

Job Lousley's Book Blewberry Berks 1825

News from the Sessions House *

IN THE

III. 9726

Old-Bayly,

Being a true Account of the
Notorious Principles and
Wicked Practices

OF THAT

Grand Impostor

Lodowick Muggleton,

Who has the Impudence to Stile himself one of
the Two last Commissionated

Witnesses and Prophets

OF THE

Most High God Christ Jesus.

Collected out of his own Writings,

For which Damnable *Heresies* being bound over, he made his
Appearance at the Sessions, this 14th, of Decemb. And gave
fresh security in order to his future Tryal;

Licensed and Entered according to Order.

London, Printed for B. H. 1676.

A Brief and True Account of the notorious Principles, and wicked Practices of that Grand Impostor Lodowick Muggleton, &c.

TO Trace this impious Impostor from his Original, who ever takes pains but to go into Cloak Lane, will there be informed by the Generallity of the Inhabitants, that this *Lodowick Muggleton* was at first no other than a factious Journiman-*Wastor*, whose Extravagances being too large for the competent allowance of about 10 s. p. week, began in the year 1651. to consult with one *John Reeve* (a brother both in Trade and necessity) how they might betake them to some more profitable employment, whose larded Incomes might more kindly indulge their Luxury; to this end they made some small inspection and progress into all sorts of *Heresies* (as he has since confest to *J. C.* and others) but finding those Chairs already taken up, they resolv'd to be beholding to no body, but to contract such a competent measure of impudence and impiety, as should enable them to stifle all the oppositions of Religion, or Conscience, and set up for themselves. And that which gave them no small encouragement herunto was the wonderful success and almost infinite Riches, two precedent impostors, *John Robins* and *John Tanny*, had lately gained by the same damnable practice. The prosperity of these two rendred the private conditions of *Reeve* and *Muggleton* more unufferable; so that the former being the more impudent, and having with some curiosity perused the Revelations of *St. John*, and found to his extreem sorrow that the Holy Ghost had never so much as dreamt of him throughout the

whole Book, he resolves by the help of a feigned Enthufiasm or pretended Revelation, to force in the minds of Listening Ignorants, whose Gaping curiosity lay always open for the reception of any Novelty, a certain belief of a strange *inspiration*. and *Comiffion* then delivered unto him, whereby (forfooth) he not only pretends a Sovereignty over Mankind, but affumes a power to pafs (upon the leaft contradiction of his wicked principles) a fentence of everlasting Condemnation, even upon the blessed Angels themselves: as is affirm'd he hath authority to do, in a book of *Muggletons*, called the *Quakers Neck broke* pag. 20.

To exact this necessary Credulity from his Gazing admirers, he calls one Evening of *Muggleton* to go with him to the Tavern, from whence after they had Gorged their Guts with an excefs of Wine, and Victuals, they resolv'd forthwith to go Chew the Cud both of their difcourfe and *Viceds* upon their Pillows, whereon *Reeve* had not long laid his shallow skul, but whether caus'd by fumes arifing from an undigested Supper, or the important prefures of his designed greatness, I know not, but up he gets runs to *Muggleton*, tells him as *Muggleton* does us in his nonfenfical interpretation of the 11. chap. of the *Revelation* pag. 158. *That Godspake in the night unto him, and told him that he had given him more understanding in the Scriptures than all other men in the World: That he had put the two edge sword in his mouth, and in the next words following, and have Chofen thee Lodowick Muggleton to be thy mouth. That I have given you power both to blefs and curfe, and whoever either of you fhall blefs or curfe, it fhall be in the power of Spirit nor Angel, No nor as Mugleton fays in page 4 in the Almightyes himfelf to revoke from eternal Damnation.*

This falacy being blown about by fome of the gracelefs Adherents, the greedy Vulgarity miftak

it for a Verity, and to shew their obedience, as well as Credulity, relinquish their former principles as erroneous, to list themselves under the destructive Banners of his forgeries and impostures.

The promising superficies of this black design at first seem'd to recompence the paines of these spiritual *Engineers* with a favourable progression, but Heaven who could no longer forbear to punish their impieties, sufficiently testified its displeasure in Beckoning *Reeve* to give an account in the other World of those Damnable principles, wherewith he had tainted the minds, if not Ruin'd the Souls of divers in this; which one would have thought might have put a stop at least to the proceedings of this *Lodowick Muggleton*, who now double Gilded with Brass, pretended also to have had left him by *Reeve* a double portion, both of spirit, power, and commission; enlarging his Authority even beyond the prerogative of any deceased *Saint, Prophet,* or *Apostle*, as will by a Letter he sent *R. Fransworth*, and the said Book of his, entitled the *Quakers Neck-broken*, most obviously appear. In the *Letter* page 43. he writes thus; speaking of the power he pretends God has given him to bless, curse, &c. 'Neither (says he) will God give this power to any after me, neither can any man come to the assurance of the favour of God now in these days but in believing that God gave this power to *John Reeve* and my self. For there is no coming to know God or see God, but by the faith in this commission of the spirit, for I having the Keys of Heaven and Hell, none can get into Heaven unless the witness of this spirit doth open the Gate. Again
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in his *Quakers Neck-broken*, page 20. He says. 'Neither doth any man know the Scriptures, neither can any man interpret them truly but my self, and in the same page he goes on. 'God hath put the two edged sword into my mouth, that whosoever I pronounce cursed, is cursed to Eternity. For I do not only say let him be accursed, but I have power to curse men or Angels to Eternity. And in Page 28. Speaking of his spiritual knowledge, how he has resolved all sorts of questions in Divinity, these are his words.

Nay, some have gone so far as to ask who made God, and I have given answer to that also. Again in his letter to S. H. and W. S. who in a former letter condemned him for Cursing, to which Muggleton answers, page 17. As for my mouth being full of cursing, that is my commission. Again page. 18. 'Full of his Cursing: I confess my mouth is, and I do rejoice in it too, I know that God is well pleased in the damnation of those I have cursed, and I am wonderful well satisfied in giving Judgment upon them according to the Tenor of my condition. In the Reader, I am a weary, and it makes my hair stand an end to rake thus in the Nauseous Dunghil of his horrid Blasphemies, his whole Volume is nothing but a promiscuous composition of Heresie, Delusion, irreligion and Blasphemy: Himself a person who for this 20 years and upwards has shaken hands with *Mortality, Discretion, and Pity*, who for that inconsiderable Pelf, Honor and respect, he daily receives from the hands of his poor deluded, and without sudden conversion, I fear miserable Disciples, willingly surrenders his interest in Heaven, and as if he had too advantageous an exchange, throws the wretched Souls of his friends and acquaintance into the bargain.

I would earnestly desire the Reader if he be not yet established in opinion, to endeavour to seek a settlement therein, first by his prayers to almighty God to that purpose, and
after

after by the healing advice of some learned Divine, from whom he will certainly find more solid satisfaction than he can ever expect from these *Quacks* and *Empiricks* in Divinity; who handle the soul, as others do their body, not so much for the patients good, as their own Interest. Who if they can make a reasonable approach to a Death bed, & there by a pretended commission wheedle the departing Disciple into a belief that they have received the Keys of Heaven; Can turn who they will into everlasting Joys, and hurry who they please into eternal Bliss; if by the charming Rhetoricks of a Gray head, comely Visage, demure Countenance, and plausible tongue, he can but once persuade them to fall out with the World, and surrender these temporal blessings, in hopes of those spiritual ones (of which these sort of men make such large promises) there is none of them but will gladly part with, all their pretended *Keys of Heaven*, for one real one which unlocks to a hundred a year upon *Earth*, or that would scruple to give a man a note of their hands for the securing his eternal bliss, provided the other would requite him with a considerable *Lease*, to bestow among his *sanctified children*.

Whether *Muggleton* and his Brethren have ever received any of these soul feeling blessings, I leave it to his and their consciences, and did I know it to be true I should scarcely put myself to the charges of a Tear to bemoan the cheat, for indeed, who can seriously pity those persons who having been Educated in the whollome principles of the Church of *England*, when he shall see them like *Bastards* and not *Sons*, forsake those Teats whereout they often have, and still might, suck such nourishing milk; when he beholds them running after a nonsensical *Impostor*, fraught up with nothing

thing but interest and Impudence; a kid-snapper of Souls, who would sell them for less money to the Devil, than the other do Children to Barbados; a fellow who if a man can find any connexion in his writings; it runs directly Diamiter to those of the Holy Scriptures, a wretch so arragant, that he dares to pretend a greater power than ever was delivered to any of the Prophets or Apostles, that denies both the real existance and absolute, and by all undoubted ubiquity of his Creator, pag. 34. pag. 23. That Nulls the Validity of several Texts of Scripture, and particularly denies Solomon to be endued with the Spirit of God, when he writ the Book of Proverbs. And in short, is so ridiculous both in Divinity and Philosophy, as to define God to be a corporeal Essence exactly in the shape of man, that his influence is confin'd within the narrow circuit of the upper Heavens only. And lastly which is enough to give any intelligible Reader a surfeit both of him and his Doctrine, he affirms his writings are in themselves more excellent, and ought to be by all men more respected and regarded than the Holy Scriptures.

The said Notorious Blasphemer being of late taken notice of by authority, has been prosecuted in the Ecclesiastical Court, and also committed to *New-Gate*, but after some days imprisonment, got bail for his Appearance at the Sessions in the *Old-Bayly*, 14th. *Decem.* and gave fresh security, and we doubt not but will shortly be brought to *Condigne* punishment according to his demerits.

F I N I S.

Job Lowrey's Book Newberry Books 1021 -