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T H E

MAGICK

O F

QUAKERISM

O R, T H E

Chief Mysteries

O F

Quakerism

L A I D O P E N.

To which are added,

A PREFACE and POSTSCRIPT
relating to the CAMISARS, in answer to
Mr. *Lacy's* Preface to the *Cry from the Desert*.

By *George Keith*, M. A. Rector of *Edburton*
in *Sussex*.

L O N D O N

Printed for *Brab. Aylmer*, Sen^r and Jun^r at the
Three Pigeons in *Cornhill*, 1707.

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PREFACE.

THE occasion of this Preface is to prevent a suspicion that probably may be in the Minds of some Readers, that the following Treatise, entitled *The Magick of Quakerism*, has been Writ by the Author purposely in opposition to these called *Camisars* some of which here at London pretend to extraordinary Inspirations, the same in kind with that of the Holy Prophets. Now to prevent any such suspicion, he gives the Readers to understand, that the following Treatise abovementioned,

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The Preface.

was Writ by him some Years ago, whereof he can give sufficient Witnesses worthy of Credit; and the Bookseller whose Name is in the Title Page of it, will bear Witness, that he has had the said Treatise in Manuscript in his Possession for several Months past. And also the Author Being a Minister in the Country, declares with a good Conscience that he had not heard of any of them being in England until within these Eight Days, nor of their pretensions.

He has diligently Read, and as seriously considered the Contents of Mr. Lacy's Preface to the Book called a Cry from the Desert, and without all prejudice to the said Persons who pretend to extraordinary Inspirations, he declares that he finds, by the contents of Mr. Lacy's Preface, and by what he has read in the Book

The Preface.

Book to which that Preface is prefixed, that the pretensions of those Camisars do in so many things run parallel with the pretensions of the Quakers, both in Affirmations and Arguments, equally invalid to his best apprehensions, that as a Servant of Christ he judges it his Duty to warn all Persons to be jealous concerning them with a godly jealousy, so as not to be hasty to give Credit to their pretensions.

London June
26. 1707.

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That the said natural *Magia*, Fascination or Magnetism, is by the Emission or Efflux of certain Animal Subtile Effluvioms, by the force of exalted Imagination and strong Passions of Love, Joy, &c. How the Effluvia that come from strong Hatred and Malice, are poisonous and deadly. What the most effectual Antidote is against such.

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T H E
M A G I C K
O F
Q U A K E R I S M , & c .

sect. I. *Of the true Spirit of Christianity, what it is, and how it is distinguished from the Spirits of all Hereticks, and Schismatics, and unjust Pretenders to the same; and of the Marks and Proofs whereby it may be known from all others.*

sect. II. *Of the Spirit of Quakerism what it is, and its distinction from the true Spirit of Christianity, and how discerned from it.*

I. **B**Y the Spirit of Christianity I mean not the third Person of the holy Trinity, but such an inward habit or firm disposition, and frame of Mind, Will, and

and Affections of every true Christian, that is made conform to the Doctrine of the Christian Faith, and Rules and Precepts of holy Living, delivered us in the holy Scriptures under the New Testament dispensation, by the inward operation of the holy Ghost, as the principal Agent, Cause and Author of the said inward habit, disposition and frame, and by the form of Doctrine delivered us in the holy Scriptures, as the secondary subordinate and instrumental cause thereof, unto the procuring of which habit, disposition and frame, both in its beginning and Progress, unto the end of our Life, not only the inward assent of our Understanding to the truths of the Gospel, but also the hearty consent of our Will, with sincere love and affection to the whole revealed Will of God is most necessary; and with all ready and chearful acceptation thereof in Faith, and Love, and our daily and constant cooperating with the inward aids and assistances of Gods Grace and Spirit, with all the Faculties and Powers of Soul and Body, in Religious Acts and Exercises both internal and external respecting the whole Law of God, given to us in the holy Scriptures, whereby all the Christian Virtues and Fruits of the holy Spirit, mentioned in the holy Scriptures, are both begun, continued and daily encreased in us, to the last moment of our Life, and which die not with us, but remain after Death, to adorn and fit us for everlasting glory and happiness in the Life to come. The which Virtues and Fruits of the Spirit, are mentioned in many places of holy Scripture, sometimes singly and sometimes jointly,

jointly, and summed up together, especially in *Eph.* 5. 9. *Gal.* 5. 22, 23, 24. *2. Per.* 1. 5, 6, 7. *Titus* 2. 11, 12. *1 Cor.* 13. 13. *Eph.* 4. 2, 3. *Philip.* 2. 2, 3. Among which Virtues and Fruits of the Spirit, unity of Spirit, in the bond of Peace, with the whole Body of the Church of Christ, which is but one, made up of the faithful of all Nations in all Ages since the Gospel began to be preached to the Gentiles as well as to the Jews, is such a special and distinguishing Character and Proof, that whatever pretences and seeming shewes of other Virtues, Persons may lay claim to, yet without this Virtue none can be said to be a compleat true Christian, or have the Spirit of Christianity compleatly formed in him. And our Blessed Saviour Jesus Christ laid so great weight upon it, to wit, that all his faithful followers might be one, to wit, of one Heart and Mind, Soul and Spirit, that he prays to the Father for it, five times in that one Prayer, *Joh.* 17. v. 11, 21, 22, 23. It being so necessary a virtue to every true Christian, this unity or oneness of Spirit with the Church of Christ, that without it, or where it is wanting, or gone from, the other Virtues languish, for want of nourishment, and so must die, and be extinct: for as our Blessed Saviour himself is the Head, as he is both God and Man, from whom every particular Member is spiritually nourished with the sanctifying Gifts and Graces, and holy Aids and Assistances of the holy Spirit, so this nourishment in God's ordinary way is daily and constantly received by those who remain in Communion with the Church, and

are joined both to the Head and to the Church, by bands and joints in holy Communion and fellowship with her in the external ordinances of the Word, Prayer, and Sacraments, according to *Acts* 2. 47. *Eph.* 4. 16. *Col.* 2. 19. And notwithstanding the extraordinary gift of discerning of Spirits, with other miraculous gifts are ceased, and were not always to continue; yet this spiritual ordinary gift of discerning remains in the true Church, that is a real gift and fruit of the Spirit, to know the Tree by the Fruits: for all true external good Works, that proceed from the true Life and Spirit of Christianity in any Persons, send forth such a Ray of Light, and Savour of Life, to all discerning Persons, as evidently enough discover the inward Spring, Root and Ground from which they proceed, according to which our Saviour gave the name of Light to good Works, in his Sermon on the Mount *Matt.* 5. 16. *Let* (said he) *your Light so shine before Men, that they beholding your good Works, may glorify your Father which is in Heaven.* And why are good Works called Fruits in Scripture, but that as the Fruits of good Trees have their Savour and Taste, whereby they may be known to be such, so good Works have their Savour and Taste, whereby they may be known also; and according to this *St. Paul* said concerning himself and his Brethren, *2 Cor.* 2. 15. *We are a good Savour,* both with respect to their good and holy Doctrine, and also their good and holy Life, and our Blessed Saviour called his Apostles both with respect to Doctrine and Life, *The Light of the*
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the World, and the Salt of the Earth, that is both savory it self, and makes other things that are salted with it savory also.

Now as the true Spirit of Christianity is one and the same uniform, Catholick, and universal Spirit in the main, as to Substance, in all true Christians, in all Nations, so the Spirit of each Heresie is different one from another, and therefore we are commanded by *St. John* to try the Spirits, because each Heresie has its differing Spirit, and the Ring-leaders or Heads, and first Teachers and Broachers of every several Heresie, have the Spirit of that Heresie formed and fashioned in them, according to the Model of the Heresie they have embraced, and some odd singularities of distinction they have made, as marks of separation, to continue and promote their Party: and it seldom or never fails but that the People or Society, that embrace such a Heresie, from the first Founder and Inventor of it, if they embrace it with great Affection and Zeal, that he inspires and infuses his Spirit into them, together with his Words and Doctrine; so that in many things, not only of Words and Practice they resemble him, but in bodily gesture and behaviour, tone or sound of Voice, mien and air of Carriage and Deportment, Talk, Walk and Act like them in many things, insomuch, that if their first Teacher and Broacher of their Heresie happens to be a Stutterer in his Speech, or speaks improperly his native Tongue, it is a thousand to one but they will imitate him in this also, at least the Preachers among them; and to be sure they will not fail to imitate him very exactly in his Pride, Passion and Un-

Uncharitableness of judging others, that differ from them.

§. II. Next as to the Spirit of Quakerism, that is to be the main subject of the following Treatise, it is evidently to be discerned not to be the true Spirit of Christianity, not only from the last Mark and Proof, to wit, holding unity of the Spirit with the true Catholick Church, and every true part of it from which they are vastly distant, and have made the greatest remove of any that ever were before them, from the true Church, that ever was made since the Apostles Days. Having amassed into one Body, all, or at least the most of all the vilest Errors, that have been broached into the World from the Apostles days to this very day, as has been so sufficiently shown by many excellent Books published against them, that I need not, nor do I intend to insist on it here. And as I have above given the description of the true Spirit of Christianity, so I shall now give a brief description of the Spirit of Quakerism in a few Words, leaving the more full and more particular anatomising and detecting it to the following Sheets of this Treatise, in short, it is such an habit, frame and disposition of Mind, and Spirit in them, that the first Founder or Founders of their Sect had framed in themselves by the Model of the erroneous Opinions they had embraced, (and some singularities of Practice, that had nothing of Morality or Civility in them) and which he and they had inspired into their followers, that makes them manifestly differ from all others, not only of sound Catholick Christians,

ftians, but from all other professions; and it hath this peculiar difference in it from the differing Spirits of other Professions, that as the Spirit of every Heresie, is no other but an exalted Imagination, joined with perversion of Will, so the Spirit of Quakerism is the most exalted imagination of any I ever knew or heard of, joined with the greatest perversion of Will, with respect to their tenacious adhering to their erroneous Opinions and Practices, which makes it so hard for many of them to escape out of the snare of Quakerism, whereinto they have been entangled; for where imagination is strongest in any, there most certainly, true Reason and Understanding is weakest. Nor will the few Morals that are found among some of them, be any contradiction to this description of their Spirit; for many great Hereticks have equalled them in all Morals, if not far exceeded them. But that which hath mightily elevated them into an exalted Imagination, above all others of any known Body of People, is their high pretences to spiritual attainments of diverse sorts, above all other Societies, (though there are some other odd imaginary and whimsical Persons who go not under the profession of Quakers, that make the like pretences.) Of which I intend to discourse in the following Treatise.

Sect. III. *Of the Quakers great pretence to a total inward silence, and introversion, (or turning in) of the Mind; and of the great victory they pretend they have obtained over their thoughts, in their pretended Devotions.*

I Pretend not to say much in this Treatise to refute the Quakers erroneous Principles and Doctrines, that having been sufficiently done in many other Books both former and latter; but what I chiefly intend to treat of in the same is concerning the chief Mysteries of Quakerism, relating to the pretended spiritual experiences and attainments, pretended (I say) by many or most of them called Quakers, to lay open and detect them, and to discover the grounds of their mistakes and errors about their high and extraordinary pretensions thereunto above all others generally under a Christian Profession, not only for the real benefit of the Quakers, such who are willing to read with consideration what is here offered to them, but of others who have occasion to converse with them, and by their converse may be in danger to be seduced by them.

As to the first head abovementioned, did the Quakers mean by inward silence, and turning in of the Mind (otherwise called introversion by Mystick Writers) what all good Christians understand according to holy Scripture, and Christian experience, they need not distinguish themselves from all others on that

that account, so as to look upon themselves as high in their spiritual attainments and experiences above others, as Heaven is above the Earth.

I shall therefore in the first place, show them what all good Christians mean thereby according to holy Scripture, and Christian experience.

1. That an inward tranquillity, quiet and peacefulness of Mind, and regularity of Thoughts, and of all inward Affections and Passions and Motions of the Will, may be attained by every true Christian, in a very good measure and degree, and ought to be laboured after by all, and has been and is attained by many to their great inward Peace and Comfort, is readily granted, and ought to be granted by all good Christians; and that this happy attainment and experience, is not to be come at without the special Grace of God's blessed Spirit assisting our sincere endeavours, in the diligent study of God's holy Word, Meditation and Prayer, and all other helps and means recommended to us in holy Scripture.

2. That the Soul and Mind of Man, hath a Faculty of reflexion, to turn in to it self, and reflect upon it self, and its state towards God, and to View, Consider and Examine its inward Thoughts and Conceptions, and its inward Actings both of the Understanding and Will, and its Affections and Passions by the help of God's Grace and Spirit, working jointly with the Word, which is the revealed Will of God, the same that is delivered to us in the holy Scriptures, so as to be able

to know and discern whether they are good or evil, is also granted, and will be granted by all true intelligent Christians, and that in such a large measure and degree, as affords great inward solid Peace and Comfort to such as have attained thereunto. And that so to reflect and turn in the Mind in order to know it self, and its inward state before God, is a necessary Christian Duty incumbent upon all true Christians; as also that the inward reflexion of the Mind is not only necessary in time of Prayer, but frequently at other times, and in some sort and degree at all times, so as that whatever outward objects however so lawful, the Mind is busied about, yet it ought to be in some measure inwardly disposed and exercised within it self, to be fit and prepared for all holy Duties in their proper Places and Seasons.

3. That all sincere Christians have an ability given them by the Grace of God's Blessed Spirit, in the due and diligent use of the Word, and other means afforded them of God, to converse inwardly with God, by observing and sensibly perceiving his inward Operations, Inspirations, and Illuminations within them, that in some kind and degree, are ever with them, and never altogether wanting. And the more that the Soul and Mind of Man hath attained to the inward tranquillity, good government and regularity of its Thoughts and Affections abovementioned, it is not only the more and better qualified, well and clearly to distinguish betwixt God's inward gracious Operations and Inspirations, and all counterfeir resemblances of them, but
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also the more qualified and prepared to receive a greater encrease of them, for its spiritual growth and progress.

4. That though by the common illumination given of God to all Mankind, by good Improvement and Cultivation thereof, Men may be able to distinguish and discern betwixt moral Justice and Injustice, Temperance and Intemperance, moral Purity and Impurity in many particulars, and in all so far as that common Illumination, and the rational Faculty enlightned thereby doth extend, without the Scripture, as many of the Heathens did so far distinguish, as appears by their morals left upon record in their Books; yet with respect to the actings of the theological Virtues of Faith, Hope, and Charity, and all the Christian Virtues proceeding from them, and of those Virtues themselves, they cannot be distinguished and discerned from the counterfeit resemblances of them, by the common Illumination given to all Mankind, but by a twofold superadded light, the one whereof is the light of God's holy Word without us, brought into us from our outward Learning and Reading; and the other is the special light and illumination of his holy Spirit within us, working by and with the Word, as its proper Medium, Organ and Instrument.

5. Though the Soul and Mind of Man without supernatural assistance and Grace of God's holy Spirit, cannot attain to the above-mentioned inward silence, tranquillity and regularity of its Thoughts, Desires and Affections; yet by its very strong affection to any Object, either without it or within it,

good or evil, yea even when the object is most evil and sinful, whether without or within, that strong affection to its beloved object, will so command the thoughts of the Mind, that it can and will oft draw them all from other objects, and fix the Mind as it were in a total and perfect silence from all thoughts about other objects, and in the inward delight and complacency it seems to enjoy in the present object it is fixed upon, it may seem it self to be in a perfect stillness or rest. Thus a Person that is mad with love after any thing or object without him, has his Mind so fastned and fixed on that one thing, that he minds nothing else, and that is the cause of his Madnes: and as a Persons love and affection may be so strong and vehement towards an object without him as to fascinate him thereby; so it is no less certain, that a false Light, or a false and evil Spirit may so get into a Man, and so fascinate and inveigle his affection, and so to speak, bewitch and charm it, and all this under the notion of a true divine Light or Spirit, that the Mind being captivated thereby, it hath the whole command thereof, and the introversion of the Mind in this case is not to the *true Light* or *Spirit* of God, but to a seducing Spirit, even Satan transforming himself, as an Angel of Light, or otherwise some fancy or imagination may be so exalted in a Man that he may take it for a divine object, and he may be so swallowed up with it and in it, that it may seem to drown and extinguish all thoughts in him, except that only of simple perception; for all excessive
love

love and joy towards any object, when it doth far exceed, doth greatly impede and in a manner totally suppress and silence the judicial and discursive operations of the Intellect, leaving the Mind only to act by simple apprehension. Let it now be granted that some or many of the Quakers have attained to some mighty and extraordinary introversion of Mind, to what they call and suppose to be *the Light within them*, and that frequently by their excessive and vehement affection to the same, they are transported beyond all thought or intellectual operation save that only of simple apprehension, and that they seem to be totally wrap'd up and absorpt in an inward silence of thought; yet all this will not prove, that this is any divine attainment of theirs, or that they are in a better condition than all others who are not of their Profession, but that they are in a much worse, and in a most dangerous state. For though it is granted that there is a true and divine Light in Men, and that in a more excellent kind and manner of illumination in true Christians, than in Heathens and Infidels, yet as the Quakers themselves will acknowledge, and do oft profess, it is not every Light or Spirit in Men, that is the true divine Light or Spirit, though it may seem so to be unto many; for when differences have risen among the Quakers themselves, or those that have been of the same Profession of Quakers, that they have contradicted one another, and severely judged one another, and Printed one Party against another, as particularly the Foxonian Party against

against the Storian Party, and both Parties professed to be led by the Light within them, and they both professed that their Minds were turned in, to the true Light, yet what one Party judged and called the true Light, and the Spirit of truth, the other Party called darkness and the Spirit of error. And so much may suffice at present to be said on the first Head.

Se&t. IV. Of the immediate Object of their Minds, in their pretended inward silence and introversion of Mind, which they say is the Light within, and which Light within they say is God, Christ, and the Holy Ghost, and that this Object they have an immediate Sight, Knowledge and Perception of, and acquaintance with, without all necessary help of the holy Scriptures, or the Doctrine and Promises of revealed Religion, delivered in them.

A Refutation of this their Presumption.

DID the Quakers, when they say the Light within all Men, is God, Christ, and the Holy Ghost, mean it no otherwise than as generally all intelligent Christians will acknowledge, according to the holy Scripture, *viz.* That as God is said to be Light in Scripture, and that as he is present in all Men and things, by his general Presence, so he doth inwardly enlighten all Men with common illumination, whereby their Reason or ratio-

rational Faculty is so enlightned or assisted, as by the medium of the Creatures and Works of God in the Heavens and in the Earth, the Seas, and Fountains of Waters, as also in the wonderful workmanship of their own Bodies and Souls, as by a Looking Glass to behold and *see the invisible things of God, even his eternal Power and Godhead*, with the eyes of their Reason, few or none (I think) would hold any controversie with them, about their notion of the Light within, as when by a metonymie, the name of the Effect is given to the Cause, and that by the help of the said common illumination, they may read and understand the Prints and Characters of an infinite Power Wisdom and Goodness, in the general Works of Creation and Providence, as also that all Mankind might by a spiritual sensibility and perception, feel and know some common inward Operations and Motions of the Spirit of God, inclining them to repentance and remorse of Conscience for Sin, all this may be and will be readily granted. But it is a very great and dangerous error in the Quakers, and lays a foundation for heinous Idolatry, as heinous, and as dangerous though more subtle, as any Idolatry of the Heathens, to fancy to themselves that the immediate object of their spiritual perception, sight or feeling is God himself, [or the divine Essence] which as the Scripture saith, *Joh. 1. 18. 1 Tim. 6. 16. 1 Joh. 4. 12. No Man hath seen or can see*; for had they an immediate perception, sight or intuition of God himself, in his divine Essence, they

they should have the Beatifick Vision, or perhaps more than that amounts unto; for it is much questioned among able Divines whether the Beatifick Vision hath for its immediate Object the divine Essence, without all medium of divine Revelation. But however that be, it is most certain from Scripture Authority, that none of all the most holy Prophets and Apostles saw God immediately in his Essence, but by such representations and appearances outward and inward, as he was graciously pleased to afford unto them; for St. Paul did say in behalf of himself and the other Apostles, 1 Cor. 13. 12. 1 Job. 3. 2. *We see now darkly, as through a Glasse, and said St. John, It doth not yet appear what we shall be*; but had they seen God immediately in his divine Essence, or in the Beatifick Vision, they had by that not only known what they should be in the Future State of Glory, but it would have transformed them into it. And that the Angels are said (in Scripture) to see the Face of God, is a metaphorical expression, only importing their high knowledge of God above ours; for strictly speaking without all metaphors, as God hath not Hands and Feet, so nor hath he a Face. And though God the Father is neither Christ nor the Holy Ghost, yet as they are one God, in unity of Essence, so their internal illuminations and operations in the Hearts and Minds of Men are one and the same, according to that certain and sound Maxim in Christian Divinity, *Opera S. Trinitatis ad extra sunt indivisa & communia toti Trinitati.* i. e. *The Works of the Holy Trinity*

ty in and upon his Creatures are undivided, and common to all the Three.

Nor are the Quakers less unsound or erroneous, in their so boldly affirming both by Voice and Print, and that frequently, that the Light within them, doth actually teach them, who duly apply and turn in their Minds to it, *all Truth necessary to their Salvation without any thing else*, and consequently without all Scripture, and all outward means of Instruction, and which is yet much more, that *the Light within them is sufficient to their Salvation without any thing else*, so not only excluding the necessity of the Holy Scriptures, but of Christ himself, as he became Man for us and dyed for our Sins, and rose again in order to Salvation, which is rank *Deism*, and *Heathenism*, or rather worse; for scarce any of the Heathens placed all the knowledge that was necessary to their happiness upon a principle within them, without all necessary use of outward means of Instruction.

But there is another signification of the word *immediate*, with reference to God's immediate Operations and Illuminations in the Hearts and Souls of the Faithful, and yet of an inferiour kind to that given to the holy Prophets and Apostles as such. For the Illuminations and Inspirations which God gave unto them, did not only sanctifie them, but taught them the Mysteries of Salvation in great part, without the Ministry of Men, or the written Word; but the Illuminations and Inspirations that he gives to the faithful, who are neither Prophets nor Apostles, which do also sanctifie them, do not teach them the

Mysteries of Salvation in that immediate manner without the Ministry of Men, and the written Word, but by means of it. But seeing God doth teach them the mysteries of Salvation, not by the written Word only, but by his internal Illuminations and Inspirations also, whereof he is the immediate Author, and immediate Principal Cause and Agent with Christ, and through him, and by the written Word, as his Organ and Instrument; therefore in this other sense he doth immediatly illuminate and Inspire the Faithful. And in all gracious Operations and Effects, he doth by his Grace and Spirit immediately assist them to produce those gracious effects, by suitable means, such as the Word and Sacraments, Meditation, Prayer, &c.

It having been then sufficiently shewed that the immediate Object of the Quakers perception, sight, and inward sense and feeling, is not God himself, or the *Divine Essence and Being*, apprehended by them in their internal silence and introversion, without any medium either of his Word or Works as they pretend, and yet that they so strongly believe that it is, and place their whole Faith and Confidence in it, what is it but an Idol that they trust in, and adore? Seeing it is not God himself. And whatever Thing or Being Men Worship and Trust in for Salvation, that is not God himself, but at best some gift of God, they are guilty of most heinous Idolatry. And upon an impartial enquiry and examination, what the Quakers thus set up in them, as it is not God, so nor is it any grace or gracious Gift of God, but either their own
natural

natural Spirit, Soul or Mind, or some imaginary Idol of their Brain, or some one or other seducing Antichristian Spirit; for were it any grace or gracious gift of God, that would never teach them any one of the least of those vile and Antichristian Principles and Errors, which they say this *Light within them*, which they call God, and Christ, and the Holy Ghost hath taught them, wherewith their Speakings and Writings do abound; nor (were it the Grace of God, or any gracious gift of God) would it teach them, to set up the Gift in room and place of the Giver, or to call Christ in them a greater Mystery, and more necessary to be known and believed in, than Christ without, which they do, as can be proved both from their Words and Writings; nor would it lift them up in Pride to exalt themselves above all others as they do.

By this high and specious pretence that the first Preachers and Ring leaders of the Quakers came forth with, that they did not only immediately hear God speak in them, in distinct articulate Words, and give them immediate Commissions to travel from Place to Place to Preach what God gave them immediately in so many Words neither more nor less, without adding or diminishing, but also that they did immediately see God without any *medium* of his Word or Works, by his Word I understand his external Word given us in the holy Scriptures, they drew great numbers of People after them, and many also that were well-meaning, but too curious after novelties, and desirous of a more sub-

lime and immediate way of Divine Knowledge than God has seen fit to give them in this mortal Life; so that they fell under the like temptation as our first Parents, who, not content with the knowledge that God gave them of himself, and of his Will which he revealed to them, aspired to a knowledge of a higher Nature, to be as God's, knowing Good and Evil, at least equal to the Angels, who are sometimes called Gods in Scripture, or *Elohim*, or perhaps to be equal in knowledge to God himself, who is frequently called *Elohim* in Scripture.

This high pretence to the knowledge of God by immediate converse with him, immediately hearing and seeing, and enjoying him without all outward means of Instruction professed and taught by these Men, hath had several mischievous effects upon their Followers who were so credulous to believe them, especially that no sooner they became their Profelytes, but they did throw away not only the holy Sacraments, and daily Morning and Evening Prayer in their Families and Closets, and daily reading the holy Scriptures as the necessary means of their Instruction; but whatever Knowledge they had formerly acquired either by hearing or reading in the holy Scriptures, or by Education of their Parents, or by the Preaching of Ministers, before their pretended conversion to Quakerism, they held it necessary to throw it all away, as many did, comparing it to the Old Heavens and Earth that was to pass away, and to old musty stuff in old Bottles, and calling it all Carnal, and the letter that killeth. And their Teachers taught them, that they must

must be emptied of all their former Knowledge, Faith and Religion, before they be in a fit capacity to receive what was new from the Fountain, to wit, *the Light within*; and in order to receive all new, they must have their Minds washed and purged from all former Impressions, and be as a *tabula rasa*, i. e. as a naked Table that has all the old paint washed of, in order to receive the new. And in order to it, they must not only come out of all their former Profession, Religion, Faith and Knowledge, but out of all their Senses and Wits, as I have heard some of them express it, and out of all Thoughts, into a total inward silence of all their thoughts in order to sit and prepare themselves for the immediate hearing God, and seeing him within them.

Now after these new pretended Converts, began upon this new way, of stopping all thought, or to practise this mystical Science of unthinking, (which is probably thought by many to be impracticable, at least to Persons while awake,) by their eager and indiscreet way, to stop all thoughts, which they were taught to do, as being all evil and sinful in the first birth and nature (not considering that thoughts that only proceed from Man's corrupt Heart, tho' they be evil, yet God doth oft put good thoughts into the Hearts of evil Men, that should not be rejected, nor should the least good impression formerly received, of God, by what they heard or read in God's Word, be rased out) the more they endeavoured to stop their thoughts, the more they

they did abound and increase in them, by which they found not only great inward perplexity and trouble of Mind, but great confusion also, not only to the greatly afflicting and disordering their Minds, but their Bodies also by fumes and vapours that got up in their Heads, whereby some of them have been so light headed, as they fancied they were like to flee, upon their eager pursuit of this inward silence of all thought, as some who had the experience of it have told. And others by the like eager indiscreet pursuit have grown mad, and scarce ever recovered: Others have had their Blood so rarified, that it has swelled their Bodies, and they have felt such inward Pains, that have not only made them to scream, but cast them into strong Convulsions and fits of Quaking and Trembling, from which originally they received the name Quakers, and which many have been ready to attribute to a diabolical possession, and have so attributed it, whereas more generally it proceeded from a natural Cause as abovementioned.

And if any will not believe it, that an eager endeavour to stop all thought, or to reduce and recollect all their thoughts to one thing, like gathering all the Rays of the Light and Heat of the Sun, that come into a Concave glass into one point, which doth vehemently burn, is of any such dangerous consequence, as I would not advise them to try the experiment upon themselves, yet if they will be so rash to try it but in a beginning, before they proceed far in the trial, they will be the easier convinced of it; but
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if they will take it to be true upon the report of others who have tried it, they may be fully certified. Some I confess, who are of stronger Constitutions both of Mind and Body, may be in less danger than others who are more weak. But as it is generally dangerous to all to endeavour to stop all thought, even no less than to stop all motion of the Blood from Circulation in the Body, which would soon cause a great confusion and distemper therein, or than to stop all current of an impetuous River from all motion, by some high and strong dam, that after some time will either break down the dam, or over-run and drown all Fields of Corn, Orchards and Houses in its way, when it is forced out of its natural channel, so all intelligent and well considering Christians must needs conclude, that it is a tempting of God Almighty, and giving a full and free inlet to any seducing Spirit to enter where he finds the Heart of Man, like an empty Room, ready to receive him. And if the Heart must be empty of all thought, when the seducing Spirit enters it can be in no condition to resist him, or deny him reception; and no doubt at his first entry, he will transform himself, as if he were the good Spirit of God, and kindle up a false Light and Fire in the Heart of this unthinking Person, and then the first thought that he will suggest unto him, is, that he is an Angel of Light, or the Spirit of God himself, and so sits as Antichrist in the Temple of God, exalting his dictates in the Hearts of those seduced by him, above God's holy Scriptures and Ordinances.

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And as much mistaken, as those have been who attributed the Quakers quakings, to some diabolical Possession generally, so no less, but yet more dangerously have the Quakers been mistaken, who have attributed them, and continue to attribute them to the Power of God. And because they have read in the Scriptures of the tremblings of some of God's Prophets, which are warrantably attributed to the Power of God, they very inconsequentially infer, that theirs proceed from the same Cause, as if some like effects could not proceed from very unlike and differing Causes. Nor is their other Argument any better, that their tremblings must needs come from the Power of God, because they felt a great inward dread and terror upon them, for as a great dread and terror may proceed from the power of God in and upon Men for Sin, so a terror even to desperation doth oft proceed from *Satan*, no less than a high presumption on the other hand.

But as these Quaking fits have generally much ceased for a long time past among the Quakers, so the cause of them seems to have much ceased also, to wit, their eager pursuit of introversion and stopping of thought, for they seem to be of late Years as much busied in thoughts how to encrease in Wealth and Riches as any, or more, and how Men can be much in Business, as many of them are, even of their Preachers, and yet be without thought so frequently as they pretend, is a greater Mystery than can be easily believed.

If it be here objected, that God's Prophets were most fitly prepared to receive the Prophetical

phetical influxes and inspirations, in the internal tranquillity and silence of Mind, so that at times some of them were in an extasie. I answer, inward tranquillity and silence of Mind from all vain and impertinent thoughts, such as the holy Prophets had, and such as all faithful Men labour to have, is one thing, and to be empty of all thought is quite another. And for the extasies that some of the Prophets were sometimes in, it was not their own proper act, but the effect of a Divine Power and Operation in them, that is far differing from what Men may seek wilfully to cast themselves into, as some have done to their great hurt, and as it has been reported that Witches, and Magicians, and Negro-mancers, and they that converse with Familiar Spirits use to do; and the odd way of stopping all thought, is too near of a tendency to those unlawful Arts; and I have been informed by some in *America*, that the *Indians* there both Men and Women, have their silent Meetings, where they wait to receive the inward impulses and suggestions of their inspiring *Monetto*, which can be no other but some seducing Spirit. And it stands with reason, that they who would converse immediately with Spirits, should retire not only from outward converse with Men, but from inward converse with their own thoughts in great part, which they may do.

But seeing we have no warrant from the Word of God, to expect any immediate converse with good Spirits in this Mortal Life, nor with the Spirit of God himself, in such an immediate manner as Quakers and some

other high Notionists pretend unto; what do these Men but expose themselves to the Illusions of evil Spirits, who expect such immediate converse with Spirits that they suppose may be good, and from a vain credulity, that their expectations will be answered, endeavour to put themselves into a posture to receive them.

And not only Quakers, but some others pretending to more learning and discretion, have run into this odd notion, that if Men will abstract their Minds from all sensible Objects of this visible and material World, and from all inward Ideas that either Imagination or humane Reason doth present to assist the Mind in its attaining to Knowledge in sublime Science, incontinently by this abstraction, the Ideal World, which they make to be all one with the Divine Logos or Word described by *St. John* chap. 1. ver. 1. would so enlighten them by it self, that if they do but effectually apply their Minds (devoided of all Images and Ideas of things, and of all knowledge they have acquired by converse with Men and Books, or by their own Meditation upon the Works of Creation, &c.) to this Ideal World, in it, and by it they should know whatever is to be known, either in true Divinity or Philosophy. For they conceive that as the shadow of the Earth in the Night season, doth hide from us the clear Light of the Sun, whereby we see all things visible on Earth, so the Ideas of knowledge we have by our outward Senses, Imagination, and bare humane Rationation, or discursive Meditation, are all as a dark Mysti-
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cal Shadow, and sort of Mystical Night, that doth hide from us the clear light of this divine Sun, and Ideal World, where all things are to be known and seen by the intellectual Eyes of the Mind, in their archetype eternal, divine and uncreated Ideas, which however they may seem manifold and various to the Creaturely Mind, yet in truth are but one in the divine *Logos*. And for the more easy performance of this said mental abstraction, a certain Author (but not a professed Quaker) adviseth his Reader to study rather in the Night than in the Day, or if he study in the Day, to darken the Room wherein he studieth, as if it were Night, lest the Images and Ideas of things that he sees before him, should hinder his sight of the Ideal World. But beside what I have above said against this odd Notion, with respect to the Quakers who hold the same in other Words, I further thus argue against it. Either this *Ideal World*, as they call the *divine Logos*, is a necessary agent, or a free, if they hold it to be a necessary agent, that by necessity shows them who duly apply their Minds well and duly prepared to look into it, all that it can discover unto them, or all that they are capable to have discovered, then indeed it would necessarily follow, that whoever well and duly apply their Minds to it by such mental abstraction, should certainly and infallibly receive all knowledge by it, both in things Divine and Natural, in Divinity and Philosophy, without all Converse with Men and Books, and consequently should know all the Mysteries of our Salvation, and the whole

Contents of the holy Scripture, without all use of the holy Bible and all other Books whatsoever; for a necessary Agent still works all it can work, where it finds a capable and fit Subject to work upon, as the visible Sun when it shines upon our Horizon, being a necessary Agent, doth necessarily discover to us whatever is before our Eyes if they be sound, and that we do not shut them. But if this *Ideal World*, or *divine Logos* be a free Agent, as most certainly he is; then we have no ground to believe that he will discover more than what of his free good Will and Pleasure, he shall think fit to discover to us. Now neither the holy Scripture, nor our Reason doth tell us, that the divine *Logos* will teach us either the true Philosophy or Divinity, without all outward means of instruction, and without all converse with Men and Books, and constant experience, as well as both Scripture and Reason teach us the quite contrary; therefore the notion is false and of most dangerous consequence, that directly tends to the laying aside all necessary use not only of the holy Scriptures, but of all other outward means of Instruction, and to exalt into spiritual Pride, and lay a foundation of heinous Idolatry; for though the eternal Word is in all Men and things, and contains all Ideas of all truths necessary and contingent, natural and supernatural, yea, and of all things past, present, and to come, and has the same Omniscience, Omnipotence, and Omnipresence, that the Father and the holy Ghost have, being all one in Essence, yet it is most illogical from thence to infer

infer, that if we turn in and apply our Minds to the same, He, or the whole Trinity, will teach us all truth that we desire to know, or is fit for us to know for our good, Eternal or Temporal, without all outward means and helps of Instruction, and without all discursive Meditation, Study and Search, otherwise than simply to introvert or apply our Minds to that infinitely glorious-Being, without all medium as the broachers of that notion pretend. Have we not a plain similitude of it in this World, that as our bodily Eyes cannot behold the visible Sun directly, without danger of hurt, but by some medium, or by some reflection, no more can our finite Minds and Intellects, behold the invisible God without some medium or reflection of his Light on things and objects created; why is it that the Seraphims are said to cover their Faces before God, but because they are not able to look into his essential Glory? The highest advance that *Moses* that eminent Servant of God attained unto by the grace and favour of God in divine knowledge was to behold the similitude of God, but God told him, he could not (*Exod. 33. 20.*) see his Face and live, as the Face of God signified his essential Glory. But in all that I have above said, I would not have the Reader think, that I do not own nor believe what the holy Scripture declareth of the blessed enjoyments of God, that the Saints enjoy here in an earnest and first fruits, and shall eternally reap hereafter in the full Harvett, expressed frequently in Scripture by seeing of God; as,
Blessed are the pure in Heart for they shall see God;

God, and, O *tast and see that God is good*, which I firmly believe is a privilege of pure and faithful Souls while living in Mortal Bodies, in a true earnest and first Fruits; but I do not believe that this Vision and Enjoyment of God, is by the Soul's looking into the divine Essence, without any medium of divine Revelation of God's Mind and Will, and of the Mysteries of his Kingdom, as they were at first by God delivered to his holy Prophets, and by them handed down through the several Ages to us, and to be so handed down to the end of the World, and sealed and confirmed to us by the ordinary Inspirations, Illuminations, and Influences of the Holy Spirit. What the godly feel and *tast* of divine inward Joys and Comforts, and see of God's Goodness and Beauty, and Divine Wisdom, and Power, and Love, and Life, is not by immediate touches or approaches to the divine Essence nakedly considered, but as the divine Essence doth please ordinarily of his free good Will and Pleasure by means of his holy Word, according to his faithful Promise, to exert and pour forth upon their Souls, by internal divine Operations, Virtues and Influences proceeding indeed immediately from the holy Trinity, but which are no parts thereof, (for it hath no parts) nor from any internal immanent Acts in God, into which they cannot see, and consequently nor into the divine Essence, to which the immanent Acts of God are Essential, but all these inactions and operations of God in the Souls of the faithful, are (as Divines use to say) Actions of God *ad extra*, transient from God,

God, but not immanent in him, or to use the Phrase of the *Psalmist*, emissions of *Light and Truth* sent forth from God to lead us unto his holy Hill; *Emitte lucem tuam & veritatem tuam*, &c. *O send forth thy Light and thy Truth*, &c. But if Men could look into the divine Essence, there would be no need of such emissions.

Sect. IV. *Of the Quakers pretended Infallible Spiritual discerning betwixt good and evil Thoughts, good and evil Motions, Suggestions, Inspirations, and Operations, and betwixt all true and false Lights and Spirits within them, without all necessary use and help of Scripture Rule and Direction, simply and only by the self evidence of the Light within them. As also of their pretended infallible discerning of the inward States of others, so as to know who are Saints or Devils, without any external effects either of Words or Actions, and of the way and manner how they conceive they know this.*

A Refutation of this.

IT is sufficiently known to them who are but a little acquainted with the Quakers Principles, either by their Words or Writings, that they deny the holy Scriptures, i. e. the doctrinal Truths delivered in them, to

to be the primary Rule of their Faith, Knowledge or Practice, but the primary Rule they will have to be the Light within, of all their Faith, Knowledge and Practice. The which primary Rule, because it has no dependance on a secondary Rule such as they call the Scriptures, therefore according to them by the Light within them alone, without Scripture they have a spiritual discerning of all those things abovementioned infallibly. And the consequence would well enough follow, that if the *Light within* them gave them all true Knowledge and Faith and whatever is good in them, without all outward help of the holy Scriptures, as it did in great part to the holy Prophets and Apostles, that it would give them also a true discerning to distinguish betwixt truth and error, good and evil thoughts whatsoever, Light and Darkness, and true and false Spirits without the help of the holy Scripture, but the antecedent being false, as to them, or any other such high Pretenders, the consequent must be false also. But as is above declared by the common Illumination given to all Mankind well cultivated and improved, Men may without Scripture distinguish and discern in great part, betwixt moral good and evil, Justice and Injustice, Temperance and Intemperance; but there are peculiar things belonging to the Mysteries of Salvation, and to the discerning true and false Spirits, and their differing operations within Men, that are not discernible by the common Illumination, but by the Light of God's holy Word without us in the holy Scriptures, and the special Light of his holy Spirit

Spirit within us, working jointly with, and by the word, as its proper medium, organ and instrument. Even as when we read upon a Book the Letters and Words writ on the Book help us to know the things therein contained, but they cannot help us to this knowledge without some Light of Sun or Candle. But after we have read the Contents in the Book Written or Printed, whether they are true or false, the question is how this is known. The answer to which is, that as natural Truths, such as in the natural Sciences, are known by natural Light, when duly proposed, so supernatural Truths, such as these contained in the holy Scriptures, by a supernatural Light, yet not without the things themselves, to wit, these supernatural Truths delivered in the holy Scriptures, the which as they are the rule of our Knowledge and Faith, whereby we believe them to be true, so the inward illumination of God's blessed Spirit, gives us the true discerning of that Rule, the holy Spirit working efficiently to beget in us the faith whereby we believe them to be true, and the holy Scripture organically and instrumentally, the which efficiency of the holy Spirit is not in a meer implicit and blind way to work in us a Faith without all Reason, or rational Conviction; but the holy Spirit doth inwardly so enlighten, assist and strengthen our Reason, to make us clearly see the strength of the Reasons and Arguments that have sufficient evidence in them to convince and assure us, that what is contained in the holy Scriptures is the Word of God, and hath proceeded from the Spirit of God, and therefore is the Truth, the which

Arguments are partly intrinsick to these Scriptures themselves, and partly extrinsick, concerning which, I think it not proper here further to enlarge.

Next as to the Quakers high pretense to the infallible discerning of the inward states of others, who are Saints or Devils, as their chief Founder *Geo. Fox* has affirmed in Print, without speaking ever a Word, as it is palpably and notoriously false, so had he said, that the Quakers know, or may know, and have at times known who are of their own Spirit, and in unity with them in their own Spirit, when they are but duly careful and observant, according to all due circumstances, it may be acknowledged, that so frequently it may be, and that they have more of this faculty among them, of an inward discerning, who are of their own Spirit and who are not, than commonly others have. But when all this is granted, it would not prove that this discerning in them is any Divine thing, or supernatural gift, or simply considered any diabolical Art, though the Devil doth frequently make use of it as an Engine whereby to deceive; for in very deed it is no other but a natural thing, being a meer natural Enthusiasm so to speak, plainly distinct from that which is either Divine, such as the holy Prophets had, or from that which is simply Diabolical, such as Witches and extreemly malicious Persons commonly have. And however what is here said by me, may seem strange to many, yet to the Quakers it needs not seem strange, and ought not; for it is a common thing, since there have been great Parties

ties and Divisions among them, each Party having their Ring-Leader, as the Foxonian Party had *George Fox*, the Perritonian Party had *John Perrot*, who differed from the Foxonian Party, about the *Hat* in time of Prayer, the Foxonians after *G. Fox* being for putting it off, and the Perritonian Party for keeping it on. Now the Foxonians accused the Perritonians, or followers of *John Perrot*, to be of *John Perrot's Spirit*, and the Perritonians again accused the Foxonians to be of *George Fox's Spirit*; and the like happened betwixt the Foxonians, and those called Storians, the followers of a Quaker Preacher called *John Story*, who opposed *George Fox's* Canons about *Womens Government*, especially in the Quakers *Women Meetings*, and they could not more severely reproach one another, than to say, such a Man is of *John Stories Spirit*, or of *John Perrot's Spirit*, or of the *Foxonian Spirit*: And concerning this opposition of Spirit betwixt the two Parties about the *Hat*, a Quaker Printed a Book that has been in the Hands of many, called, the *Spirit of the Hat*. Now what do the Quakers mean, by saying, *such a Man is of such a Man's Spirit*, or *such a Man has drunk in such a Man's Spirit*, or *beware of such a Man's Spirit*; they cannot mean a Divine Spirit, nor, I think, can they mean abstractly and nakedly the *Spirit of the Devil*, for why should the Spirit of such and such a Man be called the Spirit of the Devil, seeing it is confessed the Men are not the Devil himself, but at most his Instruments. And therefore by the Quakers notion, who ever among them, are followers

of any one Man in opposition to *George Fox's* Canons, they are of that Man's Spirit, and the followers of *George Fox*, are of *Geo. Fox's* Spirit; and as they who are of one and the same Party are of one Spirit, so they who are of the opposite Party, are of an opposite and contrary Spirit in so far. But how this unity and amity of Spirit on the one hand, is felt by one another of the same Party, and the discord, opposition, and enmity of Spirit is felt by them of the other Party, the Quakers themselves know and will readily acknowledge from their sensible experience, and the way is this, that they of one Spirit, feel some secret efflux or effluvium go forth from them, (especially from their Heart) mutually from one another, and to one another, and which goes forth after that manner, so as to be received with pleasure, but to those only of their own Spirit; the which efflux or effluvium, they feel to flow from one into another like a pleasant Oil or Cordial that doth sensibly please and gratifie them; but what efflux or effluvium of the opposite Spirit goeth forth to them of the contrary Party, if it can have room to enter, and that they have not sufficient strength to repel it, it will by entering into them so prick and wound them, as if so many sharp Pins or Needles did penetrate their very Heart and Vital parts; but if they have strength to resist it, they will feel it as it were only to touch them, as with some very ungrateful touch. And the Quakers who know this by experience (but many who are under the Profession of Quakers, know nothing of this Mystery but by hear-say or report,

report,

report, being meer novices in this Art) glory not a little in this profound Attainment, taking it for granted that it is some divine gift; and if they happen to be in company with those of a contrary Spirit, though perhaps he or they, whose Spirit is opposite to them, speak not one offensive word to them, or give not the least offensive look at them, yet they will tell their Friends at next meeting, such a Man's Spirit did wound or burden them, and perhaps they will also tell their Friends (as usually they do) that as soon as they felt how the Spirit of the other Man burdened them, they past judgment upon him; that is in plain English, they called him *Apostate, Wicked Man, Dog, Wolf*, and not only so, but some of them in this great heat and swell of their Spirit will Curse the Man of the opposite Spirit, and undertake to foretel some Judgment of God to come upon him, as that God will finite him and pour out Woes upon him; and all this he thinks he does, being acted by a divine impulse, when indeed it is nothing but a natural Enthysiasm, and sometimes assisted by some diabolical power which they know not to be such, of whom it may well be said, *they know not of what Spirit they are*. I call it *Enthysiasm* rather than *Enthusiasm*, from the Particle *εν* and the greek Verb *θύω*, i. e. impello, also impetu feror, ferveo, hence *Enthysiasm* signifieth a burning light or fervent impulse, which is either 1. Natural, 2. Divine, such as was that of the holy Prophets. 3. Demoniactal, or Diabolical. Now whatever comes from any inward impulse in a Man, that has malice with

with it, and is predominant in it, is not merely natural, but partly natural and partly diabolical; but what impulse Men have to do, speak or write, that is not malicious nor sinful, but indifferent, it is but natural, and such sort of natural impulses are very frequent and common among all sorts of Men, though not so much observed, being the effects of some one or other excessive Passion, especially of Love, Anger, Grief, Joy, which are natural Passions and are not sinful, but when they have unlawful objects or excesses. But if Men be acted by a strong malicious impulse, to pour out Curses and Imprecations upon others with whom they are offended, its God's great Mercy and Power that preserves them whom they so curse, being innocent, that they are not killed or hurt thereby, for the efflux of a malicious Spirit in any Person, is very Poisonous and Mortal, as frequent experience hath proved, and is a degree of Witchcraft: but the best Antidote and Remedy against it, is Innocency, Faith in God through Jesus Christ, Prayer, and to oppose Love to Malice, Meekness, and Gentleness, and Softness, to fierce Anger and Wrath. Some Quakers have gloried not a little, that after they have passed Judgment upon a Man for some offence they conceived at him, that Man has died soon after, they taking his Death not only to be the effect of a divine Prophecy, but also of a divine Power, when it was indeed no other but the effect of their malicious Spirit, that being mortally poisonous killed him. And a certain Quaker having thus vented his Passion, or Enthysiasm upon a Minister with

with whom he was offended, the Minister soon after dying, it was construed by the Quakers to be a Miracle; and after that, they gave him the Name of Priest-Killer; the Passage and Name of the Quaker is so well known among the Quakers, that I think they will not deny it, for they have gloried in it. And thus that Scripture is sometimes literally, as well as it is always spiritually fulfilled, *He that hateth his Brother is a Murderer, and no Murderer hath eternal Life abiding in him.* And oft it so cometh to pass, that a Man's own Malice recoils upon himself and Kills him, and the Person against whom he was malicious is preserved, according to *Job 5. 2. Wrath killeth the foolish Man, and envy slayeth the silly one.*

By what is above said from plain matter of fact, it appears that among Men of opposite Parties, Interests, and Factions, there is an opposition of Spirit to Spirit, that may be felt, where it is well observed in all its due circumstances, as [there is an amity, unity and friendliness of Spirit to Spirit among Men of one and the same Party, Faction and Interest, that is also sufficiently discernible, and so well discernible, that when all due circumstances are well regarded, and due and regular observation is made by a Man, he can hardly take his Friend for his Foe, or on the contrary, his Foe for his Friend, even though his Foe by all fair Words, Carriage and Actions profess the greatest Friendship. But I think the Quakers, at least some of them, have a greater sagacity, in this Art of discerning [who are of their own Spirit, than commonly most others have, and that
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for three several Reasons. 1. Because they really believe and think that there is such an efflux or effluvium of Spirits betwixt Man and Man, the which efflux as it is grateful to those of the same Spirit, so it is ungrateful and hurtful to Persons of a contrary Spirit. Now this piece of natural sagacity known to many Turks, and Indians, and wild Heathens, yet is not known nor believed by the generality of Christians, nay not by many who in other things are Persons of excellent knowledge; and even but few among the learned do believe it, and we know, a natural belief even in natural things goes a great way to further a thing, and a natural unbelief goes a great way to hinder it. 2. Because from their belief and experience of it, they are great Observers of those goings and comings of Spirits betwixt them, the efflux of Spirits acting by Sympathy, among them of one Spirit, and by Antipathy among them of a contrary and opposite Spirit the one to the other. But Men who have no belief of any such effluxes either by sympathy or antipathy, will be at no pains to observe them. For how many other wonderful things are there in the World, that Men for want of observation are utterly ignorant of. For how long a time was the Circulation of the Blood in the Bodies of Men and Beasts unknown for want of due observation? and how many things in Astronomy as well as in other Sciences, have not been known till of late Ages, for want of observation. 3. And lastly, it is neither the simple belief of this sympathy or antipathy, nor the simple observation of it alone, will make Men Artists

tists in this sagacious Science, though they are both requisite, but they who are Adeptists so to speak in this Mystery, though but a natural thing (for I speak not now of either Divine or Demoniack Enthysiasm) they must abstract and recollect their Minds and Thoughts very much from other external Objects, and fix them very much upon the Person or Persons they would thus know; and they must be much introverted and keep in their thoughts and imaginations, not unto a total silence of thoughts, for, as is already shew'd, that is either wholly impracticable, or to essay it is extreamly dangerous; but with due pains and discretion, a Man may so recollect and call in his scattered imaginations and thoughts as it were to some Center, like the Sun beams contracted by a concave glass to a point; and by this means the imaginative faculty of the Soul thus contracted to a Center within the Brain, is mightily fortified and exalted, by which strength and exaltation, being joined with some strong Passion of love, desire, &c. it obtains a great dominion over the Animal Spirits in that Man at will to command them, whither to go, and to carry the impression with them, or signature of what it imprints on them, and also the imagination thus fortified and exalted gives great vigor and force, or vivacity to the Animal Spirits, to penetrate at their efflux from their proper Bodies, into the Bodies of other Men, which will again be answered by the like return of the Animal Spirits of those Men into which they enter, either by sympathy or antipathy, according

as the Men are of one or of opposite Spirits.

And this is a plain demonstration of what the Quakers by a great mistake and deception, call the *Life*, by which they mean a *divine Life*, and call it the *Life of God*, and the *Life of Christ*. that flows from Vessel to Vessel, and the *spiritual Blood of Christ that circulates through the several Members or Persons of their Society especially when they are assembled*, when in very deed it is nothing other but the vigor and vivacity of the Animal Life and Spirits, invigorated and enlivened by the force of imagination, highly fortified and exalted, the which efflux of those animal Spirits so invigorated when they enter into other Bodies, where there is room for a suitable reception, they raise the like sort of *Life* in them, and if there be nothing of the opposite Spirit to hinder, they will make life to rise where nothing was of it before, and this the Quakers call the *Resurrection of the Life within Men*; but all this *Life* that flows from Vessel to Vessel, as their phrase is, at most is but the animal *Life* which they feel in one another, invigorated by exalted fancy and imagination in one or both, or in many together; for as one Coal of Fire will kindle many, so this invigorated animal *Life* in one, like Fire, will kindle the like in many where there are fit subjects of reception, as well as raise to a higher degree the low degrees of *Life* that were formerly kindled in others.

And that I have said, this, that the Quakers call the *Life of God and of Christ* in them being only but an animal *Life* invigorated by
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the force of Imagination, By this I would by no means have the Reader to think, that I either denied what the Scripture so expressly asserts, and the experience of all true Christians bear witness to, *viz.* that in all true Christians there is a Divine Life, called in Scripture, *Eph* 4. 18. the *Life of God*, and may be called the *Life of Christ also*, because God and Christ and the Holy Ghost the undivided Trinity are the Author and efficient cause of it, but not that either God or Christ was ever raised from Death to Life in any Men, as many of the Quakers most erroneously fancy. But though I own that there is a Divine Life infused into the Souls of true Christians, that is not the animal Life, but as far above it, as Grace is above Nature, yet I cannot own, that what *Life* the Quakers can and do frequently raise in one another is the divine Life in any degree, who are so Antichristian in their Principles, as to deny the very Foundation of Christianity, placing all upon what they call *the Light within being sufficient to Salvation without any thing else.* And to the certain observation of many that have been present at their Meetings, when this *Life* is highest in their Meetings, which they fancy is raised by their Preachers, even then they are uttering their dreadful Blasphemies against not only the holy Sacraments, and the holy Scriptures, but against Faith in Christ, God and Man without them, and other great Fundamentals of Christianity.

It remains now to show yet more particularly how and after what manner this the Quakers call the *Life*, is raised in one another

ther, and which they feel in one another, and know thereby, who are of their own Spirit; as whether it be not only by the Voice, but by the Sight and bodily touch also, or whether there is any other fourth way whereby this efflux or effluviu[m] of the Animal Life is conveyed from one to another, or to many. To this I answer, 1. That this efflux or effluviu[m] is conveyed and communicated from one to another not only by the Voice of Words, but also by melodious or musical sounds and tones, as well without Words as with them, more especially by such sounds as are not meerly artificial but natural, or both, as oft happeneth. By natural melodious or musical sounds, I mean such as come from Persons acted by some vehement Passion of Love, Joy, Grief, Fear, &c. which have their several distinct Properties, whereby they may be distinguished by the Hearers from one another, moving the like Passions, or at least tending to move the like Passions in the Hearers, and which may be distinctly known from all counterfeit and artificial resemblances of them, if well and duly observed. And this sort of melodious sounds and tones was wont to be much used by the Quakers in their Meetings oft without all Words, many or most of the whole Assembly of Quakers using them, the advantage of which as they reckon, is to raise the Life both in themselves, and in one another, and their Preachers, many of them use the like sounds or tones, sometimes with, and sometimes without Words in their Meetings. And some that have been present at their Meetings, but
not

not of their Profession, and have had skill in artificial Musick, have declared that the sounds they heard in their Meetings were at times so Musical and Harmonious, that the Quakers who used them seemed to have had skill in artificial Musick, but that it was not so uniform and free of discords as true artificial Musick is taught by Art, yet such as it was, might have been set down in Notes as other Musical tunes. But the Quaker-Preachers are not singular altogether in this, tho' they have a knack of it far beyond most of any; for a great many Beggars when they earnestly beg, use the like affecting sounds and tones, whereby they do not a little frequently move the compassion of Persons that pass along to give them Money. And oft the Beggars sounds of Voices, wherewith all the more artificial sort of them beg in the Streets, do so nearly resemble the sounds of many Quaker Preachers in their Meetings, that they can scarcely be distinguished from one another at some distance. But however that is, the sound or tone that most naturally raiseth the animal Life in the Hearers to any great degree, that is purely natural, i. e. that is the genuine and natural product of some natural vehement Passion in them that utter it, the which if it hath the impression or signature of the peculiar Spirit of the Person that useth it, it will be peculiarly answered by the same peculiar Spirit that happeneth to be in them that hear it, whereas others who are not of that Spirit will be little moved with it, and if of the opposite Spirit will rather be offended than gratified with it. And though

though natural sounds and tones as above described are most apt to excite the Passions of the animal Life in the hearers, yet the Artificial doth contribute thereunto, such as not only the artificial sounds of Mens Voices, but of musical Instruments also; for that saying of the Poet is of a large extent, and may be fitly applyed and extended to all the Passions as well as that of grief, *si vis me flere dolendum est primum ipsi tibi*. What Passion one Man would excite in another, let him be first in that Passion himself; and if he feign himself to be in that Passion, and be not really in it, a considerate and well observing Person will not be imposed upon by him, especially if well skilled in the Philosophy of the natural Passions, as a Man that feigns or forces himself either to laugh or weep and cry, may be easily discerned from him that either laughs or weeps from the heart, and from the predominant Passion of joy or grief. 2. This efflux and communication of Spirits may be, and frequently is by the sight and aspect of the Faces of Men one upon another, for both the tone and Face of a Man carries in them, not only the Image of the inward Passion that is most predominant in him, as is obvious to most, but also some secret impression or signature of his Spirit, as he is of this or that Faction, Party, or Society, and this is so much noticed, that I have heard divers say, that they could know a real Quaker if they should meet him in the Street; only by looking at his Face though they themselves were not Quakers; and this is by observing some singular and peculiar Meen and Air in their Faces,

ces, which are not to be observed in other Men. But many go under the Name and Profession of Quakers who have nothing of this; for the Quakers distinguish among themselves Two sorts of Quakers, one sort who have the Life, and these are only in their esteem the right sort of real Quakers, the other sort who have not the Life, though they have the Profession. By the *having the Life*, they do not mean sobriety and honesty of Conversation, for this they will grant to many who are not Quakers, as well as to them who are of the same Profession with them, but yet want the Life, (that is) in their dialect, they want *the Spirit of Quakerism*, which they reckon is a divine Spirit, but (as is abovesaid) is but a natural thing, and not Divine, nor yet Diabolical, except in those who are deeply affected with Malice, and puffed up with Pride, or under the power of some vicious Lust, as many of them have been and are, whereof there have been notorious Instances, some being made publick in the Face of the Sun, others known in private among themselves. But notwithstanding there are divers honest and well meaning Persons among them, but who are greatly deceived and captivated by that Spirit that is in them, to embrace and believe their pernicious Errors as if they were Divine Truths, and so far as they are thus led by them, it is by the Spirit of Error. But 3dly. This efflux and effluvi-um of Spirits is conveyed by the touch and feeling of the Hand and Wrist, as also by Kissing and Embracing, all which are frequently practised among them, and tho' this is innocent-ly

ly enough and civilly practised among Thousands, who are not Quakers, as well as among some Quakers, yet the high sort of Quakers practise these things, not as others do in common civility without any further regard, but the end of those is to feel the Life in one another, and to raise and excite the Life where it is low; and to this end and effect, they not only take their Friends by the Hand, but oft gripe, and press hard with the Hand, and some of them also press hard the Wrist as well as the Hand, to feel the Life in the Person whom they so gripe, and some by their so doing especially Men using it to Women, and Women to Men, have thereby propagated impure and filthy Lust one to another, especially by kisses and embraces, as also by the impure glances of their Eyes one towards another, that have at last terminated in actual Fornications and Adulteries committed by some of the noted Preachers among them, as the Quakers themselves do sufficiently know, however they have sought to cloak and hide them. But I charitably believe that many among them abominate those vile practices. Now that the Eye doth commonly convey and transmit both the good and the evil that is in the Heart, and is an index of what affection or passion predominates in the Heart, as much as either the voice or touch, or rather more, is certain both from Experience and Scripture Authority that makes mention both of the *good* and *evil* Eye, and also of the great influence that both have upon Persons; to do good, or to do evil; and why are some said to have

Eyes

Eyes full of Adultery in Scripture, but that by the impure glance or rays of their Eyes, they propagate and convey an adulterous Love from one to another, and which, as is commonly affirmed, Adulterous and Unclean Persons know one another by at sight, without all Words or any other bodily signs; the which if true, may the more facilitate the way to persuade those that will hardly believe any such thing, that the Quakers, namely such who have the Spirit of Quakerism, can know one anothers Spirit by the Eye, as much as Adulterous Persons can know one anothers Spirit by the same. And it is a generally received thing among all who believe that there are Witches, that with their Eyes as well as with other Artifices, they bewitch Persons, though they can hurt none without God's Permission; nor is it probable that God will permit any to be hurt by them, who with Faith and Prayer daily recommend themselves to God. But there is a Spiritual or Mystical sort of Witchcraft, whereby false Teachers do deceive and bewitch People, such as those false Teachers who bewitched the too credulous Galatians, *Gal. 3. 1.* *Who hath bewitched you,* the Greek Word, that is translated in English *bewitched*, cometh from the Greek there *βασκίνω* q.d. *τὸν οὐρανὸν κτείνω*, i. e. to Kill with the Eyes or Sight, or to fascinate, according to that Latin Verse of the Heathen Poet;

Nescio quis teneros oculus mihi fascinat agnos.

H

i. e.

i. e. I know not what Eye hath fascinated my tender Lambs.

And no doubt *St. Paul* who wrote this Epistle in Greek to the Galatians, knew the full signification of this Greek Word, that these false Teachers by their Eyes, as well as by other Crafty means, had spiritually bewitched these credulous Galatians with their Poisonous Eyes, or at least had endeavoured so to do, and had greatly harmed them. And several Quaker-Preachers, and especially *G. Fox*, used very much to look into Peoples Eyes, as if they would pierce into them with the rays of their Eyes, partly to know them and partly to influence them. But 4^{thly}, and lastly, besides the three other ways above mentioned, there is another way which the Quakers much glory in, by which they inspire and infuse the Spirit of Quakerism into their credulous admirers, or such who have any good opinion of them, as being a good and innocent sort of People, whose conversation is no ways dangerous, the which opinion by fair insinuations and flattery, they first endeavour to beget in Persons, and as much as possible to beget an evil and most uncharitable opinion of the Ministers (of the Church of *England* especially) whom they call *Baal's Priests*, and if they have thus far gained upon them, then they find they are like dry Tinder that will easily be kindled, by the least spark of the Quaker Spirit that lights upon them. Now the 4th. way is this, that if they can get those Persons whom they have already persuaded to have a good opinion of them,

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and a bad opinion of all Protestant Ministers, especially them of the Church of *England*, to come into their Meetings, the Power and Life of Friends as they call it, will reach and take hold of them, and convert them to Quakerism, sometimes without all outward means; and some of their chief Profelytes have published in Print, that after this manner was their conversion to Quakerism, *viz.* neither by Words, sound of Voice, nor Sight, nor any bodily Touch, but simply by a feeling of the mighty Power that exerted it self, the first time they came into one of their silent Meetings, and that not only Persons at Age, but little Children have been mightily seized upon by this Power; as happened to many School Boys and Girls, Quakers Children, at a Quakers Meeting at *Walton-Abby* in the Year 1681, the which continued with some of them, or went of and returned (like fits of an Ague) for several Weeks, as appears by the Printed Account of it by the Quakers themselves. The which however incredible it doth appear to most, yet the thing is really without all question; nor will the acknowledging the truth of the matter of fact, be any wise prejudicial to the Christian Religion, or give the least advantage to Quakerism, to render it a good thing, as if this sort of Conversion, were the effect of any Miraculous Divine Power, as the Quakers would have it believed to be, nay, nor yet altogether a Diabolick Power, for the whole matter may be resolved into a natural Enthysiasm, or a sort of natural Magick, or Magnetism, by a cer-

tain efflux or effluvium, of certain Animal Volatile Spirits, mightily invigorated by exalted Imagination, in Quakers, that flow from their Bodies by the command of their Will, into the Bodies of these new Profelytes, that produce the like Imagination in their credulous Admirers, as like in most cases produceth its like, in fit disposed subjects, and as Fire kindleth Fire by application in dry Wood.

This sort of sudden Conversion of many to Quakerism, sometimes without all Words, and at other times, with no more than Five Words, as *God's love is to thee*, as I knew a Quaker Woman that owned her Conversion to Quakerism, by a Quaker-Preacher saying only to that Person, those five Words; and at other times by no other means, but earnestly looking into the Persons Face, and taking them by the Hand or Wrist, and squeezing or pressing it hard-ly, that Person hath suddenly turned Quaker; I say, this odd sort of sudden Conversion has occasioned many of the Quakers Neighbours of their former Acquaintance, to think there was some Art of Witchcraft or Diabolical Magick among the Quakers, which they used, to Convert People unto them, as by tying some Ribband about their Wrist or secretly putting in some enchanted Powder into their Drink. But of this I cannot give any certain proof, whereas after the manner I have above described, the Quakers will be so far from denying it that they glory in it, that a Converting Power goes along with them, especially with some of the most powerful of their Ministers, that oft by a look and touch of the Hand some have been converted

verted by them, and others by their speaking four or five Words to them, such or the like abovementioned, to which case, some have applied that of *St. Paul*, *1 Cor.* 14. 19. where he prefers five Words spoke with understanding, to ten Thousand words in an unknown Tongue. But *St. Paul* said, that in the Church he had rather do so, however we do not find that ever *St. Paul* converted any to the Christian Faith simply by speaking five words in a known Tongue, or that any of the Apostles ever did so, or ever our Blessed Saviour himself; for though at his saying to *Matthew* when a publican, *follow me*, he arose and followed him, that will not prove that *St. Matthew's* Conversion to the Christian Faith was only by means of those two Words, for *Matthew* before that time might have been instructed tollerably in the Jewish Religion, and our Saviour taught no other Religion to his Disciples, but the same, or what agreed therewith in substance, whereas the Quakers Religion when duly examined or taught by their chief Authors, differs in Substantials and Fundamentals, and is neither Jewish nor Christian, but purely Deism at most. But as I do not affirm, nor am I convinced that the Quakers use any real Art of Witchcraft or diabolical Magick known to them, for the conversion of Persons to Quakerism, as far I differ from the Quakers who think it is by a Divine Power, wherewith they or their Preachers are endued either for the Conversion of Persons to their way, or for the discerning them who have the true Spirit of Quakerism from them that have it not, without all
Words,

Words, or external bare visible Signs; I freely declare my opinion in the case, that it is in the way and manner abovementioned, by a certain efflux or effluvium of certain Animal Volatile Spirits from the Bodies of one to another, bearing or carrying upon them an impression or signature of the Spirit of Quakerism, (that is) of the exalted fancy and imagination that is in them, and predominant Passion of self-love and conceit whereby they magnify themselves and those of their own Party above all others, and whereby they passionately love those of their own Spirit, and as passionately hate them who are of an opposite Spirit to them; whence ariseth that sensible sympathy that they feel betwixt themselves and those of their own Spirit, and the sensible antipathy they feel betwixt themselves and those of the opposite Spirit. Nor is it peculiar to the Quakers, that they have a peculiar Spirit of Quakerism, that ties and links them together, for so it has been and is commonly among all Hereticks that have arose either in the Apostles days or since, that the Heads and Ring leaders of each Party had their peculiar Spirit, whereby they did inspire their Followers, and did tye them as fast as they could possible, both to them and to one another. And therefore it is that St. *John* warned and cautioned the Christians in his time not to believe every Spirit, but to try the Spirits whether they are of God, and he gives several good Rules whereby to try them, one whereof was, *He who heareth us*, (i. e. the Apostles in what they delivered of Doctrine)

is of God, and he who heareth not us, is not of God, and he that abideth not in the Doctrine of Christ, hath neither the Father nor the Son, and consequently, nor have they the Spirit of God, howmuch soever they boast of it. And though whatever spirit teacheth any Doctrine contrary to the Doctrine of our Blessed Saviour and of his holy Apostles, that Spirit is a Spirit of Error, and consequently diabolical, whereof the Devil the Father of Lies is the Author, yet by the Spirit of Quakerism, or this or that Spirit of any particular Hereticks, that the Heads or principal Teachers infuse or inspire into their Followers, or their Followers infuse into one another, I mean not any particular Dæmon or Devil, but as I have already said, a certain efflux or effluvium of Animal Volatile Spirits, transmitted from one to another, the which volatile Spirits, being material and corporeal Beings, are not Dæmons or Devils, but at most they are but Mediums or Organs and Instruments, by which Dæmons or Devils work upon Men's Bodies, and by that means mediately and remotely upon their Souls and Minds; for it is not probable that any Dæmon or Devil, or Angel whether good or bad, can operate upon the Minds of Men immediately, i. e. without the Medium of the Animal Spirits, by which they work upon the Fancy or Imagination of a Person, and by the fancy upon the Mind, or rational faculty of the Soul.

Against the way and method above proposed by me, how the Spirit of Quakerism is either conveyed from one to another, or by the

the Quakers discerned in one another, I expect several Objections will be made, none of which I think will be hard to answer.

First. It will possibly be Objected, If the Quakers have such a sure way whereby to discern one another, who are of their Spirit and who are of the opposite, how is it that they are so oft deceived by Cheats who have fained themselves to be of them, and yet were afterwards detected to be Cheats, and had only put on a show of being Quakers, on purpose to cheat them of their Money.

Answ. To this Objection, the Quakers are concerned as much to answer as I am, and with some variation their answer and mine to this Objection will be much a like. They will tell you first, that though some of the weaker sort among them, who are little grown up into the Life and Spirit, into which the more ancient and weightiest Friends are come up, have been deceived by Cheats and Hypocrites, yet it is rare that the ancient and weighty Friends are at any time deceived by them; but because many of them know that the chiefest of Note among them have been deceived by such, and even their great Founder *G. Fox* has thought better of some who professed to be Quakers than they deserved, though he boasted in his Book called the *Great Mystery*, pag. 229. *That he knew the State of Souls from Eternity to Eternity*: Therefore, secondly, the best answer they can give to it is this, that when any of them are deceived by Cheats and false Brethren that come among them, as suppose the most discerning of them should be deceived by such, this happeneth by

by Friends looking too much at the outward appearance of fair Words and a fair outside show or Profession, and not keeping close to the Spirit and Life in which the true discerning is felt: and the like answer I give to the objection, but with this variation, that the Quakers mean by the Spirit and Life in which the true discerning is given them whereby they know who are of their Spirit) the *Divine Spirit and Life*, but I mean *not a divine Spirit* in the case, but only that which is but natural, as I have above described, which yet is so sagacious, that whoever of them did keep closely to it, and did regard all due circumstances, and only judge and discern by it, they should rarely be deceived in the case of discerning them of their own Spirit. Add to this, that it is easier to discern, who has the Spirit of Quakerism, than who has it not; for positives and affirmatives are oft much easier known than negatives, as I can much more easily know that the Sun is risen after I have seen it, than to know it is not risen, because I have not seen it; and as Sophisms do oft deceive Persons of a weak Judgment, that they take them for good Reasons, and our bodily Senses at sometimes are also deceived, or at least our fancies by our senses, yet that is no Argument, that there are no good Reasons for any thing, or that our senses do always deceive us, as when our Sight tells us such a thing is White, to judge it to be Black.

But lastly, I can give a more effectual Answer to the Objection, than any Quaker will be willing to allow, and it is this, that though no Hypocrite remaining a Hypocrite, hath or

can have the true Spirit of Christianity, which is a divine and gracious frame of Mind and Heart wrought by the Spirit of God in every Christian, yet a Hypocrite may receive the Spirit of Quakerism, and continue such, and consequently when he defrauds and cheats the Quakers of their Money, or takes upon him for a time the Profession of a Quaker, on purpose to cheat them of their Money or Goods, yet he cheats them not by making them believe that he has the Spirit of Quakerism, when he has it not, for he may be a great Cheat and Hypocrite, and all the time he is so, have as much the Spirit of Quakerism as any; the Spirit of Quakerism being no wise inconsistent with Hypocrisy, Lying and Cheating, and other great Vices; but the true Spirit of Christianity is utterly inconsistent with these and all other Vices whatsoever. And as a Man may be a professed Quaker, and not have the Spirit of a Quaker, so a Man may have the Spirit of a Quaker, and be no professed Quaker at all times, but as his occasion serves him. The Spirit of Quakerism is not such a hard thing to obtain, but a crafty Person may not only counterfeit it, but have it in as great reality as the best of them, and put it on or off at his pleasure, if he be but skilful enough in the Mystery of Quakerism, and be Cheat enough still.

And though this last Answer may not a little displease the Quakers of the *Foxonian* Party, yet if any will apply it to the *Storian* Party, they, *viz.* the *Foxonians*, will readily assent to it; and if any apply it to the *Foxonian* Party, the *Storians* will as readily assent to it, and

and yet both are professed Quakers, and both lay claim to the Spirit and Life in which they have a discerning to know those of their own Party. Nay further, some that have long professed Quakerism, and had at last put off the Profession of it wholly, yet many of the Quakers have concluded they would at last return to Quakerism again, because of what they felt of the Spirit of Quakerism remain still in them. And they have not been altogether frustrated of their expectation as to some, which when answered they have concluded that this was revealed to them by a Prophetick Spirit.

A Second Objection may be this, that the whole Superstructure of what is abovesaid on this head is founded on an *Hypothesis* that will not be readily granted, but rather will be opposed by learned Men, viz that there are such things in Nature, as in Minerals, Vegetables and Animals, and in Men, what some call *Sympathies* and *Antipathies*, which learned Men say, are meer Fictions, and contrary to the Principles of true natural Philosophy.

Ans. That learned Men either in general, or in any considerable Number, do reject all what we commonly call *Sympathies* and *Antipathies* in Nature and in natural Things, I never did learn, but rather on the contrary, that the learned do generally own the things intended by the terms *Sympathy* and *Antipathy*, and where the things are owned, it is to little or no purpose to dispute about the words. Now it is generally owned that in natural things, there are many natural effects that have occult causes, and because their natural

causes are not so well understood but conjectured, or false causes assigned for true, therefore they have disliked the terms of Sympathy and Antipathy, when Men give no other causes for some strange effects, but the bare terms of *Sympathy* and *Antipathy*, or have resolved both *Sympathies* and *Antipathies* into certain occult qualities, and when ye ask them why the Loadstone or Magnet draws Iron to it, or at least why Iron cleaves to the Loadstone, and no other Metal does so, they tell you it is some occult quality or substantial form, that is the cause of it; also why Quicksilver flees to Gold if it be near to it. But that called the Corpuscular Philosophy, seems best to resolve the Phenomena of many natural effects, by the efflux or effluvioms of subtle little particles of Bodies of different figures and shapes, with various differing Motions that go from Bodies to Bodies both of Minerals and Vegetables, as well as of brute and rational Animals. With respect to those effluvia, I say, the Corpuscular Philosophy with some further improvements that may yet be made in it, seems best to resolve the Phenomena of all meer corporeal effects into corporeal causes, so far as they are second causes, in subordination to God Almighty the first and supreme Cause of all things whether Bodies or Spirits. Again for effects produced by Men, whose causes are not always so manifest, because Men are compounded Beings of Soul and Body; there are many effects which cannot be attributed to Mens Bodies alone, nor to their Souls alone, but to both Soul and Body; as when a Man Speaks,
Reads,

Reads, Writes, it is neither the Body without the Soul, nor the Soul without the Body that doth these things but the whole Compositum. Now that there are such effluvia in all corporeal Agents and Causes, is evident; for why does a Fire or Candle after sometime sensibly wast and decay till all the Light be extinct and die, but that the Light and Heat they continually send forth, are subtile effluvia of those Bodies; and what are the smells of all Herbs, Flowers and Spices, but effluvia from their Bodies, and why are some smells grateful, and others ungrateful to Mens sense of smelling, but from the different figures, and configuration of those little effluvia, that come from the Bodies that emit them. And that Animals of several kinds have their effluvia they send forth, whereby those of one kind are social one to another, as not only great Cattle, but Bees, Ants and other Insects, and Fowls and Fishes, that all associate to their own kind. Now what can thus unite them so together as some Corporation or Commonwealth, seeing they have no intellectual faculty properly speaking, but yet may be said to have some inward common sense and fanisie whereby they transmit the same from one to another by certain effluvia, that carry the signature and impression of the same upon them. Also that there are Antipathies among Animals as well as Sympathies, arising not from occult Qualities, but from certain corporeal Causes, to wit, certain effluvia from one Body to another, which if agreeable, cause *Sympathy*, and if disagreeable, cause *Antipathy*; the which agreeableness or disagreeableness of those

those effluvia proceed not from occult qualities which the learned have generally exploded if physically understood, but from their different *Texture, Figures, Motions* and *Configurations*, an Example of which sort of *Antipathy*, is, that as some Men cannot see Cheese, so there are some Men that cannot see a Cat but they are like to drop down dead, and some Men are as ready to do so, if there be a Cat in the House where they are, though they do not see it, nor hear of it in the House. Now whence can this Antipathy or contrariety come from, but certain *Corpuscular effluvia* that come from the Cat that are offensive to that Man's Body, and not to another.

But whatever Objection learned Men can make from their pretended skill in Philosophy, as no Principles of Philosophy can prove that we do not See, Hear, Smell, Taste, or Feel, although the best Philosophers cannot evidently demonstrate the manner how these operations are performed, so in vain it is to dispute against any real Quaker who has the Spirit of Quakerism, that he cannot discern the same Spirit (in Specie) in another Quaker that has it, and that it is all but meer fiction when they tell of a power and life that they feel to flow in them from one to another, when they do really feel it; even as vain, as to offer to prove against a Man, that the Fire doth not heat or warm him, or that the Cold will not cool him, when he feels both the one and the other; for no Man will be disputed out of his Sense, and no more will a Quaker be disputed out of his Sense; therefore the only safe and readiest way to convince

vince a Quaker, when he saith he has a sense of the great Power and Life that is in himself, as also of the great Power and Life that he feels in this or the other Man, or in their silent Meetings, the safest and readiest way I say, to convince him, or to deal with him in order to his Conviction, is to inform him that notwithstanding of all his sense or feeling such a mighty Power and Life as he affirms, and that his sense and feeling may be real and no fiction, yet all this will not prove, that the Power and Life which he feels is a divine Power and Life whether in himself or in others. For neither the great degree and might of it, nor the joy, delight and pleasure that it affords him while he has the sense of it, is any certain proof or evidence that it is divine; it may be but meer natural for all this, or it may be diabolick, or a mixture of both; and it is a most certain evidence of its being so, that when it is felt most strong and most ravishing with delight, joy, and pleasure, it leads the Man that feels it to contradict the Doctrine of the holy Scriptures, and not only to vilifie the holy Sacraments, but the Man Christ Jesus without us; And to say and preach, that to lead to a Christ without us in Heaven, we know not where, is to draw from the Life within, as some of them have affirmed; and therefore to give entrance to any Power, Life or Spirit into the Heart, however great or pleasing, without bringing it to the Test of the Doctrine of Christ and his holy Apostles, is for Men to lay themselves open to Tentation, and be a prey to Satan, and to any Spirit of delusion.

And

And what I have said on this Head, is not at all to deny or to call in question the truth and reality of the Divine Power, Life and Spirit in any true Christian, or the true and real sense of it and feeling in the Heart and Soul, nor to deny the sensible union of faithful Christians together, whereby they are of one Heart and Soul, and have most sweet and comfortable fellowship together, who have their Spiritual senses exercised according to *Heb. 5.* all which I readily grant, and I hope from some measure of true experience. Yet the meer sense of any Power in the Heart and Soul of Man, whether divine or diabolical, whatever joy or delight it affords in the present, *will not sufficiently prove what sort it is.* For though whatever is the object of sense outward or inward, comes with a self evidence, that it is the object of such a sense, yet that proves not that what I have the sense of, is divine and of God, untill I examine it by the Word of God, whether what it leads or moves to is agreeable to God's Word uniformly and universally, or repugnant either in whole or in part, and by that Rule to judge accordingly. But that we may be able to make a right judgment, as well as an impartial examination, as we need the Light of God's holy Spirit, inwardly to assist us, which God will be ready to give us, if he finds us ready to receive it, so our readiness or openness of Heart to receive his divine Light and Grace, is also his Gift, with which we must cooperate as it is said in the Scripture *Acts 16. 14.* *That the Lord opened the Heart of Lydia to attend to the words spoken by Paul.*

A Third Objection may be this, That tho' it may be granted, that certain effluvi-
 ums of Spirits may and do come from Bodies to Bodies, as in pestilential Fevers, which smite and affect with the same Disease the Bodies of Persons that come near to them; yet it is difficult, or may seem unaccountable, how those effluvi-
 ums, being meerly corporeal or material, that come from one Quaker to another, can convey or transmit the impression or signature of the Spirit of that Quaker; for properly speaking, what is the Spirit of Quakerism, or of any other Heresie, or Heretical Society, but some exalted fancy or imagination in the Persons affected with it, or some inward habit and frame or disposition of their Mind, inherent in the Mind it self, and the Mind being an immaterial being, so must this inward habit or disposition of the Mind be immaterial also, for no material accident or affection can be inherent in an immaterial subject, such as the Soul and Mind of Man is. Besides, by the manner above described, how one Quaker can transmit his Spirit to another, or discern the same Spirit (in Specie) in another without all words, by the like reason, it might seem to infer that one may know the thoughts of the other without all words, which the Quakers do not pretend to, at least not usually.

Answer. The Spirit of Quakerism as above described or of any other Heresie or Heretical Society, is no other but some exalted fancy or imagination in the Persons affected with it, joined with a perversion of Will peculiar thereunto, or some inward habit and frame

or disposition of their Mind in the Mind it self (produced by strong imagination) which is granted to be immaterial as the Mind or Soul it self is, in which it is inherent as in its proper Subject; and tho' it be difficult and very hardly accountable, how effluvioms meerly corporeal and material, can convey or transmit the impression or signature of the habit, frame and disposition of the Mind of that Body from which the effluvioms come, yet frequent experience proves that so it is. For what are audible words but material effluvioms or motions at least of the particles of Air, that are near to the Organs of Speech, or compounded of both, and yet constant experience teacheth us, how mightily they oft affect the Minds of the Hearers. But if it be said that Words indicate the thoughts of the Mind of the Speaker to the Hearer, not naturally but *ex instituto*, i. e. as Men of one Language have agreed or are taught by Pains and Industry thereby to signify their thoughts to one another. But nor hath this sufficient weight of objection, for common experience teacheth, that the same words uttered by one Man, with a great vigor and pathos, will more move the Minds of some Hearers, than when they are uttered by another Man without all vigor, and yet all the difference may be but meerly natural. But though all words signify but *ex instituto*, or *ad placitum*, i. e. as Men have agreed or are taught to understand them, yet there are certain Voices or Sounds that both Men and Beasts do utter from some strong Passions of Grief or Fear, that naturally signify those Passions.

Passions. And it is known to those who have good skill in Musick, that Tunes in Musick can be made so artificially, that being either Sung or played on a musical Instrument, will excite any Passion, according to the Key on which the tune is composed, as either Joy or Grief, Boldness or Fear, and all this mainly by the differing placing of the sharp and flat Notes, whence much of all the variety in Musick ariseth. But if the Person that either singeth or playeth those tunes, sing and play with the same Passions he would excite in others, it will have the much greater effect. Besides, common experience teacheth that either cheerfulness or grief in a Person's Face, especially whom we love, will excite the like Passions in us, when we earnestly look upon them. But it will not from hence follow that we should know their particular thoughts. And yet if credible report in the case may be trusted, I have heard how some have taken upon them to tell in some cases, what another Person in company with them has thought, and that was by some strong fancy and imagination, which they had accustomed themselves to raise, to fix their imagination on some one thing present to their sight, and their strong fancy on that thing, by a sort of Magnetism or Magical sympathy did attract the weaker fancy of the other Person to think on it also. And it is oft known in Conversation, that two Persons will have the same thing in their thoughts to speak, and the one hath uttered what the other thought, and would have uttered in so many words,

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words, had he not been prevented by the other.

There is another Method by which some do conceive, that one may convey or transmit to another the passion of his Mind, especially of love; without all words or external signs, which I shall only propose Historically and by way of Hypothesis, without any positive or dogmatical conclusion; and that is, by the Soul it self extending essential Rays and Beams from it self to the Heart of the lover, into the Soul and Heart of the beloved Person, as if two Souls were in one Body, or one Soul in two Bodies, or at least that some immaterial effluvium did pass from one Soul to another, according to that saying of an ancient Author vulgarly known, *Anima magis est ubi amat, quam ubi animat*; i. e. *the Soul is more where it loves than where it lives*. And concerning that intimate love and affection, that was betwixt *David* and *Jonathan*, the Scripture saith, that the Soul of *Jonathan* was knit to the Soul of *David*, or as the Hebrew has it, was bound in the Soul of *David*, and the like is said of *Jacob* and his Son *Benjamin*. But because these are perhaps metaphorical expressions, and are not in a strict literal sense to be understood, therefore from these expressions no Argument for such an Hypothesis can effectually be produced, and the other way by *Corporeal effluvioms* is that which is liable to the least exception. And though the magnetism of Love, both in Men and Beasts, one towards another of their own kind, is as hard to resolve into the way how it is, as the magnetism of the Loadstone, and the

the Iron, yet the one is as certainly true as the other. And if we must not believe the plain Phenomena of things because always we cannot perfectly see and penetrate into their Causes, then what shall we say of the union of the Soul and Body, shall we deny it, or deny the sympathy betwixt them, because the Soul is immaterial, and the Body material, and yet they both act the one upon the other, and affect one another, though the manner how they so do is hard to resolve if at all possible to mortal Men.

But that the Soul of one Man may have an influence upon the Soul of another, without either bodily speech, sight or touch, we have the Authority of *Socrates*, as *Plato* his Scholar gives an account of it (in his Dialogue called *Theages*) that *Socrates* had a Scholar with him for a certain time, that professed he was quite another Man, (in disposition of Mind) when he was near to *Socrates*, though he neither saw him nor heard him, nor touched him, if he were in the same House with him, though not in the same room, or apartment.

And as concerning the powerful influence, that the stronger Imagination of one Man may have upon the weaker Imagination of another Man, I can give this further confirmation, that I was certainly informed, that a certain Nobleman had a Servant that used to carry the dishes of Meat from the Kitchen to his Masters Table, the which Servant had so weak a fancy, that what he saw another do with his hands he could not refrain, but use the same gesture; which a certain stranger

knowing

knowing being present, when he saw the Servant carrying in his two Hands a dish of Meat to set on the Table, standing up before him, first putting his hands near to one another, then suddenly removing his Hands the one from the other at some distance, the Servant that was carrying the dish to the Table, could not refrain but remove his hands at the like distance and after the like gesture, so that the dish, and what was in it did fall upon the floor in the sight of them present. And common Observation teacheth, that one gaping or yawning where diverse are present, he will set all such of them a gaping or yawning that watchfully set not themselves against it, or are not earnestly intent upon something they think on, and even they who watch against it will find some difficulty to stop it; the like when one laughs heartily, he will set others present a laughing, except they set themselves against it; and as concerning that impression of Mind that a Disciple of *Socrates* felt in him, from his Master without either sight, hearing or touch, *Marsilius Ficinus*, that great Platonist, who hath commented on *Plato's Works*, and particularly on the dialogue called *Theages*, (out of which this passage is taken) in his *Scholium* thereon noteth, that this behoved to be from a certain Influence that passed from the Soul of *Socrates* into the Soul of that Scholar, though *Socrates* himself in this dialogue called *Theages* seems rather to impute it to his *Dæmon* that was in him, for he used (as it were modestly) to attribute all the good that any received either by his Instructions or Conversation to his *Dæmon*, and not to himself; for in the same dialogue he saith

faith, he never taught any Man any thing, meaning that the good any received by his Instructions or Conversation, was by the Influence of his Dæmon upon them, whereof he was but the Instrument. But whether it was by him only, or by his Dæmon through him, as the Instrument, the case in the present question is much the same. The difficulty being, how the Soul of Man, which is an immaterial being, as well as any Dæmon or Angel is such, can act upon another Soul, or how a Dæmon in the Soul or Body of *Socrates* could act upon another at a distance, for it is a true Maxim in Philosophy, *Causa non operatur in distans, non operando per medium.* i. e. *A Cause worketh not at a distance, if it doth not operate through some medium;* therefore whether it was *Socrates* himself or the Dæmon in *Socrates* had this influence upon his Scholar the difficulty is the same, and I know no way to resolve it but either by acknowledging that both Souls of Men and Angels are not so circumscribed beings, within the small dimensions of an humane Body, but that they can extend their immaterial Rays to a far greater circumference than the Body of Man; for that immaterial Spirits (such as the Soul is) have extension as a property belonging to them, as well as Bodies have, has been the opinion of some noted Men of learning so that the specific difference betwixt Spirit and Body, or Spirit and Matter lies not in this, that the one is extended and the other not, but it lies in this, that impenetrability and divisibility are the properties of a Body, but not of a Spirit; and if a Spirit

Spirit be capable of extension, why may it not have that Capacity to extend its circumference not only to all the parts of the humane Body to which it is vitally united, but also to a great circumference, that we cannot determine while it yet remains centrally in the Body, and vitally united with it. But this not being usually granted, the other way by corporeal effluvioms of Spirits is most probable. But why this influence should come from one Man to another and yet a third Man standing by, none of it hits him nor in the least affects him. The way to resolve this difficulty, is by the greater congruity of the Bodies of those two one to another than to a third; as when two Viols or other Musical Instruments are tuned to an unisone or octave, the sounding upon the one, will cause the other to sound without being touched, but if they be not in concord, the one will not answer to the other in sound.

There are two other Objections made against the Powers of Imagination by *Tho. Finus* in his Latin Treatise *de viribus imaginationis* (which two contain the Sum and Substance of all he hath said against it) and they are these following.

I. All Imagination being an internal and immanent act in the Soul of Man, can operate nothing *ad extra*, or without the Body of Man himself, either upon the Body or Soul of another Man.

To this I answer, 1. By the same Argument, if it have any force, a Man's Imagination being only an internal and immanent act in the Soul of Man himself, it cannot
operate

operate upon the Man's own Body or any Member thereof; but as this is contrary to common experience, so to the Author's confession, who doth acknowledge that the Imagination hath a directive power to move and direct the locomotive power of the Soul, to move the Body; yea further, he is forced at last to confess that the Imagination of a Woman with Child, that is frightened with any sudden fright by what she seeth or toucheth, hath oft that power upon the Child's Body that is in her Womb, and upon the Soul of the Child, so as to disorder the *vis formatrix* of the Soul of the Child, whereby the Body of the Child is marked with some odd mark, according as the Woman's Imagination was when she was frightened.

2. He or another may by the like Argument Object, that all acts of the Mind and Will of Man are internal and immanent acts and operations of the Soul, and that therefore they cannot operate *ad extra*, and the like may be said concerning all the Passions of Love, Hatred, Anger, Joy, Grief, which yet are manifestly known not only to affect the Bodies of Men and Women, but to work very great effects upon them.

But the proper solution seems to be this, That as the Will hath its internal elicited acts which are immanent in the Soul, so it hath external imperated acts, that proceed from those internal elicited acts. And the like may be said of the Passions and Imaginations that they have their external imperated acts; nor is this any new but common

distinction of the Schools betwixt elicit and imperate acts of the Soul. And if all acts of the Soul were only internal within the Soul it self, it could never move the Body nor any Member of it, which yet is contrary to all Mens experience.

2. His other Objection is, That the Soul nowhere acts nor can act but where it is; but the Soul of one Man is not in the Body of another Man, therefore it neither acts nor can act in or upon the Body or Soul of another Man, each Soul being confined to its own Body.

1. Answ. This Objection of the said Author doth militate against his own Confession, *viz.* That the Imagination of the Mother's Soul may so operate upon the Soul of the Child in her Womb, as to disorder the *vis formatrix* of the Soul of the Child, the which *vis formatrix* is commonly called the *classick Power* of the Soul, which is thought or supposed to be the former and operator of the Body of the Child in the Mothers Womb, and also that the nutritive faculty whereby the Body is nourished belongs to the Soul.

2. The Author's Medium, whereby he inferreth that the Soul cannot act or operate but where it is, has no Foundation from any maxim in Philosophy, but rather is contrary unto that true maxim in Philosophy, *viz.* that every Agent that acteth upon any subject doth act either by its immediate presence, or by its immediate virtue that proceedeth from it; thus though the Sun with respect to its immediate presence, be at a vast distance from the

the Earth, yet by its virtue of Heat that it sendeth forth from its Body, it doth mightily Influence the Earth to make it fruitful, both in Vegetables and Animals; and the like is to be understood of the magnetism of the Loadstone to Iron, and of many other the like occult Causes and Operations, of which the Reader may see diverse Instances in Lord Bacon's natural History, Cent. 10th.

Sect. VI. *Quotations out of learned Authors that confirm the emission of such Spirits, as are above mentioned from Men to Men.*

Johannes Franciscus Picus Mirandulanus in his 7th Book *de superstitiosa praeotione adversus magiam*, & cap. *adversus magiam Alchindi*; the said *Alchindus*, having affirmed that all Magical Operations are effected by certain Rays that come from the Starrs to the Elements and from the Elements to the things composed of them. That every thing has its Rays which it sends forth into other things. That Man's desire doth very much contribute, and if that be joined with his Imagination, which he will have to have its Rays also, strange or marvellous things will be effected by Words, Figures, Characters, Sacrifices, in all which he concluded that Rays were the Operators.

To this the learned *John Franciscus picus Mirand.* abovementioned, thus answereth, That many things affirmed by *Alchindus* are false,

nor hath the Imagination such Rays as he fantasieth, (*viz.* to work at such a distance as he conceived.) But the said learned Person further saith, that whatever goeth forth out of Man, proceeds from bodily Spirits which the Soul useth, as its Instrument, and which are the more strongly carried forth, and after some sort darted out, if there be a vehement desire either of love or hatred in the Person who sends them forth, whence being sent from the Concupiscible faculty of the Soul, a Seed is poured forth, when the Concupiscible is most vehemently excited. But if from the irascible fascination doth follow. But, (saith he) Spirits cannot be poured forth at any distance, whether they proceed from love or hatred; neither can fascination be wrought upon what is remote or far distant from the Person fascinating, or upon what is hard or doth not yield to receive the impressions of those bodily Spirits. Thus the abovenamed, learned Author against *Alchindus*, who was an Arabian and Mahometan.

2. *Marsilius Ficinus* in his Treatise *de virtâ cœlitus comparanda*, cap. 23. near to the end of that Chapter, adviseth his Reader thus, being put into English.

Again (saith he) remember to enter into the familiarity of those on whom the heavenly graces (or favours) do breath; for as a grateful smell proceeds from Musk, so from a good Man, something that is good doth exhale upon his familiar, and being infused doth oft persevere. Again, (saith the same Author) remember to fly at a great distance from those that are licentious, impudent, malicious

licious and unhappy; for such being full of Dæmons or malevolent Rays are maleficent; and as Leprous and Pestilential Persons do harm, not only by the Touch and by the Sight, but also by their nearness. For even the nearness of Animated Bodies is thought to be a Touch, because of the efficacious exhalation of Vapours flowing forth from the Heart, Spirit and Affection of the same; and how much the alone presence of *Socrates* did profit many, both *Xenophon* and *Plato* do witness.

I could produce quotations out of many other Authors of good Note, for Men of good Learning and good judgment; to confirm what I have above said concerning the emission of Spirits, both of Love and Hatred, from Men to Men; not to mention, nor to lay any weight upon what *Paracelsus* and *Cornelius Agrippa*, and *Johannes Baptista Porta* have affirmed to that purpose, for to quote their Authorities might rather prejudice the Cause, than help it. I shall therefore conclude with some Quotations out of the natural History of the *Lord Bacon*, who is worthily esteemed, by his learned Works, among the learned, both for good Learning and ripe and solid Judgment in the things he treated of.

Cent. 10. Numb. 941. He saith, certainly it is agreeable to Reason, that there are at the least some light effluxions from Spirit to Spirit, when Men are in presence one with another, as well as from Body to Body.

And *Numb. 942.* He saith it hath been observed that Old Men who have loved young Company, and have been conversant continually

nually with them have been of long Life, their Spirits (as it seemeth) being recreated by such Company.

Numb. 944. He hath this large Paragraph following.

The affections (no doubt) do make the Spirits more powerful and active, and especially those Affections which draw the Spirits into the Eyes, which are two *Love* and *Envy*, which, (*viz.* that from *Envy*) is called *oculus malus*; as for *Love* the *Platonists* some of them go so far as to hold that the Spirit of the lover, doth pass into the Spirits of the Person loved, which causeth the desire of returning into the Body whence it was emitted, whereupon followeth that appetite of Contact and Conjunction which is in Lovers. And this is observed likewise that the aspects that procure Love, are not Gazings but sudden glances and dartings of the Eye. As for *Envy*, that emitteth some malign and poisonous Spirit which taketh hold of the Spirit of another, and is likewise of greatest force when the cast of the Eye is oblique. We see (saith he) the opinion of fascination is antient for both effects of procuring Love, and Sicknes caused by *Envy*, and fascination is ever by the Eye. But yet (saith he) if there be any such infection from Spirit to Spirit, there is no doubt but that it worketh by presence and not by the Eye alone, yet most forcibly by the Eye.

Again *Numb. 945.* Fear and Shame are likewise infective, for we see that the starting of one will make another ready to start. And when one Man is out of Countenance in a
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Company others do likewise blush in his behalf.

Numb. 946. He gives an Instance how one Man's Imagination, may be bound by the stronger Imagination of another Man, *viz.* how he saw a kind of Juggler that had a pair of Cards, and would tell a Man what Card he thought, which he relating to a learned Man, the said learned Man told him, it was not that the Juggler had knowledge of the other Man's thought, (for that is proper to God) but it was the inforcing a thought upon him, and binding his Imagination by a stronger, that he could think no other Card; which the said learned Person did further confirm, as Lord *Bacon* doth further relate. The whole passage the Reader may see *Numb. 946.*

But that which doth most of all make to the present purpose is what he saith, *Numb. 1000* and concludes with it.

The best Temper of Minds (saith he) desireth good Name and true Honour, the lighter popularity and applause, the more depraved Subjection and Tyranny, as is seen in great Conquerors and troublers of the World; yet more note this) in Arch Hereticks, for the introducing of new Doctrines is likewise an affectation of Tyranny over the Understandings and Beliefs of Men. Thus far that learned and judicious Author, to which may be added, that it is most apparently so, when Arch-Hereticks enforce a belief upon Persons to whom they propose their Doctrines, by endeavouring to make them believe they have such immediate and extraordinary Inspirations

as the Prophets and Apostles had, so as not to hearken to them, and not to believe them, is all one as not to hearken to God nor believe him. And to thunder out dreadful Prophecies and Curses against such of their Profelytes or Followers who would not by implicit Faith take what they affirmed to be the Infallible dictate of the Spirit, which manner of practice was evident not only in *George Fox* the Quakers first Founder (though he broached nothing new, but revived the old Heresies of *Familists* and Followers of *David George*, *Weigelius* and other Fanatick Persons) but also in *George Whitehead*, who called the *Storian Quakers* Wolves, Dogs, incarnate Devils, in his Printed Book against them called Judgment fixed, and in his Curse he uttered against me Ten Years ago, with a *Thus saith the Lord*, notwithstanding of which Curse, God hath ever since blessed me with many Blessings Spiritual and Temporal, and my hope is in him he will still Bless me.

POSTSCRIPT.

London June 26th, 1707.

THE Author has several weighty Reasons why he gave his warning in the Preface to his Treatise, which he cannot well enlarge upon at present; only he thinks fit briefly to mention some Heads of them in this following Postscript.

I. They seem to hold forth these extraordinary Inspirations after such a manner, so as that they are to be given universally to all the Faithful, for which there is no Precedent either of Promise or Example in all the Scriptures. For when the extraordinary Gifts of Prophecy did most abound in the Church, all the Faithful had them not, nor had they any Promise to warrant them to expect them universally.

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II. They

II. They seem so to set up these extraordinary Inspirations, that when they shall be given universally, or suppose if not to all the Faithful, yet to all duly qualified to Preach, that when this extraordinary Ministry by extraordinary Inspiration shall take place, (as they think) there shall be little need of the Ministry of such (be they ever so pious or learned) who pretend to no such extraordinary Gifts; and indeed this *Notion* of theirs renders not only the Protestant Ministry useless, but the whole Scripture it self and the Words and Writings of those extraordinary Inspired Prophets, to be of equal Authority with the Holy Scriptures, and though they do not affirm this positively, yet it is the proper and genuine consequence of their Notion.

III. The Author of the said Preface to *the Cry from the Desert*, doth very uncharitably as well as unjustly begin to censure the Protestant Ministers, as by interest being likely to oppose the pretensions of the *Camisars*, which gives us just ground to suspect, that ere long if they find their Party encrease, they will exclaim against all the Protestant Ministers every where, who have no such pretensions, and call them all but Ministers of the
Letter,

Letter after the Quakers Example, and will endeavour to draw away the People from them.

IV. By his Preface, they seem to be guilty of divers inconsistencies; as first, to have an extraordinary Inspiration (and confirmed by Miracle) for opposing their Adversaries in *France* with Carnal Weapons, and yet now they seem only to be for Spiritual Weapons. This Point seems needful to be cleared by them. Another inconsistency is, that one while he pleads that there is no necessity for Miracles to confirm their extraordinary Mission, and yet again, he pleads that it is confirmed by divers Miracles, and yet none of which I can find sufficiently confirmed; their Miracles seem very much to run parallel with the Miracles of *George Fox*, who had none to attest them, but some few of his own Party, and were done in Corners.

As for their bodily Agitations, it doth not appear that either the holy Prophets or Apostles had the like to theirs; some of the Prophets indeed had sometimes, but rarely, something of Fear that visibly affected their Bodies; but this, as I apprehend, did not proceed from their Inspirations, by which they usually Propheci-

ed, but either from some extraordinary outward appearance of Angels, to some of their outward senses, or some great outward glory, or some inward unusual extasie, (*viz.* unusual even to themselves) and if the Apostles had been under such bodily Agitations as frequently, as they frequently Preached, it may be rationally thought that something of that sort would have been recorded in the New-Testament, but no such thing we find recorded. St. Paul indeed told the *Corinthians*, that he was among them *in Weakness and Fear and much Trembling*, 1 Cor. 2. 3. but he intimates nothing of his bodily Agitations, nor that his Fear and Trembling proceeded from his Inspirations by which he Preached, it may rather be thought, that it proceeded from the weighty concern he had upon his Mind to discharge the duty of his Apostolical Mission with all faithfulness. Not only Jewish Writers, but the most judicious of Christian Writers have generally agreed in their judgment in distinguishing betwixt the Prophetical Inspirations usually given by God to his holy Prophets, and the Dæmoniacal given by Dæmons to some Heathens; that the former was given with great Calmness and Composure both of

Mind

Mind and Body, but the latter contrarywise with furious Agitations both of Mind and Body. It may also be granted, that in the denouncing of God's Judgments, the holy Prophets at times might be affected with some bodily Symptoms, but no wise undecent. But in the publication of *Gospel Truths, Precepts and Promises*; it is not likely either the Prophets or Apostles had any such Symptoms. The gentle descent of the Holy Ghost in a Bodily form upon our Saviour at his Baptism, seems by way of Emblem to inform us how gently the holy Apostles, those Messengers of Peace, received the Holy Spirit and his Inspirations. *God hath not given us* (said the Apostle St. Paul) *the Spirit of Fear, (i. e. servile Fear) but of Power, of Love, and of a sound Mind*; and once we Read the House was shaken where they were, but not that their Bodies were shaken or agitated, *Acts 4. 31.*

If any of them be willing to consider what I have said in this Treatise, concerning bodily Tremblings and the Cause of them, with respect to the Quakers who had wont to have them very frequent, if they be without prejudice, they may possibly find what may be useful to correct their mistakes not only about their
bodily

bodily Agitations, but several other things of great weight.

V. It appears to be great imprudence and rashness in them to determine, that within the space of three years this new dispensation of extraordinary Inspirations with other extraordinary effects will generally take place. They had done more prudently to have applyed to themselves our Saviour's Words to his Apostles, of what great things are to be brought to pass upon Earth, *It is not for you to know the Times and Seasons which the Father hath kept in his own hands.*

VI. The Author of the Preface argues for Womens teaching in Christian Assemblies, with the same invalid Reasons, as the Quakers have done before them; and their whole superstructure stands upon a precarious Foundation; both their Men and Women, and some Children have had these extraordinary Inspirations, for which they cannot give the least Instance of proof more than Quakers have offered to give; for in Quakers-Meetings, not only some very ignorant Women have seemed to speak with great readiness and fluency of Words exhorting to Repentance, but

but even some Boys and Girls have been greatly agitated in their Bodies in some of the Quakers Meetings. The wildest Enthusiasts have had as equal and fair Pretences, and as seemingly good Morals, *Swenkfeldus* himself, and other *German* Enthusiasts.

VII. They seem not to understand the necessary distinction betwixt the extraordinary Inspirations of the Spirit given only to some even in the Days of the Prophets and Apostles, and the ordinary given and to be given to the faithful in all Ages of the World. The extraordinary being given [as such] without the *external Word*, and all outward means of Instruction; the ordinary being given by the *external Word* and outward means of Instruction; the extraordinary being but *gratiæ gratis datæ* which considered simply as such, did not sanctifie the Persons who had them; the ordinary given to the Faithful, being *gratiæ gratum facientes*; rendring the Persons who have them really holy, and indued with all saving and sanctifying Graces of the Holy Spirit, particularly that of *Charity*, which is better than the Gift of Prophecy it self, and than all other miraculous

raculous Gifts simply considered and compared together.

Now the great Promises and Predictions contained in the Scripture, concerning the great glory that is to be revealed, and the glorious effects that are to come to pass in the Earth, after, or at the fall of Mystical *Babylon*, or as an introduction thereunto, and the Building up the *New Jerusalem*, or whatever can be named, or collected as the accomplishment of those Scripture Prophecies, Predictions and Promises, such as those mentioned in the *Preface* of the *Cry to the Desert* do chiefly respect; the ordinary Inspirations of the Holy Spirit that are of a sanctifying nature, to be given in greater plenty to all the Faithful, and in order to the greater encrease of the number of the Faithful, than are now given. By which ordinary Inspirations given, and to be given to Men, in the diligent use of the Word, and all the means of Grace, the Church of God may be as abundantly enriched with all spiritual Endowments of Knowledge and all Christian Virtues, as if all her Members had given to them those extraordinary Inspirations, for which
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she has no Promise that they shall be given. It is a good Maxim both in Naturals and Spirituals, *God and Nature do nothing in vain, or what is superfluous.* If the Church of God is to be Built by the ordinary Inspirations of the Holy Spirit, that are of a sanctifying Nature, and which accompany the *external Word*, as it is sincerely Preached, there seems no great need of the extraordinary Inspirations of the Spirit, the need of them being chiefly until the Mind and Will of God was so amply and fully declared unto Mankind, as God saw to be fit in order to the increase of the Church both in Spiritual Gifts, and multiplying her Members; and that in the most glorious times of the Church that either have been, or yet shall be, the Church is to be fed by means of a standing Ministry of Men, taught not by the Spirit only, but by the external Word and Doctrine contained in the holy Scriptures, organically, and by the Holy Spirit, as the primary Efficient, is clear from many Texts of Holy Scripture, such as *Eph. 2. 20. Eph. 4. 11, 12, 13. Rom. 10. 17. Gal. 2. 3. Revel. 21. 14.*

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But

But suppose God should be pleased to give to some in the Church, some extraordinary Inspirations, in order to some particular uses, and on some particular occasions, which may well enough be granted that it may so be, without any prejudice to the Christian Religion; yet it's most reasonable to think, that the Persons to whom such extraordinary Inspirations shall be given, shall be enabled to demonstrate them sufficiently to be such, by such evident Tokens and Marks of distinction, as no Impostors can have, whatever they may pretend to; which yet it doth not appear that these Men have, in whose favour the Preface to the *Cry from the Desert* is published. Should it please God to give to any of the Faithful such extraordinary Inspirations as he gave to his Holy Prophets and Apostles, none would seem more desirable than that of the Gift of Tongues, which would be of great service to the more speedy Propagating the Gospel to Heathen Nations; and whether God will give this extraordinary Gift of Tongues, must be left to his good pleasure.

But that the Author to the Preface of the *Cry from the Desert*, saith, their Stile
is

is new in this Age, *viz.* of speaking in the Person of God, is his very great mistake ; nothing has been more common than such a Stile among the Quakers, both in their Speakings and Writings; the which that this Author should be ignorant of, is somewhat strange : The Phrase of *my Child*, is frequent in *Tho. à Kempis, de Imit. Christi.*

F I N I S.

E R R A T A.

PAG. 31. line 9. read *Sect. V.* Pag. 34. l. 1. r. the. Pag. 37. l. 32. for *light.* r. *bot.* Pag. 49. l. 2. r. *vis*

Faint, illegible text at the top of the page, possibly a header or introductory paragraph.

Large block of very faint, illegible text in the middle of the page.

Text block at the bottom of the page, appearing to be a signature or a concluding statement, though illegible.







Theol.

~~Book~~

Author Keith, George

Title The magick of Quakerism.

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