

It is not hyperbole to describe George Whitefield, the English clergyman who riveted colonists with his dramatic evangelical preaching, as a star celebrity. In our day he would have appeared on the covers of *People* and *Time* and been interviewed on *60 Minutes* and *Good Morning, America*. He was the "Grand Itinerant," the traveling preacher with no home church (a troublesome point for American clergy) who toured the colonies seven times from the 1730s to the 1760s, delivering open-air sermons that left his huge audiences spellbound, penitent, and with souls "awakened" (thus the term "Great Awakening"). He also impressed Benjamin Franklin, who describes in his autobiography the immediate and dramatic effects of Whitefield's preaching on colonists—including Franklin—in 1739.

In 1739 arriv'd among us from England the Rev. Mr. Whitefield, who had made himself remarkable there as an itinerant Preacher. He was at first permitted to preach in some of our Churches; but the Clergy taking a Dislike to him, soon refus'd him their Pulpits and he was oblig'd to preach in the Fields. The Multitudes of all Sects and Denominations that attended his Sermons were enormous and it was [a] matter of Speculation to me who was one of the Number, to observe the extraordinary Influence of his Oratory on his Hearers, and how much they admir'd and respected him, notwithstanding his common Abuse of them, by assuring them they were naturally *half Beasts and half Devils*. It was wonderful to see the Change soon made in the Manners [behavior] of our Inhabitants; from being thoughtless or indifferent about Religion, it seem'd as if all the World were growing Religious; so that one could not walk thro' the Town in an Evening without Hearing Psalms sung in different Families of every Street.

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And it being found inconvenient to assemble in the open Air, subject to its Inclemencies, the Building of a House to meet in was no sooner propos'd and Persons appointed to receive Contributions, but sufficient Sums were soon receiv'd to procure the Ground and erect the Building, which was 100 feet long and 70 broad, about the Size of Westminster Hall, and the Work was carried on with such Spirit as to be finished in a much shorter time than could have been expected. Both House and Ground were vested in Trustees, expressly for the Use of any Preacher of any religious Persuasion who might desire to say something to the People of Philadelphia, the Design [purpose] in building not being to accommodate any particular Sect, but the Inhabitants in general, so that even if the Mufti of Constantinople were to send a Missionary to preach Mahometanism [Islam] to us, he would find a Pulpit at his Service.

Mr. Whitefield, in leaving us, went preaching all the Way thro' the Colonies to Georgia. The Settlement of that Province had lately been begun, but instead of being made with hardy industrious Husbandmen [farmers] accustomed to Labor, the only People fit for such an Enterprise, it was with Families of broken Shopkeepers and other insolvent Debtors, many of indolent and idle habits, taken out of the Jails, who being set down in the Woods, unqualified for clearing Land, and unable to endure the Hardships of a new Settlement, perished in Numbers, leaving many helpless Children unprovided for. The Sight of their miserable Situation inspired the benevolent Heart of Mr. Whitefield with the Idea of building an Orphan House there, in which they might be supported and educated. Returning northward, he preach'd up this Charity, and made large Collections; — for his Eloquence had a wonderful Power over the Hearts and Purses of his Hearers, of which I myself was an Instance [example]. I did not disapprove of the Design [plan], but as Georgia was then destitute of Materials & Workmen, and it was propos'd to send them from Philadelphia at a great Expense, I thought it would have been better to have built the House here [Philadelphia] and brought the Children to it. This I advis'd, but he was resolute in his first Project, and rejected my Counsel, and I thereupon refus'd to contribute.

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I happened soon after to attend one of his Sermons, in the Course of which I perceived he intended to finish with a Collection, and I silently resolved he should get nothing from me. I had in my Pocket a Handful of Copper Money, three or four silver Dollars, and five Pistoles [Spanish coins] in Gold. As he proceeded I began to soften, and concluded to give the Coppers. Another Stroke of his Oratory made me ashamed of that, and determin'd me to give the Silver; and he finish'd so admirably, that I emptied my Pocket wholly into the Collector's Dish, Gold and all. At this Sermon there was also one of our Club [Junto literary club], who being of my Sentiments respecting [opinions concerning] the Building in Georgia, and suspecting a Collection might be intended, had by Precaution emptied his Pockets before he came from home; towards the Conclusion of the Discourse [sermon], however, he felt a strong Desire to give, and apply'd to a Neighbor who stood near him to borrow some Money for the Purpose. The Application was unfortunately to perhaps the only Man in the Company [audience] who had the firmness not to be affected by the Preacher. His Answer was, *At any other time, Friend Hopkinson, I would lend to thee freely; but not now; for thee seems to be out of thy right Senses.*

Some of Mr. Whitefield's Enemies affected to suppose that he would apply these Collections to his own private Emolument [profit]; but I, who was intimately acquainted with him (being employ'd in printing his Sermons and Journals, etc.) never had the least Suspicion of his Integrity, but am to this day decidedly of Opinion that he was in all his Conduct a perfectly *honest Man*. And methinks my Testimony in his Favor ought to have the more Weight, as we had no religious Connection. He us'd indeed sometimes to pray for my Conversion, but never had the Satisfaction of believing that his Prayers were heard. Ours was a mere civil Friendship, sincere on both Sides, and lasted to his Death.

The following Instance will show something of the Terms on which we stood. Upon one of his Arrivals from England at Boston, he wrote to me that he should come soon to Philadelphia, but knew not where he could lodge when there, as he understood his old kind Host Mr. Benezet was remov'd to Germantown. My Answer was: You know my House, if you can make shift with its scanty Accommodations you will be most heartily welcome.” He replied, that if I made that kind Offer for Christ's sake, I should not miss of a Reward. —And I return'd, *Don't let me be mistaken; it was not for Christ's sake, but for your sake.* One of our common Acquaintance jocosely remark'd, that knowing it to be the Custom of the Saints, when they receiv'd any favor, to shift the Burden of the Obligation from off their own Shoulders and place it in Heaven, I had contriv'd to fix it on Earth.

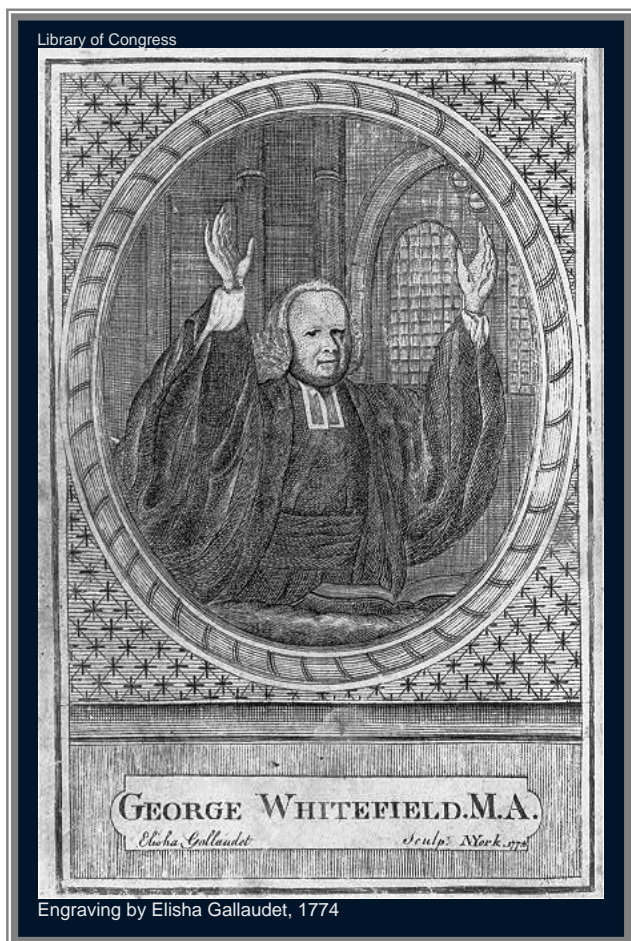
The last time I saw Mr. Whitefield was in London, when he consulted me about his Orphan House Concern, and his Purpose of appropriating it to the Establishment of a College.

He had a loud and clear Voice, and articulated his Words and Sentences so perfectly that he might be heard and understood at a great Distance, especially as his Auditors [audience], however numerous, observ'd the most exact Silence. He preach'd one Evening from the Top of the Court House Steps, which are in the middle of Market Street, and on the West Side of Second Street which crosses it at right angles. Both Streets were fill'd with his Hearers to a considerable Distance. Being among the hindmost in Market Street, I had the Curiosity to learn how far he could be heard, by retiring backwards down the Street towards the River; and I found his Voice distinct till I came near Front Street, when some Noise in that Street, obscur'd it. Imagining then a Semicircle, of which my Distance should be the Radius, and that it were fill'd with Auditors, to each of whom I allow'd two square feet, I computed that he might well be heard by more than Thirty Thousand. This reconcil'd me to the Newspaper Accounts of his having preach'd to 25,000 People in the Fields, and to the ancient Histories of Generals haranguing whole Armies, of which I had sometimes doubted.

By hearing him often, I came to distinguish easily between Sermons newly compos'd, and those which he had often preach'd in the Course of his Travels. His Delivery of the latter was so improv'd by frequent Repetitions that every Accent, every Emphasis, every Modulation of Voice, was so perfectly well turn'd and well plac'd, that without being interested in the Subject, one could not help being pleas'd with the Discourse, a Pleasure of much the same kind with that receiv'd from an excellent Piece of Music. This is

an Advantage itinerant Preachers have over those who are stationary: as the latter cannot well improve their Delivery of a Sermon by so many Rehearsals.

His Writing and Printing from time to time gave great Advantage to his Enemies. Unguarded Expressions and even erroneous Opinions delivered in Preaching might have been afterwards explain'd, or qualify'd by supposing others that might have accompanied them; or they might have been denied; but *littera scripta manet*.^{*} Critics attack'd his Writings violently, and with so much Appearance of Reason as to diminish the Number of his Votaries [adherents] and prevent their Increase; So that I am of Opinion, if he had never written anything he would have left behind him a much more numerous and important Sect. And his Reputation might in that case have been still growing, even after his Death; as there being nothing of his Writing on which to found a Censure and give him a lower Character [reputation], his Proselytes would be left at Liberty to feign for him as great a Variety of Excellencies [good features], as their enthusiastic Admiration might wish him to have possessed.



^{*} "Vox audita perit, littera scripta manet": Latin, "The spoken word perishes, but the written word remains."