

Privately Printed Opuscula issued to Members
of ye Sette of Odd Volumes
No. LXXI



LODOWICK MUGGLETON

A PAPER READ BEFORE YE SETTE OF
ODD VOLUMES, AT YE 337TH
MEETING, JANUARY 27, 1915

BY
BRO. GEORGE CHARLES WILLIAMSON

Horologer to ye Sette



1919

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MINIATURE PORTRAIT OF LODOWICK MUGGLETON
BY SAMUEL COOPER

Now in the Pierpont Morgan Collection

See pages 16 and 60

Photograph by Hallett Hyatt

Lodowick Muggleton

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LONDON: IMPRYNTED FOR YE AUTHOR AT
YE CHISWICK PRESS
AND TO BE HAD OF NO BOKESSELLERS

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OPUSCULUM LXXI

1919

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NOTABLY TO
MR. RICHARD W. HUNTLEY
AND
MR. JOHN H. CATER



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LODOWICK MUGGLETON



THE middle of the seventeenth century was in England a time of 'great revival of religious thought, and it was responsible for the creation of numerous strange and mysterious sects, the leaders of which entertained very strong and definite opinions respecting one another, and did not fail to express those opinions, both by word of mouth, and in their writings, in the forcible manner, mingled with much personal abuse,

which appears so strange to us at the present day. Of the various bodies which arose in this time of tempestuous movement, many have disappeared, and of the Commonwealth sects, practically only two now survive, the highly respected Society of Friends, and the exceedingly small and obscure body known as Muggletonians. There may perhaps be a few persons remaining who hold to the strange ideals of the Seventh Day Baptists, but practically all those persons who believed in what was known as the Millenium doctrine, the doctrine of the Fifth Monarchy, and other people who were called Behmenists, Bidellians, Coppinists, Salmonists, Dippers, Traskites, Tryonists, Philadelphians, Christadelphians, Shakers, and Ranters, have disappeared, and to all intents and purposes, the only body which is well known to students of religious history in Commonwealth times, and which flourishes at the present day, is the great Society of Friends.

The Muggletonians have been forgotten by very many persons who are students of religion. •

They exclude from their church meetings the usual exercises of public worship, and therefore do not appear in the lists of the Registrar-General.¹ They have no preachers, consequently there are no persons regarded as their leaders whose names would be printed in any list of eminent religious persons at the head of a definite organization, but there is still a small body of people who hold to the opinions laid down by Lodowick Muggleton in the middle of the seventeenth century, and who meet together in one place in London, in a building which occupies part of the site of the birthplace of their leader, and who read his works and hold his name in great repute, and it is concerning these people that I propose to set down certain statements of fact.

It may be, perhaps, a matter of wonder why I,

¹ There is no allusion to them in the London Post Office Directory, nor are they mentioned in the Religious Census of London undertaken by the *Daily News* in 1904, nor in the similar volume by Mr. Charles Booth issued in 1902.

a Catholic, should have been induced to look into the history of Lodowick Muggleton, and to make any inquiry respecting his followers, but the whole subject arose from the purchase by Mr. Pierpont Morgan of a miniature representing Lodowick Muggleton, which had remained in the possession of his descendants and followers until the the time it came into Mr. Morgan's possession, and had been practically unknown to the various persons who were familiar with the features of Muggleton, and who knew about his portraits. This portrait was handed over to me that I might study it.

Its purchaser knew nothing of who Muggleton was, except that he was a seventeenth century religious leader, and from his appearance was supposed to be of Puritan ideas. The only point of information available concerning him at the moment—was one which is wholly inaccurate and very unfair, the remarks made by Macaulay about Muggleton in his "History of England" (1848). This quotation Mr. Morgan had heard of, and his secretary turned it up,

handing a copy of the extract over to me, as the sole information that was known respecting the man, and I was thereupon asked to find out whether this statement was a correct one, and if not, to investigate Muggleton's history, in order that, in the catalogue I was then preparing, I might give such details concerning him and his followers, if any existed, as I thought fit.

Macaulay speaks of Muggleton in the following words. He says: "A mad tailor named Lodowick Muggleton wandered from pothouse to pothouse, tipping ale, and denouncing eternal torments against all those who refused to believe, on his testimony, that the Supreme Being was only six feet high, and that the sun was just four miles from the earth." (Hist., 1848, i, 164.)

Almost every piece of information in this statement is entirely inaccurate. The only thing that has anything of the real truth about it is the fact that Muggleton was inclined to denounce eternal torments against those who refused to believe, not the ridiculous statements

that Macaulay makes, but in Muggleton's own authority as a preacher. It was not easy to find out where the Muggletonians carried on their religious meetings, but eventually I was able to locate the building in the East End of London, near to Bishopsgate, and after some little time, I made the acquaintance of various members of this strange and obscure sect, had many conversations with them, visited the room in which they held their meetings, examined the portraits which they possessed representing their founder, and had them photographed for the first time. I also introduced to their notice this particular portrait of Muggleton, which was new to them, although it had belonged for over two hundred years to persons who had accepted him as a true prophet. As soon as I began to learn something of the doctrines held by the Muggletonians, it impressed me as a very curious fact in the history of this remarkable sect, that the only two sects which have survived from the stormy times of the Commonwealth should be those which held doctrines absolutely anti-



PORTRAIT OF MUGGLETON AT NEW STREET, BISHOPSGATE

Inscribed "Lodowick Muggleton Dyed 14 of March 1698 then aged 88"

Photographed by Hallett Hyatt

thetical to one another, the two bodies which were in their day the bitterest in opposition to one another, because certainly no one opposed Fox and Penn so strongly in their own time as did Lodowick Muggleton, and no one was more strenuous in his opposition to the entire theory of religion held by those two great leaders than was this same Muggleton.

The very forcible opinion which Muggleton held respecting the Quakers, who were his great opponents, especially in the position he adopted with regard to prayer, is set out upon the titles of the various books which he wrote against the Society of Friends. The principal work is entitled "The Neck of the Quakers Broken, or cut in sunder by the two-edged Sword of the Spirit, which is put into my mouth."

Another work on the same lines is entitled "A Looking-glass for George Fox the Quaker and other Quakers, wherein they may see themselves to be right Devils, and wherein is set forth the ignorance and blindness of the Quaker doctrine of Christ within them, and that they cannot

nor doth not understand the meaning of the Scripture, neither have the gift of the true interpretation of the Scripture, as will appear in the pages following." This book was written in reply to one which was issued by George Fox, and which he called "Something in Answer to the Muggleton book which he calls 'The Quaker's Neck Broken.'" A little later on, Penn issued a book against Muggleton called "The New Witnesses proved Old Heretics," and then Muggleton replied by a book which he called "The Answer to William Penn, Quaker, wherein he is proved to be an ignorant spatter-brained Quaker, who knows no more what the true God is, nor His secret decrees, than one of his coach-horses does, nor so much, for the ox knoweth his owner, and the ass his master's crib, but Penn doth not know his Maker, as is manifest by the Scripture, which may inform the reader, if he mind the interpretation of the Scripture in the discourse following." In this latter book Muggleton attacked Penn in language that even at that time was accounted rather startling and

virulent, because Penn would not accept the materialistic teaching which Muggleton at that particular period of his life was announcing. The Friends, however, despite these attacks, multiplied and grew, but the Muggletonians never became more than an exceedingly small sect.

Lodowick Muggleton was born in Walnut-Tree Yard, now called New Street, in Bishopsgate Without, and the present meeting of the Muggletonians is in a small modern built private residence, which occupies, as I have stated, as near as possible the site of his birth-place. He first saw the light in July 1609, and was baptized in the Church of England faith in that same month, at St. Botolph's Church, which was close at hand. He was of a Northamptonshire family, and the name still survives in the little village of Wilbarston, from whence the Muggletons originally came. His father was a farrier. His mother died in 1612, when the boy was only three years old, and then his father sent him away into the country,

it is not known exactly where, and he was brought up, he says, by strangers. It would appear that the father was rather more than an ordinary smith or farrier, and carried on the business also of a veterinary surgeon, and was a man of some considerable repute. The family was a good one, it had been in the same place for three centuries, at least, and Lodowick himself speaks of his forefathers as "plain men yet downright honest, men of no great repute in the world, nor of base report as ever I could hear." He also speaks in terms of great endearment of his mother, although he, as the youngest, and only three years old when she died, could not have remembered very much about her. His father appears to have married again almost immediately, and hence it was that, on his mother's death, Lodowick was sent away to a distance from all his relations, to live with other people, and appears to have seen very little of his father, or of his father's second wife, between the death of his mother, and his return to London when he was fifteen or sixteen years

old. When he came back to London he was apprenticed to John Quick, a tailor in Walnut-tree Yard, who must have lived close to where the Muggletons were residing, probably within a door or two, because Walnut-tree Yard was at that time a very small entry. Quick was a tailor who did a good business in livery gowns, and appears to have been in some ways an interesting person. Lodowick speaks of him as quiet and peaceable, and "able to teach his apprentices the trade well," and he also says that he himself learnt his trade quickly, and pleased his master more than did any other of the apprentices. He began very early in life to interest himself in religious movements ; he heard about the Puritans, and some of them came to talk with his master, pleading that the Sabbath day should be kept holy, and trying to persuade John Quick not to open his shop on that day, as he had been in the habit of doing. They did not, however, have very much success with the tailor, nor at that time with his apprentices, and when the term of apprenticeship ran out,

Muggleton, who had a great desire to get on in the world, and who said that he thought the trade of a tailor would not gain much riches, changed his occupation and went to work in a shop in Houndsditch, with a man whose name was Richardson, who "made clothes to sell," and who also carried on the business of a pawnbroker. Muggleton there fell in love with the daughter of his employer, and as he pleased Mrs. Richardson by his managing power, and by the skill with which he looked after the business, she agreed to the match, her husband being a distracted, hare-brained sort of man, not of very much importance in the household. She promised to give her daughter a hundred pounds, with which Muggleton was proposing to start in business as a pawnbroker and clothier, but suddenly an entire change of opinion took place in his ideas. He went as journeyman in 1631 to his cousin, John Reeve, the tailor, who lived in a street in the City known as St. Thomas Apostle. Reeve, who was a very zealous Puritan, took Muggleton to task upon

the question of the lawfulness of lending money upon pawn, and pleaded that it was usury and extortion, and forbidden to religious people. He pressed home the argument with such great force that he brought Muggleton round to his opinion, with the result that he made up his mind that if he lent money upon usury and extortion, his future life would be in danger, and he thereupon became a zealous Puritan, and an ardent student of Holy Scripture. So he continued until his own more extraordinary opinions remodelled the conditions of his religious life. The change, however, involved the loss of the girl to whom he was engaged, because Mrs. Richardson refused to let him have the money unless he started as a pawnbroker, and he had to forsake the Richardsons, and says later on, in his own journal, with a certain bitterness of feeling that the girl was still living, and then was worth £700 a year, as she and her mother had developed the old business to such an extent that it had become one of considerable importance.

However, Muggleton did get married, and more than once during this part of his career, each time, he says, to a girl of about nineteen. His first wife, Sarah, he married in or about 1635, and she died three or four years afterwards. We know nothing of her, except that she was the mother of two children who survived him. His second wife, Mary, he married in 1642 and she died in 1648. He speaks of her as "a comely woman to see to, yet of a melancholy, dropsical nature and humour," given to much melancholy and discontent of mind, especially "if things did not go well in this world." She left behind her one only surviving child, a boy, who was very scrofulous, and who died in 1653. As to his disease, Muggleton wrote, "I was glad, (though I used means to help him, but all in vain,) knowing that all the children I had by her did partake of her melancholy and dropsical nature."

We thus come to the period of about 1650, which was so full of strange religious movements, and Muggleton seems to have been attracted by



ENGRAVING BY G. V. CASSEEL.

Frontispiece to "Interpretation of the Revelation of St. John"

the declamations of two men who were styled Ranters, John Robins and Thomas Tany, and also to have read some of the publications of an even better known person, Jacob Behmen, a shoemaker of Görlitz, who believed that he had visions and revelations concerning religion, and stated that he was in a position to declare the true faith. Behmen influenced George Fox very largely, and many of Fox's spiritual ideas were derived from the writings of that man. Robins and Tany were of quite a different sort. They were wild and outrageous fanatics with strangely disordered imaginations, full of all sorts of extraordinary ideas, but they both of them affected Reeve and Muggleton, and eventually, in 1652, Reeve announced that he had received personal communications by "voice of words from Jesus Christ, who was the only God," appointing him to be the messenger of a new dispensation, and Muggleton to be his preacher or mouth. The two men came forward as prophets, identifying themselves with the two witnesses who are spoken of in the Revelations, xi, 3, said that

they were empowered to declare a new system of faith, and had authority to pronounce on the eternal fate of individuals. They called themselves the Witnesses of the Spirit, and gathered about them considerable crowds of people. Many of their strange ideas they put into print, the first book that was issued being the work of John Reeve, and entitled "A Transcendant Spiritual Treatise." Reeve appears to have been a person of some moment, a man of personal holiness and a quiet, courteous, kindly-natured fellow, but he was ever in poor health, and he only lived for six years after this announcement in 1652. He, however, seems to have started the movement, and to have first laid down the absolute cardinal principles of Muggletonianism, leaving it to Muggleton to define and declare their definite details. Reeve and Muggleton entirely rejected any doctrine of the Trinity, considering that that there was but one God, and He a glorified body of flesh like unto a man in compass and substance and that the references to the Mediator and to the Holy Ghost were

simply various methods of alluding to the same Deity. They did not believe in a personal Devil; they said that the Devil and Human Reason were synonymous expressions, but practically the Devil was Human Reason itself. They believed in the sleep of the soul, and in its physical resurrection with the body; a doctrine at one time accepted by Unitarians and in 1562 by the original articles of the Church of England. They taught that there was an actual heaven, a place beyond the stars, but that there was no actual hell at present, although there would be one later on, after the last judgement, and it would be situate on the earth. They furthermore laid down the statement that the angels were the only beings of pure reason, and then they started all sorts of strange ideas in opposition to the science of astronomy, trying to point out that Holy Scripture contradicted the theory of astronomy, that the sun travelled round the earth, that heaven was only a very short distance off, just above the stars, and various other curious ideas, which were more opposed to science than

to revealed religion.¹ The strangest position, however, which they took up, was their opposition to prayer, and here it was that the great divergence between them and the Quakers was first marked. The Muggletonians said that prayer was a mark of weakness, a remnant of the corrupt nature, and that as God lives in regal state,² and does not interfere with things

¹ The Six Principles of the Muggletonian faith may thus be summarized:

1. There is no God but the glorified Man Christ Jesus.
2. There is no Devil but the unclean Reason of men.
3. Heaven is an infinite abode of light above and beyond the Stars.
4. The place of Hell will be this Earth when sun, moon, and stars are extinguished.
5. Angels are the only beings of Pure Reason.
6. The Soul dies with the Body and will be raised with it.

² "God, the Muggletonians maintain," says Dr. Gordon, "exercises no immediate oversight on affairs. He has made the world a going machine, he has supplied every human being with a working conscience, etc." "Whoever doth not act well, by that law written in his

below, outward worship of any kind was a folly and a mistake, and all ideas connected with prayer or with preaching were heresy. The Quakers, of course, whom the Muggletonians in their forcible manner termed "spawn of Hell," took up an entirely opposite opinion as to prayer and worship. The Muggletonians attached no importance whatever to forms or ceremonies, to ordinances or consecrations, and in that respect they coincided with the teaching of the Quakers. They considered that salvation was the effect of a spiritual principle, which was quickened by God, and which had nothing

heart, and doth not stand in awe of that, and fear to offend that law of conscience as if God himself did stand by, all his well doing is but eye service." "God has, no doubt, on rare occasions intervened to make revelations of truth; these have been completed; he will take no further notice of the world until the Judgement Day."

"The system of belief," Dr. Gordon adds, "is [in its entirety] a singular union of opinions which seem diametrically opposed. It is rationalistic on one side, credulous on another. In some respects one of the most purely spiritual, in others it is one of the most rigidly dogmatic of systems."

whatever to do with outward professions or creeds, and further, in common with the Quakers, they objected to bear arms, and to take an oath; but their most strenuous opposition was reserved for the accepted type of religious worship, and for the doctrine of prayer.

Muggleton and Reeve were very speedily charged with blasphemy, were brought up before the Lord Mayor, detained in Newgate for a month, and then kept in the Old Bridewell for six months. They were liberated in April 1654, and immediately proceeded to carry out their religious work in very strong and enthusiastic fashion; but the death of Reeve in July 1658 left Muggleton practically in charge of the movement, and he began to sum up the principles of his special doctrine, and to put them into more definite and concrete form.

His supremacy as a religious teacher was very quickly questioned by a man named Laurence Claxton, who was a beneficed clergyman and a friend of Reeve's, and who after Reeve's death aspired to be the leader of the movement, but

Muggleton was by far the stronger man, and eventually Claxton became his follower. There were several other efforts made to prevent Muggleton from being regarded as the leader of this special religious movement, but he overcame all those who opposed him. His vehemence was extraordinary, and he spoke with such plainness of speech about those who differed from him, that he crushed their opposition, and brought them into line with himself. Immediately after Reeve's death, he commenced his strenuous attack upon the Quakers, for whom he entertained a great contempt. Their spiritual ideas did not appeal to him, because he regarded God as a Person, having all the attributes of human nature, although transfigured, and not in any sense as a spirit. Muggleton came into contact with the law very frequently. He was arrested at Chesterfield in 1663 on the instance of John Coope the Vicar, and although this Vicar pronounced him to be "the soberest, wisest, man of a fanatic that ever he had talked with," yet he was obliged to take action against

him for what he regarded as blasphemy, and Muggleton was committed to Derby gaol, and was there imprisoned for nine days.

Muggleton never had any patience with people who opposed him. He pronounced against them what he called the curse of God, calling down a sentence of eternal damnation upon every person who refused to accept his religious opinions.

When he was at Derby, he had an interesting interview with Gervase Bennet, a magistrate, whose sarcasm had given rise to the fixing of the name of Quakers upon the persons who up to that time had been called the Society of Friends of Truth, or by others, the followers of George Fox. Muggleton discussed many points of theology with Bennet. Bennet was unwise enough to allow an audience, which included the other magistrates, the Sheriff's men, and the jailer, to be present at the interview. Muggleton was far better acquainted with Holy Scripture than was Bennet, and was able with great shrewdness to make use in the controversy of various passages from the Bible which he had

at his fingers' ends. The result was that Bennet was nonplussed in his arguments, and had met with his match. On the whole, it was a fairly good-humoured controversy, but Bennet himself was rather indignant at the way in which those who were listening to the arguments expressed their great satisfaction when the magistrate was defeated by Muggleton in the controversy, and who rejoiced at seeing him vanquished in argument. The only point that the two men held in common was that "the soul of man was mortal and doth die," but in every other respect they bitterly opposed one another.

Soon after he returned from Derby, Muggleton married for the third time. His wife was one Mary Martin, the daughter of John Martin, a tanner, of East Malling in Kent. He had then been a widower for sixteen years, and was fifty-three years old. His wife was twenty-five. The marriage seems have been a very happy one, and she survived him for twenty years. She brought him a little property, and devoted herself to his interests to the day of his death, and often,

says Dr. Gordon, "by her quickness of wit, stood between him and danger, and tended his latter years with the most patient care."

In 1670, his books were seized in London, were pronounced to be blasphemous, and were destroyed,¹ and Muggleton had to hide for a long time. In 1675, he had to take action in a court of law against a certain Sir John James in respect to some house property, formerly belonging to a friend of his, one Mrs. Brunt, the widow of John Brunt, for whom he was executor, and who, with her husband, had been one of his most faithful followers. In connection with proving the will, he was obliged to appear in what was then called the Spiritual Court, and as soon as it was known who he was, he was again arrested on the charge of blasphemy. He was tried at the Old Bailey in 1677, before Sir Richard Rainsford, Chief Justice of the King's Bench, but it was not easy to prove the crime

¹ At Lambeth Library and in St. Paul's Library are two of the actual books that were seized, having inscriptions in them to that effect.

for which he had been apprehended, because he had printed nothing since 1673, and that brought him within the Act of Indemnity of 1674. However, a copy was found of his principal book, called "The Neck of the Quakers Broken" with the imprint "Amsterdam 1663," and it was proved that this was a false impression as the book was really printed in London and not in Holland. It was then argued that the book was antedated, to put it under the protection of the Act and had really been printed in 1676. This was not true, and the whole trial in many respects was unfair. The prosecution were, however, determined to bring in a verdict of "Guilty," and they succeeded in doing so, and Muggleton was fined for what was called "a malicious, scandalous, blasphemous, seditious and heretical book, unlawfully, wickedly, maliciously, scandalously, blasphemously, seditiously, schismatically and heretically printed, sold, uttered, and published." He was fined £500, a fine that was quite impossible for him to pay, and he was thereupon sent to prison. There he remained for six

months, and was then released after paying £100, and finding two sureties for his behaviour during his life. Meantime, before being sent to prison, he had to stand upon the pillory in three places in the city, the Exchange, Temple Bar and Smithfield, on three several days, and while there, his books were burned with fire before his face. This pillory punishment was a cause of great suffering to him and he was much knocked about while within the pillory, dirt, mud, and rotten eggs being thrown at him. He was released from gaol on July 19th, 1677, and the memory of that day is still kept sacred by his followers although, since the alteration of the calendar, the date has been regarded as the 30th of July, and the two festivals which the Muggletonians keep, are the 30th of July, "a day of joy to his people," and the 14th, 15th and 16th of February, the latter dates being to commemorate the day upon which Reeve announced that he had received the commission from God, and was one of the two true Prophets of Witness.

There is in the British Museum a very rare

tract concerning Muggleton, a quarto of six pages, which was printed in London in 1676, for an anonymous author, who styles himself B. H.

I am indebted to Sir Ernest Clarke for a reference to this extraordinary document, which was evidently prepared by someone who was in bitter opposition to Muggleton. It is full of hard statements respecting him, and contains a great deal of information which later investigation has proved to be wholly inaccurate. The writer calls it "A Modest Account of the wicked life of that Grand Impostor." It speaks of his principles as damnable, and says that his commission was but counterfeit and himself a cheat, and it professes to prove all these statements from Muggleton's own words, but, as a matter of fact, it does not quote a single word of Muggleton's from beginning to end. It is merely a vulgar attack upon Muggleton, calling him a poor, silly, despicable creature in one place, in another an infamous blasphemer, further on, a flatterer of Oliver Cromwell, and at the end, a man who poisoned the minds of people with a hodge-

podge of rotten tenets, who was worthily rewarded with dirt and rotten eggs. Everything that Muggleton preached was regarded by this writer as an imposture, and as a piece of impertinence, and the vindictive character of the pamphlet is shown by the fact that Muggleton is declared as "humouring his sensualities with any sort of recreation," and as encouraging licentiousness and the use of wine and strong drink, whereas these were the actual vices which Muggleton preached against in the most forcible manner. The tract has some considerable interest, as showing the strong feeling that there was against Muggleton in his own time, and as an example of the way in which his enemies stooped to any kind of statement in order to injure him.

By this time Muggleton was sixty-eight years old and we do not hear very much of his vehemence afterwards. The degradation of his cruel punishment had eaten into his soul. He was not willing again to expose himself to the jeers and violence of the mob, but he devoted the remaining twenty years of his life to his followers and

to his own family, to the preparation of his autobiography, and to a very extensive correspondence with his friends.

His letters are of considerable interest. They are full of clever expressions and wise utterances. They possess also a considerable amount of humour, and show every sign of having been written by a man who was decidedly conscientious, firm in his belief, and from his point of view religious in every action of his life. Throughout his career Muggleton was a bitter opponent of all forms of vice and uncleanness. He spoke strenuously against drunkenness and gambling, and would have nothing to do with any games of chance or cards in any form. Contrary to the then universal superstition he also refused to believe in witchcraft.¹ He had a strange antipathy to Scottish people, and to Scotland as a whole, having once had a Scottish friend, Buchanan, who proved to be a traitor and thereafter he would have little or nothing to do

¹ See his clever treatise on the "Witch of Endor" in which he traces the popular belief to disordered imagination.

with anyone who came from that country. He strongly opposed, however, what is now termed passive resistance, and insisted upon his followers obeying the law and paying taxes, even though they might consider the law an unjust one, and were all the time working for its repeal. He had a great belief in the inspiration of his own writings, and that belief is accepted by his followers in the present day, who regard his chief book, the "Third Testimony," as quite equal in inspiration and in importance, to the Testaments, Old and New, and who read it with as much care and discretion as they do the accepted Bible.¹

However much we may differ from the opinions which Muggleton taught and preached, and however we may regard them as distinctly heretical, it is difficult not to admire many of the

¹ It must not be supposed that it is any part of the religious system to hold that only Muggletonians will be saved. The Founders held no such opinion. Reeve believed that while all children would be saved most men and women would be lost, but Muggleton says that, counting children, probably half the world's population would be saved.

personal characteristics of the man himself. He rejected early in life the opportunity of a prosperous marriage, entirely on a point of conscience. Later on, he lost a considerable amount of business because he could not follow his Puritan friends and relations in their ideas. He claimed that he never lived by his preaching, that he always supported himself by hard work as a tailor throughout the whole of his career, and when he gave up business, he affirmed "I owe the world nothing, I never wronged any in the world to the value of sixpence in my life to my knowledge." He took considerable pride in his own calling, and in one of his spiritual epistles he refers to the fact that the prophets of old were herdsmen, and that the Apostles were fishermen, and he argued that it was not altogether a strange thing that God should choose two tailors to be his two last prophets and witnesses of the Spirit, and that their witness ought not to be scorned because of the business with which they were concerned.

There is another very attractive side to the

character of this interesting man. He was a staunch Englishman. He declared himself as "a free-born Englishman, a freeman of London by birth, and was never out of England in all my life." On many occasions he was particularly stalwart in his nationalism, and in his desire to exalt England and Englishmen by every constitutional method. He was also a great believer in the freedom of the Press, and in the freedom on the part of a man to select his profession in life, but at the same time he was a strong opponent of war, regarding the profession of a soldier as an unlawful one. He went even further than that, because three other professions he regarded as unlawful. He objected to all clergy, of whatever type. He refused to believe in the necessity for physicians, claiming that God had given in Nature sufficient remedies to preserve Nature, and he opposed all lawyers, saying that they "keep the keys of the knowledge of the law, and will neither enter into truth and honesty themselves, nor will suffer others to enter in that would." He declared that almost

all persons in the world had been deceived by either a lawyer, a physician, or a priest. His language was often exceedingly coarse and vehement, especially when he was opposing the Quakers, and he seasoned his writings with many expressions that can only be termed virulent abuse, but it was very much the manner of the day, the things that people opposed were reprobated at that time in words that were unsavoury and objectionable. He was responsible for a great deal of literature, and many of his books are still to be obtained by those who follow him, and who have carefully kept them in type for their own use and reference. Several of these volumes I purchased as curiosities and have them in my possession.

Muggleton was eighty-nine years old when he died, at his house in the Postern close to his birthplace on March 14, 1698, after only a fortnight's illness.¹ At the time of his

¹ A very rare and scurrilous pamphlet on Muggleton was published in 1676-7. Printed for D. M. 8 pp. It is entitled "Muggleton's Last Will and Testament setting

death there existed a large number of his followers, and his body lay in state at Loriner's Hall for one day and was visited by those persons who had accepted his teaching. It was then buried on March 17 at Bethlehem New Churchyard in Liverpool Street close beside the body of his cousin John Reeve, but the tomb could not now be identified, as part of the churchyard is covered by the street, and part by the railway station. His funeral was attended by a group of 248 friends and followers.

By his first wife Muggleton had three children: Sarah, who was the first person to believe in her father's mission, and is proclaimed as the first Muggletonian, Elizabeth who married a Mr. Whitfield, and a third child who died young, the other two daughters surviving him. As already mentioned, by his second wife, only one son survived, the others having died in infancy.

forth His Legacies to his followers and Gifts bequeathed to the World together With his particular bounty to Oliver's Porter and his gratitude to the Hangman whom he makes sole Executor." I have a copy of it in my possession.

By his third wife, he does not appear to have had any issue.

The room in which the Muggletonians now meet bears on its wall a large tablet with the following inscription:

THIS TABLET
WAS ERECTED ON THE 16TH DAY OF MAY
1869,

*To commemorate the opening of the
NEW READING ROOM,
No. 7, New Street, Bishopsgate. But more
especially to denote the place as formerly called*

WALNUT TREE YARD,
WHERE THE LORD'S LAST WITNESS WAS BORN.

ALSO,

*To record the names of a few of our
Christian Brethren who as believers in
THE THIRD COMMISSION,*

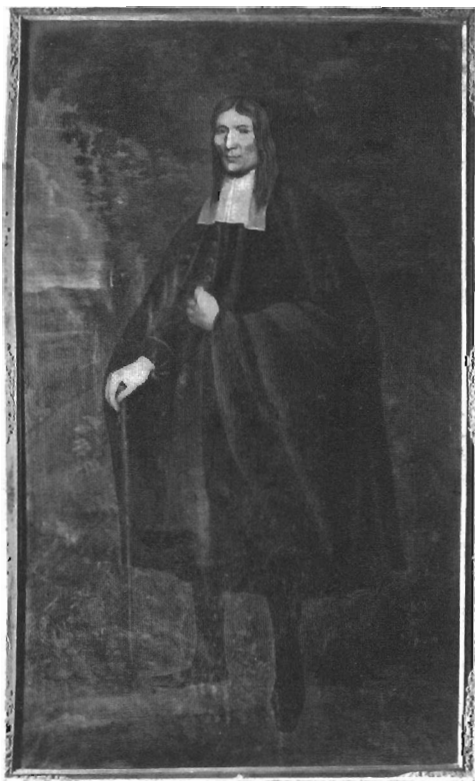
declared by

JOHN REEVE, & LODOWICK MUGGLETON,
*have greatly aided the Church, & partly
endowed the present building.*

and on this tablet are the names of the various benefactors of the sect and of the Trustees. Near by hangs the full-length painting of Muggleton, which is placed in a bad light, and has also suffered greatly by reason of the decay of the varnish. I had considerable difficulty in obtaining a photograph of it, and had to give it a very long exposure, with the result, however, that I was able to show in my photograph what cannot be seen in the painting, by reason of the decay of the varnish; the various details of the figure, and the whole appearance of the face. The Muggletonians themselves were astonished at the way in which the original painting was revealed by this photograph, and were very pleased to have had it done. They also possess an interesting death-mask of Muggleton, a cast taken after death, and that I had photographed as well as various portraits¹ of the author, which appeared as frontispieces to his writings.

The room in which the members meet is not

¹ There is also an important portrait of him in the National Portrait Gallery.



FULL-LENGTH PORTRAIT IN OIL BY WILLIAM WOOD
OF BRAINTREE

See pages 48 and 65

Specially photographed by Hallett Hyatt for this book

known as a church or a chapel or a preaching-place, but is merely called a reading-room, and the Muggletonian services consist in the members reading aloud the writings of their founders from beginning to end, and in singing certain spiritual songs, also composed by the two persons who were responsible for the foundation of the sect, the volume being called "Christian Hymns and Spiritual Songs, for those who follow the Third Commission." From the very beginning, the Muggletonians proclaimed the most absolute toleration of free will and the fullest liberty of opinion; while in some of their writings there are passages which may be fittingly called noble and dignified with respect to free speech, liberty of conscience, and liberty of opinion in religion. With all this liberty there was a strong flavour of English common sense about their teaching. It was sober and solid, and it protested in many places against luxury or extravagance, even in conversation, and against the extravagance of language into which the Quakers were at times led. It is a dogmatic faith, very matter-of-fact, and opposed

in religious matters to what is often called superstition, and yet it has to do with matters which are entirely spiritual, and its followers believe very thoroughly in the spiritual teaching of Scripture in contradistinction to the inspired letter. On the other hand, as has been pointed out, the Muggletonians accept the most extraordinary ideas concerning science. They disbelieve in all the rules of modern day astronomy, and decline to accept either the ordinary laws of gravity, or the ordinary rules of mathematics, while some of them profess to accept quite definitely the doctrine of the resurrection of animals. There does not appear to have been at any time, except immediately after the prophet's death, a very large number of followers who accepted his teaching, and at the present day, those who call themselves believers in the Third Commission of the Spirit are quite few in number and are persons belonging to a very small group of families who have handed down this particular faith from generation to generation.¹

¹ Dr. Gordon says: "They are, I believe, about as

To the student of religions it is distinctly interesting to find still surviving a body of men who accept this very sturdy person Muggleton as their teacher, and who read with the utmost diligence the writings which he prepared in the seventeenth century and which they still regard as holy. As to the Bible they do not receive the Apocrypha as an inspired work and have never done so, and they also exclude from the canon of Holy Scripture the writings of Solomon—Ecclesiastes, the Book of Proverbs and the Canticles—believing indeed that Solomon was a very wise man, but not accepting him in any sense as a prophet, nor even regarding him as a holy person. They also venerate a strange apocryphal work which is said to date from the second century and is certainly older than Origen's time, called the "Testament of the Twelve Patriarchs," a book introduced into England by Grosseteste, Bishop of Lincoln, 1240, first printed in 1577, a very popular religious manual numerous now as ever they were." The Society is now 263 years old.

of the sixteenth and seventeenth centuries. Furthermore, they receive the Book of Enoch as an inspired volume, and they read it as part of Scripture, in this way copying the early Christian Fathers who also accepted it; and then, side by side with it, and with Holy Scripture, they read the writings of Reeve and Muggleton, which they regard as the Third Testament. Their only collection of hymns is the volume already mentioned, the Divine Songs or Song Book, and that is their sole devotional manual, for while they do not accept nor believe in prayer, yet they do sing songs of gratitude and thanksgiving, although they expressly state that it is not done by way of worship.

They retain in their possession a considerable quantity of MSS. which have belonged to their founders, the originals of some of the treatises, a large collection of letters, and quantities of bills and account books, from 1760, specially relating to the sale of their printed books, and the expenses of their social meetings. Their original minute-books in Muggleton's thick,

tremulous, and laboured handwriting are also in their possession. The officials of the headquarters in London furthermore possess a small amount of property, which is intended for the relief of the suffering, and which is exceedingly carefully managed and distributed amongst the deserving poor of their own body. Their meetings are not necessarily either monthly or weekly, but are arranged according to the convenience of the persons who can be accommodated. As a rule the Muggletonians meet every month, and they have two great yearly gatherings, on the dates that have already been mentioned. On these occasions they have tea, and later on, supper together. The room in which they meet would hold perhaps fifty to seventy people, and in the same building there are cloak-rooms and dressing-rooms, and apartments for the man and his wife who look after the house. At their two great festivals they drink toasts to absent friends and to the household of faith, and these are taken in port wine negus, which is made according to an old and

well-established receipt, is handed round in some very interesting wine-glasses, and ladled by means of a beautiful antique silver ladle which belonged to a former believer.

One of the reasons why the Muggletonians were so bitterly opposed in early days was their habit of passing—in their phrase—sentence of damnation upon their fellow-creatures who did not accept their teaching. This was regarded by the early Muggletonians as a duty, as a mark of faith, and as a means of strengthening faith. It was the ultimate weapon to which they resorted, and it was held quite strenuously, for they believed that it was the right thing to make use of this weapon, and the sentence could either be pronounced by word of mouth, or by letter. The use, however, of this habit of passing sentence upon their fellow-creatures has for many years been dropped, and is now practically obsolete. It did exist, however, down to the middle of the last century, and was exercised especially against Swedenborgians, whose doctrines and tenets the Muggletonians bitterly opposed.

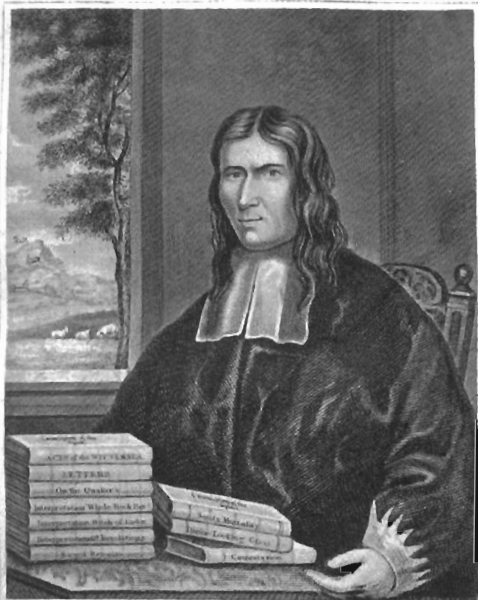
To one author, who has devoted himself with much care to studying the history of the Muggletonians, and to his writings, the Rev. Alexander Gordon, of Belfast, I owe a great deal of the information which I have obtained concerning these people. He is not only the author of the article on Muggleton in the "Dictionary of National Biography" (vol. xxxiv, p. 264) and of other articles relating to persons who founded similar sects, or who were associated more or less with Muggleton; but he prepared in 1868 and in 1870 two important papers on Muggleton which were read before the Literary and Philosophical Society in Liverpool, and which are now somewhat difficult to obtain.¹ He is one of the few persons who have been associated with the Muggletonians in their present work, and appears to have understood them very thoroughly.

In one or two respects, however, I have been able to go beyond Dr. Gordon. He states in

¹ April 5, 1869, "The Origin of the Muggletonians"; April 4, 1870, "Ancient and Modern Muggletonians."

his articles that he was never able to procure a copy of the song-book, but he only saw the copies that were in use at the meetings that he attended. Apparently the Muggletonians were not anxious to let him have a copy of this very strange religious manual, but I am glad to say that I have been able to obtain a copy of it, and have it in my own library. It is a scarce book, and exceedingly difficult to procure, while I should think it is absolutely unrivalled in the very extraordinary nature of its rhymes, more especially perhaps the hymn (148) which is sung on 19 July, and which appears to have as little real poetry in it as any hymn could very well possess.

Another pamphlet which Dr. Gordon was unable to obtain is entitled "The Articles of True Faith." It contains what is practically the creed of the Society, forty-eight articles of what they term the True Faith. This also, although a very small pamphlet, is of the greatest rarity, and it was only by the kindness of a Muggletonian lady that I was able to obtain a copy of it.



LODOWICK MUGGLETON.

THE LORD'S LAST HIGH PRIEST UNDER JOHN HERVE, IN THE
COMMISSION OF THE SPIRIT:

(Died 24th March 1657, Aged 60, at his House in St. Dunstons Church Lane, London.)

His Works, printed by J. Kennerley, at the Sign of the Anchor, in St. Dunstons Church Lane, London, 1792.

ENGRAVING BY J. KENNERLEY AFTER THE PORTRAIT
BY WILLIAM WOOD

Frontispiece to three books: "Divine Songs," "Divine Looking Glass,"
and "Transcendent Spiritual Treatise"

The anti-Quaker books are also very rare, as they were seized and destroyed, and one of the very scarcest of the Muggletonian pamphlets is the account of the trial and sufferings of Muggleton himself, which was issued in 1808, privately printed for the Muggletonians, with the understanding that it should never pass out of their hands. It is a pathetic document, and also almost impossible to procure, except by the assistance of the Muggletonians themselves. I am glad to own a copy of it also.

Finally, I was presented with a little pamphlet, which is scrupulously kept to the Muggletonians, and issued for their own use only, containing a list of the Muggletonian books which are used and read by them, together with the prices at which those that are still in print can be obtained, but they can be so obtained only by Muggletonians, and it was as a special favour, in consideration of the assistance I had given them with regard to their portraiture, that they permitted me to purchase some of the books which were still in use, and are comparatively

modern, from their headquarters at the prices at which they are sold to Muggletonians only.

Another clergyman who had written about the Muggletonians was the late Rev. Augustus Jessop, who in 1884 wrote an article for the "Nineteenth Century" on the person whom he terms "The Prophet of Walnut-tree Yard." Beyond these articles there is little information in print regarding this small sect, and the Muggletonians themselves, very naturally, are not anxious to talk, to the man in the street, respecting their belief, for fear that the result should be either unpleasant comment or ridicule. Although I was by no means in sympathy with their peculiar opinions, they received me with extreme kindness and charity, and I was able to gather up from the lips of the leaders of the body a certain amount of information to supplement that which Dr. Gordon had issued. I believe that, with the exception of the Rev. Alexander Gordon, who visited them in 1868, I am almost the only person who has ever been admitted into the confidence of the members of



THE DEATH MASK OF LODOWICK MUGGLETON

Preserved at New Street, Bishopsgate

Photographed by Hallett Hyatt

this strange, mysterious, and somewhat pathetic sect, but I was able to place them under an obligation with regard to the portraiture of their founder, which they very generously recognized to the best of their ability. They were particularly interested in seeing the portrait of Muggleton, and in comparing it with the mask, the engravings, and the oil painting which had always been in their possession, and as I was able, by the kindness of Mr. Morgan, to supply them with a copy of this portrait of their great leader, they were not slow to express their gratitude for this gift.

Comparison of the newly discovered miniature with the old portrait enabled one to see that the attribution was correct, and to understand that Muggleton was a tall man with an aquiline nose, high cheek-bones, long and very straight hair, hazel eyes, and a stern, yet suave, expression. It was curious that the miniature portrait had not been known to those who had accepted Muggleton's teaching in London, but had remained hidden away in one of the very

few families in Derby where Muggleton had been received as a prophet, and it was not until the death of one member of this family that the miniature, fully authenticated by contemporary documents, came into the market, and was secured by the great collector whom I have already mentioned. It was undoubtedly a contemporary portrait and most certainly the work of Samuel Cooper, the foremost painter of miniatures in England. †

As regards the persons who are members of this strange sect I cannot do better than quote the words of the Rev. Alexander Gordon:

“It is not very difficult,” he says, “to estimate the extent to which the Muggletonian doctrines have met with success. Their influence has been confined almost entirely to the small body which professes them; for their writings have seldom been published in the ordinary way; they have never invited converts, and have found no opportunity, and looked for none, of bringing their opinions before the notice of the world. Neither Reeve nor Muggleton

were preachers; they disseminated their views in conversation and by letter; and this has ever been the habit of the body. Persons of influential position have rarely been attracted to their community, but the personal character of its members has always stood high; few in numbers, they are and have been an industrious, and, in the main, a well-to-do and thriving set of people." (ii. 45.);

It may finally be of some interest to reproduce Dr. Gordon's account (taken from the "Christian Life" for 28 February 1914) of the last visit he paid to the Muggletonians in New Street, upon which occasion he had the unique privilege of attending their annual festival. "It was," Dr. Gordon writes, "in 1860 that he first came across a Muggletonian in the flesh, in the person of the late William Ridsdale, of Mansfield, a very courteous old gentleman, who in March, 1863, wrote to the 'Inquirer' correcting some remarks by W. H. [Dixon] in the previous January. Not, however, till he picked up on a Liverpool bookstall, in 1865, one of Muggleton's

printed works, did he become at all interested in these people. Through Mr. Ridsdale he became introduced to the then leaders of the body in London; in the first instance to Joseph Gandar (who died in 1868) and John Dymock Aspland (nearly related to John Dymock, the Latin lexicographer). It so happened that till May, 1869, 'the Believers in the Third Commission' had no meeting-place of their own. Place of worship, of course, they never had. They met at private houses or at friendly inns, where their book-closet was stored. On February 14th, 1870, they met to celebrate their Great Holiday for the first time on their own leasehold premises in what was once Walnut Tree Yard, where Lodowick Muggleton was born in 1609."

"This Great Holiday commemorates their foundation date, the delivery of 'the word of the Lord Jesus' to John Reeve, on 3rd, 4th, and 5th February, 1651-2 (Old Style), *i.e.*, 14th, 15th, and 16th February, 1652 (New Style). From that date the Great Holiday has been con-

tinuously kept; and in 1870, for the first time in the history of the body a stranger (in the person of the present writer) was permitted to attend the festival on the three evenings of its celebration. It began on a Monday, and during the week which then followed the present writer was engaged in examining and arranging the curious store of manuscripts in the possession of this singular survival from the numerous sects of the Commonwealth period. He has never been present at the Little Holiday, on July 30th, commemorating Muggleton's release from prison on July 19th, 1677 (Old Style). Once only, in the interval between 1870 and the present year, had he revisited the Muggletonian premises, and on no festive occasion. This year, however, he felt moved to make another visit. His old friends, he knew, were all gone, and he wondered what successors they had, for these believers do not proselytize, nor do they attempt to bias their children in favour of their tenets.

“The first move was a preliminary visit to

'Walnut Tree Yard.' The caretaker at the meeting-place proved to be the grand-daughter of the guardian of the place on former visits. This worthy man, Robinson by name, a friendly and kindly old soul, had the repute of being a very firm believer. One remarkable proof of this was found in the fact of his having passed damnatory sentence on a certain Swedenborgian lecturer. Muggleton had laid down the principle: 'If a man give sentence, and afterwards doubts, that sentence returns on a man's own head, and the party so sentenced is freed from the power of his curse.' Robinson was untroubled by doubts. His grand-daughter explained that there was now no admission to view the premises without a pass; a rather surprising innovation, accounted for subsequently by some annoyances received from the ill-behaving. A short conversation in the doorway gave the information required for the next move. Accordingly, on the Friday evening, the present writer took steps to make the acquaintance of a recognized leader of the little community.



THE MUGGLETONIAN READING ROOM IN NEW STREET, BISHOPSGATE, LONDON
Showing the full-length portrait by Wood and the notice-board

See page 47

Photograph by Hallett Hyatt

The visitor's name, not entirely forgotten, secured for him a hearty welcome, and an invitation to 'a cup of tea' at the opening of the Great Holiday next day, *i.e.*, last Saturday week, known in the ordinary calendar as Valentine's Day.

"The invitation was duly honoured. As for the meeting-room, upstairs, it looked to the eyes of seventy-two exactly as it had done to those of twenty-seven. The full-length portrait of Lodowick Muggleton, painted by his friend William Wood, dominated the apartment from its situation beside the fireplace. Confronting it on the opposite wall was the oil painting, enlarged from the figure on the well-known gem, which exhibits in profile the supposed likeness of our Lord, as his visage is portrayed in the Lentulus letter. A few names had been added on the tablet which record the benefactors, otherwise all was as before. The same cannot be said of the company present. From about two score they had dwindled to about a score. Some thirty years back there was an accession

to the London fellowship, but the present numerical decline was freely admitted. Yet the number of those who meet together has never been an indication of the total tale of believers. It may be mentioned as a curious circumstance that in 1869 an inquiry in the Library of St. Paul's Cathedral for one of Muggleton's books (seized on his arrest in 1676, and there preserved) was immediately responded to by the lay official then in charge, who went at once to the right shelf for the book, and with little or no hesitation accounted for his knowledge of its whereabouts by saying he had learned the truth from it. In like manner conversions have from time to time been made, often in entire ignorance of the existence of any persons entertaining the same belief. The present London contingent appears to know little of the historic fortunes of the body. The one serious inroad on the Muggletonian forces occurred in 1772 by the defection of the Birchites. A reference to an acquaintance of years back as having been 'the last of the Birchites' was met

by the inquiry, 'And who were the Birchites?' These minor heresies are soon forgotten. Dr. Martineau in 1859 referred to Charles Well-beloved as having been known of old as a votary of Cappism. Even then the question arose: 'What was Cappism?' Few to-day could tell.

"After the enjoyment of an ample and pleasant social meal, enlivened by much friendly converse, the 'Believers in the Commission of the Spirit' were left to sing the Commission Song ('Arise, my soul, arise!') and complete the customary programme of their Great Holiday—with a promise to rejoin them on their next 'reading day.'"

I may add finally that I have adopted the spelling of Muggleton's Christian name without a final e because it is so spelled in his various works and is still so spelled by his followers. In the entry of his baptism at St. Botolphs Church, it appears with an e, thus:

"Lodowicke the sonne of Johne Muggleton bapt ye 30 of Julye," and he himself frequently

signed his letters Lodowicke. There are instances, however, of the adoption in his signature of the word Lodowick without the final e.

The Muggletonians appear to have always used the form Lodowick.

APPENDIX

A LIST OF REEVE AND MUGGLETON'S WRITINGS

- A TRANSCENDANT SPIRITUAL TREATISE upon several Heavenly Doctrines from the Holy Spirit of the Man Jesus, the only true God, sent unto all his Elect. 1652. Later editions have an engraved portrait.
- A GENERAL EPISTLE FROM THE HOLY SPIRIT unto all Prophets, Ministers, or Speakers in the World. 1653.
- A REMONSTRANCE FROM THE ETERNAL GOD; declaring several Spiritual Transactions unto the Parliament and Commonwealth of England; unto his Excellency, the Lord General Cromwell; the Council of State; the Council of War; and to all that love the Second Appearing of the Lord Jesus, the only God, and Everlasting Father blessed for ever. 1653.
- A DIVINE LOOKING GLASS; or the Third and Last Testament of our Lord Jesus Christ, whose personal residence is seated on his throne of eternal glory in another world. Being the Commission

of the Spirit, agreeing with, and explaining the former Commissions of the Law and the Gospel, differing only in point of worship. Set forth for the trial of all sorts of supposed spiritual lights in the world, until the ever-living true Jesus, the only high and mighty God, personally appears in the air, with his saints and angels. 1656.

AN OCCASIONAL DISCOURSE CONCERNING THE
PROPHET REEVE, Sept. 28, 1668; usually bound
at the end of "The Looking Glass."

JOYFUL NEWS FROM HEAVEN; or the last intelligence from our Glorified Jesus above the stars; wherein is infallibly recorded how that the Soul dieth in the Body, and lieth in the grave until the day God will raise it from death, with a true description of the Kingdom of Heaven and of Hell. 1658.

A TRUE INTERPRETATION OF THE ELEVENTH
CHAPTER OF THE REVELATIONS OF ST. JOHN,
and other Texts in that book, as also many other
places of Scripture; whereby is unfolded, and
plainly declared, the whole council of God concerning Himself, the Devil, and all Mankind, from the foundation of the World to all eternity,

never before revealed by any of the sons of men, until now. 1662.

A TRUE INTERPRETATION OF ALL THE CHIEF TEXTS, and Mysterious Sayings and Visions opened of the whole Book of the Revelations of St. John; whereby is unfolded and plainly declared those wonderful deep Mysteries and Visions interpreted, concerning the true God, the Alpha and Omega, with a variety of other Heavenly Secrets, which have never been opened nor revealed to any man since the creation of the World to this day, until now. With engraved Portrait. 1665.

A TRUE INTERPRETATION OF THE WITCH OF ENDOR, spoken of in the First Book of Samuel, 28th chapter, beginning at the 11th verse, showing—

1st. How she, and all other Witches, do beget or produce that familiar spirit they deal with, and what a familiar spirit is, and how those voices are procured, and shapes appear unto them, whereby the ignorant and unbelieving people are deceived by them.

2nd. It is clearly made appear in this Treatise, that no spirit can be raised without its body, neither can any spirit assume any body after

death, for if the spirit doth walk, the body doth walk also.

3rd. An Interpretation of all those Scriptures that doth seem as if spirits might go out of mens bodies when they die, and subsist in some place or other without bodies.

4th and lastly. Several other things needful for the mind of man to know, which whoever doth understand, it will be great satisfaction. 1669.

THE NECK OF THE QUAKERS BROKEN, or cut in sunder by the two-edged sword of the Spirit :

1st. In a Letter to Edward Bourne, a Quaker.

2nd. In answer to a Letter to Samuel Hooton and W. S.

3rd. In a Letter to Richard Farnsworth, Quaker.

4th. In an answer to a printed Pamphlet of the said Richard Farnsworth, entitled, "Truth Ascended ; or, the Anointed and Sealed of the Lord Defended." 1663.

A LETTER SENT TO THOMAS TAYLOR, QUAKER ; being an Answer to some things of concernment for the reader to know : the particular heads are seven.

1st. That Christ could not make all things of nothing.

-
- 2nd. That earth and waters were eternal, and out of that matter God created all living creatures.
- 3rd. That there was a place of residence for God to be in, when he created this world.
- 4th. How all Children are saved, though the seed of the serpent, if they die in their childhood.
- 5th. Of the difference of the fruit of the womb, and the fruit of the flesh ; and how they are two several trees, and two several fruits.
- 6th. How the seed of faith, the elect seed, did all fall in Adam, and therefore made alive in Christ ; and how the reprobate seed did not fall in Adam, so not made alive in Christ ; and what it is that purifies the Quakers' hearts.
- 7th. How Adam and Eve were not capable of any kind of death before their fall ; and how their fall did procure but a temporal death to all the seed of Adam : but the fall of the serpent did procure an eternal death to all his seed who live to man and woman's estate, and more especially to those that doth deny the person and body of Christ to be now living in Heaven above the stars, without a man, as all the speakers of the Quakers do. 1664.
- A** LOOKING-GLASS FOR GEORGE FOX, QUAKER ; in answer to George Fox, his Book, called, "Something in Answer to Lodowick Muggleton's

Book, which he calls ‘The Neck of the Quakers Broken;’” wherein is set forth the ignorance and blindness of the Quakers’ doctrine of Christ within them, &c. Contents in 36 heads. 1667.

THE ANSWER TO WILLIAM PENN, QUAKER, his Book, entitled, “The New Witnesses proved Old Hereticks;” wherein he is proved to be an ignorant spatter-brained Quaker, who knows no more what the true God is, nor his secret decrees, than one of his coach-horses doth, nor so much; “For the Ox knoweth his owner, and the Ass his master’s crib,” but Penn doth not know his Maker, as is manifest by the Scriptures, which may inform the reader, if he mind the Interpretation of Scripture in the Discourse following :

- 1st. That God was in the form, image, and likeness of man’s bodily shape, as well as his soul from eternity.
- 2nd. That the substance of earth and water was an eternal, dark, senseless chaos, and that earth and water were eternal in the original.
- 3rd. That the soul of man is generated and begot by man and woman with the body, and are inseparable.
- 4th. That the soul and body of man are both

mortal, and doth die and go to dust until the resurrection.

5th. That to fulfil the prophecy of Esaias, God descended from Heaven into the Virgin's womb, and transmuted his spiritual body into a pure natural body, and became a man child, even the Child Jesus, Emanuel, God with us.

6th. That God by his prerogative power, hath elected the seed of Adam to be saved, and pre-ordained the seed of the serpent, such as Penn the Quaker is, to be damned, without any other inducement but his own prerogative will and pleasure.

7th. A reply to the discourse between Penn and me.

8th. What is meant by the Armour of God, the wilderness, and the wild beasts I fought with in the wilderness. 1673.

AN ANSWER TO ISAAC PENNINGTON, ESQ. his Book, entitled "Observations on some passages of Lodowick Muggleton's Interpretation of the 11th chapter of the Revelations"; also some passages of that Book of his, entitled, "The Neck of the Quakers Broken;" and in his Letter to Thomas Taylor.—Whereby it might appear what spirit the said Lodowick Muggleton is of, and from

what God his commission is ; as by what authority his spirit is moved to write against the people called Quakers. This Answer was Written to inform those that do not know the anti-christian spirit of false teachers, in these our days. By Lodowick Muggleton. 1719 (written 1669).

A STREAM FROM THE TREE OF LIFE; or the Third Record vindicated; being the Copies of several Letters and Epistles wrote by the two last Witnesses of Jesus Christ; wherein truth rides triumphant, and imagination is confounded.

A Copy of a letter to W. Medgate, proving that God takes no immediate notice, except in particular cases.

A Letter to Walter Bohenan on the same subject. To James Whitehead, answering six queries.

To Colonel Phair, concerning eating the flesh of devils; as also explaining the mustard grain, Luke xiii. 19.

To Edward Fewteril concerning witchcraft.

A discourse between John Reeve and Richard Leader, wherein philosophy is confounded.

To Tomkinson, relating, in part, the Prophets sufferings for declaring truth.

An Epistle to a Quaker, shewing the blindness of those people.

An Epistle of the Prophet Muggleton's, proving his power to give sentences ; also explaining how the devil entered the herd of swine.

To Christopher Hill, containing his own Thomas Martin, William Young, and Elizabeth Wyles's blessings.

To Alice Webb, containing the six principles, and her blessing.

To a friend concerning true and false preachers.

An epistle concerning spirits.

To Isaac Pennington, Esq., concerning God's visibly appearing in flesh.

The Death of Moses unfolded.

An epistle, proving that Christ had inherent power to die and live again, without assistance from any in heaven or on earth.

To Ann Adams shewing the peace of a pure life.
1663.

SACRED REMAINS; or a Divine Appendix, being a collection of several treatises, epistolary and public, written by the Lord's last immediate Messenger, John Reeve, and after careful examination by the most correct copies, communicated for the consolation and establishment of the Church of Christ by their Brethren, whose faith in these, and all other his irremandable de-

clarations doth (and by divine protection will) remain unshaken to eternity.

Questions sent to Mr. Sedgwick, by the Prophet John Reeve.

Mr. Sedgwick's Replies.

The Prophet's Answer to Mr. Sedgwick.

Of the one Personal uncreated Glory.

The Prophet John Reeve's Answer to a letter sent him by Esquire Pennington.

John Reeve's Epistle sent to the Earl of Pembroke.

John Reeve's Epistle to his Kinsman.

An Epistle on what was from Eternity, concerning the only true God; of his glorious throne; and the pure creation, from that which is false.

A General treatise of the three Records or Dispensations.

A cloud of unerring witnesses plainly proving there neither is nor ever was any other God but Christ Jesus the Lord.

Scriptures proving that Christ Jesus is the only God.

A BOOK OF LETTERS, or Spiritual Epistles; being copies of 168 Letters, written by the last Prophets and Messengers of God, John Reeve and Lodowick Muggleton; containing variety of spiritual Revelations, and deep Mysteries, manifesting to

the elect seed the prerogative power of true Prophets; who by virtue of their commission, did truly give the blessing of life everlasting to to those that believed their declarations; and to all despising Reprobates the curse or sentence of eternal damnation. Collected by the great pains of Alexander Dalamaine, a true believer of God's last commission of the Spirit; intended at first only for his own spiritual solace, but finding they increased to so great a volume, he leaves it to posterity that ages to come may rejoice in the comfortable view of so blessed and heavenly a treasure. 1755 (written 1653-1691).

SUPPLEMENT TO THE BOOK OF LETTERS; being the copies of twenty-three Letters written by John Reeve and Lodowick Muggleton, on various subjects. 1831 (written 1656-1688).

THE ACTS OF THE WITNESSES OF THE SPIRIT, in five parts, by Lodowick Muggleton, one of the two Witnesses and true Prophets of the only high immortal glorious God Christ Jesus; left by him to be published after his death; that after ages may see some of the acts of the two Witnesses of the Spirit, as well as their writings, and their doctrine now in this last age. As they have read

of some of the wonderful acts of Moses and the Prophets, and the Acts of the Apostles, so there will be some remarkable acts of the Witnesses of the Spirit left upon record, of their Births, Parentage, Revelations, Disputes, Troubles, Trials by Jury, Imprisonment and Punishment they underwent for declaring the Lord Jesus Christ to be the only God, which declaration of theirs accords with that Prophecy of Isaiah, chap. ix, verse 6th :

"For unto us a Child is born; unto us a Son is given;
and the government shall be upon his shoulders; and
his name shall be called Wonderful, Counsellor, the
mighty God, the everlasting Father, the Prince of
Peace."

1699 (written 1677).

A GENERAL INDEX TO JOHN REEVE AND LODO-
WICK MUGGLETON'S WORKS, wherein is in-
serted the contents and subjects of their Works.

DIVINE SONGS OF THE MUGGLETONIANS IN
GRATEFUL PRAISE TO THE ONLY TRUE GOD
THE LORD JESUS CHRIST. 1829. With engraved
portrait.

*Books Written by the Believers of John Reeve
and Lodowick Muggleton's Commission*

A TRUE ACCOUNT OF THE TRIAL AND SUFFERINGS OF LODOWICK MUGGLETON. By Nathaniel Powell. 1808 (written 1677).

TRUTH'S TRIUMPH; or, a Witness to the Two Witnesses. By T. Tompkinson.

NONE BUT CHRIST. By T. Tompkinson.

A DISCOURSE UPON THE EPISTLE BY JUDE; }
together with the MYSTERY OF FAITH. }
By T. Tompkinson.

A SYSTEM OF RELIGION. By T. Tompkinson.

MUGGLETONIANS' PRINCIPLES PREVAILING. By T. Tompkinson.

PERSPECTIVE GLASS FOR SAINTS AND SINNERS. By J. Saddington.

THE ARTICLES OF TRUE FAITH DEPENDING UPON THE COMMISSION OF THE SPIRIT, by John Saddington. 1830.

Beloved Brethren,

The afore mentioned Books may be considered the whole of the Writings of the Lord's

last Prophets, John Reeve and Lodowick Muggleton, as far as the Church is in possession of.

We have given the contents of each Book, in a General Index, to make reference more easy to those that would willingly be instructed in the knowledge of the true God and their own eternal salvation.

JOSEPH & ISAAC FROST.

