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Ecce Homo !

CRITICAL

REMARKS

ON THE

Infamous Publications of John Parkins,

Of Little Gonerby near Grantham,

BETTER KNOWN AS

DOCTOR PARKINS;

Who Impiously and Blasphemously Styles himself

THE

**GRAND AMBASSADOR OF
HEAVEN !**

INTERSPERSED WITH ANECDOTES.

GRANTHAM :

*Printed for, and published by, the Author ; and Sold by all
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The Grand Ambassador of Heaven!!!

PARTICULARLY ON HIS

Cabinet of Wealth, Celestial Warrior, and Book of Miracles;

In which he Pretends to Command the Angels of Heaven, to Avert the Evils of Human Life, to Work Miracles, to Cast Out Devils, to Destroy Witches, to Foretell Future Events, &c. &c.

BEING an ATTEMPT to EXPOSE the FALSEHOOD of HIS PRETENSIONS,
And to prove that the only design of his Writings is to Beguile the Weak and Ignorant, and to Promote the Sale of (what he calls)

His Holy Consecrated Lamens,

FOUNDED ON THE ABSURD PRINCIPLES OF ASTROLOGY.

INTERSPERSED WITH ANECDOTES.

Ὁ πλῆρης παντὸς δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὗ πάσι διασρέφον τὰς ὁδοὺς Κυρίου τὰς εὐθείας;—Acts xiii. 10.

Glen. I can call Spirits from the vasty deep.

Hot. Why so can I, and so can any man,

But will they come when you do call for them?—SHAK.

Having recourse to Astrologers, Fortune-tellers, &c. to get intelligence of Lost or Stolen Goods, or to know the Future Events of our own lives or those of others, is highly Criminal in the sight of God. Those who have recourse to such persons, renounce their Baptism, and, in effect, renounce the Providence as well as the Word of God.—DR. ADAM CLARKE.


GRANTHAM: printed for, and published by, the Author, and may be had of all Booksellers.

Storr, Printer, Grantham.



TO THE

GRAND AMBASSADOR OF HEAVEN !



HOLY SIRE !

WITH all due Reverence, Respect, and Admiration, I presume to lay at your feet, this, my MAIDEN ESSAY. I have followed you, at a humble distance, through the Celestial Fields of Abstruse Learning ; but, as You, SIRE, have carefully gathered up the “ FLOWERS OF LITERATURE,” I am compelled to be contented with the *Blossomed* WEEDS that have fallen in my way.

As the object of my Researches is, like Your's, to promote the Cause of TRUTH,—to whom can I, with so much Propriety, Dedicate it, as to YOURSELF ? And I earnestly Hope and Trust, that my Endeavours to Deprive Hypocrisy of her Mask ; to Hold up Villany to Execration ; and to teach Cre-

dulity to distinguish him that is *Good*, from him that is *Evil*,—cannot be Censurable in the mind of DOCTOR PARKINS.

Believe me, DREAD COMMANDER OF THE HOST OF HEAVEN! not your *Enemy*—though I should be *sorry, very sorry*, to subscribe myself,

In Truth and Sincerity,

YOUR *Obedient Servant*,

And *Very Great Admirer*,

THE AUTHOR.

———, near Grantham,
4th August, 1819.

PREFACE.

IN presenting this Pamphlet to the World, I feel very little of that Diffidence, which, I am told, is the usual attendant upon Authorship. The Motive which induces me to write, may, perhaps, be the Disperser of that Diffidence. I believe I have taken up arms in a Good Cause ; and I cannot think of following the too-common practice of Better Writers, and Offering a Lane and Pitiful Apology.

The Long Reign Doctor Parkins has had over minds that harbour Superstition and Credulity, it is time were at an End. The Press has given such a Circulation to his Blasphemous Stories and Impious Pretensions, that by the Press only they can be Counteracted. And that there are Persons Foolish enough to Believe in his Power, cannot be better testified than by the BOOK OF MIRACLES.

I declare that I have not exposed him from Motives of Personal or Malicious Hostility. I have been actuated solely by a Desire to Place my Countrymen upon their Guard, by showing them the Character of a Man that makes a Trade of Imposition.

WHO, or WHAT, I am, the World in all probability will never know. I may be *suspected* as the Author, amongst others: but there is a Veil thrown over me, like that of JUNIUS, which few but myself can remove. I do not conceal myself from a Fear of the Doctor's Angry Resentment, but for Reasons I choose Not to Publish. No Embellishment can be given to *Truth* by the Printing of a Name: it recks not whether she approach us in the Mellow Softness of the Gloaming, or the Mid-day Glare of the Summer Sun.

If the Public are at all Benefitted by the Cautions I have given, my Aim will be Accomplished: if not, though I shall feel sorry that I have spent so many Unpleasing Hours in its Compilation in Vain; yet neither my Interest nor my Tranquillity will be the least Affected.

P. S.—I would have it understood, that I by no means Recognize this Man as a *Doctor*. I have made use of that title, only because he is known by no other. If he possess a Diploma at all, I suspect it to be one granted him by Beelzebub !

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ECCE HOMO!



REMARKS, &c.

“ There shall not be found among you any one that useth Divination, or an Observer of Times, or an Enchanter, or a Witch, or a Charmer, or a Consulter with Familiar Spirits, or a Wizard, or a Necromancer. For all that do these things are an abomination to the Lord.”—*Deut. xviii. 10, 11, 12.*

“ Regard not them that have Familiar Spirits, neither seek after Wizards, to be defiled by them: I am the Lord your God.¹”—*Levit. xix. 31.*

THE doctrine of WITCHES has been observed to be less received amongst a people who have arrived at some degree of enlightenment, than with those where refinement and civilization have made little or no progress. *Old hags, wizards, and magicians*, on the one hand; and *wise-men, exorcists*,

¹ It is not the intention of the Writer to enter into any controversy, whether the Witches of Scripture were precisely such characters as we now understand by the word *Witch*;—but he would refer the reader to the following Annotation on the text inserted above:—

“ *Neither seek after Wizards*]—*YIDEÓNIM*, the *wise* or *knowing* ones, from *yadâ*, to *know* or *understand*; called *wizard* in Scotland, *wise* or *cunning man* in England; and hence also, the *wise woman*, the *white witch*. Not only all real dealers with familiar spirits, or necromantic or magical superstitions, are here forbidden; but also all *pretenders* to the knowledge of futurity, fortune-tellers, astrologers, &c. &c.—To attempt to know what God has not thought proper to reveal, is a sin against his wisdom, providence, and goodness. In mercy, great mercy, God has hidden the knowledge of futurity from man, and given him *HOPE*, the *expectation of future good*, in its place.”—Dr. ADAM CLARKE.

fortune-tellers, and *astrologers*, on the other—were the favourites of England in the early ages : so late, indeed, as the 16th and 17th centuries, the cry of Witchcraft, and the trials of Witches, were common. One HOPKINS, who had taken to himself the title of *Witchfinder-General*, travelled through most parts of the kingdom in search of them. Numbers of poor wretches lost their lives through his means ; and the whole country, for a long time, was in a state of disorder.—Since then, however, the belief of Witches has been gradually upon the wane ; charms and enchantments have lost their wonted influence ; and the very possibility of witchcraft is now almost universally denied ; or at least received with extraordinary circumspection.

Without presuming to circumscribe the power of the Almighty, or to assert that his wisdom has not, nor may not, *sometimes* permit the Enemy of Mankind to endow his emissaries upon earth, with extraordinary and supernatural powers ; we may surely regret the circumstance, that, among the lower classes of the present day, many place *implicit faith* in the actual existence of such persons now amongst us. Many of our villages, if we believe the inhabitants of them, have their Witches and their Wizards, who, by their unholy incantations, spoil the butter of the dairy-maid, or deal death and destruction among the cattle of the cottager. Some Poor, Feeble, Elderly Woman, is generally the object pitched upon to bear the stigma of THE WITCH : if she happen to keep a *Black Cat*, and be attended by any Personal Deformity, the certainty of her being such is sufficiently established ; and the poor creature too often suffers Abuse and Personal Injury, in consequence.

While such is evidently and lamentably the case, we cannot but view with horror and execration, the Exertions of a *Worthless Adventurer*, to blow into flame the slumbering embers of these Superstitious Notions, in the minds of those, whose weak uncultivated intellects readily receive whatever is calculated to astonish and disturb the imagination.—When

such a man is disseminating through the press, Tale upon Tale, and Falsehood upon Falsehood, for the avowed purpose of Filling his Purse at the expense of Public Credulity, it is high time that some *Antidote* be attempted, to check the progress of his Inpious Publications. And the Writer of this, though he makes no boast of literary attainment, nor seeks for literary fame, conceives that he will render a service to his Country, by an exposure of the Contemptible Bombast, and Blasphemous Pretensions, of such a character.

Let us, however, examine some of this man's publications, which, I think, are sufficiently Bombastic and Blasphemous, to merit these adjectives. In the course of this Examination, I shall offer such Comments only, as the Context evidently requires; and to which every one acquainted with the Doctor's writings, must necessarily subscribe. I have at hand so many of his Pamphlets and Advertisements—all written in the same strain, and each with paragraphs copied from each—that I foresee it will be no enviable task, to analyze and arrange such Complicated Materials. As *The Cabinet of Wealth, or the Temple of Wisdom*, however, stands the earliest in date, I shall with that pamphlet commence my Career of Criticism.

The *Title* of this thing is, of itself, worth a moment's consideration. That my Reader may lose none of the Doctor's *Flowers of Literature, and Essence of Divinity*, I present it verbatim.—

“ THE CABINET OF WEALTH, or THE TEMPLE OF WISDOM ; including *Our Celestial Touchstone* : containing a never-failing method to obtain and acquire Riches, Wisdom, Knowledge, Wealth, Dignities, Honour, Health, Pleasure, Happiness, and Felicity, both in this world *and also in that which is to come!* with other matter, equally profitable and curious ; being a complete Directory to an Inexhaustible Treasury ; beautifully adorned with the FLOWERS OF LITERATURE, and the ESSENCE OF DIVINITY. With a Description of the Happy Man.—By DR. PARKINS, Author of several Valuable and Useful Publications. —‘ Enviest thou for my sake? would God that all the

‘ Lord’s people were prophets, and that the Lord would
 ‘ put his spirit upon them !’ Num. xi. 29.” &c.

Now let any man consider—for it wants neither Education nor Ability to consider—how far *any one Mortal* can ensure to another, “ *Happiness and Felicity both in This World, and also IN THAT WHICH IS TO COME !*” God ALMIGHTY is the only being who can grant us either the one of these blessings or the other : and I think I need scarcely dip deeper into the Doctor’s Works, than the Title-page of the first of them, where he arrogates to himself the power of the Omnipotent, to establish against him the charge of Impiety, if not of Blasphemy.

The next page of this Book contains an Advertisement, the first paragraph of which, in the true style of Trade, says —“ *All orders will be most gratefully received,*” &c. The next is reprobatory of those who are “ taught to despise the Wonderful Works of God.” [i. e. *Those who do not think proper to believe in Dr. Parkins, as one commissioned from HEAVEN to Work Miracles.*] These, the Doctor informs us, “ are quite ready to despise Heaven, and even God himself.” And this sentence concludes with a tissue of Texts from Scripture, to give a warranty to, and establish a faith in, the Doctor’s Mission. There is also a reference to a Work called *A Dissertation on Villany* ; a work which has never yet seen the day ; and which, in all probability, is not intended to do ; or very likely, of which no more than the Title has been written. But the Texts of Scripture with which the Doctor crowds his pages, and grounds the certainty of his Divine Appointment, are by no means so applicable, as the reader has a right to expect. I am dealing now in plain sense and plain English ; and if the Texts to which he refers will not bear him out in his assertions, I shall certainly not be ready to receive his doctrine at all.—Eccles. xii. 14, is his first reference : let us transcribe the words at length, since he has not thought them worth his valuable paper-room :—*For God shall bring every work into*

judgment, with every secret thing, whether it be good, or whether it be evil. What I am to gather from this, in favour the Doctor's Art, I candidly acknowledge myself ignorant:—perhaps I may be less in the dark in the next text: Matt. xii. 36, 37—*But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned!* Here, alas! I am as ignorant as ever: but I think the tables may be very fairly turned; and if the Doctor will take the trouble, he will readily find room to apply it to the Cabinet of Wealth.

For the present, I shall pass over the remainder of the Scripture references here, and his formal and legal caution to Printers and Publishers, against pirating his *Valuable and Useful* Publication; and proceed to page 4 of this book.—Here I have met with an unaccountable disappointment; for though I sought very earnestly to find a portion of the Doctor's *Flowers of Literature*,—alas! they had

—— melted into air—thin air! ——

and left behind them only a Nauseating Bouquet, of the *Flowers of EGOTISM*, and the very Quintessence of *BOMBASTIC EFFRONTERY*. “Fair play,” however, says the old Proverb, “is a jewel;” and as I can give no adequate description of these Flowers, the Doctor himself must display them.

“If there can be found any Wise and Learned Gentleman, in any part of England, Scotland, or Wales, that can either Confute, Defeat, or Prove to be False and Erroneous, any Subject, Matter, Article, or Thing, contained in this Book—all such persons will be fully entitled to the SILVER CUP, offered in my Universal Fortune Teller, pages 65 and 12.”

I forbear any further Remark upon this Modest and Sensible Challenge, because I would not offer such an Insult to Common Understanding. The person who has been Educa-

ted sufficiently to peruse these pages, has comprehension enough to estimate it at its True Value.

He goes on—

“ No person ought to be without this most Valuable, Interesting, and Entertaining Book, which we now present unto them for *Sixpence* only ; giving them at the same time, full possession of the Cabinet of Wealth, or the Temple of Wisdom ; leading the way to Know all things Past, Present, and To Come ; together with the blessings of Health, Wealth, &c.”

Valuable—Interesting—and Entertaining ! I must allow the Reader, in the words of honest Dogberry, to “ write me down an ass ;” for I am too stupid to discover either the Value, the Interest, or the Entertainment this publication has bestowed upon the World.—Nay, I am really such an Ignoramus, that, though I have read it very attentively, I know no more of the Past or Present, than I should have done, had it still been slumbering in the Doctor’s brain ; much less of the Future. It is, indeed, nothing more than a few pages of Advertisements, couched in the style of the *Puff Direct*, to put off his fanciful Lamens ; and for which, if I were the Printer, I should expect to be called upon for the Stamp-office Duty. I shall, however, follow him through the Catalogue of these Lamens : perhaps my Reader may have more penetration than myself, and reap a greater advantage from them than I have done.—He says—

“ The Doctor, (who is a most zealous Member and Defender of the Church of England,)”—

Mark this, Gentle Reader ! and give praise to God, that the Church of England is honoured with a Member so Pious and so Holy ! But remember the Doctor’s zeal for Old Mother Church did not show itself at all, until he was Ousted from a Dissenting Congregation, as a *Drunkard* and a *Hypocrite*.

—“ being also the Author of several most Useful and Valuable Publications,”—

I suppose, THE UNIVERSAL FORTUNE-TELLER—*Useful enough!* and SHEETS OF ADVERTISEMENTS—*Valuable enough!*

—“ now begs leave to inform the Public, that he hath constantly on Sale, a Valuable Set of Holy Consecrated Philosophical Lamens, Pentacles, Papers, Writings, Amulets, Telesmes, &c. by which means every afflicted person may have the Virtues of all their said Medicines [Qu. What said Medicines?] so much increased and augmented, that the sick and the diseased will be most speedily restored to their former good state of Health, by the same, *if curable.*”

IF CURABLE! This word, IF, is a Valuable Preposition in our language; particularly to the Doctor, as it may in some cases save his credit.

Then comes an enumeration of these Holy Consecrated Lamens, made “ by the Rules of SPIRITUAL ASTROLOGY,²” the FIRST of which is

² The opinion of the great Dr. Adam Clarke, than whom a more pious and learned man perhaps never lived, as to the pretended science of Astrology, may be gathered from his sending the following anecdote, from the French, to the Editor of the Arminian Magazine, for 1797; and which I have taken the liberty to copy below. I do not *know*, but I really *believe*, the arguments there adduced, will not easily be controverted, even by Dr. Parkins himself.

“ DEAR SIR,—As the Science of *Judicial Astrology*, which pretends to foretel future Events, by the *Aspects*, *Positions*, and *Influences* of the heavenly bodies, has not yet fallen into that contempt, with *some persons*, which, I think, it merits from *all*; permit me to recommend to your readers the following extract from the second book of BARCLAY’s *Argenis*. Under Catherine de Medicis, and Henry III. and IV. of France, the predictions of Astrologers were a common theme of court conversation. An Astrologer having undertaken to instruct Henry III. in the event of a war threatened by the faction of the *Guises*, in 1588; Barclay attacked him thus:—

“calculated to prevent the common Miseries of Human Life; showing also the best method of Preventing the Utter Ruin and Destruction of Kingdoms and States.”

The Man who dares thus set himself up, is either *One*

“ ‘ You maintain that the circumstances of Life and Death depend on the *place* and *influence* of the celestial bodies, at the time when the child first comes to light; and yet own that the heavens revolve with such vast rapidity, that the situation of the stars is considerably changed in the least point of time.—What certainty then can there be in your art, unless you suppose the midwives constantly careful to observe the clock, that the minute of time may be conveyed to the infant as we do his patrimony? How often does the mother’s danger prevent this care? And how many are there who are not influenced by this superstition? But supposing them watchful to your wish; if the child be long in the birth, which state of the stars is to determine for him? I say nothing of the common errors of clocks and other time-keepers, sufficient to elude all your cares!

“ ‘ Again, why are we to regard the stars, only at his *Nativity*, and not those rather which shone when the Fœtus was first *animated*? And why must those others be excluded which presided while the body remained tender and susceptible of the weakest impression, during *Gestation*?

“ ‘ But setting this aside, and supposing the face of the heavens accurately known: whence arises this dominion of the stars over our bodies and minds, that they must be the arbiters of our *happiness*, our *manner of life and death*? Were all those who went to battle and died *together*, born under the *same* position of the heavens? And, when a ship is to be cast away, shall it admit no passengers, but those doomed by the stars to suffer shipwreck? Or, rather, do not persons born under every planet go into battle, or on board the vessel, and notwithstanding the *disparity* of their *birth*, *perish alike*? Again, all born under the same configuration of the stars, do not live or die in the same manner. Are all who were born at the same time with the King, *Monarchs*? Or, are they all even *alive* at this day? View M. Villeroy here; nay, view yourself; were all who came into the world with him, as wise and virtuous as he; or all born under *your own* stars, *Astrologers* like you? If a man be slain by a robber, you will say, he was doomed to perish by a robber’s hand; but did the same stars which, when the traveller was born, subjected him to the robber’s sword—did they likewise give the robber, who perhaps was born long before, a *power* and *inclination* to kill him? For you will allow,

sent of God, or the most Despicable of IMPOSTORS. How far the Doctor merits the Former of these designations, is the object of this Inquiry. To attempt to prove himself a Man of God, he lugs into his service such an abundance of Texts

that it is as much owing to the stars that the one kills, as that the other is killed. And when a man is overwhelmed by the fall of a house, did the walls become faulty, because the stars doomed him to die thereby ; or, rather, was not his death owing to this, that the walls were faulty The same may be said of honours and employs ; because the stars which shone at a man's nativity, promised him preferment, could those have an influence over other persons not born under them, by whose suffrages he was to rise ? Or how do the stars at one man's birth annul or set aside the contrary influences of other stars, which shone at the birth of another ?

“ ‘ The truth is, supposing the reality of all the planetary powers—as the Sun which visits an infinity of bodies with the same rays, has not the same effect on all ; but some things are *hardened* thereby, as *clay* ; some are *softened* thereby, as *wax* : some reeds *cherished*, others *destroyed* : the tender herbs scorched up, the others secured by their coarser juice : so, where so many children are born together, like a field tilled so many different ways, according to the various health, habitude, and temperament of the parents, the same celestial influx must operate differently. If the genius be suitable and towardly, it must *predominate* therein : if contrary, it will only *correct it*. So that to foretell the life and manners of a child, you are not only to look into the heavens, but into the parents, into the fortune which attended the pregnant mother, and a thousand other circumstances, utterly inaccessible.

“ ‘ Further, does the power which portends the new-born infant a life (for instance) of 40 years ; or perhaps a violent death at 30 ; does that power, I say, endure and reside in the heavens, waiting the destined time, when, descending on earth, it may produce such an effect ? Or is it infused into the infant itself ; so that being cherished, and gradually growing up with it, it bursts forth at the appointed time, and fulfils what the stars had given it in charge ? Persist in the heavens it cannot ; in that, depending immediately on a certain configuration of the stars, when that is changed, the effect connected with it must cease, and a *new*, perhaps a *contrary* one, take place. What repository have you then for the former power to remain in, till the time come for its delivery ? If you say it resides in the infant, not to operate upon him till he be grown to manhood ; the answer is more

from the Bible and Testament, that I can neither afford the space nor the time to illustrate every one of them. To do away, therefore, with partiality in their selection, I shall henceforth quote only the *first* and the *last* of the Doctor's referen-

preposterous than the former : for this, in the instance of a shipwreck, you must suppose the cause why the winds rise, and the ship is leaky, or the Pilot, through ignorance of the place, runs on a shoal or rock. So the Farmer is the cause of the war that impoverishes him, or of the favourable season which brings him a plenteous harvest.

“ You boast much of the event of *a few* predictions, which, considering the multitude of those which your art has produced, plainly confess its impertinence. A MILLION OF DECEPTIONS ARE INDUSTRIOUSLY HIDDEN AND FORGOT, IN FAVOUR OF SOME *EIGHT OR TEN* WHICH HAVE SUCCEEDED. Out of so many conjectures, it must be preternatural if some did not *hit* ; and it is certain, considering you only as *Guessers*, there is no room to boast you have been successful therein. Do you know what fate awaits France in this War, and yet are not apprehensive what shall befall yourself ? Did you not foresee the opposition I was this day to make to you ? If you can say whether the King shall *vanquish* his enemies, find out first whether he *will believe you*.”

“ In the above extract this *impudent science* is successfully rallied ; its *vain pretensions* properly exposed ; and the *absurdity of its principles* sufficiently manifested. If I do not greatly err, there are arguments here, which *the whole sombre conclave of Star-gazers, Astrologers, and Wizards, from JANNES and JAMBRES, down to MERLIN, NOSTRODAMUS, PARTRIDGE, and MOORE*, have never yet satisfactorily answered, nor ever will be able to refute.

“ A science which *cashiers Divine Providence* from the Universe, and pretends to govern the World, direct, counteract, and variously influence all human actions, by Saturn, Jupiter, Mars, Venus, Mercury, and the Moon, the very *Deities* of Pagan Rome and Greece, acknowledged as possessing the very same powers which *quondam* heathenish idolators ascribed to them, is, in my opinion, worthy of the EXECRATION of every person who believes *there is a God*, and that *that God* governs the heavens and the earth. In short, the whole system appears to me to be an artful revival of a part of the old Pagan Theology. I am, &c.

A. CLARKE.”

“ London, Dec. 16, 1796.”

ces appended to each Lamen, and leave it to chance to discover, how much their meaning is perverted, to suit the Doctor's purposes. Here then, his first text is Hosea v. 15—*I will go and return to my place, till they acknowledge their offence, and seek my face : in their AFFLICTIONS they will seek me early.* And does the Doctor mean to say, that they (the People, the Kingdoms, and the States) shall seek HIM in their Afflictions, or the ALMIGHTY ? If the Former, he has fairly taken the First Step towards Blasphemy : if the Latter, I reply, that I hope Religion is not yet at so low an ebb amongst us, as to make it necessary to purchase a Lamen, in order to inform or remind us, of our Dependence upon God, and of the necessity of our coming to him in our afflictions.—Heb. ii. 15—17—*And deliver them who through fear of death were all their life-time subject to bondage. For verily he took not on him the nature of angels ; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren ; that he might be a merciful and faithful high-priest, in things pertaining unto God, to make reconciliation for the sins of the people.*—What am I to say to this ? I am in a Predicament as bad, or worse, than when I acknowledged myself Ignorant a page or two backward.—I must solicit the Doctor to harmonize the Text with the Lamen.

SECOND LAMEN.—“ Any Lady may have a Clear, Full, and most Perfect Sight of the Gentleman she will Marry, so as to perfectly know him by a Vision or Dream in the Night.”—Joel ii. 28—*And it shall come to pass afterward, that I will pour out my Spirit upon all flesh ; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions.*

And what have the Old Men's Dreams, and the Young Men's Visions, to do with Dr. PARKINS's “ *Gentleman she will marry ?*” Sensual Enjoyment, and Amorous Desires, were, then, one would infer, the circumstances of which Joel

prophecied ! Can it be, that the God of Abraham, of Isaac, and of Jacob—that God who is the Sum and the Essence of Perfection and Purity—should thus become the Subject and the Object of Lustful Dreams and Charms ? submit himself to the controul and caprices of a Worm of Dust—a Wretch, in whose mouth a line of Satan’s Soliloquy in MILTON would be more appropriate—

“ EVIL ! BE THOU MY GOOD ! ”

This is, indeed making the Scriptures the source of Something, or of Nothing—of Excellency, or of Profligacy—of Holiness, or Impiety.

But to proceed—The next Text is from Acts ii. 17, 18 ; and the words are an entire repetition of Joel’s. As it will be useless to transcribe the whole of the Second Chapter of Acts, (and without the Context the Quoted Verses have no separate signification,) I would refer my Reader to his New Testament. The Remarks here necessary will there be amply supplied ;—but if he have the opportunity, let him consult Dr. CLARKE’S *Reflection on Genesis XL.* where he takes occasion to condemn the too-familiar practice of injudiciously Allegorizing many parts of Scripture. But while he so strongly declaims against that which the Candour or Supineness of some would look over, or at least attribute to no Evil Intention—what would he say to the *Dreadful Perversions of Dr. PARKINS* ?—For the sake of those who do not happen to have Dr. CLARKE to refer to, I shall take the liberty to give a short Extract.

“ We should beware,” says he, “ how we attribute Designs to God that he never had ; and employ the Holy Spirit in forming Trifling and Unimportant Similitudes. Of Plain, Direct *Truth*, we shall find as much in the Sacred Writings as we can receive and comprehend : let us not, therefore, hew out unto ourselves Broken Cisterns, that can hold no Water. Interpretations of this kind only tend to render the Sacred Writings uncertain, to expose to ridicule all the solemn types

and figures which it really contains, and to furnish pretexts to Infidels and Irreligious People to scoff at all Spirituality, and lead them to reject the Word of God entirely, as incapable of being interpreted on any Fixed or Rational Plan. The Mischief done by this system is really Incalculable.”³

THIRD LAMEN.—“ By the use of the same, a Lady may Marry the Gentleman she Loves, *if* agreeable to the Will of God, and fully enjoy Happiness and Felicity after Marriage.”

IF, again! well done, Doctor! But I surmise, that any Marriage agreeable to the Will of Heaven is as likely to be solemnized without the Doctor’s Lamén, as with it. And I maintain, that Happiness and Felicity are More Plausibly to be expected as the concomitants of a Marriage where a Sympathy of Soul operates as the attractive, rather than a transitory lustful passion, the gratification of which is to be purchased through the medium of Familiar Spirits. Let us not, however, pass over the Doctor’s sentences of Scripture.

2 Cor. vi. 14—18—*Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*

³ It may not be amiss by the way to acknowledge that the Writer of these Remarks is NO METHODIST; though he owns himself much indebted to Dr. Clarke for some of his Observations. And the Writer dares further say, that of all men else, Dr. Clarke is the one whose Doctrines he would most wish to imbibe, and whose Conduct he would most wish to imitate.

Let those who are inclined to Marry bear in mind this precept, and there will be no necessity to give the Doctor a Guinea for his Lamens.

FOURTH LAMEN.—“ They will most powerfully protect and defend any Lady against all the various Powers of Seduction, Insult, &c. and also from the malignant Grasp of the most atrocious and abandoned Libertine, at all times and places whatsoever.”

“ IF ” the Lady from Newark had possessed one of these Fourth Lamens ; and “ IF ” the Doctor had been a “ Servant of God ; ” I should not have had communications from that quarter so derogatory to the Doctor’s Holiness. [Qu. Does this recal any thing to his recollection ?]⁴

Mal. iii. 5—*And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, &c.*

Rev. ii. 21—23—*And I gave her space to repent of her fornication, and she repented not. Behold I will cast her into a bed, and them that commit adultery with her into great tribulation, unless they repent of their deeds.*

Denunciations against Fornicators and Adulterers.—Let the most forward of the Doctor’s Partizans declare, how far his high-boasted Lamens will operate as Preventives to these sins. IF he can prevent them, I will acknowledge him capable of controuling the Strongest of all Human Passions. But that mysterious “ IF : ” IF that word were erased from the English Dictionary, I might rest more satisfied, and be more inclined to become a Disciple of the Doctor’s.

FIFTH LAMEN.—(For the Preservation of Females in Childbirth.)

Too Nonsensical for quotation. Yet, says the Doctor,

⁴ See Remark on the Grand Secret Celestial Arcanum, p. 26.

“Who would be without this Divine Assistance, and the Protection of Heaven?”

Those, I am sure, who neglect the only and proper means of obtaining the Protection of God,—Prayer, united to Faith and Hope,—and apply to this *FALSE PROPHET*, go the ready way to Incur the Divine Displeasure, and to Forfeit all Claim to the Protection of Heaven.

John xvi. 21—*A woman when she is in travail, hath sorrow, because her hour is come ; but as soon as she is delivered of the child, she remembereth no more the anguish for joy that a man is born into the world.*

A Metaphor used by Our Lord, in reference to the Sorrow of his Disciples on account of the approaching Crucifixion, accompanied with the Promise of their being visited by the Holy Ghost, the Comforter. How much it has to do with the Preservation of Women in Travail by Lamenism, may, I think, safely be left to the Judgment of the Reader.

Psalm 127.—.....

Does the Doctor mean Psalm cxxvii. passim, or the 127th verse of any, and what, particular Psalm?

SIXTH LAMEN.—“They will also most powerfully Protect and Defend the Traveller from the Rapacious Hands of Thieves and Robbers, and also from the Power and Malice of his Enemies. What Tradesman or Traveller would ever be without these Celestial Treasures?”

Patience herself grows tired! Let the Doctor produce One Solitary Instance of his having Done this, and I will then candidly subscribe to All his assertions. I may, I hope, be pardoned, if I anticipate the Doctor's Reply. “Though I show you Signs and Wonders, ye will not believe.” But I have yet seen neither Sign nor Wonder of the Doctor's; when I do, then will I be the First to exclaim—THOU ART FROM

God! But his Pretended Miracles, which we shall shortly come to, and which HE calls Wonders, are so very Preposterous—so Directly Opposed to all that is Holy—that I am at present more ready to exclaim—*THOU ART FROM BEELZEBUB!*

Job. v. 5—*Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.*

Robbers certainly will Rob; but how far does the Text substantiate the Power of Doctor Parkins to Prevent them?

2 Kings vi. 15—17—*And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots: and his servant said unto him, Alas, my Master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha.*

Whether Elisha bequeathed the Mantle of Elijah to Doctor Parkins, and dubbed him thereby, a Prophet and a Holy Man of God all at once, I shall not stop to inquire: but certain it is, that he Professes to furnish all his “KIND CUSTOMERS” with the same Angelic Invisible Guard that protected Elisha, by the Power of his Lamén. Really, one’s Faith must be of very Pliable Stuff to stretch so mightily!

SEVENTH LAMÉN.—“They will also increase and promote Success and Prosperity in Journies, and also in all Trades, Professions, &c.”

Does the Doctor’s Success in *TRADE* arise from the use of this Lamén, or from the too great Prevalence of Ignorance and Credulity, in conjunction with the Supineness of the neighbouring Magistrates?

Josh. 1—8—.....

What is meant by this? There is no Chapter given to refer to. But perhaps it may be a Typographical Error for Josh. i. 8, and I shall take that verse at a venture: premising, however, that, as there is a Doubt, I will not be too harsh with the Doctor, if it have no more relation than his other Texts, to the Lamén.

—*This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.*

There really is no reference.⁵

2 Thess. iii. 10, 11—*For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you DISORDERLY, WORKING NOT AT ALL, but are BUSY BODIES.*

Verily, one might suppose the Doctor to have been a resident at Thessalonica at the time the Apostle wrote, the Portrait is so remarkably accurate.

“To Work too Lazy—yet beside his plate
Place a Sir-loin—and, bless us, how he’ll EAT!”

EIGHTH LAMÉN.—“They will also most powerfully increase Peace, Harmony, and Concord, in all those Families where these Blessings are most wanted.”

I wonder if the Doctor’s Domestic Happiness arises from the use of this Lamén, or from being the husband of a virtu-

⁵ The Author is right in his conjecture as to the Error, as I perceive it corrected in the Errata at the end of the Touchstone.

ous and respectable wife? (And I believe Mrs. Parkins to be, in every sense of the word, Respectable.) If his were a Solitary Instance of Concord, one might think it caused the Rules of his Art; but I trust there are Millions as Happy in the Married State as himself, who never heard either of him or his Lamén. The ordinary means of the Gospel, when properly attended to, are sufficient to Prevent Discord in every line of life; and if a Lamén will do as much without the Gospel, it might as well be laid aside altogether.

2 Cor. vi. 14—18—.....

The same Text is appended to the Third Lamén, page 13, where the Reader will find the passage extracted. Here, however, the Doctor would have it bear a Different Signification. When parties are Unequally Yoked, (and All have not the Wisdom to apply to Dr. Parkins preparatory to Matrimony,) of what avail is it Then to say, Be not Unequally Yoked?—It is very like shouting to a Drowning Man, Do not Fall into the Water.

John xiii. 4—*If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet.*

No way connected with the Lamén; but given as a Lesson of Humility to the followers of Christ.

NINTH LAMÉN.—“ They are also a Certain Remedy for all those persons who have any reason to suppose themselves afflicted with any kind of Witchcraft or Enchantment whatsoever.

“ NOTE. If there were no such things, as some suppose, there need not have been an Act of Parliament made against it.”

This Act of Parliament, it should be remembered, was passed in the Reign of James I. a Prince of good natural parts, but remarkably bigotted in the Belief of Witches. In

the 23rd year of his age he had the examination of Agnes Sympson, commonly called The Wise Wife of Keith, and several others, accused of Witchcraft. Two or three years after, the King published his *DÆMONOLOGIA* ; that is, (as appears by the Name and the Book together,) The Doctrine of Devils and Witchcraft : and coming to the English Crown some few years after, and the Act referred to by Doctor Parkins being passed in the very first Parliament he held in England, I cannot forbear thinking, that it was the King's Book and Judgment, more than the real existence of Witches, that influenced the Parliament to Pass the Superstitious Statute.

Be that as it may, however ; the Act is Equally Applicable to the Doctor, as to any of the Poor Wretches who have ever suffered under it : for it includes *ALL* who Make or Devise any Charm or Enchantment for Any Purpose whatsoever, *WITHOUT ANY PARTIALITY OR EXCEPTION* ; and it also Expressly Forbids *ALL USE AND EXERCISE OF ANY CHARM FOR EMPLOYING SPIRITS* ; and Punishes the Guilty Person with *DEATH, IF THEY DO HARM TO MAN OR BEAST*, and with *IMPRISONMENT and PILLORY, THOUGH THEIR CHARMS HAVE NO EFFECT*.—Hence we perceive, that the Doctor, as the Preparer of the Charm, and the Foolish Purchaser who Uses it, are Equally Culpable, and Equally Punishable.

The case of the person at Louth,⁶ who, by the Doctor's account, was reduced from Health to Sickness, from Sickness to the Grave, is a Direct Avowal of *HIS* having Used Charms for Employing Spirits ; and that these Spirits, by virtue of his Art, caused *DEATH* ; and he Triumphantly Exults in having Deprived a Fellow-creature of Life, without any Proof of Guilt, and Free even from Suspicion.

⁶ See Book of Miracles, pp. 36 et seq. A particular Relation of this Pretended Miracle will be given in our Review of that work.

Ridiculous, however, as is the Belief of such being the Fact, (yet there are those who do believe it,) I should conceive the Civil Power laudably engaged, in Prosecuting the Doctor under this Act; and though I should be loth to pass upon him a Sentence of Death, I would certainly inflict upon him the punishment of Imprisonment and Pillory, and Prohibit him from further Misleading the Ignorant.

That the Art he practises to protect others, is incapable to preserve himself from Trouble, was exemplified in 1810; when a venerable Reverend Gentleman, now no more, exhibited charges against him as a Conjuror and Fortune-teller, at the Grantham General Sessions. His Angelic Ministers then scurvily Forsook him; and it was only by the Payment of a Heavy Fine, that the COMMANDER OF THE HOST OF HEAVEN saved his bacon!

To return.—His NOTE, here, supplies the place of Scripture Texts: yet I should have fancied, he might have found some as well suited for this, as for his other Lamens.

TENTH LAMEN.—“FOR MILITARY AND NAVAL OFFICERS. *The Art of War*, Shewing the Best Method of Protecting, Preserving, and Defending all Ships, &c. at Sea, together with the Lives of their Crews; and the same of his Majesty's Forces by Land.”

I wonder if the Duke of Wellington has provided himself with one of these: the Success that has attended His Grace would incline me, were I a Disciple of the Doctor's, to half suppose so. Exod. xv. 3, xxxii. 26, and Rom. viii. 31, stand as his Authorities at the Head of this Paragraph, besides Seven and Thirty others in the Body of it. The three above however will serve my purpose.

Exod. xv. 3—*The Lord is a MAN of WAR: the Lord is his name.*

The Doctor I presume would indicate that He can Bind the HOLY ONE into the Service of Any Cause, however Wicked and Unholy, whose Advocates will Pay HIM for it. Blasphemous Insinuation! What would be the Result if two Inveterate Enemies should Each apply to the Doctor; and Each Engage the Army of Heaven into their Service? Can he Himself Solve this?

Exod. xxxii. 26—*Then Moses stood in the gate of the camp, and said, Who is on the LORD's side? let him come unto me. And the sons of Levi gathered themselves together unto him.*

The above remark may apply to this also.

Rom. viii. 31—*What shall we then say to these things? if God be for us, who can be against us!*

It is not the Doctor's Lamens can Procure us the Favour and Guardianship of God; but True and Faithful Reliance on Jesus Christ; and it is to those who have Such a Reliance the Apostle is addressing himself.—If, by the Doctor's Art, these Lamens possess any Supernatural Power in favour of those who Purchase them, as he asserts they do; I feel no hesitation in my own mind to Ascribe that Power to the Angels of the *INFERNAL REGIONS*, in Opposition to all his Boasting Pretensions of Heavenly Angelic Agency; and this I do without judging myself liable to commit THE SIN against the HOLY GHOST. Admitting then the Doctor to possess this Diabolical Control, being similar to that of Simon Magus and Elymas the Sorcerer; for the Satisfaction of those whose entire Dependence is upon the Lord, they have as Little Occasion to Fear his Power, as to Require his Aid; for “Surely there is NO ENCHANTMENT Against JACOB, neither is there ANY DIVINATION Against ISRAEL.” Numb. xxxiii. 33.

—“This is the ONLY Method of Insuring Prosperity and Success in all Future EXPEDITIONS, &c. And if Any

Person in the World should ATTEMPT to Prove that this is not the True, Right, and Proper Art of War, the Doctor will be much obliged to him to do so if he can."

A Piece of Bombast, worthy of Him who penned it ! What a Besotted People we must be ; and how very Thoughtless and Wicked are our Governors, to Waste so Much Treasure and Human Blood in War, when One Single Guinea, Dropped into the Pocket of this SERVANT of God, would Accomplish ALL the Purposes for which thy are Undertaken ! O TEMPORA ! O MORES !

ELEVENTH LAMEN.—They will not only promote, augment, and increase Happiness and Felicity between Ladies and Gentlemen after Marriage, but will also daily Lead them in the Way where they may Obtain Health, Happiness, Virtue, Wisdom, Prosperity, Long Life, Pleasure, and Felicity, both in This World, and also in That which is To Come."

In the first Text, this ἐχθρὸ πάσης δικαιοσύνης, this ἐνὲ διαβολῆς, makes himself Equal with Christ ; and Transfers that DIVINE BEING's Authority to Himself.

John xvi. 23, 24—*And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name : ask, and ye shall receive, that your joy may be full.*

HIS Name is to be a Passport to Virtue, Wisdom, Prosperity, Long Life, and Felicity ; not only in This World, but "*also in THAT WHICH IS TO COME!*" Christ need not have Died to Save us ; for Doctor Parkins will Insure us Eternal Happiness for the Paltry Price of a Guinea !

Isaiah xli. 2—*They stoop, they bow down together, they could not deliver the burden, but themselves are gone into captivity.*

Nothing to do with Matrimony, but a Prophecy of the Downfall of the Idols of Babylon.

LAMENS OF INTERCESSION—"Are daily Worn by the Friends of the Sick and Diseased, for their Benefit and on their Behalf: they are also Made, Consecrated, and Prepared, on any other Lawful Subject, Matter, or Thing, whatsoever."

A Summary of all the Absurdities contained in the preceding Eleven.

I have now gone through these Lamens; and with no small degree of unpleasantness. The Grossness of their Pretensions, and the Presumptuousness of the Language, are by no means calculated to afford any thing like gratification.—But the task I have undertaken, however disagreeable, must be persevered in, till a full Exposure of his Horrid Publications be completed.—I owe him no Personal Animosity; to me he has done no injury. But we have a two-fold duty to perform—to Ourselves and to Society: and it is in the exercise of the Latter that I have taken up arms against him. I am Careless of the Consequences of his Angry Resentment;—I Defy his Vengeance, as heartily as I Despise His Works, and Deny his Power! Let him enter in his Celestial Court an Action, "The ARMY of HEAVEN *versus* The WRITER of these REMARKS;" [I presume it will not be necessary to tell him my Name;] if he prevail and Crush Me, then, like the Thief upon the Cross, I shall acknowledge the Sin I have committed, and solicit the Forgiveness of God and Doctor Parkins.

Before I proceed to the next passage of this "Cabinet," it may not be amiss to inform the reader what these Lamens are, and by what Authority they act, as far as I can learn from the Doctor's account of them.—In a very notable Nota Bene, we are desired to

—“ observe that these **HOLY CONSECRATED LAMENS, &c.** are not composed of any Diabolical Charms, &c. but on the contrary, they are Spiritual and Celestial Treasures, wherein is contained the Great Power, Strength, Force, and Virtue of the ever-blessed **TRINITY,—FATHER, SON, and HOLY GHOST**; by whose Power and Authority alone, they daily act and perform all their Spiritual and Wonderful Operations and Works herein mentioned. If any person shall inquire How they receive their said Virtues, &c.? let me also ask them, Who gives Virtue to the Grass and Herbs of the Field? All things are Possible with God. by and in whose Power and Authority alone these Lamens, &c. daily perform all their most Wonderful Works and Operations, &c.—The Intent and Meaning of these said Holy Lamens &c. is, that they bind them to their duty to God, fully engage the Army of Heaven into their service. and confer upon them a Celestial, Angelic. Invisible Guard, to attend the Bearer thereof, in order to Defend them in the Time of Danger, and also to do all such things as is therein mentioned, which may be agreeable and consistent with the Will of God.”

And the same passage is copied in pages 10 and 11 of his Book of Miracles.—His corroborative Texts, however, as usual, corroborate nothing to the purpose.

Matt. xix. 26—*But Jesus beheld them, and said unto them, With men this is impossible ; but with God all things are possible.*

That all things are possible with God, we need not be told by this man ; but the probability that God should transfer the Obedience of the Angelic Host from Himself to Doctor Parkins; and constitute *Him* his Grand Ambassador upon Earth, is as Doubtful as that he should Unite with Beelzebub to Destroy the World he has Created, and to Ruin the Souls of those whom Jesus died to Save.

Luke xvi. 22—*And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom ; the rich man also died, and was buried.*

This I presume is a Hint to Rich Men, to save themselves from Perdition by Purchase.—Revel in Luxury, ye Rich ! Turn Charity out of Doors ! Deny to the Beggar the Crumbs that ye let fall ! Give the Rein to your Passions ! Live Jollily and Thoughtlessly ! only remembering to Tip Doctor Parkins the *YELLOW-BOY* ; and his Celestial Lamens shall Waft you, in *Seraphic Ecstasy*, PURE and UNSPOTTED, to the Throne of Him *who liveth for ever and ever*.

To return.—The next Article for Sale is offered to the LADIES ONLY, on their Own Terms, at not Less than One Guinea. It bears the Bewitching Title of

“ Doctor Parkins’s GRAND SECRET CELESTIAL ARCANUM !” which Prevents and Mitigates the evil Accidents and Dangers in their Nativities, and Gives them Whatsoever they may Hope, Wish for, and Desire, agreeable to the Will of Heaven ;—

Would it not be adviseable for those who are intent upon having their Wishes Realised, by means of this Celestial Arcanum, to be Certain that those Wishes *ARE AGREEABLE TO THE WILL OF HEAVEN*, before they pay the Doctor his One Guinea Fee ? as the Mind of God on the subject is a matter of no Previous Disputation between him and his Applicants, the Only Requisite being *THE MONEY* : thus the Vilest Prostitute, and the Greatest Saint, obtain alike the same encouragement. And in case of Failure, (which is no Solitary Thing,) he has this Subterfuge,—it is NOT “Agreeable to the Will of Heaven.”

—“ together with the Blessings of Health, Prosperity, Pleasure, Happiness, and Felicity, both in This World and also in That which is To Come. Each Lady must come and apply Herself *IN PERSON*, in order to receive all the Great Benefits of the same, when they may always depend upon the Greatest Secresy. Let Charity induce you to in-

⁷ I thought an Arcanum implied a Secret.

form all your Female Friends and Acquaintances where they may duly receive all these Great Benefits, and Heaven will reward this your Labour of Love."

The following sentence I particularly wish to have noticed, for

—" thereby hangs a tale."

" Each Lady must come and apply Herself *IN PERSON*, in order to receive all the Great Benefits of the same, when they may always depend upon the Greatest Secresy."

" Why *IN PERSON*?" at first I asked myself, " when his general advertisements solicit Literal as well as Personal Application." But the Difficulty will be Overcome by the Reader of the succeeding Facts. I do not use the word Facts, as a word of Course; but because I know them to be so.

A Lady of Newark, a few years ago, had a Correspondence with Parkins, on Business, the exact tenor of which, from motives of Delicacy, I am Unwilling to Communicate. It appears that an Acquaintance arose between them, and the Lady was strongly importuned to become an Inmate at the Temple of Wisdom. An Apartment was to be Fitted-up for her Reception and Accommodation, to be called Miss * * * * 's Room: but the Doctor's Plan not altogether suiting her Convenience, it was Abandoned. Some Letters were then written to her by the Doctor, couched in Terms, and making Proposals, too Indelicate—too Disgusting—too Horrid, to bear Repetition! such as no Female could Peruse without Shuddering; nor no Man, particularly a Married one, Pen, who had not imbibed Principles Subversive of every Religious and Moral Duty; and which could only be whispered in his ear by Belial himself. The Lady had too much Virtue to give ear to his Offers; and too much Contempt for him not to Expose them. This I am Prepared to PROVE—Let him pronounce me LIBELLER if he DARE!

The Doctor, with a great deal of Self-exultation, intro-

duces his notable Challenge to the Learned as *A Nut to Crack, if it does not break their teeth!*—In the same language, (though not the most Elegant I admit,) I beg of him to *Crack This* :—If he can digest the Kernel pretty Readily, let him : if it prove Troublesome, here is another—

An Interesting Young Woman, a Straw Bonnet Maker, not One Hundred Miles from Grantham, had been Courted some time by a Young Man in the neighbourhood, who had made some progress in her Affections. It happened, unfortunately, that Another Female became Pregnant by him. The First Object of his Attachment, deluded by the Advertisements and Pretensions of Doctor Parkins, applied to him for Information as to the Consequences, and for *Celestial Advice*.—The first time she called at the *TEMPLE of WISDOM*, she was accompanied by a Female Friend : but nothing could be done unless she came ALONE. Next evening she Went Alone—paid the Doctor his demanded Fee—and was Ushered into a Private Room, the Door of which was Locked upon their Entrance. Then, like MOORE's *VEILED PROPHET*,—

“ With ready Wile,
Th' IMPOSTOR turned to greet her—Thou whose smile
Hath Inspiration in its Rosy Beam,
Beyond th' Enthusiast's Hope, or Prophet's Dream !

* * * * *

And learn the Terms, Fair Ladies, on which this *CELESTIAL ASSISTANCE* is to be Obtained. THERE WERE PARTICULAR SIGNIFICANT *MARKS UPON HER PERSON*, WHICH IT WOULD BE NECESSARY FOR HIM TO EXAMINE BEFORE HER QUESTIONS COULD BE REPLIED TO.—SHE MUST DIVEST HERSELF OF HER DRESS, AND APPEAR BEFORE HIM IN A STATE OF NUDITY!—SHE MUST PERMIT HIM TO USE EVERY FREEDOM OF A HUSBAND !!!——God of my Fathers ! is This the Ambassador Thou hast Chosen, to lead men in the paths of Virtue, Holiness, and Truth ? Shall He be per-

mitted to Outrage Thy Divine Laws, and Trample Underfoot the Principles of Modesty and Decency? *Abominable Supposition!*—It were but Justice to the poor Girl to add, that she Rejected his Revolting Proposition with Ineffable Scorn; and left the *Holy Temple* in an almost indescribable Agitation. A short time afterwards, the Sum he had received from her was called for; and the COMMANDER OF THE ANGELIC Host,—like the Wretch *Mokanna*,

——“not abash’d—AFRAID—”

Refunded. This was in the Autumn of 1818.⁸

I have been particular in giving these Two Anecdotes; because I consider them very Substantiatory Proofs of the Imposture and Hypocrisy of the Doctor. For it is written “A Good Tree cannot bring forth Evil Fruit;” and, “Every Tree is known by his Own Fruit.” Matt. vii. 18; Luke vi. 44.

The Softer Sex are more susceptible to Belief in the Marvellous than the other: hence may arise the Doctor’s particular Address to them. As the Weaker Vessel, they have the greater Claim to Protection and to Caution; and I am the more anxious to expose the man to Them, than to those whose Stronger Intellect ought to operate as Caution sufficient: but it is Deplorable, that to some of the Latter,

⁸ While revising these sheets for the press, I have been informed, from Indisputable Authority, of his Behaviour to another Young Female, of Grantham; the Particulars of which, from a Regard to Decency, I am obliged to Suppress. Thus much, however, I may state:—She applied to him for Physical Advice; but his Language was so Gross, his Actions so Voluptuous, and his Interrogatories so Obscene, that she was happy to Escape from the Twinkling of his Angular Eyes.—The same Female had previously taken Advice of Gentlemen of the Faculty, and was of course Prepared to meet their Professional Queries; but she was Not Prepared for the Fulsome Converse of Doctor Parkins.—Can he Decypher the Initials, A. T.?

also, the *Expose*' is too necessary. I forbear to notice his Texts further than—they Relate as Much to the Subject, and Substantiate as Much, as Tom Paine's Common Sense does Tycho Brahe's System of Astronomy.

In the same page (11) of this Cabinet of Wealth, we have the "The GRAND PORTABLE CELESTIAL ORACLE," at the very *moderate* rate of "from TEN to THIRTY Guineas each, suited to the conveniency of Purchasers."—To this article he has printed a Scrap of Latin as a Head or Motto: who befriended him with this precious *morceau*, I know not; but this I *do* know—that *He* is as Conversant with the Latin Language as I am with that of the Arctic Highlanders. "*Optima Revelatio Stella!*" The most Literal Translation of which is,—"*A STAR is the BEST REVELATION.*" There may be something here to Comment upon. But let us see first how far his Texts bear him out.

John iv. 29—*Come see a man which told me all things that ever I did: is not this the Christ?*

Ah! This, indeed, "must give us pause." I am astounded, and must re-refer to the Text, to be certain I am not mistaken. *Come see a man which told me ALL Things that Ever I Did.* Reader! Doctor Parkins is NOT this Man! None yet have said of him,—He told me One Single Action of my Life⁹—He described to me One Circumstance that has ever

⁹ So little able is he to tell others either what Has befallen or Shall befall them, that he cannot even Fore-guess the Tricks played off upon himself. There are Instances enow of His being made the Laughing-stock of his Neighbours, and the Subject of Mischievous Pranks. One or Two, out of as many hundred that might be collected, are given below. They completely Prove his Talk about Past, Present, and To Come, to be what I have all along represented it—*BOMBAST.*

HUGH RAWLINSON, a well-known Character about here, once lived within a few yards of Parkins. Hugh is a fellow very

happened to me. I call upon him to Prove that he Has or Can do so.—*Is not this the Christ ?* Common Charity would induce me to think this man a Madman ; had I not too much certainty of his Sanity—at least in the Common Transactions of Life. HE *the Christ !*—DOCTOR PARKINS comparing himself to CHRIST !—HE whose Name is not Worthy to Stand in the Same Page—is Blasphemy Unparalleled !

1 Thess. v. 20—*Despise not Prophesying.*

By his reference to this Passage, I presume he would have us believe him a Prophet ; possessing a supernatural gift to reveal the Hidden Mysteries of Futurity, by the configura-

fond of Mirth and Mischief, and withal, a right Bacchanalian. In one of his Nocturnal Vagaries, accompanied by another or two of his *Funny* Companions, he mounted the Roof of the *Sanctum Sanctorum* of *Wisdom*, and fixed a PLOUGH, handles heavenward, in the Holy Chimney. Next Day the Unambitious Smoke, instead of making its usual Exit through the Funnel,—

“ In Mazy Curls Paraded round the Room,”

till the Ambassador's Eyes were Red with its Intrusion, and his Cheeks as Red with Rage. He Stormed, he Raved, he Swore ;* but Mr. Smoke was obstinate, and Haunted him most Mercilessly. At last, after a Minute Investigation, the Obstruction was perceived, and OLD HUGH, *little suspected as the Scoundrel who fixed it*, was summoned to the “ Celestial ” Presence, and bargained with, for a Shilling, to remove it. Again the Summit of Minerva's Temple was trod by Unhallowed Feet ; and the high-exalted Implement of Husbandry humbled to its more congenial Sphere. HUGH received his Shilling ; and as he turned it over in his hand, drily observed—*Why, Doctor, yow mun surely be a d——d Fool ! I put the Plough up there for Nowte, and yow ha' gi'n me This to fetch it down agean. A Pretty Conjuror. for sartain !* How much the Doctor was Mortified, is better imagined than told.

* *Let it not be thought Incredible that the Doctor should sometimes be guilty of FOUL-MOUTHINGS : upon Occasion, he is no Sparer of a few Oaths. It is true, the SON of GOD forbade the practice ; but there is a Difference between the SON and the AMBASSADOR.*

tion of the Heavenly Bodies,—“A Star,” in His Estimation, “being the Best Revelation ;” so that whatever he may be inclined to palm upon mankind about his “past, present, and to come ;” at their Peril they *Despise* it. But how sadly has the Doctor Perverted this verse of the Apostle’s ! I assert, it will not bear the Construction he wishes to put upon it ; and I am surprised he is not alarmed for his own Personal Safety, and not afraid of the Judgments of God falling upon him, for the Unwarrantable and Licentious Misconstructions he so profusely puts upon his Most Holy Word.—I cannot but express my Suspicions, that he is hereby exposing himself to the Dreadful Curses denounced in the second chapter of the second General Epistle of Saint Peter ; there appearing such a Striking Comparison between Him and the Characters there pourtrayed, against the Subtlety of whose Doctrines

At the time the Doctor’s Fame ran so high at Louth, a poor fellow in that neighbourhood lost his Cow, and was advised to apply to the Doctor to find her. Poor Hodge travelled over, and arrived at Little Gonerby towards Evening : the Doctor not being at home, he got a pint of good Nutbrown, and walked about near the Residence, till

“Sable Night her dusky curtain drew,”

cogitating, no doubt, upon his dear lost Colin. At last he bethought him to put the Great Man’s Knowledge to the Proof, ere he Hazarded his Guinea ; and being much in Need, sacrilegiously Befouled the Temple Steps. Soon after, with Long and Pompous Strides, arrived the High and Mighty Magus ; and, owing to the Nastiness and Slipperiness of the place, Sprawled his “Fine Form” upon the Filthy Spot. Words of Dire Import, Curses both Loud and Deep, and Threatenings Terrible,

“Enough to bid the heart’s best Blood run Chill,”

he Breathed upon the Author of his Foul Mishap—*IF but he Could Discover him !* Hodge overheard all ; and coming up, with Rustic Drawl inquired, Who did it ? *Who ?* says the Doctor, *how the D—I should I know !* Then, replied Hodge, *an’ yow caen’t tell who — Far Step, yow caen’t tell what’s got My Cow !*

the Apostle Cautions the Church of Christ.—The serious reader would do well to consult that chapter.

Does not the Monitor Conscience, if a Conscience the Doctor possess, warn him to Recant his Principles—to Suppress his Publications—and to Desist from any Further Pretensions ? Or is his state that awful one, wherein, having so long Resisted the Principle of Truth, God has sent him Strong Delusion that he may Believe a Lie?—If he be a Prophet, or an Ambassador ; why not act as the Prophets and Ambassadors of God in Scripture ; who prophesied not for the sake of Filthy Lucre ; neither preached Themselves, but CHRIST JESUS the LORD, and Themselves the Servants of All ? “ We seek not Your’s,” say they, “ but You.” But there is appended at every verse end of this Pretender’s Prophecies, the Signature of Balaam’s God—MONEY. O how unlike to one commissioned of the Most High !

What the Apostle means by *Despise not Prophesying*, is simply in reference to Preaching or Expounding the Scriptures ; and not the Abstruse and Sophisticated Construction Doctor Parkins puts upon the words.—Preaching the Gospel is the Ordinary Channel through which it has pleased God to communicate Divine Instruction to the Mind of Man ; and to *Despise* this Ordinance, is, in effect, to Pour Contempt upon the Authority of the ALMIGHTY, and Reject the Essential Benefits of Religion. “ It hath pleased God,” says Saint Paul, “ by the foolishness of Preaching, to save them that believe.” Not *foolishness* essentially so, but looked upon *as* such by the wisdom of this world ; and those who do not discern the spirituality of the Scriptures—“ The natural man receiveth not the things of the Spirit of God : for they are FOOLISHNESS unto him : neither can he KNOW them, because they are SPIRITUALLY DISCERNED.”—But Doctor Parkins is labouring to “ darken counsel by words without knowledge,” and to make it appear that the Almighty has sent him on an

Extraordinary Embassy, to communicate to mankind in these lower regions, from Stary Aspects and Angelic Agency, something essential to be known, which his Omniscieny overlooked when the Books of the Prophecies were sealed;—thus beguiling “the ignorant and unstable,” and leading them “from the Simplicity of the Gospel, to Trust in Lying Vanities.”—It is true, he is very desirous it should be understood that he is a Lover of the Bible, and that his Peculiar Art is Founded on the Basis of Scripture Revelation: but it is very observable, that he is equally desirous for it to be understood that the Bible will Avail but Little without the Appendage of his Fulsome Lamens; which, like the Traditions of the Jews, and the Bulls of the Popes, render the Word of God of None Effect.—I would not have the Christian world imagine, that the abundant Scripture References made by the Doctor, is a sufficient reason for them to give credence to his asserted power, and proclaim him a man Sent of God, or something More than Mortal: No; Satan can quote Scripture when it serves his purpose, and thus transform himself into an Angel of Light. No marvel therefore that his Emisaries follow his Example. But I trust it will be unnecessary to give any further Caution here against the Deceptions of this False Prophet, as I think the “the Mark of the Beast in his Forehead,” has been sufficiently delineated, to discover to the discriminating mind, his Perfidious Intentions.

As it respects Extraordinary and Supernatural Revelation, expressive of the Mind of God to Man, these have wholly subsided with the Revelation of Saint John, who Concludes the Volume of Truth with these Awful Words of Jesus Christ;—“If Any Man shall ADD unto these things, God shall ADD Unto Him the PLAGUES that are Written in this Book: and if Any Man shall TAKE AWAY from the Words of the Book of this Prophecy, God shall TAKE AWAY HIS PART out of the Book of Life, and out of the Holy City, and from the Things which are Written in this Book.

He which testifieth these things saith, Surely I come quickly : Amen.”—From this concluding passage of Scripture, we may gather the Dreadful Condition of That Man who Pretends to Wisdom Beyond what is Written—to Deal Out the Word of God Deceitfully—or Add To, or Take From, the Holy Scriptures ;—**ANATHEMA MARAN-ATHA**—the CURSE OF GOD IS UPON HIM.—Those, also, whose inclinations lead them to pry into the Secrets of their Own Lives, and the Mysteries of Futurity, are justly reprehensible in the sight of their Maker, and in the estimation of every Good Man. “ Secret things belong unto the Lord our God : but those things which are revealed belong unto us, and to our children for ever.”—All which the Almighty has thought proper for us to know, is contained in his Word ; wherein is sufficient to instruct us in the Faith and Practice of Christianity ; and it becomes our Duty, as well as our Privilege, to attend to those Means which he has so wisely and benevolently instituted in his Church, for the Application of his Promises to our Hearts ; which is the Sum and Substance of Gospel Prophecy. “ The Gospel of Christ,” says the Apostle, “ is the Power of God unto Salvation, to every one that Believeth.” And, “ Our Gospel came not unto you in Word only, but also in Power, and in the Holy Ghost, and in much assurance.”

Perhaps I may be considered here, as Over Prolix ; and by some as verging too much on Cant and Methodism ;¹⁰ but in extenuation I would observe, that, as this Text is one of the Doctor’s *Strong Holds*, I wish to assail him on all sides, so as to Divest him of every Subterfuge and Covering, and leave him no way by which he may Retreat ; that his Hypocrisy may be Unmasked, and Truth Exhibited in her proper

¹⁰ The Writer of these pages is Totally Unconnected with Every Denomination of Dissenting Christians ; nor is he at all a Prominent Character on the Stage of Life. Like the Wild Flower, to Blossom and Wither in Obscurity is his Wish, and will, in all probability, be his Lot.

Colours. And as I anticipate this Work falling into the hands of persons of different Religious Opinions, I am anxious to serve the Interests of *All*, by rendering the Doctor's Publications Odious in Every Point of View. Besides, as I think there is no Sentiment promulged here contrary to the Principles of Christian Liberality, my Remark upon this Text cannot, I submit, be set down as the Offspring of a Sectarist.—The Prolixity observable here, too, will tend to Brevity in my Future Observations.

To proceed.—“*Optima Revelatio Stella !*”—This System of Spiritual Astrology might have gained Credence, and have raised Admiration among the Ancient Romans ; for it would not have been inconsistent with their Belief of Augurers and Soothsayers : but to affirm a *Star* to be the *Best Revelation* to those who believe the New Testament, is Ridiculous. The Doctrine of *Starry*, or *Planetary Influence*, is as Absurd as it is Contemptible ; and the Inferences deduced from the Calculations of Nativities, are as Mystical and Ambiguous as the Answers Delivered by the *ORACLE of DELPHOS*.—I have already clearly intimated my Opinion of the Fallacy of this Science, in giving insertion to the Letter of Dr. A. Clarke.—But I would add, nevertheless, my Full Conviction, that there neither Is nor Can be any Better Revelation than that which God has been pleased to make in his Word. We have enough there to teach us to “ bear those ills we have ” with resignation ; and to guard us against those “ we know not of ; ” and these the Doctor's Astrology cannot Foretell, nor his Lamens Avert.

Allowing, for the Sake of Argument, the Science of Astrology to be *genuine*, and admitting the possibility of its professors to Foretell Future Contingencies ; I am more than doubtful that it can any way Benefit Mankind. I am well assured that Prognostications, whether of Good or Evil Import, are Equally Destructive of Happiness. If we have any

thing Beneficial in Anticipation, we are Miserable till the time arrive that we may receive it—every intervening day appears an Age ; and it is more than likely that we neglect the very means that would contribute to our Present, and perhaps our Future Welfare, in the Visionary Hope of the Realization of the Astrologer's Prediction.—If we are to look for Evil,

“ How Comfortless Passes the Day ! ”——

the Days that would otherwise have been pregnant with Health, Prosperity, and Felicity, pass away Without Enjoyment : the Mind becomes Despondent and Uneasy, as it contemplates the Approach of the Dreaded, Anticipated Hour.—We fancy we Perceive Sorrow ; but we cannot Avert it. The Doctor, I know, will say, Come and Hasten unto Me—Produce me One Guinea before-hand—

(“ Put the MONEY on the Plate,
Or I, your Doctor, “ cannot eat, ”)

and you shall receive the *Great Benefit* of our *HOLY CONSECRATED LAMEN*, which will ensure you the Service of the Angels of Heaven, and Prevent all the Accidents and Dangers in your Nativities, &c. Thus he Gets One Guinea to Foretell Evils by Astrology, and Another to Avert them by Lamenism ! Fattening upon the Weakness and Credulity of Folly !

The Threat held out to those who shall “ join, unite, or weigh the most Wonderful Works of God in the same balance with Witchcraft and the Works of the Devil,” is thrown away upon me. I acknowledge myself one of those “ *Diabolical Characters*,” who believe the Doctor less an Agent of the Almighty's than of Satan's : and if I have nothing more to dread on the Day of Judgment, than the Resentment of this man, I shall not be Afraid to meet the Decision of God as to my Everlasting Fate.

“ I shall be glad to know where the Gentleman lives that can Confute me.”

Good. I presume this Immaculate Professor of Infallibility seldom or never looks on the Outside of his Study :— because, if he ever see an Individual at all, that Individual must be little removed from Idiotcy, if he cannot Confute him. As to Myself, who make an Attempt at Confutation, I am not a very Distant Neighbour of his ; and though I have thought proper to Withhold my Name, the Doctor will no doubt be told it by some of his Ministering Spirits. When he has Found out this, I in my turn Invite him to Pay me a Visit, and Falsify a Single Paragraph I have written.

We now come to what, I presume, the Doctor considers the ESSENCE of this Cabinet. “ A Never-failing Method to Obtain RICHES and WEALTH.” Let us see this Never-failing Method :—

“ The Doctor will also engage to Teach any Person how to make One Single Grain or Corn of Wheat produce more than Half a Bushel of the same Grain in One Year, (proved,) so that the Poor Man who has a Garden, may get as much Bread from the same, as will Support his Family ; the Tradesman may also thus Accumulate as much Money as will enable him to Pay his Debts ; while the Farmer may also obtain Riches by the same. Terms, One Guinea. Where also may be had, *The ART of BREWING*, showing how to keep the Best Ale in the Town ; together with the Art of making Fourteen Gallons of Good Ale from One Bushel of Malt, (proved.) Terms, One Guinea. Any Person may also at the same time be presented with the Best Method of Restoring Sour Ale to its former state of Perfection, (proved.) Terms, One Guinea.”

To attempt to Remark here would be Insulting to the Dullest Understanding. I am amazed, however, that none of the poor Prophets or Apostles are brought in, neck and heels, to ratify this Interesting Clause. Perhaps none of them possessed the Creative Power of Doctor Parkins, or were Adepts in the Art of Brewing good Stingo.

In the next Paragraph, (a Nota Bene,) he invites

—“ all those Persons who are Desirous of Supporting themselves and their Respective Families, to Obtain Wealth and Riches, and also of Receiving these Great Benefits and Pecuniary Advantages arising from the Office of becoming Our Agents in the various Counties in England, Ireland, Scotland, and Wales”—

to apply to him. What a pity that men should be so stubborn, and should have so much disbelief in the Doctor, not to run more eagerly after this Lucrative Agency.

I am sorry to be obliged to tire my Reader with a subject so Unpleasing, and with so many Repetitions : but I wish to act with Liberality and Fairness to the Doctor : I am willing to give him full liberty of Speech ; but I am also anxious to Counteract his Unholy Efforts.

“ Now may Parents give unto their Children the Best Present in the World ; for here Ladies and Gentlemen may be regularly Taught to Read the Book of Life, which is Written in the Heavens by the Finger of God, with as much Ease and Facility as they now Read their Bibles.— And the Doctor will further Teach them to Know all things Past, Present, and To Come, both by Personal and Literal Application.”¹¹

¹¹ Take Another Sample of the Doctor's Knowledge of Futurity, and learn how well he is Capable of Teaching others : the circumstance occurred while the Doctor lived at Navenby.

An Inhabitant of that place, having Lost some Property, purchased one of his Non-descript Charms to Recover it, which, as might well be supposed, was of no greater Service than rendering him some Shillings the Poorer. Finding this out, and conceiving the Doctor's Way of Getting Money closely bordering upon Fraud, and himself to have been Duped by Artifice, he sent for him to an Alehouse to consult with him on Business of Importance. The Ambassador

“ Sped on the Wings of the Wind,”

For my own part, I am so Heartily Sick of his Past, Present, and To Come, that I really feel myself incompetent to say more on that subject than I have said.—The Past, he only knows from Human Information ; the Present, he can tell no more of than what comes within the Ordinary Means of Intelligence ; and the Future, like the rest of Mankind, with any kind of certainty, he cannot even Guess.

Anxious to display the whole Store of his *FLOWERS of LITERATURE*, the Doctor now treats us with the Fruits of an Excursion into the Blooming Fields of Parnassus. As such a Rare Variety of the *Poetical Species* is not to be met with above Once a Century, (except it be at Catnach's,) I cannot resist the Inclination to give it all the Publicity in my power :

“ Wisdom shall live, and Learning still shall shine,
While Folly dies, and Ignorance doth pine.”

Awake, Pope, from the tomb, and learn the Harmony of Versification ! Goldsmith, arise ; let thy Enchanting Muse gather Instruction from the Inspiring Deity of Minerva's

(whether Riding Astride a Broomstick or not, I cannot precisely say,) and was Courteously Welcomed. But when the Two Men of Business retired, (as the Doctor thought, to take the Gentleman's “ KIND ORDER,” and his—Money,) behold, a well-thonged HORSE-WHIP was produced, and Applied, *Secundem Artem*, to the Great Man's Shoulders, to the tune of the Epithets, *Swindler*, *Scoundrel*, *Impostor*, *Villain*, and twenty others equally Significant,—

“ While the” *Ambassador* “ at every Thwack,
Bellowed right lustily—‘ MY BACK ! MY BACK ! ’ ”

Can any thing be more Plainly Demonstrative of the Futility of the Doctor's Boastings of Fore-knowledge ? It is a Proof, at any rate, that his Art, whatever it may be, is neither Derived from God nor Good Angels. If it were, he would no doubt have been placed upon his Guard, and have avoided this Castigation. Most likely his Old Friend Beelzebub, in one of his Merry Moods, for lack of a Better Subject, pitched upon the Doctor's Shoulders for his Amusement.

Temple! Where art thou, Wordsworth? Shakspeare, Milton, Chatterton, Otway, Gray, Watts, Wesley, Burns, Bloomfield, Scott, Southey, Byron, Moore,

“AWAKE! ARISE!—OR BE *FOR EVER* FALL’N!”

Dreadfully derogatory, alas! is our next paragraph.—

“The Doctor will most fully engage to teach and instruct any Lady or Gentleman, by regular distinct Lessons, all that most Beautiful. Amusing, and Entertaining Science, even *the Art of DIVINATION by the TEA-CUP*; which is also a kind of *Geomantic Lot*, being founded on the same principles as Geomancy and Divination by CARDS.”

The Self-called “Grand AMBASSADOR of HEAVEN,” this Prophet that Divineth for Money,¹² will stoop to any shift to obtain it. Had the Queen of the Gipsies, or any of her High-learned Subjects, published such an announcement, none could have been surprised; for it is founded upon what they profess—the principles of Geomancy and Divination by Cards. And the Terms for this less than fanciful Science are ONE GUINEA! Oh! for the Scriptures to Aid us.—

Numb. xi. 29—*And Moses said unto him, Enviest thou for my sake? would God that all the Lord’s people were prophets, and that the Lord would put his Spirit upon them!*

Enviest Thou for MY SAKE?—for Dr. PARKINS’s Sake?
—Laughable!

1 Cor. xiv. 1, 3, 4, 5, 31, 32, 39—[Poor St. Paul, I fear thou wilt have something here to answer for]—*Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speak-*

¹² Micah (iii. 11) speaking of False Prophets, calls those such who “divine for money.” Consult Doctor Parkins’s Works *passim*.

eth in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

From all this I can really gather no more than what the Doctor has told us before in plain English, that he is, or would be thought, a Prophet. Whether the great Apostle, or any of his Predecessors, either under the Christian or Jewish dispensation, were Professors of *the Science of Divination by the TEA-CUP*, or even by *CARDS*, I am not readily prepared to answer: but I have my Opinion; and, I dare say, my Readers have their's.

“The Doctor is also most Fully Enabled to shew the True Cause of all the Internal and External Calamities by which this Kingdom is Sore Afflicted, whenever he may be required so to do.”

I require him then publicly so to do. Let him answer my requisition as publicly as I demand his answer; let him Remove that Cause, and I shall think, as I have never thought before, *that he is a PATRIOT, and may be a HONEST MAN.*—**FIFTY-ONE TEXTS** and two et-ceteras. I shall take however, as usual, the first and last.

1 Cor. xv. 56—*The sting of death is sin; and the strength of sin is the law.*

How exquisitely appropriate!

1 John v. 21—*Little children, keep yourselves from idols.*

Allow me to parody this text. “Doctor Parkins, keep yourself from idolizing money.”—Patience! more Poetry!

“ By iniquity and sin,
Afflictions enter in.”

Truth ; but not very Exquisite : a fit counterpart to the preceding couplet. Will not this remind us of the Sailor’s Beautiful Effusion—

“ In the Bay of Bengal,
I lost my All ?”

I have but one more paragraph in the Cabinet of Wealth to review, ere my labours with it be at a close. Fortunately, however, for my Own Time, and for the Patience of my Reader, the Conclusion is almost verbatim with the Beginning. It is an—“ all orders for our Holy Consecrated Laments,” and enumerates a List of his Four Praise-worthy Agents ; one of them his Brother, a Blacksmith, at Marston, near Grantham ; and the latter lines contain a repetition of his “ Universal Challenge.”

I have now done with this “ Cabinet of Wealth ;” but there is something more, ere his Pamphlet be concluded.—

“ The CELESTIAL TOUCHSTONE, or a COMPANION to the TEMPLE of WISDOM and Our CELESTIAL WARRIOR.—Isaiah lviii. 1—*Cry aloud, spare not ; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.* 2 Thes. i. 11, 12—*Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power : That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.*”

These Texts imply nothing to assist the Doctor in his pretensions. Taken abstractedly, they are sentences excellently good ; but they lend no aid, *pro* or *con*, in this Review.—With regard to the Touchstone itself ; the Language and the Matter, in most passages, are Admirable : but not

Half of either is this Man's Composition. — To pass over the former part of this Touchstone, and his **FIVE HUNDRED** and **FORTY-FIVE** interlarded Texts, he gives us an Allegory, which has been used for Samples of Needlework, long before the Doctor knew the name of the first letter of the alphabet, and which I have heard my good Old Grandmother repeat when I was but an Infant. To put no baulk, however, upon those who are solieitous for the cause of Truth, and are anxious for its Application, I here reprint it:—

“ Thus should I daily rejoice to find you that truly **HAPPY MAN**, who was born in the City of Regeneration, in the Parish of Repentance ; who was educated in the School of Obedience ; who now lives in Perseverance, and works at the Trade of Diligence ; notwithstanding he has a large Estate in the County of Christian Contentment ; who often climbs the Mountain of Spiritual Mindedness, and wears the plain Garb of Humility, but has a better to put on when he goes to Court, called the Robe of Christ's Righteousness ; who walks in the Valley of Self-abasement, and does Jobs of Self-denial ; who Breakfasts upon Spiritual Prayers, and Sups on the same ; who has also Meat to eat which the World knows nothing of ; whose Drink is the sincere Milk of the Word. Thus Happy he Lives and Happy he Dies. Happy is he who has Gospel-submission in his Will—due Order in his Affections—sound Peace in his Conscience—Grace in his Soul—real Divinity in his Breast—true Humility in his Heart—the Redeemer's Yoke on his Neck—a vain World under his Feet—and a Crown of Glory on his Head. To attain this, pray fervently—believe firmly—wait patiently—work abundantly—live holy—die daily—watch your Heart—guide your Actions—redeem Time—love Christ—and long for Glory !”

Amongst all the Plagiarisms I have met with in the Celestial Touchstone, (and than the Touchstone, I am sure no Work can contain a greater Number,) I find none more evident than his concluding Hymn ; which may be found in Wesley's Collection, page 19, beginning with

“ Happy the Man that finds the grace,
The blessings of God’s chosen race,” &c.¹³

There is something so Barefaced here, that one scarcely knows how to account for it ; Impudence upon Impudence is so highly piled, that we cannot reach the Summit. Aided by Truth, our only Effort must be to Strike the Sandy Fabric at its Base—Truth is as Immutable as Heaven itself ; it is Invincible, and Must Prevail.—This Self-created Shadow must Dissolve,—

“ And, like the Baseless Fabric of a Vision,
Leave not a Wreck behind !”

To comment upon the thing before us any further, in particular, is, I conceive, unnecessary. At the End of this Work I shall give a few General Remarks ; though perhaps they may be pretty easily anticipated from the preceding pages.

.....

Permit me now to open his next Delectable Production—
The CELESTIAL WARRIOR.

At the Outset, the Doctor, as is usual with him, turns his own trumpetter, or rather the trumpetter of his chiefly-pilfered bantling. He tells us, (and I am well assured, that if he had not told its excellency, the World would not have discovered the Secret,) that it is

“ A very Necessary Companion for every Family in this Kingdom ; and also for every Soldier &c. in His Majesty’s Service.”

In one particular, I believe it may be Necessary, or at least Useful, both for Families and Soldiers ; but that particular, be it remembered, *must* be a *NECESSARY* one !

¹³ A Gentleman not altogether aware of the Doctor’s Itch for Literary Pilfering, once paid him a very high Compliment as the Writer of this Hymn. He had not, however, Honesty enough to declare the Real Author, but *modestly* took the Credit of it to himself.

Let the Reader take the rest of this exquisite Title-page :

“ **THE CELESTIAL WARRIOR ;** or **The ART OF WAR :** containing the Art of Defending every Person *against their Enemies*, with the most necessary and essential Duties required from every Soldier now engaged in His Majesty’s Service. Showing them not only the Best and Only Method how the *British Army and Navy* may always obtain a most complete Victory over all their Enemies, both Foreign and Domestic ; but also, how they may easily Conquer the whole World, as well as effectually Prevent all that great Loss of *Human Blood and Treasure* caused by Unsuccessful Expeditions, &c. Together with the only Method of Engaging the Army of Heaven into their Service, both by Sea and Land, at all times and places whatsoever ; so that they need fear no Foe. Showing also how *One shall chase a Thousand, and Two put Ten Thousand to Flight.* The whole founded on the pure Word of God, which cannot be defeated by any Man in Existence ; and Proving also, that several Thousands of Pounds, as well as many Thousands of the most precious Lives of our Brave Countrymen Annually, may be thus completely Saved ; the whole made Plain and Easy to be Understood by the Meanest Capacity.—By **DR. PARKINS**, the **GRAND AMBASSADOR of HEAVEN**,¹⁴ of Little Gonerby, near Grantham, Lincolnshire ; Author of *The Cabinet of Wealth ; Key to the Wise Man’s Crown ; Young Man’s Best Companion ; Complete Herbal and Family Physician ; Book of Miracles ;* and several other Valuable and Useful Publications.—*How should one chase a thousand, or two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up ?* Deut. xxxii. 30 ; 2 Kings vii. 6, 7, 15 ; Dan. iv. 35.”

This is, I think, the First Publication in which he has taken to himself the title of the **GRAND AMBASSADOR of HEAVEN** : an Addition only applicable to Jesus Christ, and the Holy Men immediately Authorized by God Almighty to

Declare his Will ; and Fitted and Prepared for their Office by the immediate *Perceptible* Inspiration of God himself : and these, though they announce themselves Ambassadors, have never dignified themselves with the Magnificent Adjective this man Audaciously presumes to use. They were Meek, and Humble, and Lowly—neither Divining for Money, nor pretending to Bind the Army of Heaven into the Service of the Wicked. They sought not Pecuniary Reward—they were anxious to do Good, and looked not for Payment ;—they encouraged not Lust—attempted not to “ make Ladies Beautiful and Lovely in the Sight of Man,” but to make ALL Beautiful and Lovely in the Sight of God.—They sought not to Overcome Adversaries by Lawsuits, but to Vanquish them by Holiness. What a Contrast is here between the Meek Ambassadors of God, and the Grand Ambassador of Heaven !

I have carefully read over the Pages that follow this “ Celestial ” Title-page.—To Analyze their Contents would be an impossibility. The whole Work is a barbarous compound of Lamenism, (if I may use the word,¹⁵) Sentences Stolen from Theologists, Despicable Absurdities, Nonsensical Nothingness, Burlesque Allegory, and Bombastic Triflingism. Young, Thomson, Wesley, and other Admirable Poets, furnish him with Quotations, as the Scriptures do with Texts,—and both are much alike in their Applicability to Lamenism.

A few passages, however, it may not be amiss to transcribe for “ the Great Benefit ” of those who may not have had the Happiness to peruse the “ Celestial ” production itself : my observations will be very concise : indeed, the Matter itself will scarcely require any.

¹⁵ It includes Blasphemy, for they are so closely interwoven, that the former cannot exist without the latter.

Preface, page iii—"Gentlemen Soldiers, I now present unto you this most Valuable Treasure, entitled the Celestial Warrior, which will not only teach you how to Defeat, Vanquish, and also Obtain a most Complete Victory over all your Enemies, both Foreign and Domestic; but will also most Fully Enable you to CONQUER the WHOLE WORLD."

"How?" the Soldier may ask. *Reply*—Give Doctor Parkins that, the Love of which is "the Root of All Evil," and he will supply you with a LAMEN!—If (the Doctor's accommodating monosyllable)—If it should fail,—it is not "agreeable to the Will of Heaven" that you should Conquer. Nota Bene—A MOUSE HOLE is Convenient when a Mouse is in Danger!

Ibid—"A Soldier's Life is now become the most Happy, Glorious, and most Desirable Situation under Heaven;" [I rather doubt it!] "where not only your Present Happiness, Pleasure, and Delight, are much increased therein, but also your Future Happiness and Felicity are now herein Certainly insured, both in This World and also in that which is To Come."

Presumptuous Assertion! If Present Happiness could be Purchased for a Guinea, who would be miserable? If Felicity in the World to come be added to the purchase, who would not save themselves from Everlasting Anguish?

Ibid, page iv—"If you should receive any Benefit by these my Labours, remember that you give unto God all the great Praise, Honour, and Glory of the same."

He forgot to add—*But to me the MONEY!*

Page 6—"I myself cannot place confidence in the vain Opinions of Men, any further than what is found to be consistent with Plain, Known, and Solid Truths."

Can he then wonder that I and others place no Confi-

dence in His *vain Opinions*?—Opinions which have neither Plain, Known, nor Solid Truths to substantiate them.

Page 8—“Abstain from all impure, vain, obscene, and unprofitable Conversation, at all times.”

“Do as I *SAY*, not as I *Do*!”

Page 16—“*Gentlemen Soldiers*, let me now entreat you, for your Own Sakes, to well examine yourselves, before you go into the Field of Battle, and see *whether you are on the Lord’s side or otherwise*; and you have a *Monitor* within you, that will give each of you a proper Answer to this most Important Question. If you are not on the Lord’s Side, you may justly expect to be delivered up as a prey into the hands of your Enemies; that is to say, in such a case, you need not expect any other, than either to Fall in the Battle, or at the best, to be taken Prisoner and Defeated.”

I rather think, that in the Field of Battle, if those Soldiers who fancied themselves *not* “on the Lord’s side,” were to Refuse to Fight, they would stand as great, or a greater chance of falling by the Hand of the Executioner, than by the Ball of an Enemy. And I am very doubtful whether this Persuasion to the Contempt of Orders, is not very Opposite to the Articles of War; and whether the Doctor is not Punishable, by Military Law, for his Courageous Advice.

The “System herein laid down” is, that every Soldier should wear and use a Holy Consecrated Lamen, for which the Doctor must be paid One Guinea each; and allowing him his wishes, in every British Soldier purchasing a Lamen, it would bring to him, at a moderate calculation, the sum of £100,000! a pretty Comfortable Independency.—But what an Unfeeling Being he must be, to suffer the Fell Sword to Drench in *BRITISH BLOOD*, and the Tremendous Bolts of War to Mow Down Thousands of his BRAVE COUNTRYMEN, when He, by a Word, could have Commanded his Celestial

Agents to Desist from their Work of Death, and Turn their Annihilating Weapons on His COUNTRY'S FOES !

Witness the Signing and Delivery :

“ This Work Corrected, Revised, Signed, and Delivered, at Our Public Office, Temple of Wisdom, Little Gonerby, near Grantham, Lincolnshire, on Friday, January 1st, 1819, by

The GRAND AMBASSADOR of HEAVEN !”

His appended Texts stand in the place of what the Lawyers term the Attestation. The formality of Labelling and Sealing, it seems, was not considered necessary.

2 Cor. v. 20—*Now then we are Ambassadors for Christ, as though God did beseech you by us ; we pray you in Christ's stead, be ye reconciled to God.*

Zach. iii. 7—*Thus saith the Lord of Hosts : If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.*

Rev. ii. 17—*He that hath an ear, let him hear what the Spirit saith unto the Churches : To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.*

How substantiatory of the Doctor's Heavenly Power !—Query—Could not he procure a slip of paper to be printed, and appended to the Testament thus : “ Erratum—Rev. ii. 17—For ‘ To him that overcometh,’ &c. read, ‘ To him that hath Money, I will sell a Holy Lamen, and in the Lamen shall be written, DOCTOR PARKINS ; and the Lamen shall Work MIRACLES, and shall cause the Wearer to See my Face, and to Enter into my Joy ? ”—This would be a masterstroke of Policy, and afford Evidence Incontrovertible.

Perhaps the Reader will be quite satisfied with the selections above given. One thing more however must be noticed, before I close this “Celestial Treasury”—never, I hope, to re-open it.

It is an Advertisement Leaf attached to, and forming a part of, “The Warrior,”—a *puff direct* of “Our Grand Holy Consecrated CELESTIAL ARCANUM, with our AMBROSIAN NECTAR, composed from the Primum Mobile of the Celestial Regions, for the great Benefit of all those LADIES who are above the Age of Eighteen Years; price One Guinea each.”—The Weaker Vessel are again the objects of his attempts. The difficulty of persuading MEN, that “these most fatal Occult Diseases, caused by the Possession of Evil Spirits,” are so “very common and frequent to be found amongst us, almost in every House and Family in every Town in the Kingdom,” were too great not to be foreseen by this Arch-hypocrite; and he, no doubt pre-instructed by the success of his great Predecessor,¹⁶ chose, like him, to practice upon the Weaker Sex. They are more susceptible in general, when the Mind is depressed, or the Body in pain, to be misled by the Doctor’s Insinuation that *they are possessed by Evil Spirits*; and more likely, if that idea once take root, to give him a *kind Order* for “Our Grand Holy Consecrated Celestial Arcanum, and Ambrosian Nectar.”—If it be allowable for a Writer to recommend his Own; I would earnestly recommend those who may have formed any wish to “make one fair and impartial trial,” to re-peruse these pages: and I am sure that those who know any thing of the Doctor, know too much to entertain such a wish for a moment.

He argues again too upon Astrological Influence:—

“The Powers of Darkness are always ready to Ruin

¹⁶ The Devil.

and Destroy every Female, on whom they have gained any power from their *UNFORTUNATE NATIVITIES*,¹⁷ which hath brought so many of them to the Commission of the Worst of Deeds, which have taken them from thence to a loathsome Prison, and from thence to the Gallows ; while others have been thus driven thereby to complete Despair, Insanity, and Madness ; so that they could not exist, but have put an end to their most grievous sufferings in this world by an untimely death, as the common Newspapers doth prove and testify."

I Deny, positively Deny, that Nativities can give Authority to the Powers of Darkness !—Nativities Cannot Influence the Welfare of Mankind. They are no more the Harbingers of Bliss or Misery, than Doctor Parkins is of the Millenium of Christ ; else what becomes of the Justice of the Almighty, and where is the Free Will he has implanted in Man ? Yet it is upon this Foundation, and to prevent the Evils and Miseries occasioned by " Unfortunate Nativities," that the Doctor has mixed up his Ambrosian Nectar.—There is something to induce one to believe him a Disciple of the Pagan Philosophers, and a Creditor of the Heathen Mythology. Jove, and Apollo, and Minerva, and the rest of their Grecian and Roman Godships, were partial to Ambrosia and Nectar : and the Doctor's Angelic Tribe must be equally so, for it would be useless else to Daub a Person over with his Stuff to allure them, and bind them in Servitude, unless that Stuff were to them a Luxury. But the Ladies may really believe me when I assert, that this Ambrosian Nectar will allure the Angels to

¹⁷ The chief of what is sanctioned in the Scriptures, on the subject of Nativities, is this, that by nature " all are born under sin," and continuing to " live after the flesh ye shall die." To avert which, the unsophisticated Remedy is annexed—" But if ye through the Spirit do mortify the deeds of the body, ye shall live." See Rom. viii. throughout.—And the aid of this Prognosticating Doctor is as little required to point out what those " deeds of the body" are, to which all are naturally subject, as his Lamens, or Ambrosian Nectar, possess power and virtue to destroy them, or avert their consequences.

their Service, as much as, and no more than, the Scent of a *Tortoise-shell Tabby* will draw around her an Assemblage of *fine plump Mice*.

He does not conclude this Advertisement without affording Another Proof of the Patriotism and Disinterestedness of the Grand Ambassador of Heaven.—Read his own words :—

“ If our beloved and much-lamented Illustrious Princess Charlotte had but timely received the benefit of all these great Celestial Treasures, together with Our Grand Celestial Life Preserver, which is mentioned in my *Book of Miracles* aforesaid ; she would now have been still living amongst us at this day.”

What an Abominable, Cold-blooded, Unfeeling Rascal ! The Life of that AMIABLE PRINCESS he declares he COULD HAVE SAVED ;—COULD, BUT WOULD NOT !—HER, Beloved in Reality—HER, whom the Nation looked to as its Future QUEEN ; and anticipated in her a Guardian Angel in Earthly Shape—HER he Could have Saved, but Would Not !—Reader ! an Innocent and Illustrious Victim—an Afflicted People—a Nation’s Hope—the Tears of Millions, were incapable of Penetrating the Obdurate Bosom of the *Ambassador* of an ALL-MERCIFUL GOD, because unaccompanied by that Sordid Remuneration which alone can Satisfy his Avarice, and Induce him to Dispense those Bounties our Blessed SAVIOUR taught us were to be purchased *without money and without price*.—How striking the Contrast between the AMBASSADOR and the SON !—“ Come unto me,” says one, “ all ye that labour and are heavy laden, and I will give you rest.” “ Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy, and eat ; yea, come, buy wine and milk WITHOUT MONEY AND WITHOUT PRICE.” And “ Ask, and receive, that your joy may be full.”—“ Come not unto me,” says the other, “ unless your POCKETS CHINK WITH GUINEAS, and your Credulity

prompt you to dispense them ; for GOLD is the Idol I Worship ; and unless you will Sacrifice, and that largely too, at the Shrine of my Idolatry, *I will laugh at your calamity, and mock when your fear cometh.*"

If it were possible to Believe the Doctor capable of Preserving the Life of this ILLUSTRIOUS PRINCESS, as he Pretends he was, I should consider the Punishment of DAMIEN as Mercy inflicted upon him.

.....

The Reader is doubtless by this time convinced what kind of man Doctor Parkins is, and how far consonant his Publications are with Truth ; yet it would be a pity to lose the *Beauties* of the one I have now before me : a Book, in the Doctor's Estimation, " most profitable and curious ;" if utility and curiosity are terms synonymous with Effrontery, I do him the honour to believe him.

" The BOOK OF MIRACLES, or CELESTIAL MUSEUM : being an Entertaining and Instructive Treatise¹⁸ on Love, Law, Trade, and Physic. With *The Bank of Heaven* : containing a Never-failing Method for Ladies to obtain Good Husbands, and Gentlemen Good Wives, with Happiness after Marriage :¹⁹ showing how to prevent all Disappointments in Love ; and also all Unhappy Marriages ; how a Lady may become Amiable, Beautiful, Lovely, and Handsome in the Sight of ANY Man, by the Rules of Art ;²⁰ and how to Protect and Defend all

¹⁸ Yes, it is *Entertaining* to those who can be entertained with Gross Lies and Insipid Absurdity ; and it is equally *Instructive* to those who Desire to Secede from their Reliance on the Providence of God.

¹⁹ The Doctor was most probably not a Proficient in this Art prior to the Marriage of his Brother at Marston ; or we should not have been favoured with the Entertaining Story of the Blacksmith and his Runagate.—See p. 57 of this work.

²⁰ And this is the Province of an Ambassador of the Almighty's !!!

Injured Females ; Apprehend all Thieves and Robbers ; Punish the Guilty, and Defend the Innocent ; and also how to Overcome your Adversary in any Lawsuit, (if in a just cause²¹) ; Prevent Poverty, Want, Bankruptcy, &c. ; how to Preserve and Obtain Success and Prosperity with all your Cattle, both great and small ; and also, in Whatever you may Hope, Wish For, and Desire, agreeable to the will of Heaven ; to Heal the Sick and the Diseased, in the most Dangerous Cases, when, and where the best Medicines in the World, being given alone, would fail : the whole containing GREATER MIRACLES, performed in all these various departments, than were ever known to be done before in this Kingdom, within the Memory of the oldest Man living, all of which is well proved and substantiated, as herein-after mentioned, from several curious Examples, Cases, and Facts, delivered from the Evidence of several remarkable Post Letters inserted herein, which are also now in possession of the Author ;²² forming the Greatest and most Useful Curiosity now extant in the World ; being the most Valuable Treasury that can ever be introduced into any Family, at any time whatsoever ; made Plain and Easy, for the Meanest Capacity."

Upon the evidence produced in this Work, the whole of the Doctor's Claim to the Power of Working Miracles, must Stand or Fall. The Whole Fabric has its Foundation here : if this give way—

" FAREWELL, a LONG Farewell to all his Greatness !"

Let us then look over this " Entertaining and Instructive Treatise on Love, Law, Trade, and Physic ;" and see how far any of them, particularly the first two, are connected with the Calling of the Vicegerent of an Almighty, Immaculate, and Holy BEING.—But it is impossible to shew this connection without copious extracts from the Doctor's writings ; and

²¹ A very Saving Proviso !

²² There is every reason to Suspect, that the Doctor has, in many instances, been his Own Correspondent.

I shall neither apologize to him nor the public for these quotations, for it is only justice both to the one and the other.

Preface—"By daily presenting this most Useful and Valuable Book to the View and Constant Perusal of your *Friends* and *Acquaintances*, &c. you may thus become a *Blessing* unto all about you ; and if you are also inclined to use the same as a *Canvassing Book*, and daily Collect *Orders* for the same ; then, in that case, you shall receive *One Shilling* from me, for every *single Order* you may thus procure, obtain, bring, or may at any time *send here* unto this our *Office*, out of the same, which doth or may amount to the sum of *One Guinea*. (*But you will also remember, that no order will ever be received or executed at any time whatsoever, while the same is duly PAID for.*)

Remember Micah's description of a False Prophet—"He Divineth for Money!"

Ibid—"You can also thus *profitably exercise* all this your *Benevolence*, *Humanity*, and *Charity*, unto any person you may ever meet with wherever you may go into any Town or City in any part of England, Ireland, Scotland, or Wales ; for if you can only collect for yourself about *Seven or Eight Shillings per Day*, it will enable you to Maintain and Support Yourself and your Family, and will give you Plenty of Money in the Worst of Times."

"Benevolence, Humanity, and Charity," then, consist in collecting for One's-self, "Seven or Eight Shillings per Day." Saint Paul does not give such a Definition ; but he was only an Apostle—the Doctor a GRAND AMBASSADOR !

Ibid—"Permit me to Exhort you *daily to glorify God*, from whom all *blessings flow, both spiritual and temporal*, and see that you also duly answer *the great end of your creation* in your several stations and situations in life, and do good to yourselves ; *First*, by making a proper use of all these great Benefits and Advantages ; and then, *Secondly*, by making the same known unto all your Friends and Acquaintances."

This, Reader, is the Selfish Wretch's Method of Glorifying God, and Answering the End of Man's Creation !!!

“ [We shall first proceed to shew what is to be understood by *Miracles*, which is a *supernatural operation* performed by the *power of God*. Our Saviour confirmed the doctrine which he taught by a train of *incontestible Miracles*, which were so great in their natures, so real and solid in their proofs, so divine in their manner of performing them by the power of his will, and so holy in their end, as to fully confirm the doctrine he taught, so becoming the wisdom and other glorious Attributes of God, so that they set forth his great Glory. *Real Miracles*, which far exceed all the power of Nature, can only be produced by a Creating Power, and are wrought to give credit to those alone who are sent of God ;] yet some Ignorant Preachers, and Others, have publicly declared, that the Power of Miracles have wholly ceased since the days of our Saviour and his Apostles, which said declaration I *positively deny*.”

The words inclosed in Brackets are no more the Doctor's Writing than they are Mine. He has read, I dare say, on Theological Subjects, a good deal ; he is, (to give the Devil his due,) in some respects, a *Shrewd Man* ; but so inveterately addicted to Literary Thieving, that were it not for the peculiar Stiffness, and Law-like Formality of his style, a Casual Reader would not easily discover how much of the Doctor's Writings are really his Own. By incorporating, this way, passages of our best Authors with his own, the Simple, who know him only by his Pretensions, and are not withal so very *Learned* as himself, are the more readily imposed upon.

I agree with him, that by *Miracle* we are to understand a Supernatural Operation, performed by the Power of God. And, (granting him Possession of his Stolen Paragraph,) that Our Saviour proclaimed his Divinity by a Train of Incontestible Miracles. But what Synonyma there is between the *IN-contestible Miracles* of Jesus Christ, and the *VERY con-*

testible ones of Doctor Parkins, I have yet to discover.—Perhaps I may emerge from this Maze of Darkness as I proceed.

The First Miracle wrought by the Power of Lamenism, was, to Compel an Eloped Wife to return to the arms of her *Dearly Beloved*—a *Tradesman of the Parish of Marston*.—This Runagate was no other than the Wife of the DOCTOR'S OWN BROTHER—the *Blacksmith*. Now it appears Remarkably Strange, that as the Doctor KNEW there was an *Opposition of Saturn and the Moon, who are the Prime Significators in his Nativity*, which would Cause this Evil; and he KNEW also, that *the Malignancy of it might easily have been Prevented, Moved, and Eradicated, long before that time*;—it appears Remarkably Strange, I say, that he did not Prevent such a Misfortune from befalling an only Brother. This argues either his complete Pre-ignorance of the affair, in spite of all his Foreknowledge, and Overthrows his Doctrine of Nativities—or it implies a Total Want of Fraternal Affection, and a Selfish Hankering after that MONEY, which is the *God of his Idolatry*, and without which he will do Nothing. I believe, indeed, that all these circumstances were combined, to allow the Evil to take its course: for, as Nativities are altogether Fallacious, they can Produce no Effect; and it is Impossible to know any thing from a Science which in itself is Nothing.—His Lack of Brotherly Feeling, and his Hankering after Money, are sufficiently Evident, from his Avowal of having charged the Poor Man a Guinea for his Lamen to restore her. These Circumstances, I think, are of themselves sufficient to Overturn the whole of his Pretensions to Miracle in this case; and to 'Tumble into Ruins the False Fabric of his Darling Lamenism. But there are others, which *Prove*, beyond doubt, the *Total Absence of Miracle*.

To constitute a Miracle, it is necessary that *Natural Means* be not at all employed; but that the object in view be

Accomplished Solely by a *Supernatural and Immediate Interposition of Omnipotent Power* ; such as—Moses's Dividing the Red Sea—the Rock Pouring out Water—Feeding the Israelites with Manna in the Wilderness—The Restoration of the Widow's Son—Christ's Feeding the Multitude with Five Barley Loaves and Two Small Fishes—The Raising up of Lazarus—The Conversion of Saul—The Striking Blind of the Sorcerer—the Universal Darkness at the Crucifixion, &c. These were Miracles neither Assisted, nor to be Accounted for, by Natural Means of any kind : they were evidently and incontestibly the Sole Work of an Omnipotent Creator ; and the Method by which they were Performed, Totally Incomprehensible to the Human Mind. But in the Doctor's Case of Elopement, *Common, Intelligible, Natural Methods* were Publicly Resorted to—*ADVERTISEMENTS* were even *PRINTED in the NEWSPAPERS* ; and this, too, by the Special Advice of the very Man, who now solemnly declares her Return to have been caused by his Lamén ! One may very fairly Infer, that the Doctor had, at that time, the same Opinion of the Power of his Lamén, that I have always had, or he would not have Advised his Brother to be at such Unnecessary Expenses.

Let the Second Miracle be read in the Doctor's own Account of it :

“ Another Man came to me out of the Country, and told me that his Wife had gone away, and had Eloped with a Travelling Bookseller ; he said, “ he wished to have her again, *because she was such a very Pretty Creature,*” about Twenty Years Younger than him ; so I also Sold him one of these Articles, with a charge not to Destroy the same, by which means she was also soon Obligated to Return Home again ; but when he found this Lamén had done its Work, he Destroyed the same, and the Consequence was, she soon Left him again, and I suppose his Friends advised him to give himself no more trouble about her.”

It strikes me, that that there is nothing more Miraculous here, than in the Restoration of his Brother's Wife. That a Woman should Return to her Husband after having once Eloped, is nothing of the Marvellous, because such Instances often occur: and it is no more Wonderful that the Circumstances which induced her to Leave Home at First, should again exist, and produce the Same Effect.

The Third Miracle was on behalf of a Weak-headed Lincolnshire Swain, who "fell desperately in Love with a Farmer's Daughter;" and after asking the "Plain Question," received as Plain a Denial.—Post haste comes a Letter and a Guinea to the Doctor, who in return transmits him a Lamen. This Lamen effects a Wonderful Change in the Sentiments of the Fair One, and she actually at his next visit, received him *with Open Arms!* So far, so good; but oh, dire mishap! the Brain-turned Lover made Sure of his Prize, and Destroyed the Cabalistic Treasure! The Army of Heaven Forsake him—the Lady again Rejects him—he is "now Reduced to the most Miserable and Unhappy State and Condition:" he writes again to the Doctor, (not forgetting the Guinea,) and obtains another Lamen: the Lady's Affections Revive—behold, they are Married! Such is the Doctor's Tale; which in the Recital, occupies nearly Four closely-printed Pages.—Yet I can see nothing in it substantiatory of his Miraculous Power; though he exultingly asks in Italics, "*Don't you call this a Miracle?*" The Story, even as he tells it, evinces nothing more than the Flirting Coquetry of a Silly Young Country Girl, and the Paucity of Intellect of a Lincolnshire Northernman.

We now come to the Miracle on which he appears to lay the Greatest Stress; not only in his Writings, but in his Private Conversations. At Louth and its Neighbourhood, his Tale I believe is partially, if not generally Credited: and the Doctor is there looked upon as an object of Dread, by some;

and of Wonder and Admiration, by others. He takes the Credit, or the Infamy, of Murdering a Female, not even *Suspected* of Crime ; and upon whom, even if found Guilty by a Jury, the Laws of England would have Paused, ere they had Inflicted the Punishment of DEATH.—Let him, however, Tell the Story his Own Way ; then he shall have it Mine.—

“ A certain Tradesman who lives about Fifty Miles from my Residence, came to my House some time since, and informed me that he had been Robbed of a Black Bill Case, containing Bank of England and Provincial Notes, to the amount of £48 or £50, and produced a Hand-bill offering 10 Guineas Reward, for the regainment of his Property, or for the Discovery of the Thief.—This said Tradesman then desired to have some of my *Holy Consecrated Lamens*, in order to Prosecute this Offender in *Our Celestial Court of Justice* ; for which purpose, I Made him the same, and he took these *Articles* with him, which, I suppose, was used by some of his Family, according to Directions ; for sometimes the Thief or Offenders will come forward at First, as soon as they find any thing the matter with them, while at another time, they will be Obstinate and Stand it Out to the Last Extremity, and so it was in the Present Case, for we never could have had a more Obstinate Offender than this was, at any time whatsoever ; she seemed more inclined to *give up the Ghost* rather than Confess : but this was more than she was able to do, for I believe she would have lived while now, if she had not caused me to receive some satisfaction in regard to this matter, for the Thief can Never die while the Angelic Ministers of Heaven, who do all my work, are Perfectly Satisfied ; but it was so long before she would give the least hint of this nature, that the Plaintiff grew Impatient, and sent me a Most Infamous Letter, written, I suppose, by some *Wiseacre*, who was much better versed in the Art of Scurility than he was in Law ; and who may think himself Fortunate that he came off with a Whole Skin and escaped Flogging ; to which I returned an immediate answer by return of Post, which so far Cured him the First Time Dressing, that I have not been Favoured with any more of

his *Ignorant Epistles* ever since that period, (as it seems he Preferred Life rather than to Suffer Death by MY Superior Law,) which was such a Reflection upon the Attorney, and such a *Complete Disgrace to his Profession*, that I shall not give it any place in this Book."

I would have the Language of the Latter part of this passage particularly taken notice of. A Gentleman of the Profession of the Law, and I may add, too, an Ornament to the Profession, is the Subject of the Doctor's Ribaldry. I withhold his Name from Motives which have Great Weight with me, and can be of no moment to the Public. If that Gentleman has seen this Beautiful Paragraph, I can only account for his Non-prosecution of the Doctor as a Libeller, or his Forbearance to bring him to Justice for the Threat upon his Life, on the ground, that he considers him too Contemptible, or too Crazy-brained, to interfere with.

—"I had, of course, given up all the thoughts of ever hearing from them again, until I received the following Letter by the post, last February.

[*Extract.*]—* * * * * "This person, (who is very near to me,) is troubled in a manner that she can neither eat, drink, nor sleep, nor get any rest by day or night. What can be the consequence of this, God only knows. We are greatly apprehensive she is Guilty of the Lost Property I sustained, which I made known to you when I was at your house. Should her Affliction be occasioned from your Exertions for the Recovery of the same, we should be very glad to know, as you certainly are the only person to whom we can apply for this Information. * * * * * The sufferings which she at this present time labours under, is inexpressible. Should this be the case, and could be removed by any means of your's, we certainly should feel uncommonly desirous ; for to see her in such a Suffering State on that account, is most Shocking. Do have the goodness to write me word whether it be the reason or not, as we are out of all patience to know. * * * * *

Here the Doctor can complain of no unfairness ; for I

have given him full liberty of speech: all the foregoing Extracts are made from his own publications; and nothing is left out but the verbose repetitions he so profusely makes use of.—The “Plain Unvarnished Tale” is this:—Mr. HOWE, a respectable Tradesman, of Louth, shortly after his second marriage, missed the sum of money in question out of his pocket. Being rather a Weak Man, and having no clue to discover the Thief, he applied to an Astrologer at Louth, for information. The Rules of Simple Astrology, however, were not sufficient to give the desired intelligence; and the Doctor was applied to, to Enter an Action in his *Celestial Court*, and to Punish the Unknown Offender. Now it is no very Remarkable Coincidence, that the Wife of Mr. Howe should at that time be confined to her chamber, giving birth to her *First Child*, nor that she should, in consequence, be reduced to the State spoken of in the letter: nor is it more extraordinary that She should die in Childbirth, than that the Princess Charlotte and Ten Thousand other Females have done before her.—At that period, Women are *Particularly Susceptible to the Effects of Imagination*: Mrs. Howe, for aught any one can tell, *might* have taken the Money: she must have been well informed of the steps her husband had taken: and might not the Simple Idea, working upon her already-depressed Spirits, of the *Probability* of her being Detected, lead to the very event so much boasted of by the Doctor—her Death. And it is no despicable *negative evidence*, that nothing like Confession of the Crime was ever made, or perhaps thought of, by Mrs. H. At any rate, there is nothing at all in this case to warrant the belief of Miracle. The coincidence of Mrs. H.’s decease with the time of purchasing the Lamen, affords not the least Proof. But as the Poor Lady is no more, the Doctor conceives he has sufficient room to establish the Powerful Authority he possesses over the Ministers of Heaven, and to Boast, as he does, in conversation,—“*I killed her!*”

Before I have done with this Miracle, I feel it incumbent

upon me to offer my opinion more fully, and to make such further observations as appear to be Warrantable, and even Necessary.

The Doctor is particularly Fond of mentioning this Miracle in his Common, Every-day Talk, and feels himself Much Offended if his hearer will not believe "*HE killed her!*"—I should not have noticed his Merely *Talking of this*, but as he has Published it, and lays a great deal of Stress upon it, I think I have every right to make My observations. Allow him then the *Credit*, in its utmost latitude, of being the Cause of Mrs. HOWE's Death—allow him to have the Power of afflicting others "by the Rules of Art;" I come to this conclusion:—

Mrs. HOWE was, in the eye of the Law, and for ought any one can disprove, PERFECTLY INNOCENT:—if Suspicion attached, the Law was Open; and by that Law *only* she should have been tried; and when Found Guilty, punished.

But as it is, the Doctor has acted as JUDGE, JURY, and EXECUTIONER. According to his account, it was through His Charms she died; and if I am to Believe His Tale, I Insist and Maintain, *that this Woman's Blood is on his Head*; that he is to all Intents and Purposes, a MURDERER! and he ought, as such, to be *arraigned, tried, convicted, and executed!*—I repeat it—if his Own Account is to be credited, he is, *bona fide*, Mrs. HOWE's MURDERER! It is plain he employed "Charms and Enchantments" to effect it, and the Punishment for this is—DEATH!

But as I totally Disbelieve his being the Cause of her Dissolution, I should not like to see him thus Arraigned. Let his own Conscience, if he have one, be his Punishment.

The next Miracle on the List, is Saving a Flock of Sheep in Northamptonshire, from "Diseases and Unnatural Death, by the Rules of Art."—Because the Proprietor was Fool enough to Buy a Lamen, and his Sheep were no more afflicted than

his Neighbours', the Doctor takes the Liberty to say, "*I save them*"! and "*Don't you call this a Miracle?*"—If these Shee had all Died, and the Doctor had Restored them to Life, should have readily acknowledged it Miraculous: but the Tale, as it now stands, is Idle and Contemptible.

Then he prates a great deal about Ploughshares, and Coulters, and Swaytrees, and Gears being Stolen, and afterwards Recovered by "the Rules of Art."—Aye, and more than that, he "made an Old Cow Dance a Hornpipe!"—

Heye dyddelle dyddell,
Ye katte and ye fythelle,
Ye Kowe ivmpt ouer ye moun;
Ye lyttell dogge laught
Toe se syche craffte,
And ye dyshe runne avvaie vvythe ye spoone.

Ancient Nursery Ballad.

Pretty Amusement surely for an Ambassador of Heaven!
But—

"The Sports of Children Satisfy the Child!"

In page 40, we have a repetition of his "Universal Challenge to the Learned,"²³ but with this addition, that whoever shall "Confute, Defeat, or prove to be False and Erroneous, any Article, Subject, Matter, or Thing in this Book," shall not only receive "the Silver Cup," but "a Good and Beneficial FLAGELLATION into the Bargain, without Respect to Persons, Dignities, Rank, or Titles, whatsoever!"—Oh dear, oh dear—Englishmen take Care of your *BUMS*!

"God save the King and defend this Nation."

Why so say I: but I believe the Doctor would as readily *Execrate* both King and Nation if he could sell a Lamen by it.

²³ See page 5 of this Work.

There are two or three other “Miracles,” as he calls them, afterwards enumerated, so nearly allied to those I have given account of, that it is quite supererogatory to dwell upon them. One is a second edition of the Cattle-saving Story ; another the Recovery of a Sick Man by the united powers of Physic and Magic ; the third regards his Own Son ;—but by the bye let us look at this last more particularly.

“Some time since, my Son lived with a Surgeon at Navenby, which is about seventeen miles distant from me, who had the misfortune to be thrown from a Horse, on June 7, 1813, who then pitched on his Head, which bled inwardly ; the consequence of which, was this, that he was most grievously afflicted by *strong and violent Fits*, which commenced with *one Fit* in two or three days, and then afterwards increased to *one and often two in a day*, when he required *three stout men* to hold him for about two hours at each time. This most *grievous* and most *dreadful intelligence* was brought to me by the following LETTER²¹ written by my Son.

[*Extract.*]—* * * * * “Having rode down the street a little way, I felt very low in my spirits, and also very dizzy, that I fell from the horse ; after which, I got up again, and felt myself something better, and after having mounted again, the horse took fright, and galloped away as fast as his legs could carry him ; I having nothing but a snaffle bridle on, I could not stop him, the faster I tried to hold him, the faster he went. I rode very well while I came to Wellingore mill, where the horse threw me off, but whereabouts I cannot tell ; I pitched upon my head, having no hat on, which made me quite insensible. * * * * * A neighbour came to meet me, but I did not know him ; he asked me some questions, but I answered him in a state of insensibility ; he took me to my master’s, who told him to take me to my uncle’s house, and he would come to me there himself ; he accordingly came, and took

²¹ Another sample of his Knowledge of All Things Past, Present, and To Come !

THREE PARTS OF A BASIN OF BLOOD AWAY FROM ME. This happened about two o'clock in the afternoon. * * * *

I remain your dutiful Son,
J. PARKINS."

The words printed in Capitals are rather emphatical : inasmuch as they completely overturn the idea of Miracle. The *three parts of a basin of blood* being taken away, was, as the Lad's Master was aware of, the Ground of his Recovery. And the Tale of the Power of the Lamen is nothing better than the Tale of a Tub.

A few more words may not be altogether superfluous. He "knows," he Says, "All Things Past, Present, and To Come." Of course, then, he Must have been Acquainted with this accident Antecedently.—And he can "Remove and Prevent All the Accidents and Miseries of this life;" why then, I ask, did he allow his Only Child to be thus "most Grievously Afflicted," and Himself, on that account, to "Dread the return of every day?" What can speak Plainer than this the Fallacy of the Doctor's Pretensions.—Verily "out of thine Own Mouth will I Condemn thee!"

—"I suppose this to be *as Great a Miracle* as ever I Performed."

Why I suppose so too : but I remember that in 1817, when many of the Working Classes were reduced to a state of Starvation, that he was recommended by a Friend of mine, (to whom he was Largely Expatiating upon the Greatness of his Power,) to Turn the Cross, in Grantham Market Place, into BREAD-LOAVES, and distribute them to the Poor.—This would have been a greater Miracle than the one he considers his *Chef d'Œuvre* : at all events it would have established, beyond a doubt, that he was no Impostor ; and would have brought upon his head the Prayers and the Blessings of Mankind.—But as my Friend happened to be as Poor in Pocket

as in Faith, and could neither afford to pay him a Guinea for his trouble, nor compel himself to think the Doctor “ a Holy Man of God,” the Doctor would not take the Hint, and the Cross still remains in its old situation ; the Stones of which it is composed are as Hard and as Unfit for Food as ever.

Query—If the Overseers of the Poor were to Bribe him to Feed the Paupers, as Christ did the Multitude with five barley loaves and two small fishes, daily, would it not tend very much to Diminish the POOR-RATES ? This surely would be no very Hard Task to an *Ambassador of Heaven*, who has the Power to set *Old Cows a-Dancing*.

“ We also read, and are informed by the Holy Scriptures, that there are *diseases* caused by the possession of Evil or Unclean Spirits ; Matt. xii. 43, 45 ; from whence cometh also, *diseases* by Witchcraft, which have often terminated in Death.”

I do not recollect to have ever read in Scripture, or any where else, except the *Dæmonologie* of King James, and Baxter’s *Certainty of the World of Spirits*, that Witchcraft has ever caused diseases which terminated in Death. Indeed I am rather inclined to doubt with the more enlightened part of mankind, the Existence of Witches and Witchcraft at all,—at least in the sense the Doctor represents it.

But the testimony of the Bible, as to the Witch of Endor, is certainly conclusive evidence that there have been such ;—and *perhaps* there may be now—I cannot tell : such instances are very, very rare ; and in all the cases I have heard of, the circumstances, when candidly and liberally looked into, have always ended in a conviction, that no such charge was genuine.

It may be objected, that the Great, the Virtuous, the Pious JUDGE HALE condemned some poor Wretches to the Gallows for this Crime. I admit it. But it should be remembered, that *he Himself* was not altogether convinced that the Prison-

ers were Guilty, or that they *could be* Guilty.—His Lordship was so much affected, he could not even sum up the Evidence, but left it, as he emphatically said, “*to GOD and to the JURY.*” Supposing, however, he *had* been well convinced that the Prisoners were Witches and Wizards;—still—he was only Human; susceptible as other men to Error: and who can say that this great man might not for Once be Wrong? When HE expressed his Doubts, Who is to Decide?

I have no objection, however, to Concede all my Stoicism, and to allow, for once, the Whole Truth of the Doctrine of Witches and their Craft: but against the Power of Doctor Parkins to Thwart or Exterminate them, I Solemnly Protest. God Almighty declares *the Love of Money* to be *the Root of all Evil*; and I think it very Unlikely He should endow a Man like This with Supernatural Ability, for the purpose of enabling him to Gratify his Voracious Appetite for Gold.—As to his compelling Witches and Wizards to appear, *in Propria Personæ*, at the Temple of Wisdom, and Fighting him, “*Power against Power—Art against Art—and Life against Life*”—the Story might not be a bad one for Mother Goose’s Tales, or it will do very well to Frighten Superannuated Old Women and Four-year-old Children; but it will hardly pass current in a Country that Boasts of its Enlightenment in the Nineteenth Century.

I have now given plenty of Samples of the Wisdom, Holiness, and Cleverness of this Self-dubbed Doctor.—To the Liberal and Enlightened, I think they are quite Sufficient;—and to others—let them Read his Publications as Attentively as I have done, and Believe him if they Choose.

CONCLUSION.

IN taking a retrospective glance over the contents of these pages, before I finally consign them to the Printer,—I feel a gratification in declaring, that I have found no passage I wish to Expunge, no Sentiment to Suppress, nor no Epithet I do not think Deservedly Applied. The Language, in some places, may perhaps be considered rather too Severe: but it is a subject which calls for Severity. While, however, I totally disavow the intention to LIBEL, I conceive it cannot be Libellous to Reprimand him who is every day *Libelling his MAKER*.

The first step Parkins made towards his present height of Blasphemy and Imposture, was, to Dignify himself with the Title of DOCTOR, and to commence *Watercaster, Astrologer, and Fortuneteller*; but he was then consulted only by Silly Servant Girls, who wanted Sweethearts, and Brain-sick Lovers, pining after Maids. A temporary Suspension being given to his practice in 1810, at the Grantham Sessions, he invented the System of Lameness, or Spiritual Astrology, in the hope of evading further interruption from the Law; and by one Bold Stroke after another, arrived at his present pitch of Worthless Popularity.

But, *What are these Lamens?* They are really Non-descriptive. A piece of Old Rag, sewed together at the ends and sides, is the Charm. This is the *Lamen*; and this he avers is *Consecrated* by the Rules of his pretended Art, and operates upon the Angelic Host, as a Powerful Talisman, binding them into the Service of the Wearer, in like manner

as the Lamp of Alladin, in the Arabian Nights, did the Genii. This Charm is accompanied by an Imprecatory Prayer, to be read every hour ; and without which it would be of no effect. During the time the Wearer is *Using* his Lamén, he must BELIEVE FERVENTLY in its power, and that the object for which it was Consecrated will be Accomplished. FAITH in its power is so Essential, that its Influence without it is entirely Lost.²⁵ Swearing, Lying, and every other sin, *even in Thought, is to be avoided.* The Least Deviation from these Directions is *Fatal* : the Lamén becomes Impotent, and the Doctor has his Mousehole to creep out of.

As a *Writer*, the Doctor ranks the Lowest of all Doggrell Scribblers. The Stiff Formality of a Lawyer compasses the whole variety of his *Flowers of Literature*. He is pretty well versed, nevertheless, in the Art of *Book-making*. He has said himself, that he could *make* a thick octavo volume to elucidate the History of an Old Willow Tree, as well as one that required Depth of Thought and Understanding——and *I believe him.*

I have observed before, that he is, of all others, the *Gross-*

²⁵ A Mr. G——, of Westby, having Lost his Pocket-book, with several Pounds in it, applied to the Doctor—paid a Guinea—and received for it one of these bits of Old Rag and a Prayer. This Mr. G. it should be known, is an ardent Admirer of Sir John Barley-corn. When he got home, for once in his life he summoned his whole Family around him, and down went the Old Boy on his Marrow-bones—one Eye fixed upon the Paper, and the other sklenting at the Door, expecting, no doubt, to see his Pocket-book and Pounds walk in. The Neighbours were Paralyzed with Amazement at the Phænomenon, and fancied he had suddenly turned Methodist. This was repeated till he grew weary of its repetition : and at last he went to Remonstrate with the Doctor on its Ill Success. *Why*, says the Ambassador, *I see you haven't FAITH!*—*FAITH !* says G, *what's that ?* *Oh*, replies Parkins, *be off ! he that has not Faith, need not expect to be served by the Army of Heaven !*—Thus it is with all his Lamens—They All Fail, for WANT OF FAITH!!!

est of *PLAGIARISTS*. Any thing, whether Prose or Poetry, that *He* fancies will chime in with his doctrine, and swell out his Pamphlets, he Impudently quotes as his Own ! conscious that as his Books are only adapted for the Lower Classes of Readers, his Pilferies are not very likely to be discovered.

Finally, I again Repeat, I have written these Remarks solely as a Caution to the Public. I am well enough aware they might have come from a much Better Pen : if any other Man had written on this subject, I should still have remained in Obscurity. But I have done to the best of my Ability : I have made no Misquotations : I have wilfully Misrepresented nothing. I conclude with the Hope, that Some may be benefitted by my Labours ; and with the Assurance, that I am no more anxious to Expose the Doctor as an Impostor, than to Warn him to *Turn from his Wickedness and Live*.

FINIS.

ADDENDUM.

BY THE PRINTER'S DEVIL.

WHILE conning over the Book of Miracles, to Read the Extracts to the Corrector of the Press, my Wandering Eye caught the following Beautiful Lines, which I think must have been Overlooked by the Writer of the foregoing Sheets:—

“ THE AUTHOR’S SONG.

“ After I was first Created, and *Lord of the Universe* Crown’d,
I gave my Address to the Public, and took no less than a Pound :
Its Love, Law, Trade, and Physic, that’s all my whole Delight,
I’ll always attend to their Commands, both by Day and Night.”

How Exquisite in Idea!—how Sublime in Sentiment!!
—how Grand in Imagery!!!—

— “ Take it all in all,
We ne’er shall look upon the like again !”

DIABOLUS.