me, with great *Vehemence*, to hold my *Tongue*. When *Prayer* was done, his *Tongue* was bound as before, 'till at last he broke out into these *Words*, "Thine is the *Kingdom*," which he repeated above a hundred *Times*. Sometimes he was forced into an *extreme Laughter*; sometimes into *Singing*; his *Hands* beating his *Breast*, with unusual *Heavings* in his *Body*. The *Distemper* continued 'till towards the *Morning* of the next *Day*; when the *Voice*, signifying that it would leave him, bad him get upon his *Knees*, in order to that *End*. He did so, and presently he had a perfect *Command* of himself, and gave a sober *Account* of all that passed, having a *distinct Remembrance* of what the *Spirit* forced him to do. — But soon after the *Spirit* raged again after its former *Manner*; but he was by *Prayer* intirely released. This prevailed upon him, his *Family*, and many others, to disclaim *Quakerism*, and attend the *Parochial Church*. — You may be confident of the *Truth* of what is here related by *J. T.*" — Immediately follows, in *Turner*, the Case of one *John Gilpin*. "He was much taken with the *new Doctrine* of *Quakerism*; and being directed to hearken to the *Voice* within him, one Day as he was walking in his *Chamber*, he began to *quake* extremely, could not stand, but fell upon his *Bed*, where he cried and howled in a terrible and hideous *Manner*, (as others of them used to do);

do) which he looked upon as the *Pains of the New Birth*; by Degrees he ceased from howling, and rejoiced, that now he could witness against the *Ministers of England, as False Prophets, and Priests of Baal*. After this he has divers painful, unseen Strokes,—hears *Voices*,—discerns something enter into his *Body*, which *Satan* suggested to be the *Spirit of God like a Dove*.—He is in great *Rapture*, as apprehending his *Spiritual Marriage and Union with Christ*; and heard the *Voice* saying, “*Christ in God, and God in Christ, and Christ in thee.*” Which Words he was compelled to sing in a strange Manner; as also divers Passages of Scripture; then the *Devil* raised him up, and bid him be *humble*; then brought him on his *Knees* again.—Then, carried about the *Town*, he proclaimed, “*I am the Way, the Truth, and the Life.*” Once being cast upon his *Back* on the *Ground*, the *Voice* said, “*Thou shalt have two Angels to keep thee;*” and immediately *two Swallows* came down the *Chimney*. After this he goes roaring about the *Streets*; his *Hand* is forced to take up a *Knife*, and put it to his *Throat*, the *Voice* saying, “*Open a Hole there, and I will give thee Eternal Life.*” But, persuaded by his *Wife* to go to *Bed*, in the *Morning* he roared out, “*Now the Devil is gone out of me:*” At which Instant there was heard a great *Thunder*.—The *Devil* came again, and said, “that it was *Satan* that had possessed him hitherto, but now *Christ* was come, and had cast out *Satan*; and that what he had done before in his *Cloaths* in *Obedience to Satan*, he must undo in his *Shirt* in *Obedience to Christ.*” Whereupon he goes out into the *Streets* in his *Shirt*, and, in *Obedience to the Devil's Command*, is carried by *four Women* into his *Bed*.
Then

Then he *feels in his Belly the Living Water of the Spirit*, flowing up and down, and two *Angels* wait upon him in the Shape of *Butterflies*. After this, suspecting that he was *acted by Satan*, he cries out, “*Lord, what wilt thou have me to do?*” The *Devil* answered, “*It is now too late; Sentence is already passed against thee.*” Hereupon he lay down in *Despair*; but presently the *Devil* told him, “that it was a *white Devil* that had *deluded* him this second Time, but that now *Christ* was come *indeed*, and would *cast him out.*” He then thought the *Devil* was *ejected*; but then all his Members fell on working, as if the *Pangs of Death* were upon him; the *Voice* telling him, “that *they were the Pangs of the New Birth, and Christ was new-formed in him.*” And the *Devil* told him, “that now he should work *Wonders, and cast out Devils in Christ’s Name.*” The Man thinking it all a *Satanical Delusion*, he fell into a horrid Fear, and the *Devil* told him, “that all this while he had been *servng him*, and that it was *too late to repent.*” Hence he fell into *Despair*, and *great Terrors*. But at last God gave him *Repentance, and Peace in his Conscience*. Whereupon he *published a Narrative* of these Things, as a *Caution* to others; — attested under the Hand of *the Mayor of Kendal, Minister, Schoolmaster, &c.*” — There follows more of this *Satanical shocking* Kind; “many falling into dreadful *Tremblings* in their whole Bodies and Joints, with *Rifings* and *Swellings* in their Bowels; *Shriekings, Yellings, Howlings, and Roarings*. And yet some were induced by these *Artifices* to *leave the Church for Quakerism*; being persuaded to *expect the Power to come, &c.*”

Much

Much more I could produce from the early Accounts of *Quakerism*, concerning their *horrible Fits*, knocking down People by a *Look*, or *Word*, and spreading the *Contagion* instantly among Numbers; — all Marks and Proofs of the *New Birth*. But what I have here transcribed may be thought tedious; though, I hope, not *unseasonable*, or *impertinent*. For here we have a *strange Fanaticism* caught from *Popery* by the *Quakers*, and from both by the *Methodists*; who have taken a *Copy of the Picture* very exactly, and in the most *minute Lines and Features*.* Some Difference there is, as to the *Methodists taking up a Delusion*, which (as far as I can judge) the *Quakers have been laying down*; — and as the *Ministers of the Church* took Occasion from such horrible Actions, Appearances, and Pretensions, to recover the Sufferer from their *Delusions*; which Mr. *Wesley* is perverting to their *Confirmation*. Whether all be not mere *Diabolical Operation*, or *Magical Imposture*, or *Juggling Artifice*, or *Natural Enthusiasm* highly worked up by a *cunning Operator*, or the *Effect of some unaccountable Distemper*; — and how far all, or any of these may be concerned, and where to fix their *Boundaries*; — I confess myself *unable to determine*. Though in general it is clear enough, that the *Mystery of Iniquity is working*.

But I must remember what I mentioned, concerning some other *cruel Purgations and Lustrations like Purgatory*, which the *Methodists* must undergo, as *Preparatory to the New Birth*. Hence, I suppose, the *Devonshire Farmer* (as before related) so readily submitted to the *Discipline of forty Stripes save one*, and his *Wife* to a *Purging by Fire and*

- 4 Journ. *Water.* — Hence Mr. *Wesley* mentions “ one, whom
P. 97. *God is purifying in the Fire*, for beating his *Wife*, a
Methodist, in Answer to the *Prayers* of his *Wife*.”
— Hence he speaks so often of a *Fire burning in*
3 Journ. *his Disciples*. “ One was crying continually, I
P. 95. *burn, I burn*, O! what shall I do? I have a *Fire*
5 Journ. *within me*.” — Another says, “ I felt the very
P. 83. *Fire of Hell*; all my *Body* was in as much *Pain*,
as if I had been in a *burning fiery Furnace*.” — And
hence his Construction of that Text, “ concerning
the fiery Trial, which is to try us, 1 Pet. iv. 12.
(which ignorant Commentators expound by *Persecu-*
tions) as belonging to *his inward Fire*, &c.”

After the same Manner the *Papalists* teach.
Thyræ. “ Several *Possessed Persons*, or the *Devil* in them,
Dæmon. complain of *burning* at the *Presence*, or by the
P. 117, *Prayers* of the *Saints*; and hereby being in a *double*
118, *Fire*.” — The same *Author* says, “ that the *Devils*,
123. who possess others, bring a *Fire* like that of *Hell*
De Loc. with them, and cause a terrible *Burning*.” — In the
Infest. *Malleus Maleficarum* we find these *inward Burnings*
p. 87. to be a *certain Sign of being bedeviled*.” He writeth
Tom. iv. again, “ that by a good *Exorcist* one *Fire* must be
P. 112. driven out by another, and the *Devil*, who lurks in
Tom. iii. his *Prey*, be put to *Flight* by *burning Methods*, like
p. 8, 229. the *Flames of Hell*; and then he will go out in the
Shape of Fire, but leave a *Burning* behind him.”

But, whatever *Likeness* these *torturing Lustications*
may carry of *Purgatory*; Mr. *Wesley* may perhaps
distinguish (as he did with *Regard* to *Confession*)
that *Popish Purgatory* lies on the *other Side of the*
Grave; his belongs only to *this Life*. But this
Pretence must be deemed *mere Cavil*. By *ante-*
dating and forestalling the time, he hath *Popish Exam-*
ples; and may take *Advantage of Papal Dispensa-*
tions,

sions, which sometimes commute the Penance, and release Persons from the Torments of Purgatory after Death, upon Condition of their undergoing equivalent Sufferings here. One such Instance we had before of Pope Clement: Another such Grant we see in *Speculum Exemplorum*: Another in *Diarium Minorum*, September 12. — Another in the *Franciscan Martyrology*, May 14; where “ Sister Casildis requested, that she might enjoy in this Life the Punishment she was to receive in Purgatory. It was granted, and she was seized with a Holy Fire, (*Ignē Sacro*, or St. Anthony’s Fire) from Head to Foot, which totally consumed her.” — There may indeed be some Danger in making this Exchange; the Sufferings here being certain, the other imaginary.

Dist. 2.
Cap. 53.

But, even upon this Supposition, “ the Torments inflicted on the Methodists will be great Gain; by bringing them to a State of Perfection, and unflinching Obedience, which will be full Proof too of their Pardon and Salvation.” And that this Perfection extendeth not barely to a Similitude with Christ, but an Equality; we may recall Mr. Wesley’s certain “ Experiences, of some of his Followers being as free from inward Corruption, and all Remainders of Corruption, as Christ himself was: ” — “ Pardon, with Power to sin no more, &c.” We may observe how carefully, for Fear of a Mistake, he inserts Expressions to this Purpose: “ Thoroughly renewed after the Image of Christ; — an entire Change from the Image of the Devil to the Image of God.” — Mr. Whitefield too; “ All experience Pangs and Travels, ere Christ is formed in them, and brought forth in the Measure of his Fulness, who filleth all in all.” Such is their Perfection,

4 Journl
P. 51.
3 Journl
P. 82.

7 Journ.
p. 26.

fection, equal to God's Fulness, and so to be brought forth in us. And yet the same Mr. Whitefield (as a Proof of his Consistency and Impartiality) complains elsewhere, " that some English Friends had thrown aside the Use of Means, and were disputing for sinless Perfection, and universal Redemption." This is one of his ' Home-Stroke' upon Mr. Wesley, and Adherents.

Thus must the poor *Methodists* be plunged over Head and Ears into Variety of Tortures beyond Expression, or Conception; in Lakes of Fire, as bad as Purgatory, or Hell; and then they have the Favour of being told by their Teachers, that they are regenerate and incorruptible. And those who have the strongest Fancy, the boldest Imagination and Presumption, will soonest believe, — and be deceived. Let me see among them but a single Instance, that will exceed the Case of that mighty Hero of Antiquity, Achilles. " When he was young, the old Lady, his Mother, dipped him in the Stygian Lake, as a sure Method of rendering him invulnerable. But, unluckily, as she held him by the Heel, while she was washing him, that Part remained unsecure; and in the Day of Battle, there the Pythian God mortally wounded him." After all their Lustrations, the old Serpent will bite them by the Heel. The common Cant of Enthusiasm, that whatever the Saints do, after the New Birth, is no Sin, or that God seeth no Sin in the Elect, will scarce insure them: — Nor yet Mr. Whitefield's modest Assurance of Christ's Prerogative being transferred to him; " God being pleased to shew me, that I should bruise Satan's Head:" — Nor the same Power assumed by other Methodists, " of bruising his Head, and trampling him under their Feet." Which, however,

2 Deal.
p. 46.

3 Journ.
p. 86.

Wesley,
5 Journ.
p. 31.

ever, may deserve as much *Credit*, as the Story of " St. Dunstan's holding the Devil by the Nose with a Pair of red-hot Tongs ;"—or, " St. Gertrude's hanging the Devil upon a Gibbet, which, her Historian says, she did, truly, literally, and corporally ;"—or, " either St. Juliana's, or St. Margaret's fierce Combat with the Devil, and their taking him up in their Arms, and throwing him out upon the Dunghill."

Vita
Gertrud.
p. 786.

Brev.
Sarum.
Feb. 22.
Jun. 20.

§. 50. It were no difficult Matter to prosecute this Subject, of such *Phantastic Privileges* attained by such horrible Methods, — through Turks, Infidels, and Heretics, and other wickedly Enthusiastic Sectaries, especially Papists ; — and hereby trace out so many genuine Marks of false Religion, — but true *Imposture*.

But I promised a proper and complete Parallel of our Methodistical New Birth. Which I am now to perform, — by two Comparisons; the First of which shall be the famous *Initiation into the Mysteries*; that consummate Delusion of the Heathen World, and which hath been called " the most execrably-facred Invention of diabolical Pravity and Fallacy."

The later Platonists, (who were the most acute and bitter Enemies to the Christian Religion) in Opposition to *Baptismal Regeneration*, boasted greatly of their own *Mystical Institutions*. Hierocles writeth, " It is necessary for the Purgation of the Soul, and its Restitution, to be initiated into our Mysteries, — which bring on the Perfection of the whole Man. Without these Cathartics of the Lucid Body, we offend both in Body and Mind. But by Initiation Men are upon the Wing for a Participation of

Hieroc.
Needh.
p. 223.

Divinity; are restored to their *Primitive State*, become *Gods*, and are no longer *Mortals*.

Ἐπειτα ἀθάνατος Θεός, ἀμβροτός, ἐκ ἔτι θνητός."

See
Brock-
leby,
p. 80.

"The *initiated* are carried through *terrible Visions, Concussions of the Place, Fire, and Smoke, and Darknes*, and various *frightful Objects*; — through *Purgatory and Hell* conveyed into *Elysium and Heaven*."—"This *Theurgy, or Sacred Work*, is the Art of *Divine Operations*, to cure *Diseases*, drive away *Dæmons*, *perfect* and *regenerate* the *Soul* by *magical Ceremonies*; and is *introductory* to *celestial Illuminations, Inspirations, Apparitions, and God-Societies*; to all *sublime and venerable Spectacles*."—

"As in *Souls* there is a *Principle of Reduction*; they have certain *Tokens and Impressions from God*, whereby they are moved to *return*. And they have provided a *magical Fountain of Virtue* for *Souls* in the *Cavities of Hecate's left Side*; and certain *Deities*, called *Ἀμέλικτοι, Inexorable*, and not to be *sweetened, &c.*"—*Jamblichus* speaks of "*Dæmons that terrify and threaten horribly*, and agitate and draw *Souls* by *astonishing and shaking the Imagination*. But this is resolved into the *Authority of the Priest*, who, in *Virtue of the secret Mysteries*, acts not as a *Man*, but as a *God*; and therefore his *Commands* are stronger than would otherwise become him. Not that he intends to execute what he threateneth; but to shew what *Authority* he hath, by *Means of his Union with the Gods*: Which *Union* he hath procured by his *Knowledge of the secret Symbols*."—"The *Dæmons* have the *Guardianship of the Ineffable Mysteries*, which comprehend the *Disposition of the World*."

Myster.
Sect. 6.
Cap. 5,
6, 7.

St.

St. *Austin* relateth the Sentiment of *Porphyry*, a *Platonist*, (not the famous One; he will come in afterwards) “ that the Soul by certain *Theurgical Consecrations*, which they call *Initiations*, is rendered fit and apt for the Reception of *Spirits, and Angels*, and to see the Gods.”

De Civ.
Dei,
Lib. X.
Cap. 9.
See also,
Cap. 8,
10.

For a particular *Example* we may call in *Julian*, the *Apostate*, once a *Lecturer in the Christian Church*, who, like the *Methodists*, set up the *New Birth* of the *Mysteries Platonic*, against that of *Baptism*; and, as *Gregory Nazianzen* hath it in his *First Stelitic*, “ opposed an execrable *Initiation* to the *Christian Initiation by Baptism*;— for this he descendeth into *subterranean Dens of Darknes* to consult *Dæmons*, and bring out *Prophecy*; where he is struck with *Terrors*, strange *unusual Sounds*, *fiery Spectacles*, many *idle and formidable Objects*; and this again and again.” What *Impostures* and *Delusions* were his Fate before he returned, they can tell, who are *initiated* themselves, or *initiate* others.— But he returns with a ghastly, mad Look, as *possessed by a Dæmon*. This they call *Enthusiasm*. And he was highly delighted with his *Tortures and Burnings*.— This was not the least of his *Impieties*.” — St. *Cyril* also upbraideth him on the same Account, “ as a Patron of those *nocturnal and immodest Mysteries*.”

C. Julian.
Lib. VI.

So far concerning the *Platonists*. But I have a Mind to enlarge a little, and be more particular about the *Mysteries*, for the Sake of *better Comparison*. And, for the same Reason, I would once more just run over the *principal Occurrences* in the *Progress of Methodism*. “ They set out with *triflingly superstitious Rules*, prepared for great Things, and undergoing a *Purgation*, by unreasonable *Fastings*,

ings, Watchings, Mortifications; neither *laughing*, nor *smiling*, unless compelled to it by the *Devil*; private *Confessions*, without any Manner of *Reserve*; pass the *fiery Trial of Blasphemies, Infidelities, and Atheism*; are smitten by the *Devil*, or their *Teachers*, with Falls to the Ground, Heavings, Sweatings, Roarings, Shrieks, Yellings; with Pains, Convulsions, Trepidations, Terrors, Madnes, Despair, Combats with *Satan*; Deprivation of the *Senses*, Astonishment, Amazement, and Stunning. — They have *Intervals* and *Vicissitudes of Light* and *Darkness*; alternate Risings and Fallings; *Spiritual Dejections* and Desertions, and again Consolations and Presumptions; ride triumphantly with *Christ* in his *Chariot*, and then move heavily when he taketh off his *Chariot-wheels*; are carried up to *Heaven*, and down again to *Hell*. As the Foundation of the *New Birth*, they feel all *possible Agonies*, Pangs and Tortures of Mind and Body; are *in Hell*, or feel all *Hell within them*. But Things begin to mend; they fall into *Ecstasies*, Revelations, and Visions; they see and hear different Sounds and Voices, Apparitions and Spectacles of *Devils and Hell*; and these changed for *God, Angels, and Heaven*. But going down to *Hell* they conquer *Satan*, and trample him under Foot; — they are flushed with Perfection, Assurances of Pardon and Salvation; become *canonized*, are plunged into *God*, are *all God*. Hence they justly *contemn and anathematize all the Unmethodized*, as of a *mean and reprobate Way*; with their *Morality* they sink into *Hell*.”

Such is the Composition of this *New Dispensation*. And if *every Particular* be not, strictly speaking, a *necessary Part* of their *New Birth*; it is all
a pre-

a preliminary Introduction, or a Part of the *Methodist's Progress*, — under the Direction of illuminated and inspired Teachers.

Would not this amaze any Person, who has any Reverence or Regard to certain *inspired Writings*, called the *Bible*? With what Face, or by what Authority, do these bold Miscreants make these *Hellish* Horrors and Tortures a *fundamental Part of the Christian Religion*? Whence the Presumption, or where taught in the *Bible*, that, in order to be born again, “all must pass through these Pangs, and God is compelled to desert them, and so leave them in *Despair, Blasphemy, &c.* and that they are to be *knocked down*, and *unaccountably tormented by the Devil, or Man*? Where is it *required*, (as surely, if necessary, it would plainly and peremptorily be) that such *Infernal Seizures* are the *appointed Preparations* for a *Christian's Regeneration*? Yes, they have the *Face* even to teach *this*, and (as if every one had been such a violent *Persecutor*, and every one was to be *converted in his extraordinary Manner*) both Mr. *Wesley* and *Whitefield* have produced *St. Paul's* being struck to the *Ground*, and continuing three Days *blind*, as being in this *Manner*, and during this *Time*, in the *Pangs of the New Birth*. Whereas, it had been much more to their Purpose to have thought upon, “the sacrificing of your Sons and your Daughters unto *Devils*, — *The Tabernacle of your God Moloch*, to whom *Children* were consecrated by passing through the *Fire*, in the *Valley of Gebenna* ;” and which *Devilish Sacrifice* was done, in order to extort *Prophecy* out of the miserable Sufferers. Whence making Children pass through the *Fire*, and using *Divination*, are so often joined in *Scripture*.

§. 51. But

§. 51. But I return to the *Heathen Mysteries*, wherein the profound *Secrets of Paganism* were couched. These *Religious Ceremonies* were instituted in Honour of some of their Gods and Goddesses, as *Bacchus, Venus, Cybele, Hecate, Isis, &c.* The *Deities* were not so much *distinct Persons*, as passing under *different Names*; and the *Ceremonies* were very much *alike*. But the most *remarkable*, and which in a Manner comprized, and swallowed up all the rest, were the *Eleusinian Mysteries*, sacred to *Ceres and Proserpina*. Mr. *Warburton*, in his *Divine Legation*, hath given us a large and good Account of them; and could I have procured *Meursius de Eleusiniis*, no Particular would have been wanting.

Book II.
Sect. 4.

Tully,
4 Verf.
Cap. 8.

But I must pick up the best Helps I can. What gave *Birth* to the *Mysteries*, which give the *New Birth to the Initiated*, was this: "*Pluto* having ravished *Proserpina*, (such Actions being common with *Heathen Deities*) carried her down to *Hell*, through a *dismal and dark Passage*, near *Syracuse*, which grew afterwards famous for many *Prodigijs and Miracles*. Her inconsolable *Mother, Ceres*, strolled about all the *World* in Quest of her, and having Information that *Pluto* had got *Possession* of her, and whirled her to the *Infernal Regions*, she lighteth a *Torch* at *Mount Ætna*, (which hath burned ever since) and plungeth down to fetch back her *Daughter to Light and Life*; and so far obtains, that her *Time* should be *divided between Hell and Heaven*." — This *Story*, with the *Incidents and Event of the Ramblings of the Goddess*, was mimicked in the *Mysteries*; and by *Scenical Machineries* represented

presented to the Initiated. "The weeping Goddess in the Course of her Rambles sat down upon a Stone, called hence Πέτρα Ἀγέλασος, the Unlaughing Stone. Theseus, one of the Initiated, sat down upon the same, before his Descent into Hell." And upon this Stone we may suppose Mr. Wesley was sitting, in a melancholy Mood, when he made that "Solemn Vow never to laugh, or even to smile more."

Gale
Hist.
Poetic.
p. 14.
Aristop.
Equit.
V. 782.
Schol.

The Mysteries are generally allowed to have been a cunning Device, invented with politick Views by Men supposed to be inspired, or some Prophetic Women; — such as Orpheus, one of the Fathers of the Mysteries, and Composer of Hymns for the Use of the Initiated; — or the Prophetess Sibylla, inspired by Apollo, and who swelled, roared, grew mad,

And heav'd, impatient of th' incumbent God.

Æn. VI.

She was Guide to Æneas, prescribed his Prayers, and Night-Sacrifices of Lambs, &c. to Hecate, the Furies, Proserpina, and Pluto; she conducted him through Horrors and Darkness to the Infernal Mansions, and brought him back in Triumph.

Their Mysteries were divided into the greater and the lesser: In the lesser (after some magnificent Promises and Expectations) the Votaries, by Way of Preparatory Ceremonies, were enjoined Fastings, Night-watching, Confession to the President of the Mysteries, with Variety of cruciating Lustrations. Thus qualified, they were initiated into the greater. For these, they underwent more tremendous Rites; Representations were made to their Eyes and Ears, — of strange Visions and Spectacles; of Voices, Howlings of Men, Women, and Children; — Things which caused the most dismal Agonies of Body

Body and Mind; Coldness, Sweats, Terrors, Consternation, Loss of Senses, or else the utmost Tortures, Despair and Madness. They were surrounded with all the *Infernal Apparatus* of *Serpents, Furies, Devils, and Hell.*—Recreated sometimes with a little *Light and Hope*; Mixtures, or Vicissitudes of *Light and Darkness, of Horrors and Comforts*:—At length the *Scenes are changed*; *Elysium and Heaven* dance before their Eyes; they see, and hear, *Gods and Goddesses*:—Then they come out *purified and perfect; regenerated, and born again*; exulting in a *Security of Happiness in Life*, and after *Death* of ascending to *Jupiter*. While the *Non-initiated* are to be miserable all their Days, and finally wallow in *Mud and Mire*, in Horror and Darkness, and Tortures, in *Hell*.

Such is the *Nature and Process of the Mysteries*.

The ingenious Mr. *Warburton* has hence taken Occasion to make *Æneas's Descent into Hell* (as described by *Virgil*) to signify nothing else but that *Hero's Initiation into the Mysteries*; and he hath worked up the *Comparison* into a *surprizing Likeness*. *Antient Writers*, indeed, say, That *Hercules*, when he was going down to *Hell*, to drag *Cerberus* thence, was previously admitted to the *Mysteries of Ceres*; and that several others were *initiated*, by way of *Expiation* of their Crimes, before their *Descent* to those gloomy Regions. But as they expressly say, That they were initiated into the *smaller Mysteries only*, the Matter may easily be reconciled, and the *Descent into Hell* afterwards may signify their becoming *Epoptæ*, or Initiation into the *grand Mysteries*; especially as the *Ceremonies* of this latter were *concealed* as much as possible, and

Histor.
Poetic.
Galei.
p. 121.
Diodor.
Rhod.
p. 252—

and the *Epoptæ* were under an *Oath* not to reveal the *Secret*.

I can hardly, I confess, allow the *Mysteries* to have been *originally* of such an *innocent Nature*, and with such *good Design*, as Mr. *Warburton* pleads for. But as he acknowledgeth, that “ they became in time, and by Report *very early* too, *horridly corrupt*, the Season of *Lust* and *Revenge* ;” there needs no great Dispute. — As to the “ *double Doctrine*, (the Consequence of *Initiation*) saying *one Thing* when they thought *another* ; the *external*, and *internal* ; a *vulgar*, and a *secret* one ; the first *openly* taught, the second confined to a *select Number* ;” — the Consideration of this Point I leave to Mr. *Wesley*, whom we allow to be an *Adept* in the *double Doctrine*.

§. 52. It is not to be expected that my *bare Word* should be taken by Mr. *Wesley*, whose *own* may sometimes be *suspected*. And therefore I shall produce my *Vouchers* ; as a *Justification* of my *Comparison of the Mysteries with Methodism*, and as no bad Entertainment for the *Reader*.

“ So much *Honour* was paid to those who were to be *initiated* into the *sacred Mysteries*, that it was usual to carry them thither, and accompany them, in a *Chariot*.” This was to answer the *Original* of the *Mysteries*, *Pluto's* whirling away *Proserpina* in his *Chariot* to *Hell* ; where she was to *lye-in*, and bring forth *future Gods*. Thus in the *Poet* :

— *Volucris fertur Proserpina Curru.*

And *Pluto* thus comforts her :

See Gor.
Musæ.
Etrusc.
p. 245.

Rapt.
Proserp.
lib. II.

*Amiffum ne crede Diem. Sunt altera nobis
Sidera ; fant Orbes alii : Lumenque widebis
Purius ; Elyfiumque magis mirabere Solem,
Cultoresque pios. —*

*Jam felix oritur Proles ; jam lata futuros
Expectat Natura Deos.*

And thus in the early Days of *Methodism*, we find “ the Preacher, and his *sweet Lambs*, riding in their Lord’s *Chariot*, in his *dear Arms* ; and sucking the Breasts of his *Consolation*, &c.”

But it may be fit to treat the *Mysterics* in a more *serious* Manner. Accordingly let us fee *the very Words of Antiquity*.

Those among the *Antients*, who were either *initiated* into the *Mysterics*, or *approved* of them upon *political* Accounts, speak of them in very *high Terms*. *Isocrates* saith, that “ *Ceres*, after her *Wanderings* in quest of *Proferpina*, came to *Attica* ; and for the *Kindnesses* she received (which none but the *Initiated* must hear) gave our *Ancestors* two excellent Gifts ; *Corn* ; — and the sacred *Mysterics*, whereby the *Initiated* gain better *Hopes* as to their *Departure* out of *Life*, and *Eternity* of *Duration*.”

Panegy.
Ed. Step.
p. 46.

Phæd.
Serr. Ed.
p. 69.

— *Plato* says, “ that whoever is not *initiated* and *lustrated*, shall in the *separate State* *wallow* in *Mire* ; but the *Initiated* shall dwell with the *Gods*.”

Ed. Pott.
p. 528.

— A Fragment of *Pindar* (preserved by *Clem. Alexandrinus*) speaketh of the *Eleusinian Mysterics* ; “ *Happy* is the *Man* who hath seen the common *subterranean Mysterics* : He knoweth the *End* (or *Perfection*) of *Life* ; he knoweth the *Sovereignty* given of *God*.” — Some of their *Poets* talk in the same *Strain*. “ *Thrice happy* the *Mortals*, who,

2 Plutar.
p. 21.

admitted to these *Initiations*, descend to *Hades*.

For

For they only can *live* there; all *Evils* belong to others." This from *Sophocles*. — The comical *Aristophanes* (though, I suppose, according to Custom, it is mere *Banter*) brings in *Hercules* telling *Bacchus*, that " he must swim in *Dirt and Ordure*, where the *Profane* lie; but afterwards should enjoy *divine Lights*, and *Myrtle-Groves*, and *Women*, and *Musick*. These belong to the *Initiated*." And soon after he introduceth a *Chorus of the Initiated* exulting, " On us only doth the Orb of Day shine benignant; we only receive Pleasure from its Beams."

Ran.
v. 145.

And *Cicero* (who well knew how to accommodate himself to Times and Things) followeth the *Greeks* in the same grand Account; with some Exception to *nocturnal Celebrations*.

De Leg.
Lib. II.
Cap. 14.

This high Opinion of the *Mysterics* was very far from being *general*, or received by *great and good Persons*. Those great Men, *Agefilas* and *Epaminondas*, would not submit to an *Initiation*. For *Plutarch*, immediately after the Verses of *Sophocles* before cited, gives this Account. (And the same we have more largely in the Life of *Diogenes* by *D. Laertius*.) " The *Athenians* asking *Diogenes* to be *initiated*, because such had the *Precedency in a future State*; he replied, ' *Ridiculous Thing!* that *Agefilas* and *Epaminondas* must rowl in *Dirt*; and every *Scoundrel initiated*, such as *Patecion the Thief*, be happy in the *Elysian Fields*." Nor shall we entertain the better Notion of the *Mysterics*, when we find so *wise and good* a Man as *Socrates* refusing *Initiation*. For which (though perhaps he had stronger) he gives this *Reason*: " If the *Mysterics* were bad, he should not be able to conceal the *Secret*, but must discourage every one from *Initiation*;

Plutarc.
Vol. II.
p. 21.

Laert. in
Diogen.
Lib. VI.
Seg. 39.

Lucian.
Dæmon.
Cap. 2.

- and if good, Humanity would oblige him to *discover* it for the *public Benefit*." — *Plutarch*, in the *Defect of Oracles*, says, "Concerning the *Mysteries*, in which we have all that can be proved, either negatively or affirmatively, concerning the *Truth of Demons*, (to speak with *Herodotus*) let me hold my Peace, or speak nothing but what is favourable. The *Solemnities* however, wherein there are such *Dilacerations, Fastings, and Howlings*, and likewise *filthy Talk, Madness and Noise, and Jactations*; I do not apprehend these to be any *Worship of the Gods*, but instituted as so many *Sweetners to appease and avert wicked Spirits*." Upon which *Dr. Gale* hath this Remark, in his
- Vol. II. P. 417. P. 195. Fdit. Gronov. P. 154. De Cor.
- Notes upon Jamblichus*: " *Plutarch*, when he was about to describe the *Frauds and Pravity of Demons*, passeth by the *Mysteries themselves* (from which he could best and most plainly have performed it) hindered by a *superstitious Reverence* usual with the *Greeks*." What *Plutarch* mentions of *Herodotus* may be seen in his *second Book*, where speaking of those " *Images and Representations*, which the *Ægyptians call Mysteries*, of these (says he) ' though I know them all very well, I shall say nothing ;' or, ' favour my Words.' And concerning the *Initiations of Ceres*, which are called *Theismophoria*, I shall have an equal *Guard upon my Tongue*, except as to what may be *holily said* of them." Some Parts of them, it seems, were not so very *holy*. — Nor can we suppose that *Demosthenes*, or the *Generality of the People*, thought *highly of the Mysteries*, when pleading his *Cause against Eschines*, in a *Concourse of almost all Greece*, he thus ridiculeth his Adversary: " When you was grown up, you waited upon your *Mother*,
and

and read *Books* to her, when she was *initiating*; at *Night* putting *Fawn-skins* on the *Initiated*, becoming their *Cupbearer*, *lustrating* their *Bodies*, rubbing them with *Dirt and Bran*; and after this *Purification*, ordering them to exclaim, ‘ *I have fled from the Evil, I have found the Good*;’ proud that none could *bow* so well as yourself. — After this, who would not *bless Eschines*, and esteem him *happy* ? ”

But, whether the *Mysteries* were *good*, or *bad*, *Authors* are pretty well agreed as to the *preparatory Ceremonies*, and *Manner of Initiation*; whereby they were to *Represent*, and *Act* over again, the *Actions and Passions* of the *Deities*, for whose *Honour* the *Mysteries* were instituted. As to any *real Good*, it might, for what I know, be as great, as what hath been effected by *Free Masons*, or *Free Methodists*. Something *bad* will appear presently. — But let us consider the *preparatory Rites*.

That *Initiation* might seem a *venerable* and *solemn* Thing, the *Devotees* were taught to qualify themselves by *Prayer to the Dæmons*, *Fastings*, *Watchings*, *Confession to the Priest*, and other *Lustrations*. We read in *Plutarch*, “ that *Fasting* is to precede the *Mysteries of Ceres*.” And that *Confession* was required; — “ *Antalcidas* being examined by the *Priest*, in order to his *Initiation*, what *grievous Crimes* he had committed, made Answer, ‘ If I have been guilty of any such Crime, the *Gods* know it already.’ ”

The *Confession* was a *Trick* of the *Masters of the Ceremonies* to get the *People* under their *Girdle*. But the *Fasting and Watching* were to correspond to the *Sufferings of Ceres*; “ who neither *eat*, nor *drank*, nor *slept*, nor *washed*; but sat upon the

Themistoc.

Vol. II.

P. 217.

Callim.
Hymn.
Cer.

v. 12—.

Ground *squalid and dry, and crying*, till she heard of her *Daughter*." See her Story, and how she came hence to be called the *Fasting Goddess*, in the *Scholia* upon *Nicander*. We find too in *Diodorus Sic.* a Quotation from *Carcinus*, an old *Poet*, "that while her *Mysterics* were celebrating, the City kept a *Fast*." So says *Aristophanes*, "In this Celebration we are used to *Fast*." The same in *Plutarch*, Pag. 378; where it is added, "This is called the *sorrowful Festival*, because of the great Grief of *Ceres* for her *Daughter's going to Hell*."

Alexiph.
Gorræi.
P. 136.

Aves.
v. 1518.

Pausan.
Lib. 9.

Orpheus, a Sort of *Magical Practitioner*, and *Father of the Mysterics*, introduced *Expiations, Lustrations, &c.* for wicked Actions, as well as extraordinary *Cures* of Distempers, and Appeasements of Divine Wrath, for the Use of the *Initiated*. Whence we read of so many Persons, guilty of *Murder, &c.* desiring to be *initiated*; either as a Pretence of their *Innocency*, or *Expiation*, or Cover of their *Crimes*.

How *horrible* the Process was in these *Methodist-like Initiations*, will appear from the following Accounts of their *Tortures, Terrors, Vicissitudes, Regeneration*, and something tending to *Generation*.

Stobæus citeth, from *Themistius*, two strong Passages. "The Person to be *initiated*, in his first Entrance, was seized with *Horror, astonishing Dizziness, Anxiety, and Distress of all Kinds*, unable to stand, or find any Way to extricate himself. But when the *Prophet* openeth the *Porch of the Temple*, wipeth and adorneth the *Image*, and sheweth it to the *Candidate for Initiation*, shining with a *Divine Brightness*; all *Cloud and Obscurity* were intirely dispersed. And *Mind* (δ Νῆς) broke out from the *Depth*, full of *Light and Blaze*, instead of the

the former Darknefs." The other Passage is brought by Mr. Warburton, whose *Translation* I am glad to borrow. Towards *Initiation*, "The first Stage is nothing but *Errors and Uncertainties*, laborious *Wanderings*; a rude and fearful March through *Night and Darknefs*. And now arrived on the *Verge of Death, and Initiation*, every Thing wears a *dreadful Aspect*. It is all *Horror, Trembling, Sweating, and Affrightment*. But, this Scene once past, a *miraculous and divine Light* discloses itself; and shining Plains, and flowery Meadows open on all Hands before them. Here they are entertained with *Hymns and Chorus's*, with the sublime *Doctrines of sacred Knowledge*, and with reverend and *holy Visions*. And now become *perfect, initiated, and free*, they are no longer under *Restraints*; but *crowned and triumphant* they walk up and down the *Regions of the Blessed, &c.*" Mr. Warburton brings another Passage from *Proclus*: "In the *Celebration of the Mysteries* it is said, that the *Initiated* meet with many Things of *multiform Shapes and Species*, prefiguring the first *Generation of the Gods*. 'Medea, in the utmost Distress, drives to the *Temple of Hecate*; and having *purified* herself, calls upon *Brimo, the Night-wandering, subterranean Goddess, Queen of Hell*.' Upon which the *Scholiast* says, that *Proserpina* is called so, as being the *terrifying and astonishing Dæmon*, and sending those *Apparitions* termed *Hecatea*; which, as they often *change their Form*, occasion her being called *Empusa*, i. e. the *Spectre, or Hobgoblin*." Accordingly Mr. Warburton rightly observes, that 'when the *Shews* were represented, *Proserpine* alone presided.' — This *eminent Writer* will, I doubt not, excuse me, if I transcribe more from his *Book*, on
this

Apollon.
Argonau.
Lib. III.
v. 859.

this *Article*; — though we should happen to differ in our Sentiments, as to *one Point*.

- 1st Edit.
P. 197--.
- “ So *Proclus*: ‘ *In the holy Mysteries, before the Scene of the Mystic Visions, there is a Terror infused over the Minds of the Initiated.*’ And we presently see what occasioned it. For *Æneas* is now engaged among all the real and imaginary Evils of Life; all the *Diseases* of Mind and Body, all the *Terribiles visu formæ*; the *Centaur*, *Scylla*, *Chimæra*, *Gorgons*, and *Harpies*. And these are they which *Pletbo* calls *ἀλλόκοτα τὰς μορφὰς φάσματα*, as seen in the Entrance of the *Mysteries*. — *Æneas* then, with his Guide, walks in the *Night* through the *shadowy Kingdoms* of *Pluto*. — When he comes to *Purgatory*, presently *Cries* and *Lamentations* were heard; which *Proclus* tells us were heard in the *Mysteries*. —
- P. 207.
- “ He comes now to the *Confines* of *Tartarus*; — where *Rhadamanthus* [the *Father Confessor*] extorts a *Confession* of all Crimes. — One Species of *Offenders* are the *Invaders* and *Violators* of the *holy Mysteries*. — *Aristides* expressly tells us, that no-where were more *astonishing Words* sung than in these *Mysteries*. His Reason is, that the *Sounds* and *Sights* might mutually assist each other in making an *Impression* on the *Minds* of the *Initiated*. — At length he arrives at the *Borders* of *Elysium*; — here he undergoes the *Lustration*; and then enters into the *Abodes* of the *Blessed*. — And this *Succession*, from *Tartarus* to *Elysium*, makes *Aristides* call those Rites *most horrible*, and yet *most ravishingly pleasant*.”
- P. 215.
- P. 217.
- P. 219--.
- P. 220.

This last Expression recalls to mind that of Mr. Wesley's *Initiated*: “ A Flame kindled in my Heart, with Pains so violent, and yet so very ravishing,

wishing, that my Body was almost torn asunder. — I sweated. I trembled. I fainted. I sung." And in Truth, the Man must be blind, who cannot see the whole of this shifting Machinery in the Mysteries, employed in the Initiation of the Methodists.

The Terrors of Initiation were so eminent, that they became proverbial; and every Thing dark, dismal, and tremendous, was compared to the Mysteries. Nor would the Punishments and Torments have been supportable, had they not been relieved by such Alternations, as Dion Chrysostome relates; "When one leads a Greek, or Barbarian, to be initiated in a certain mystic Dome, he sees many mystic Sights, and hears in the same Manner a Multitude of Voices; Darknes and Light alternately affect his Senses; and a Thousand other uncommon Things present themselves before him." The same must have been the Sufferings of Mr. Wesley's Patients; horrible, as he describes them, and intolerable, beyond Expression, or Conception, were it not for the like Vicissitudes; especially as the Scene was at length totally changed; "the Confines of Death succeeded by the New Birth, Devils by Angels and God, and Hell by Heaven."

Warbur.
p. 196.]

Lamentable, however, were the Effects of the Mysteries upon People's Minds; "filling, as Plutarch writes, many Thousands with Despondency and Despair." — How the Methodists have been pushed into this Gulph, we have already seen.

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p. 21.

That Madness too, which hath appeared to have been caused by Methodism, was either real, or well acted by the Initiated of old; and this in Imitation of Ceres, who was drove to these Extremities upon the

the

Vol. II.
P. 666.

the *infernal Seizure of Proserpina*. We have a *Figure* in *Spanheim's Observations on Calistmachus*, (taken from a *Statue* in *Italy*) very expressively representing the *Goddeſs* in the *Height of Sorrow, Deſpair, and Madneſs*. Which answers well to ſome of *Mr. Weſley's own Sufferers*, as himſelf deſcribes them; and may ſerve for a *Frontiſpiece* to his next *Journal*.

Hiſtor.
Poetic.
P. 14.

Goræi
Edit.
P. 137-8.

Lib. V.
P. 289.

All, however, is not ſo dreary and dreadful. *Ceres* herſelf, though ſeemingly *inconſolable*, was capable of *Comfort and Exhilaration*: Of which we have an *Account* in *two Particulars*; which provoked her to *Drink*, and to *Laugh*. *Apollodorus* (Lib. 1. Cap. 5.) acquaints us, that, in her *Peregrination*, “ ſhe was provoked to *Laughter* by ſome *looſe and ſcurrilous Talk* of an *old Woman*; whence aroſe the *Practice* of ſuch ſcurrilous *Jokes* among the *Women* in the *Mysterics*.” And *Nican-der*, in his *Alexipharmacs*, mentions “ the *mingled Cup* (*Κυκεῶνα*) which the *Goddeſs* drank, after being forced into a *Laugh* by the *idle Prate* of one *Jambe*.” See the *Scholia*. — We have too the *Authority* of *Diodorus Siculus*: — “ In the *Celebration* of the *Mysterics* of *Ceres*, it is a *Cuſtom* to entertain one another with *filthy Converſation*; becauſe the *sorrowful Goddeſs* was provoked to *Laughter* by *obſcene Talk*.”

The *other* Circumſtance, ſtill more abominably *filthy* and *obſcene*, I ſhall mention preſently. In the mean *Time* it may be remembered, that theſe *Mysterics* were (for the *moſt Part*) celebrated in the *Night*, as cauſing the greater *Horror and Veneration*: — And that ſome *Part* of the *Mysterics*, the *Grand Secret*, was kept under the *Seal* of the moſt *religious Silence*, and that by a *ſolemn Oath*. But

(as

(as in such Cases there is generally a *Reason given*, and a *true Reason*) we may believe the *true Reason* was — to cover Shame.

But, for *Illustration* and *Confirmation* of what concerns the *Mysteries*, I must intreat Room for a *Special Example*; that of *Apuleius*, the famous *magical Debauchee*, who gives an Account of *his own Initiation*. “ In hopes of ending my *Miseries*, I determined to apply to the *Presence of the Goddess*; and having *purified* myself seven Times, I prayed, ‘ O *divine Ceres*, who inhabitest *Eleusis*; — and thou *Proserpina*, dreadful in *nocturnal Howlings*, potent to restrain the *Affaults of Spectres*, &c.” [Then he relates his *frightfully-pleasant Dream*, imaging out the *Mysteries*; and desires to be set at Liberty from the *Shape of an Ass*, into which he had, by *Sorcery*, been transformed.] “ The *Goddeſs appeared*, and ſaid, ‘ Go, kiſs the Hand of the *Prieſt*, and put off that deteſtable Skin. Nor fear any of *my Operations* to be difficult. Among my *cheerful Ceremonies* and *pleasant Sights*, none ſhall abhor that *Deformity* which you now wear; or *maliciously interpret* the *new Form* you are to aſſume. And remember, you are engaged to *me* for Life. For *live* you ſhall, *happy and glorious*; and when you die, and deſcend to the *Regions below*, you ſhall inhabit *Elyſum*; and ſhall adore me, whom you now ſee, *ſhining through Acherontic Darkneſs*.” — “ Awaked out of this Dream, I ariſe full of *Fear*, and *Joy*, and *profuſe Sweat*; and *purify* myſelf again. — And (after a *Sight of ſeveral ridiculous Figures*) the *peculiar Pomp of the ſerving Goddeſs* began; and the whole *Society of Initiated*, Perſons of both Sexes and all Ages, came together. Soon after the *Gods paſs in Review*, condeſcending to walk

Metam.
Lib. II.

walk with *human Feet* : *Gods celestial and infernal* ; or *changing their Forms* from one to the other. — Among the *Initiated*, one carries in his happy Bosom an *Effigies of a Deity*, of a *strange Form*, but *venerable* for its *subtle Invention and Novelty*, and to be kept with a *profound and religious Silence*. — And lo ! the *Benefits promised by the Goddess* attend me ; and the *Priest* brings my *Safety*, with a *Crown* in his right Hand. I was overflowed with Joy, but would not be too *noisy*, for fear of disturbing the *Assembly* ; but greedily devoured the *Crown*. Immediately my *deformed asinine Face slips off* ; every Part of the *Beast* goes away ; and, what chiefly troubled me before, my *Tail* no more appeared. The *People* wonder ; the *Religious* revere such an *evident Miracle*, and *easy Renovation* ; and with one *Voice* attest such an *illustrious Favour of the Goddess*. But I stood *silent and astonished* ; unable to comprehend my Joy, or in what *Words* my *new Voice*, my *Tongue* born again, should thank the *Goddess*. But the *Priest*, being *divinely inspired*, ordered a *Shirt* to be brought to cover me, and other *Garments*. Then he said, ‘ Here is an *End of thy Calamities*. Thy *former Birth, Dignity, or Learning* have profited thee *nothing*. Come, attend the *saving Goddess* with *Triumphant Steps*. Let the *Profane* see ; let them see, and acknowledge their *Error*. But you, *Lucius*, though now *set free*, continue *steady to our Society, and Worship of the Goddess* : Then you shall better feel the *Fruits of your Liberty*.’ — Thus spoke the *prophetic Priest*, fatigued and out of *Breath*, and then held *Peace*. — I became *famous* : All pronounced me *thrice happy*, whom the *Power of the Deity* had *reformed into a Man* ; and who, for his *Probity* and

and Goodness, had deserved to be *born again*, and immediately *espoused to the sacred Rites*. — And my *Relations* hasten to enjoy my *Sight*, and *divine Return from Hell*. — After this I desired to be *initiated in Form into the Secrets of the holy Night*. But the *Priest* directed me to *wait the Call of the Goddess*, who *elects* whom she thought fit, brought them to a *New Birth*, and restored them to the *Course of a new Life*. — At length *the Time came*. I was carried to the *Confines of Death*, trod the *Threshold of Proserpina*, and returned back. I saw the *Sun* shining in the *Middle of the Night*; and was among *Gods celestial*, and *Gods infernal*. Lo! I have related what you have *heard*, but cannot *understand*. Nor will I relate any *Thing*, but what is *allowed*, to *profane Minds*. I was adorned in what is called the *Olympiac Stole*; had a *Crown* set on my *Head*; enjoyed a most *facetious Entertainment*, &c. till the *Mystery-Birth* was completely ended. Soon after, by the *Instinct of the Goddess*, I took *Shipping*, and went away to *Rome*, *that holy City*." So much is an *Extract* from *Apuleius*.

The *Mysteries* were early brought into *antient Etruria* (now *Tuscany*) from *Ægypt* or *Greece*; and were celebrated in great *Conformity* to *Metaphysic*. Of which we might give *Proof* from that learned *Work* of *Gorius*, *Musæum Etruscum*. I shall just touch upon a few *Particulars*. "A certain *great Secret* belonged to them, which the *Mystæ* were *sworn* never to *reveal*. The *Secret* was carried (by *Virgins* generally) in a *little Chest*, which contained the *silent* and *mysterious Fearfulness*. — *Orpheus*, *Hercules*, *Ulysses*, and others were *initiated*, as believing they should become thereby *juster and more holy*; have the *Presence of the Gods*,

Mus.
Etrusc.
P. 330---

and be finally happy. But first they must go through diverse *Lustrations*; they were to make *full Confession* of whatever they had done, said, or thought; and were tied to a *Wheel*, either as an *Emblem* of *extorted Confession*, or of the *Tortures* they were to undergo in *Initiation*: — In which *Ceremony* the *Furies* appeared with their *hissing Serpents*, and other *Monsters*, threatening terrible Things. This was transacted in a *dismal, dark Cavern*. After *Variety* of *Punishments*, they had *gayer Prospects*; and were told, they were *regenerated*, and *should live for ever*. They were carried to the *Mysteries* in *Chariots*, and after *Initiation* placed upon a *Throne*." With much more to this Purpose. One may add some antient *Inscriptions* on the *Monuments* of *initiated Heathens*: "*In æternum renatus, &c.*" In order to effect this *New Birth*, "it is remarkable (saith Mr. *Warburton*, from *Eusebius*) that the *Mystagogue* (*Chief-Priest of the Mysteries*) was habited like the *Creator*." What *Sort of Habit* this might be, I cannot say. But surely Mr. *Wesley* must prodigiously plume himself, and appear divinely magnificent in *such an Accoutrement*. — The *Mystagogue* had a farther Office, that of *showing* and *explaining* the *Mysteries*, and all the *Representations* that passed in the *Initiating Ceremony*, and was thence called *Hierophanta*; which Office we find Mr. *Wesley* performing, when, upon a particular Examination of what *his Initiated* had suffered, &c. he so nicely explaineth what *Appearances* were from *God*, and what from *Satan*.

P. 153.

5 Journ.
p. 82, 91.

Of one Thing more it may be proper to remind the *Methodists*. *Virgil* tells us, that "after *Aeneas* had been so well *conducted and instructed*, had received so many *glorious Predictions and Promises*,
and

and seen such *rare Shews* in *Elysium*; — both *he*, and *his Guide*, came out at last through the *Ivory Gate*; through which the *Gods below* send up *vain and delusive Dreams*." — Let *Mr. Wesley*, and his *Initiated*, beware of *Fallacy* in the End. —

Milton makes *Satan*, in his *Wanderings*, find out a Place called *The Limbo of Vanity*, or *Paradise of Fools*; to which straggle *Idiots, Eremites, and Friars, with all their Trumpery*. They think they are at *Heaven's Gates*, and that *St. Peter* stands ready with his *Keys*.

Book iii,
474--.

————— *When lo!*

A violent Cross-Wind, from either Coast,
Blows them transverse ten thousand Leagues awry,
Into the devious Air. Then might you see
Cowls, Hoods, and Habits, with their Wearers, tost,
And flutter'd into Rags; then Relics, Beads,
Indulgences, Dispenses, Pardons, Bulls,
The Sport of Winds.—————

And it is well, if *Dealings, Appeals, Journals, modern Prophecies and Inspirations*, with those of the *old Sibil*, incur not the same Fate :

Ne turbata volent rapidis ludibria ventis.

§. 53. But I mentioned some *Circumstances* in the *Mysteries, abominably obscene and profane*. For whatever the *Deities*, to whom the *Mysteries* were consecrated, did or suffered, — all was to be figured out, and acted over again, in the *Mysteries themselves* : — Things indeed not to be named; and yet the *Wickedness* of which ought not to be concealed : — Things so scandalous and infamous, that, even in the old Times of *Heathenism*, the *Play-Wrights*

often lay their *Scenes of Debauchery in the Mysteries*: And *Historians* supply us with many *Accounts of Lewdness committed there*. *Juvenal* says,

Nota Bonæ Secreta Deæ. ———

——— *Isiacæ Sacrarum Lenæ.*

Sat. 6.

313.

488.

Achern.

Act. 2.

Sc. 1.

Act. 3.

Sc. 3.

Thesm.

v. 291.

—Hence *Aristophanes* in such a free Manner exagitate the *mystericus Solemnities*, the *horrible Secrets* attending them, and *impudent Figures*. And, if his Words are not *clear* enough, the *Scholia* will sufficiently explain them. His *young, tender Pigs, sacrificed in the Mysteries*, are in Truth the *Male and Female Parts*; and his *Honey-cakes* offered to *Ceres and Proserpina*, which were carried in the *little Chests*, were made up in those *Shapes*.

The *Impurities* of this Society will be more evident, by turning to the *Fathers*, and other *Ecclesiastical Writers*. My *Vouchers* here are many and plain; but I confine myself to a few: And, not producing such as speak of them in general, as *immodest, diabolical, &c.* shall stick to a particular Case.

Adve f.

Valent.

Cap. 1.

Tertullian says, “As to the *Superstition* of the *Eleusinian Mysteries*, what they conceal is the *Shame* of them. Therefore they make the *Admission torturous*, take Time in the *Initiation*, set a *Seal on the Tongue*, and instruct the *Epoptæ* for five Years, to raise a high Opinion of them by *Delay and Expectation*. But all the *Divinity* in the *sacred Domes*, the Whole of what they aspire to, what *sealeth the Tongue*, is this; — *Simulacrum Membri Virilis revelatur*. But, for a *Cover* of their *Sacrilege*, they pretend these *Figures* are only a *mystical Representation of venerable Nature*.”

The

The *original Reason* of such *Figures* being exposed to View, and had in *Veneration*, in the *Mysterics*, we learn from others. *Clemens Alexandrinus* giveth a full Account of *this Religion of the Mysterics*, too prolix to be transcribed; — “Of their *wicked Institution, Cruelty, Stupidity, Madness, making Goddesses of Harlots, corrupting Mankind*: — The *Mysterics of Ceres* are nothing but *Representations of incestuous Deities*: — Their *ridiculous Exclamations upon Admission* were, ‘I have eat out of the *Timbrel*, I have drank out of the *Cymbal*, I have carried the *Chest*, I have crept into the *secret Chamber*.’ In the *Chest Pudendum Bacchi inclusum erat*. — *Cistam et Veretrum novâ Religione colenda tradunt*. — It is a Shame to mention the *filthy Circumstances* in the *Story of Ceres*. In her *Wanderings*, she was entertained by one *Baubo*; who finding she could not make the *Goddess drink, reductis Vestibus occultas Corporis Partes Divæ Oculis objicit*: With which *Spectacle* the *Goddess* was so delighted, that she *drank* immediately, and burst out a *laughing*. These are the *secret Mysterics*; which *Orpheus* also enjoined, whose *Verses* on that *Occasion* I will recite.” [The *abscene Verses* may there be seen.] “The common *Sign and Symbol* of the *Initiated* is; ‘I have *fasted*, I have drank of the *mingled Cup*; I have taken something from the *Chest*; making Use of it, I have put it into the *Basket*, and from the *Basket* replaced it in the *Chest*.’ Egregious *Spectacles!* and especially becoming a *Goddess*: Worthy of *Darkness and Fire*; worthy of the *Grecians*, who hereby are to be *happy after Death*, beyond all *Hope and Expectation*. *Heraclitus, the Ephesian*, calls such *Persons*, ‘*Night-rovers, Magicians, Bacchanals, Mystics*.’ — What *People* call the *Myste-*

Protrept.
Cap. 2.

ries, have these *unholy Rites of Initiation*. — Impudent Worship of what ought not to be named, Lib. V. &c." *Arnobius* hath the same Account; with some other Circumstances, too indecent to be mentioned, which were the *Foundation of the Mysteries*, and Stelit. 1. put in *Practice* in their *Celebration*. — *Gregory Nazianzene* tells, " how *Ceres herself* followed the Example of *Baubo* :

“Ὡς ἐμπῶσα Θ:ὰ, δ:οὺς ἀνεσύρετο μήρως.

Hæc ubi fata Dea est, coxam detexit utramq;

This was to inflame her Admirers: And these Things are even now observed in the *Initiations*.” — And, in the same *Oration*, he takes Notice, “ of *eighty Degrees* and Kinds of *preparatory Punishments*, and *Trials*, which the *Candidates* were to go through, before they could become *perfect*, and of the Number of the *Eptotæ*, who were to see all.” Whether Mr. *Wesley* may allude to any such indecent *Sights* in the Variety of *Tumblings and Agitations* in his *Assemblies*, I cannot say. His Words are these; and the *emphatical* ones in *Italics*, as here subjoined. “ One had run out of the Society in all Haste, *that she might not expose herself*. — The same Offence was given in the Evening. The first that was deeply touched was *L— W—*, whose Mother had been not a little displeas'd a Day or two before, when she was told, that her Daughter had *exposed herself* before all the Congregation.” He, and the other *Spectators*, know best. — Such are their

Festa infesta Deo, Divùmque Sacerrima Sacra.

Infested Feasts, and most execrably sacred Rites.

Nor do I conceive that the *Fathers* have done any *Injury* to the *venerable Mysteries*; as they appeal for *Proof* to the *mystical Writers* themselves. And the *Matter* may receive *more Light* from what has already been cited, from *Authors* long before the *Times of Christianity*. I will add a few more *Pagans*. *Plutarch*, though generally pretty *fly* as to the *Mysteries*, speaks thus in his Dialogue called *Eroticus*. "Love was the only Thing that could mollify the *inexorable Pluto*, and make him give back *Eurydice* to *Orpheus*. Wherefore, my Friend, it is a good Thing to be *Partaker* of the *Eleusinian Mysteries*. For I see that the *mad mystical Lovers* have the best Place in the lower Regions." *Athenæus* writes thus; "*Heraclides, the Syracusan*, in his *Book of Laws and Customs*, says, that in the *Mysteries of Ceres*, certain *Honey-cakes*, made in the Shape of *Pudenda Muliebria*, were carried about for a *Show*, and offered to the *Goddeesses*. These were called *Mylli*." For this Reason, I suppose, *Suidas* explains *Μυλλὰς*, a *Harlot*. Hence we may conjecture why the *initiated Ladies* were called *Melissæ, Bees*. [See *Hesych. & Theocrit. Idyll. 15. Vers. 94. Schol.*] The last named Author makes a *Lover* say to his *Mistress*, "I envy, O dear Woman, *Jason*; who enjoyed such Things, as the *Profane and Uninitiated* are not to know." "He meaneth, saith the *Scholiast*, the *mystical Love of Jason and Ceres*." The Nature of their Love may be found in *Homer, Odyss. 5. Vers. 125.*

Plutarch.
Vol. II.
p. 761-2.

Athen.
Lib. 14.
Edit.
1611.
p. 647.

We

Soma.
Scipion.
Lib. 1.
Cap. 2.

We have here a good *Hint* what the *real Secret* was, in the *Mysteries*, so carefully to be concealed from the *Profane*. And it is no small Confirmation of this which we read in *Macrobius*. “*Numerius*, the *Philosopher*, too inquisitive into Secrets, had divulged something of the *Eleusinian Mysteries*: For which the *Goddesses* were enraged; and he saw them, in a *Vision*, standing before a *public Stew*, in *meretricial Habits*, and with *loose Gestures*: When he asked them the Reason of this unbecoming Appearance, they answered, that they were dragged forcibly from the *Dome of their Chastity*, and *prostituted to every Comer*.”

Such *mystical Turpitude* was, I am persuaded, the *grand Secret* to be under the *Seal of Silence*; and that when the *Initiated* themselves *discover* what they are *allowed* to discover, reserving what (as they speak) is not *lawful or fit* to be published, — it is no more than *hiding their Shame*. And for this Reason I agree with the *learned Authors*, who contend, that “*the Ignorance of the Mysteries preserves their Veneration*.”

I know indeed what *sublime Doctrines* are sometimes pretended to lie hid under these *external Representations*: — Such *Physical, Philosophical, and Religious Knowledge*, as the *Generation of the Gods*, the *Seminal Principles* of all Things, the *Fecundity of Nature*, and (by some few) the *true Theology of the Unity of the Deity*, &c. But were not the *natural Figures shewn*? Are not the *Pudenda utriusque Sexus, Conspectus Deorum et Dearum in Nuditate*, pretty *Means of conveying* such *Doctrines*? And supposing the *best Design of the original Institution*, was it not accompanied with a strange *Mixture of impure*

impure Incentives, fit only for a *Methodist* arrived at *Perfection* to grapple with ?

Nor do I question but these *impudent Representations*, and *Behaviour of the Initiated*, were a *Part of the original Institution*; because the *Mysteries* were to *imitate and act* (as I said before) the *Passions and Actions of their Patron-Goddeses*.

What I have said stands confirmed by *unquestionable Authority*; I mean that of the eminent *Platonist*, *Jamblichus*; to whom Mankind in general gave the *Precedency in the Knowledge of the Mysteries*. The famous *Porphyry*, who was more a *Philosopher* than a *Mystagogue*, had written a *Letter to Jamblichus*; whom he concealeth under the Name of *Anebo*: Because, I suppose, it might not be proper to correspond with an *Initiated*, concerning the *Secrets of the Mysteries*, too *plainly and openly*. In the *Letter* he asketh him such *Questions* as these: “ *Why, in their Theurgic Rites, they invoke Gods, both Celestial and Subterranean? — What is it that distinguishes Gods from Dæmons? Which are Visible, and which Invisible? By what Mark are we to discern the Presence or Apparition of a God, from that of an Angel, Archangel, Dæmon, or Deified Hero? For all of them love to speak boastingly of themselves, and make a Shew by Phantasms and Apparitions. — How comes Prophecy to pass? As, in Dreams, Enthusiasms, divine Raptures, and Ecstasies: Some Propheying by the Help of Water; others by Vapours; others from their own Fancies, assisted by Darkness, or certain Positions, or Verses, &c. — Simple and young People are best fitted for this Business. And such Prophecy may proceed from Loss of Senses, distempered Madness, or Alienation of Mind, Dizziness, Distraction of Thought;*

Thought ; — or Fancy artificially raised by Sorcery ; or else the Deception of wicked Men and Spirits. — What is the Meaning of Gods subject to Human Passions and Infirmities ; to whom therefore the wise Worshippers consecrate the Phalli, and obscene Discourses ? — How is it, that these Gods, supposed to be our Superiors, must be compelled, and submit to us, as if they were Inferiors ? That their Worshipers must come prepared and purged from all Defilement ; and yet themselves shall instigate all that come to illicit Venery ? — Whether there be no other Way to Happiness, but this ? Whether it be proper that, in Prophetic Theurgy, the Glory of Men should be the Point aimed at ? Or whether the Mind doth not invent and forge great Things out of common Incidents ? — If those who thus mechanically converse with the Deities, have no Method of Happiness that is more secure or more credible ; nothing but these horrible, useless Inventions ; — certainly this is not the Work of the Gods, or good Spirits ; but of a deluding Dæmon ; or else all is human Invention, and Fiction of corruptible Nature.”

These are Porphyry's *Queries* concerning a strange System of Pagan Methodism. To which Jamblichus, in his Book *De Mysteriis*, endeavours to give a Solution. I shall transcribe as much as concerns our present Purpose. “ Let us run over *Particulars*. We affirm *Erectionem Phallorum* to be a Symbol of *Generative Virtue*, inciting to the Generation of the World. For which Reason there are great Numbers of those consecrated Figures ; the whole World receiving its *Fecundity* from the Gods. And as to the obscene Conversation ; I esteem it as a Symbol of Want of Good in Matter, and of that *Turpitude in Nature*, which is afterwards to be adorned. Of which

Jambli.
Myster.
Sect. I.
Cap. II.

which *Adornment* Nature has the stronger Appetite, the more it knoweth of the *Indecencies* of these Things. And again, it pursueth the *Forms* of good Things, by having learned from *filthy Discourse* what *Filthiness* is. By such Discourses People shew they have a *Sense of Turpitude*; but the *Turpitude* itself they throw off, and turn their whole Desire to the *Contrary*. *Another Reason* likewise may be given for these Things. The strong *Inclinations of Nature*, by being *totally restrained*, become stronger. But, being indulged in *some Measure*, and for a *short Time*, they rejoice in *Moderation*, and are *satisfied*: And, being thereby *purified*, they *desist* afterwards, not so much from *Compulsion*, as *Persuasion*. Therefore, as in *Plays*, by seeing the *Passions* of others we are sensible of our own, moderate them, and purge them away; so in the *sacred Mysteries*, by *seeing and bearing Obsecrations*, we are freed from any Injury such Representations might cause in *Fact*. Such Things then you see are introduced as a *Medicine to the Soul*, as moderating the Evils incident to Nature, and freeing and delivering us from our *Chains*."

Thus that *Master of the Mysteries* plainly owneth the *Truth of the Facts*: He gives not the least Intimation of their being any *Innovation*, or *Corruption of the original Design*. And his *Pleas and Excuses* for such *infamous Sights, Discourses, and Actions*, may fairly be left to the Judgment of the most ordinary Capacity. — But still *happy Consequences* are the *final Issue*. For he tells us in the next *Chapter*; "It is manifest that the whole is *salutary to the Soul*. For in seeing the *blessed Spectacles* (meaning of *Gods and Goddesses*) the Soul is changed into

Jambl.
Myster.
Cap. 12.

into another Life, worketh other Operations; thinketh itself no Human Creature, and thinketh rightly: For, putting off its own proper Life, it is changed into the most blessed Energy of the Gods." So much for Jamblichus. —

Warbur.
P. 148.

Mr. Warburton observes, "one insuperable Obstacle in Paganism, to a Life of Purity and Holiness, was the vicious Examples of their Gods; and that this Evil was remedied by the Mysteries." But I conceive this Evil was rather promoted than remedied thereby. As an Instance of Persons justifying one another from such Celestial Examples, he says, from Euripides, that "Theseus consoles his Friend Hercules by the Examples of the Crimes of the Gods." But it must be remembered, that both these Heroes were of the Order of the Initiated; some of the first too, as living not less than twelve Hundred Years before Christ: — And that such an accurate Writer as Euripides would scarce have put that Excuse into their Mouths, had it not been conformable to the original Plan, but directly contrary.

Hercul.
Furens.
v. 1315.

The Poet, speaking of Assignations in the Temples of Isis, Ceres, &c. adds,

Sat. 6.

Credit enim ipseus Dominæ se voce moneri.

v. 527.

En animam & mentem, cum quâ Dii nocte loquantur.

"The Party believes himself directed by the Voice of the Goddess herself. See the Mind and Soul, that is fitted for a Conversation with the Gods by Night."

Something, in the preceding Account of the Mysteries, might have been observed concerning the not uncommon Practice of initiating Rogues and Harlots. But I shall say no more of the *Mysterious Trade*;

Trade; only dedicating what hath been said upon the Subject — to Mr. *Wesley Hall*, whose *Doctrine and Practice* have been so conformable; — to Mr. *Wesley's initiated Lady*, “ who, after being in Despair and in Hell, &c. had her horrible Dread taken away, and began to see some *Dawnings of Hope*; but was soon after, if not at that very Time, a common Prostitute;” together with her Admirers; — and to all others whom it may concern.

§. 54. Having thus drawn a *Parallel* between the *Mysteries of Methodism* and those of downright *Paganism*, I shall conclude my *Comparison* with a *Parallel* from *Paganizing Popery*; namely, *St. Patric's Purgatory, in Ireland*.

Giraldus Cambrensis, Matthew Paris, and others, have said much of this memorable Place: But as *Messingham* hath brought all together, in his *Lives of the Hibernian Saints*, I shall make my *Extract* from him. “ That there was, and is, such a Thing as *St. Patric's Purgatory*, is agreed by antient and modern Writers; and the Certainty must be asserted, to refute the *Impudence of Heretics*. — The Occasion of it was this. While *St. Patric* was humbling himself in Fastings, Watchings, and Prayer, *Christ* appeared to him, and shewed him a dark Den; saying, ‘ Whoever in true Faith and Penitence shall enter into this Den, and continue there for twenty-four Hours, he shall be purged from all the Sins of his whole Life.’ The Truth of this is confirmed by the antient *Breviaries, &c.* To question it, would be to give the Lie to all Antiquity and Piety. [Mr. *Wesley's* sole Testimony, as to his own Purgatory, will, by all unprejudiced Persons, be deemed of equal Veracity.]

Messing.
P. 98---

The *Den* is in an *Island* of the *Province* of *Ulster*; one Part whereof is the *horrible Station* of *Devils*; the other Part is incomparably illustrated with the *visible Presence* of *Angels and Saints*. If any rash Person, as hath been the Case, should presumptuously enter into the *former*, he is seized upon by *Cacodemons*, or *Evil Spirits*, and afflicted with *various Torments*, 'till he has almost lost the *Shape* of a *Man*. But if any one *endureth* these *Torments*, after *Confession and Penitence*, he shall not undergo any more *infernal Punishments*. For *St. Patric*, finding it difficult to convince that *incredulous Nation* of the *Truth* of *future infernal Punishments and heavenly Joys*, merited of *Heaven* to bring this *ocular Demonstration* and *Proof* of it, here on *Earth*. *Jacobus de Vitriaco* attests this; 'that if any one truly *penitent and confessed* descendeth hither, he is *lustrated and purified* by the *Devils*, by ten Thousand Sorts of *Tortures*. And whoever returns thence thus *lustrated*, he can never *laugh or joke* afterwards, or intermeddle with *worldly Affairs*." [Mr. *Wesley* hath been a little *peccant* here; who, after his *repeated Resolution* not to *laugh*, no not for a *Moment*, nor to speak a *Tittle* of *worldly Things*, confesseth, that "he hath since *engaged* often in *worldly Business*, the *Order* of *Providence* requiring it." — Who also hath been *visited* to *Venus Philomeides*, the *Laughter-Loving Dame*.]

a Journ.
P. 10.

Answ. to
Enthus.
P. 13.

We now discourse only concerning a *present Purgatory*, of *meritorious Punishments* in *this Life*, for the Use of such as are making a *Pilgrimage* in the *Lord*. Which is to be distinguished from that *future Purgatory*, which lies on the *other Side* of the *Grave*. And it was designed by *St. Patric* for a *Proof*, that there was such a *Place* of *Torment* to
come;

come; and which might be escaped, by a *present Expiation*, through this *Instral Fire*. This appears by the *Hymn* composed in Memory of *St. Patric*.

The *Order* and *Manner* of passing into this *Purgatory* followeth. " You must undergo a Course of *Fasting*, using a *meagre Diet*; and that only to be tasted once in twenty-four Hours, however your *Guts may grumble*. But you may refresh and moisten your *Mouth*, with *certain Waters*; which are as *light* and wholesome as the *Waters* of the *Sparw*. You are regularly to keep the *holy Stations*: And when you are weary at *Night*, you are not lie down on a *Bed, Couch, or Pillow*; but may lie on your *Cloak*, or wrap your *Breeches about your Head*. — Whoever undertake this *Progress* must be admitted by the *Spiritual Father*, who *presides over Purgatory*; must betake themselves to what are called the *Penal Mansions*, or *Penitential Cells of the Saints*; where they must *whirl* themselves seven Times round the *Cross*. A *rough and stony Path* thence leadeth them to a *Lake*; at the Bottom of which is a *Stone*, whereon they must fix their *Feet*, which will be cruelly *tired and torn*; but in less than half a *Quarter of an Hour*, by the Help of *Prayer*, they will feel a *singular Refreshment and Strength* from the *Stone*: *St. Patric* having *prayed* formerly upon it, and left the *Impression of his Feet*.

These *Austerities* having been repeated for *seven Days*, on the *eighth* the troublesome Ceremonies are all to be *doubled*. Then the *Candidates* are convened before the *Spiritual Father*, who speaks to them a *Word of Exhortion*; and, in a *pre-meditated Form*, gives them an *Account*, or *Journal*, of

such *Examples* as must move the most *Stupid*, soften the most *Hardened*, and terrify the most *Audacious*: And preparing them by *Confession and Absolution*, and Warnings against the *Powers of Darkness*, he brings them to the *Mouth of the Den*. Where you may see them in an *Agony*, as if passing into another *World*; *sighing, groaning, praying, &c.*

The *Den* itself, into which they now descend, is a *dark, low, narrow Hole*, [As when *Satan* shut *Mr. Whitefield* into a *Closet*, and locked him up in *Iron-Armour*.] where they must *sloop or creep*, unable to go, stand, or sit. There is a small *Window* on one Side, which lets in a little *Light*: And at the *Extremity* is situated that *horrible Gulph*, which *God* shewed to *St. Patric*, for the *Terror of the Obstinate*. (But the *Den* is now made *smoother and plainer by Papal Dispensations*.) They then plunge themselves *naked in the Lake*; and being *lustrated* by this *Expiation*, they come out *renewed and born again*, able to conquer the *old Serpent*.

The *Benefit* attending the *Visitation, Satisfaction, and Purgation* of this *Den* is undeniable. And the *Pains and Punishments* may easily be collected from the *Darkness, Narrowness, and long Continuance in the Hole*; the *suffocating Breath* of Numbers crowded together; *Exulcerations* of the Feet, *Penal Cells, Fastings, Watchings, lying on the Ground, crying and wailing, and Abdication of Earthly Comforts*: — As well as *horrible Visions and Spectres*.

This is to be observed, “that the *Sexes* are not allowed promiscuously to go together; but the *Men separately, and Women separately*.” [In this Particular *Mr. Wesley* differs; warmly asserting that “the unmarried *Men and Women* ought to go together.”]

Messingham

Messingham then proceeds to *illustrate and confirm* what he had said, by a *special Instance*. " When *St. Patric* was favoured with this *Proof of Purgatory*, for the *Conversion of the Irish to the Catholic Faith*, many *Penitents* descended into it : Of whom some *perished* there ; others returning declared what *Torments* they had suffered, and what *joyful Spectacles* they had seen : Which Accounts *St. Patric* order to be preserved. Afterwards one *Owen*, who had been many Years a *Soldier in King Stephen's Army*, being under *Compunction* for his *wicked Life*, and many *enormous Vices*, would needs undergo the most *grievous of Penances*, by entering into *St. Patric's Purgatory*. The *Prior* of the Place, *preparing* him as usually, tells him he should meet with certain *Messengers from God*, who would inform him of what he was to do, or suffer : But when *they were gone*, the *Tempters* should attack him. The *Soldier*, resolved to make trial of this *new and uncommon Warfare*, goes intrepidly into the *Den* ; where he soon found himself in *total Darkness*. But e're long a *little Light* appeared ; and he came to a Room, not unlike a *Monkish Cloister* ; where some *shaven Religious* approached, and *blessed God* for inspiring him with the good Purpose of *expiating his Sins* ; informing him, that unless he proceeded *couragiously*, he should *perish, Body and Soul*. For as soon (say they) as *we are gone*, a Multitude of *foul Spirits* will come, bringing *grievous Tortures*, and *threatening worse*, persuading you also to *return*, and promising to carry you to the *Gate, where you came in*. But have *Courage* : In your *Torments* call upon *Christ*, and you shall *immediately be set free*. And so they left him.

The *Soldier*, thus instructed, stood waiting for a *Combat with the Devils*: And presently he heard a *tumultuous Noise*, as if the whole World was in Commotion; whereby he was almost driven out of his Senses. After this *horrible Noise* follows the *more horrible visible Aspect of the Devils*; who derided, and insulted him, saying, 'other Mortals come not to us, till *after Death*: You honour our Society so much, as to surrender Body and Soul to us while *alive*. And we will reward you accordingly. You came hither to endure *Torments for your Sins*; and shall have what you wanted. But however, as a Favour for your *former Services*, if you please, we will conduct you out *unhurt*, to the *Gate where you came in*.' But the *undaunted Soldier* is neither shaken by their *Menaces*, nor inveigled by their *Allurements*.

The *Devils*, seeing themselves contemned, bind him Hand and Foot, throw him into a *Fire*, and drag him about with *Iron Hooks*: Whereby having endured great *Torment*, he calls upon *Christ*, and is entirely delivered; not so much as a single *Spark* remaining.

Hence some of them carry him into a *disfmal and dark Region*, where nothing but *Devils* was to be seen; and where his Body was pierced with a *Stiffness and Rigor*, by a pestilent Wind. They carry him farther into the *Hearing of Howlings, Wailings, and Clamours*; — into a *Sight of Wretches tormented in a miserable Manner*: And *throwing him on the Ground*, they endeavour to torment him, like the rest. But the *Name of Jesus* forced them to give over. — Thence they convey him to another *Field full of greater Misery*; among *fiery Serpents* clinging to poor Mortals, and eating into their

their Hearts. 'These Tortures, say they, are prepared for you, unless you consent to go back.' But the *Name of Christ* again prevented them.

They drag him to a Field *still more dreadful*; where are People pierced with Iron Nails from Head to Foot, without Interval; and *roaring*, as if they were *killing*; and tortured with both a *cold* and *burning* Wind. But nothing could affright the *Soldier*.

Thence he is hurried to a *fourth Field*, full of *Fires*, and every *invented Torment* of every Kind; *above all Expression or Conception.* They shew him a *burning Wheel*, and throw him upon it to torture him; but by the *Name of Jesus* he comes down *unhurt*. Through more Tortures these *infernal Dogs* carry him to the very *Entrance of Hell*; and all flounce in together with the *Soldier*: Where he felt such *intolerable Misery*, that for a long Time he *forgot the Name of Jesus*, and stood *perfectly astonished*. Here they shew a *Bridge over Hell*, extremely *slippery, narrow, and high*; and compel him to walk upon it; which he did, by the *Name of Jesus*, *without any Slip, or making a false Step.* Which provoked the *Devils* to such *horrid Clamours* and *profane Outcries*, as were more *insufferable* than all his *other Punishments*.

Our *brave Soldier* being thus *set free from the Vexation of the Devils*, is presented with a *View of the Gates of Paradise*; whence the *Saints* came out to meet him, with *Crosses, Wax-Candles, and Colours flying*, to carry him into *Paradise*; where he was entertained with the *most delectable Sights and harmonious Sounds.* The Man affirmed, that this proceeded not from *Ecstasy*; but that he saw all
with

with his *corporeal Eyes*, and had *corporeal Feeling and Experience* of the Sufferings. He afterwards entered among the *Monks*; and had upon Continuance, an *Assurance of Salvation*." Thus endeth this *Methodistico-Monkish* Story. And it is submitted to the Judgment of every Man in his Senses, whether the *principal Mystery of Methodism* bears any *Resemblance of true Christianity*; — and whether it be not a *perfect Copy of the most horrible Devices in Paganism and Popery*.

Let us now *recapitulate* some of the *Ingredients* for making a *true Methodist*. He must set out on *Foot*, with a *sanctified Countenance*, and high *Pre-tences to Piety*; which is to consist of *unscriptural Peculiarities, whimsical Strictnesses, and bitter Zeal against innocent and indifferent Things*. In order to *catch Fame* still more effectually, he must be a deep Dealer in the *black Arts of Calumny and Uncharitableness*; must seemingly *despise Money*, and be often calling out for *Sufferings and Persecution*. However *wicked* he hath been, let him *instantaneously be called, converted, perfected, assured of Salvation*; and talk much of *Impulses, Feelings, Raptures, and Ecstasies*. But above all, let him boast of *Inspirations, divine Missions, familiar and amorous Conversations with God, talking with him Face to Face, and sitting down with him at Table*. By *Degrees* he becomes *equal to Prophets, Apostles, or Christ himself*: Is intitled to *Visions, Revelations, Prophecies, and Miracles*. Thus armed with a *conceited Imagination and spiritual Pride*, he is to combat *Satan*, and all the *Dogs of Hell*; and (as he is ordained) to run the *Gantlope* through *Terrors, Doubts, Scepticism, Infidelity, Atheism, spiritual Desertions, and Loss*

Loss of God's Grace, (Things highly beneficial, and absolutely necessary) Despondency and Despair, Distraction and Madness: — through violent Agonies, Distortions, and Convulsions; the Pains of Hell, Damnation, and Hell itself; through all the Miseries and Tortures, beyond Expression or Description, which either God or Nature, Satan or the Preacher, can bring upon him: — But having undergone these fiery Lustrations, he hath Apparitions of God and Angels coming to carry him to Heaven: He is united to God; he is plunged into God; he is All God. — This Progress indeed may happen to want a trifling Circumstance, the Direction of Scripture; but that Defect is sufficiently supplied from Heathenism and Popery.

And who can help admiring the *deep Artifice and Management!* What hath hitherto been imputed to *Fits and Distemper — to Cheat and Imposture — to Witchcraft, Sorcery, Magic, and some diabolical Illusion —* all is engrafted into the *pure Religion of Methodists; all is God's Work, and a Manifestation of what he hath done for their Souls.* And when *Mr. Wesley, and his Associates,* have clearly vindicated the *Parallels* I have brought (from *Popery* particularly) from *Enthusiasm and Imposture,* their own *Dispensation* may stand fair for a *favourable Construction.*

It may behove me in the *Close,* to leave my *Judgment,* in as plain a Manner as I can, concerning this *mysterious Part of Methodism;* in which the *principal Difficulty* seems to lie. Thus then I *Judge.* “ If there be any Thing in it exceeding the *Powers of Nature, known or secret;*
any

any Thing beyond the Force of *Dissemp*, or of *Imagination and Entbusiasm* artfully worked up; any Thing above the Reach of *Juggle and Imposture*; (which I take not upon me to *affirm*, or *deny*)—In that Case, I see no *Reason* against concluding, that it is *the Work of some evil Spirit*; a Sort of *magical Operation*, or other *diabolical Illusion*.”



A D D E N-

A D D E N D A

T O T H E

M Y S T E R I E S.

THE *Pagan Mysteries* being of such an *immoral Nature, and Tendency*, it might justly be thought strange, were no Notice taken of them in the *Holy Scriptures*. And therefore, though such an Enquiry might carry us into too great a Length, yet I shall not intirely pass it over. There can be then little Doubt, but they are pointed out by *St. Paul*: “It is a Shame even to speak of those Things that are done of them in Secret.” And where *Christianity* is termed the *Mystery of Godliness*, it is set, I am persuaded, in *Opposition*, not only to the *Mystery of Iniquity* that was to work in the *Christian World*, but likewise to the preceding *Mysteries among the Gentiles*. Nor is it improbable, that the *Apostle* writeth in direct *Opposition* to the *Appearances, Pretences, and Impostures* of those *false Divinities*: “Without Controversy great is the *Mystery of Godliness*: God was manifest in the *Flesh*, justified by the *Spirit*, seen of *Angels*, preached unto the *Gentiles*, believed on in the *World*, received up into *Glory*.” [If a *Criticism* I have heard of may be admitted, which

1 Tim.
iii. 16.

which instead of *Ἄγγελοι* *Angels*, would put *Ἄνθρωποι*, *Men*, it seems, very agreeable to the *Apostle's Climax*, and Scope of his *Reasoning*.]

In the *Old Testament*, *Deut.* xxiii. 17. (not indeed in the *Hebrew*, but in the *Septuagint*) after the Words, “*There shall be no Whore, — nor Sodomites of the Sons of Israel*,” we find added Words of this Import, “*There shall not be an Initiator, nor an Initiated, of the Sons or Daughters of Israel*.” It is possible this *additional Clause* may have been inserted by the *Seventy*, by Way of *Interpretation* of the preceding Words. They knew the Nature of the *Mysteries* full well; and we are led to this Meaning by the *Impurities* forbidden, and by the *Price of the Dog* in the next Verse; the *Egyptian God Anubis* being usually figured with a *Dog's Head*. Edit. *Daniel*. Schol.

We may observe also, that *Philo the Jew* (de *Sacrific.*) expressly ranketh the *Prohibition of the Mysteries* among the *Laws of Moses*. “*The Law, saith he, expressly excludeth the whole of the Mysteries, their Incantments and execrable Scurrilities, from the Holy Ordinances: Not permitting those educated in her Society to celebrate such Heathen Rites; nor, depending on such mystical Ceremonies, to disregard the Truth; and to follow the Works of Night and Darknes, omitting what deserveth the Light and the Day. Let none therefore among the Disciples of Moses either initiate, or be initiated: It being equally wicked either to teach, or to learn the Mysteries. — It is generally the Case with them, that no good Person is initiated; but Thieves, and Pirates, and mad Gangs of abominable and immodest Women; after parting with their Money to the initiating Priests.*” Several of the *Fathers* have taken

Notice .

Notice of the same Passage in the *Septuagint*, and explained it in the same Manner.

For farther Proof of the *Turpitude in the Mysteries of Isis and Osiris*, and that it was so from the *Beginning*, we need only consult *Diodorus Siculus*, Lib. 1. "*Isis*, being overwhelmed with Grief for the Loss of her Husband *Osiris*, took particular Care in *deifying* him to *consecrate*, his *Pudenda*; which she ordered to be *peculiarly* honoured and adored in the *Mysteries*. And the same *body Institution* was observed with the same *Ceremonies*, when carried into *Greece* by *Orpheus*: Where the common People, partly from Ignorance, and partly from a Love of the *new God*, (*Phallus*) were very fond of being *initiated*."

Editio
Rhod.
P. 19.

Much more might be collected (even from *initiated Authors*, however generally *shy*) concerning the *infamous Origin of the Mysteries*; which I pass over. But shall add a Word or two from *Josephus* (*contra Apion.*) of the *Sight of the Deities*, which the *Initiated* enjoyed. The Account, which he has from *Manetho*, is thus: "*Amenophis*, who wanted a Pretence for driving the *Israelites out of Egypt*, had a strong Desire of *seeing the Gods*. This Desire he communicates to a Person deemed to be a *Partaker of the Divine Nature*, on Account of his *prophetical Knowledge*; who told him, that he might have a *Sight of the Gods*, if he would purge the Country of *Leprous and Unclean People*. And one *Charæmon* also pretends he hath a *Dream from Isis* to the same Purpose. Thus *Calumny and Mystery* were employed for expelling the true *Worshippers of the Deity*. These pretended "*Dreams from Isis* were the common *Cant* of the *Initiated*; and she would appear to the *Disordered in Mind* or

Lib. 1.
Cap. 26,
33.

Diod.
Sic. p.
21, 22.

Body, and cure their incurable Distempers." Orus, to whose Happiness by Initiation Amenophis aspired, was the Son of Osiris and Isis, (who first instituted the Mysteries) and consequently the first initiated King; and thereby a Devotee to the Impurities before-mentioned from Diodorus.

This might lead us to consider the Antiquity of the Mysteries. For the best Chronologers, particularly Archbishop Usher, place the Reign of Orus in Egypt between one and two Hundred Years before the Time of Moses. And, if Numenius the Pythagorean may be depended upon, (and why should he not?) as cited by Eusebius, the Initiating Priests were the Persons that instigated Pharoah to oppress and persecute the Hebrews. For, having mentioned the Initiations and other Institutions of the Magi and Egyptians, he says, that "Jannes and Jambrees, who opposed Moses [he calls him Musæus] when the Jews were expelled Egypt, were Egyptian Mystery-Priests, and in high Reputation for Magic." Here we have the same Miracle-Mongers, whom Moses calls the Wisemen, the Sorcerers, and Magicians of Egypt: — A Passage, which does no great Credit to the Origin of the Mysteries; nor to our modern Initiators, who are mangling the Gospel.

The Eleusinian Mysteries were indeed of a later Date; and yet were celebrated in Greece at no great Distance of Time from the former. For the Writers on the Arundelian Marbles collect thence, that they commenced about fourteen Hundred Years before Christ; which is not above ninety Years after the Deliverance from Egypt by Moses.

But whenever, or however, they were brought into Greece, and transferred to the Honour of Ceres and

Præpar.
Lib. 9.
Cap. 8.

Exod. iv.
31.

And *Proserpina*, they were of the same Nature, and observed with equally chaste Ceremonies, with those of *Isis*. For (besides what has been mentioned already of *Jasion*) *Diodorus Siculus*, in his Account of the *Mysterics*, writeth, “ that *Ceres* for Love to *Jasion*, to whom she was used to grant the last Favour, came and shewed herself, with other *Deities*, at the *Nuptials* of his *Sister*: — That indeed each *Particular* of the *Mysterics* was known only to the *Initiated*, who boasted much of the *Presence* of the *Deities*, and the wonderful and sudden Relief which they brought.”

Lib. 5.
p. 323--

One Contrivance for “ giving the *Initiated* a *Sight* of the *Divinities*, was by means of a *Looking-glass*, wherein none could see their own *Faces*, but had a clear *View* of the *Gods* and *Goddeses*.” This we have from *Pausanias*: And *Eusebius* relates the same Thing. — So easily might weak People, and under the utmost *Astonishment*, be deluded by *Figures* behind a *Glass*, in a proper *Habit* and *Posture*; and especially by living Persons, *personating* the *Deities* in any *Manner* they thought fit.

Lib. 8,
p. 676.
Præpar.
Lib. 2.
Cap. 1.

As a *Proof* of the *Indecencies*, *Sozomen* writeth, “ that *Theophilus*, *Bishop* of *Alexandria*, egregiously ridiculed and exposed to public *View* the *shameful Figures* belonging to the *Mysterics*, the *Phallus*, &c. which he brought out of the *Pagan Temple*. For which the enraged *Heathens* raised a *Tumult*, and *massacred* a great *Number* of the *Christians*.” — Even the *initiated Pausanias*, notwithstanding his usual *Reservedness*, sometimes blirts out a little too much, and intimates something *shameful*: — “ As frequent *Assignations*; — the *Proneness* of the *religious Females* to *Venery*; — Mixture of the *Obscene* and *Miraculous*; — the *Continuance* of the *Eleu-*

Eccles.
Hist.
Lib. 1.
Cap. 15.

Editio
Kuhnii,
p. 195,
196, 200,
320, 519,
576, 578,
596, 630,
649, 650.

Lib. 13.

finian Festival for a *Week*; on the third *Day* whereof all *Males*, even the *Dogs*, are *excluded*; but the next *Day* the *Men* are *admitted* among them, when they pass the *Time* in *Sporting*, and *light Discourse*;—the *Amours of Ceres*, of a very strange *Kind*; with the *Secrecy* enjoined;—the *Obscenities* in the *Mysterics of Cupid*, and suitable *Hymns*.”—
— A *Man initiated*, and under an *Oath of Silence*, could not well have discovered more of the *true Nature of the Mysterics*, and the *Reason* why they ought not to be *divulged*. We are assured too, that one *Day* of the *Eleusinian Festival* was set apart for the *Rites of Venus and Cupid*, and another for those of *Bacchus*: Both which were confessedly *beyond measure abominable*. Nor will our *Opinion* be more favourable, when we remember what *Athenæus* writes: “*Apelles*, being extremely desirous of drawing a *Venus* from the famous *Phryne*, could find no *Opportunity* of seeing her *naked*, without going to the *Eleusinian and Neptunian Games*; where she stripped herself in the *Sight* of all the *Men*, and went into the *Sea* to wash herself. From which *Sight of the Mystical Goddess* he copied his admirable *Venus Anadyomene*, rising out of the *Sea*.”—I apprehend therefore that no great *Stress* is to be laid upon those *initiated Authors*, who have thought themselves obliged to say nothing but what was *good of the Mysterics*; or have talked of the *Unity of the Deity*, as the *great Secret* of them; perhaps to avoid the *Shame* of being thought *Dupes to a Foolery*, or inquisitive into something worse.

But, as I agree with *Mr. Warburton*, that nothing is meant by *Virgil* in the *Descent of Æneas to Hell*, but his *Initiation into the Mysterics*; it may afford some *Light* to observe, that not only *Æneas*, but
many

many other *antient Heroes*, recorded to have went down to *Hell*, and afterwards to have been *deified* and translated into *Heaven*, were all *Knights of the divine Order of the Mysteries*. For Instance, *Bacchus*, *Hercules*, *Theseus*, *Orpheus*, &c.

Pausanias, in his accurate Description of " a Lib. 10.
Cap. 28. *Painting by Polygnotus*, of *Ulysses descending to Hell to consult the Prophet Tiresias*, among other *Figures* takes particular Notice of a *Virgin with a Chest on her Knee*, like that used in the *Mysteries of Ceres*; and of *Theseus and Perithous sitting on a Throne*," as was usual for the *Initiated*.

In the *Comedy of Aristophanes* called the *Frogs*, is acted the *Descent of Bacchus to Hell*, attended with *Xanthias* as his *Esquire*, to fetch up a *Poet* fit to write a *Panegyric on the Mysteries*. But thus says the *Scholiast*, (*Verse 375.*) " It is to be understood, that, though he seems to speak of the *Initiated as in Hell*, in reality he meaneth the *Mysteries at Eleusis*; that being properly the *Scene of the Drama*." So that, taking this *Key* with us, we are let into the chief *Transactions and Incidents of the Mysteries*, under the Cover of *Bacchus's Voyage to the lower Regions*. " After due *Preparation*, and Ver. 140 *Instruction* from one of the *Adepts*, and paying *Charon the Ferryman* his *Fare*, (for *no Pay, no Passage*) they are serenaded by a *Chorus of croaking Frogs*. [*The Emblems of Papal Impostors*, Rev. xvi. 13.] After passing the *black River*, they are terrified out of their Senses by the *Sight of Monsters, Serpents, Hobgoblins, Spectres* continually varying their *Forms*, and other *Apparitions of Demons*. They are shewn the *Dirt, Mud, and Excrements*, in which the *Profane and Uninitiated* wallow: Then are enveloped in *Darkness*, and are brought to the 143—,
290—. *very*

Ver. 162 *very Gate of Pluto. Happiness* however comes in its Turn, and *Serenity* after a *Storm*: A sudden radiant *Splendor of Light* surrounds them, and the dreadful *Spe&ctres* vanish. They are blessed with the Sight of *beautiful Ladies*, and have the *free Use* of them; *Harlots*, and Instruments of Pleasure, of both *Sexes*; are delighted with *Songs, Music, and Dancing*; the *Mystic Torch, and Night-Revels*; enter into all Sorts of *ridiculous, loose, and obscene Discourse*; all Manner of *Clamour, Tumult, and Ribaldry*; with other *sacred Sportings*. They have a Conversation with *Æacus*, one of the *infernal Confessors*; and are handsomely entertained by *Queen Proserpine*. And *Æacus* fairly acknowledgeth, that there are few *good Persons in that Place*. There are too *Prayers and Hymns to Ceres*, and to other *strange Deities, of a new and peculiar Stamp*."

The *Character* given to one of the *Votaries* I leave to such as are *fond* of it. "It is the *Business* of the Man of *Prudence*, who hath his *Senses* about him, and hath made several *Voyages*, always to be *turning* himself about, and not stand, like a *Statue*, in *one Attitude*. — I will reprehend *him* first, that ye may know what a *Boaster* and *Imposer* he is, and how he hath *deceived the Spectators*."

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