

CHARGES

AGAINST

Joanna Southcott,

AND HER

TWELVE JUDGES,

THE JURY,

AND

Four and Twenty Elders,

WHO PRESIDED AT HER

PRETENDED TRIAL,

AT THE

Neckinger, Bermondsey,

In the Year 1804.

Also Just Published, Price 6d. the Sixth Edition of

JOANNA SOUTHCOTT'S PROPHECIES,

Containing a Complete Refutation of her absurd Doctrines,

BY R. HANN.

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THE Trial of Joanna Southcott, at the Neckinger House, Bermendley, in the year 1804, was, I believe, the most remarkable that ever was known. It had neither prisoner nor prosecutor; and the offender (if so she may be called) was the supreme judge. The witnesses also that were present were all in behalf of the delinquent, and no one against her. Who then can wonder at her being honourably acquitted? But who of common sense will say, that such a Trial can afford any support to a (pretended) mission, (allowed even by its advocates to be one) of a very extraordinary nature? And yet this partial, childish, insignificant Trial is one of its principal supports.

The Trial commenced on the 11th of December, and lasted seven days. The Court, consisted of 12 Judges, 2 Jurymen, and four and twenty Elders. The four and twenty Elders allude to Rev. iv. 10. I have read the Trial with a great deal of attention; and it appears to me that the proceedings of the Court are not only blameable but highly criminal: And as the delusion is getting a little formidable, and the best interest of mankind concerned in it, I think it incumbent upon me to put the public in possession of my sentiments concerning it. In thus performing what appears to me to be my duty, I shall bring forward the principal acts of the Court, and make it appear, that they are derogatory to the Glory of God, contrary to reason and Scripture, and deserving the highest censure.

First then:—The Trial in itself was unjustifiable. The design of the Trial was to decide, whether Joanna's Mission was of God, or not. But this was decided before by the Rev. Mr. Pomeroy, of Exeter, who Joanna herself declares was chosen of God for that very purpose, and endowed with much extraordinary wisdom; or purpose to perform the work with propriety. The assumption therefore of that office that the judges occupied was an usurpation; and the exercise thereof entirely unwarrantable.

The Court then is chargeable; first, with assuming an office it had no right to; and secondly, with reviving a cause that had legally received its death blow; which revival has produced the most alarming consequences.

That Joanna, and, consequently, the Court, acknowledged Mr. Pomeroy to be chosen of the Lord to be Joanna's judge, I refer to page 110, of "What manner of communications are these?" These are the words of Joanna's secretaries: "The Lord had placed Pomeroy as Joanna's judge; perfectly

" perfectly as Pilate was our Saviour's judge." And for a proof that Mr. Pomeroy had passed the sentence of condemnation upon her, I appeal to Joanna's own confession, page 52 of 'The explanation of the Bible:' "As wrong as Pilate condemned our Saviour, much wronger have you condemned me." From these quotations it is evident that Joanna's judges have taken too much upon them; for Joanna, in the nature of things, and by the Laws of God and man, had no right to any trial after she had received the sentence of condemnation from the Rev. Mr. Pomeroy. It appears then that the Trial itself was illegal, and that the Court has done wrong in trying a cause that was before legally condemned.

But the Court is not only chargeable with trying a cause already tried, by that authority from whom there is no appeal; but also with *justifying* a cause already condemned; and this last error is worse than the first: as the consequence is very mischievous, and God only knows how great the evil may be. When the seed is sown it is hard to predict the harvest. When a contagion is gone forth, no one knows what ravages it will make, nor who will fall a victim to its devouring jaws. The judges of whom I am writing, acknowledge themselves, that if Joanna's cause is a delusion, it will be the ruin of thousands, and tens of thousands; and to say it is not a delusion, is a blasphemous reflection on the wisdom of him who appointed Mr. Pomeroy to be Joanna's judge.

These things being so, the consequence of the Trial is exceedingly alarming, as the everlasting happiness or misery of thousands of the human race is involved in it. Neither is this all: the Trial is of that consequence, that even Joanna herself placed the decision of her cause entirely upon it. See page 114 of the book of "The Trial."

Having now made it appear, that the Trial was illegal, the consequences alarming, &c. I shall proceed to consider the various acts of the Court, which will also appear irrational and antichristian, and deserving the severest censure. And here the first act that demands attention is the lifting up of hands.

This grand and momentous ceremony was performed the second day of the Trial. We have it related in the 80th page of the book called 'The Trial,' thus; "When the gentlemen entered the room, the clergy entering first, she ~~she~~ her tongue tied, and was not able to speak; and as her friends came in, her confusion increased, and in her own mind she thought she should have fainted away; but to

" her great astonishment, when all had entered, though she
 " felt as it were dying before, she was as a giant refreshed
 " with new wine; without pain, sickness, or weakness :
 " but stood up, and felt the Spirit of the Lord enter within
 " her; to call them all to the remembrance of the fall: and
 " when she told them of the promise made to the woman, to
 " bruise the serpent's head, every man in the room held
 " up his hand, to join with her in claiming the promise.
 " Many other parts of Scripture they joined in the same :
 " that Christ must be the helpmate in the woman, for the
 " man, to bring in his *Redemption*." Here we have the ce-
 remony performed, and an account of its design and effects ;
 the first is to join with the woman in claiming the promise
 made to the woman, to bruise the serpent's head. The cere-
 mony also signified, that the Court joined with the woman
 in that remarkable sentiment and doctrine : " That Christ
 " must be the *Helpmate in the Woman for man to bring in his*
 "*Redemption*."—These two points shall be distinctly
 considered.

The claiming the Promise claims our first attention. This
 Promise is found, Gen. iii. 15. *And I will put enmity between*
thee and the Woman, and between thy seed and her seed : It shall
bruise thy head, and thou shalt bruise his heel. This is the
 promise that Joanna pretends to claim, and the Court with
 uplifted hands joins her in so doing. Now I would ask by
 what rule of logic this text is called a promise? I have mi-
 nutely examined it, and it is as plain as possible to me, that
 the 14th and 15th verses contain the sentence denounced on
 the serpent, and nothing else; and this is very far from
 being a promise to the woman. I am very sensible that
 Joanna is not the first that has called it a promise. But how
 it came to be called a promise at first, I cannot conjecture,
 unless it was from that inordinate passion, that many people
 have of spiritualizing every thing they meet with. It is
 well known that many passages of Scripture bear a spiritu-
 al as well as a literal meaning. And as many people are
 never satisfied without going to extremes, therefore they must
 needs extract a spiritual meaning out those passages that will
 only bear the literal. The fact is; men are so divided, that
 some see a spiritual meaning in almost every passage, and
 others in none: and both the one and the other are wrong.
 I believe and rejoice that many places in the Old Testament,
 shadoweth forth Christ and the Christian dispensation: but
 to see the promise of a Messiah in the curse pronounced on
 the serpent requires a much better sight than I am possessed
 of.

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of. A few thoughts on the subject will evince, that only a literal meaning can be drawn from the Text. First, The Lord was addressing himself to the serpent, and not to the woman; therefore what was said or intended, was directed immediately to the serpent, and not to the woman; and to say otherways would be to charge the Lord with that disorder that man would blush to be thought guilty of: I mean, directing his discourse to one person, and intending what he said for another. I would ask the advocates for this promise, if they (on mature deliberation) can suppose, that Eve and the serpent thought as they do.

That is: whether they understand, that, while the Lord was apparently denouncing a curse on Satan, he was in reality giving a most gracious promise to the woman? this is certainly too great an absurdity to be admitted. Secondly, that the Serpent and not the Devil is here intended, is evident, from his being called a beast of the field; from which it is also clear, that prior to his punishment he was a beast of the field, and not an angel, as some have supposed. Thou art cursed, (not above every angel, or devil) but above every beast of the field. His going on his belly also is applicable to the serpent, but not to the Devil, unless it be supposed, that the Devil goes on his belly; for the curse is, *Upon thy Belly shalt thou go.*

His punishment being to eat the dust also corroborates the same sentiment, unless we suppose that Satan feeds on dust. The term of the sentence also unites in support of the same; *All the days of thy life.* Not for ever and ever; (which would have been most proper if it had been Satan) but for the term of life:—The remaining part of the sentence also in the 15th verse is very applicable to the serpent, but not to the Devil. I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. This between the woman and the *Serpent* is most literally fulfilled. There is a settled enmity between man and the serpent; the serpent bites the heel, or endeavours so to do; and the man turns and treads upon his head.

Indeed, there is not one part in the sentence but what, (on a supposition that the serpent is ment) is literally fulfilled to the full support of the fall: while the other supposition is without any support, and is big with absurdity; and it does not appear to me, that the christian religion stands in need of any such force and unnatural explanations to support it, as it is well founded and supported without it: and such unjustifiable interpretations do it more hurt than good. It appears then the court joined with Joanna in

claiming a promise that has no place in the Bible. But supposing there was such a promise given, what claim has Joanna to it any more than any other woman? and where is the sense of such a proceeding? It is founded neither in Scripture nor reason. There is not a word in the Bible about claiming the Promise, from Genesis to Revelations, and I am thoroughly persuaded, it is nothing but a Satanick invention; a novelty, intended as a bait, to entice and captivate those that have itching ears. It is the offspring of vain glory, to advance the author's great name amongst mankind; and this (through the caprice of the credulous, and the duplicity of the Court,) it has amply obtained. Joanna is so high in the favour of God, as to be selected from the inconceivable mass of human beings, to claim the promise. Great therefore is Joanna of the English! yea, far greater than Diana of the Ephesians! Thus much for the claiming the Promise: The next is that "Christ must be the helpmate in the woman, for man, to bring in his redemption." That is to say, by the lifting up of hands was ratified and confirmed, that established doctrine of Joanna's, that man's redemption could not be effected but by the joint efforts and co-operation of Jesus and Joanna. That this is an established doctrine in Joanna's inspired writings, I refer the reader to page 69 of "The answer of the Lord to the powers of darkness."

"To clear my honour I cannot free man,

"But by the WOMAN!"

And that the woman cannot effect it without the help of Christ needs no proof: so that by the passage just quoted, as well as the whole tenor of Joanna's writings, the co-operation of Jesus and Joanna is indispensably necessary.

Now this doctrine I must take the liberty to leave out of my creed; and my reason is, because I cannot find any such doctrine in my Bible. For in that I find, that Christ trod the winepress alone, Isaiah lxiii. 3. *And that there is but one Mediator between God and man, the Man Christ Jesus.*

And as I leave this doctrine out of my creed, so I think it my duty to treat it with contempt, and also to treat the court with like contempt for supporting it, by the lifting up of their hands in its favour.

The next account we have of the lifting up of hands, is in page 91. Thus, "After the reading of this communication the assembly instantly stood up, and, with *uplifted hands*, one and all, cried out, The will of the Lord be done."

In order that the reader might understand this, he must be informed, that Joanna was, at her Trial, to have been thrown into a trance. So she prophesied, and so the people expected. In consequence of which Mrs. Beacraft bought oil

and flannel to anoint her feet, and wrap them in. See page 72.

The trance being thus predicted and expected, strengthened the people's faith in the mission; for who would suppose, that any person would predict such a thing without being certain that, at the appointed time, it would take place? however the time drew near for the trance to take place, even to the day: for, according to the prophecy, the trance was to proceed the breaking the seals. See page 130. Now the witnesses had all been examined, and the court was ready to break the seals, and open the sealed writings. Joanna was now in an awful situation, and, as may be supposed, very thoughtful concerning the trance; and as she had no reason to expect it, her head must be full of schemes how to elude it without confusion. At length a plan was suggested and fixed; and the evening before the trance was to take place, Joanna pretended to be very cheerful, and told Mrs. Underwood, that she longed for the morrow to come, and never wished more for a day in her life. If there was any truth in this, it must be that her difficulties may be the sooner over.

This affected cheerfulness was a necessary mask for her distress, for which it was no doubt intended. In the night she tells us, she was very earnest in prayer, that this day the Lord would throw her into the trance; but, mark the answer! Instead of being told she should be thrown into the trance according to the word of the Lord; instead of being told that he who had promised would also fulfil, being the same yesterday, to day, and for ever, without wavering or shadow of turning.

Instead of being reminded of what the Spirit promised her at her first setting out: viz. that whatever he should put into her mouth, that he would do upon the earth; instead of this, she was told, "She knew not what she was praying for; and that if she prayed for her trance now, she prayed for her death: for she never should live long after it, only to return and tell them what she had seen." It must be supposed that this answer, so very different to what she had reason to expect, must be to the prophets a dreadful shock, even to the centre; for what could she suppose the people would think of her and her mission, if the trance did not take place as predicted? However, a communication is made up: o set aside the trance, which she knew was very difficult to be counterfeited. The Spirit tells her (as before observed) that if she prayed for her trance now, she prayed for her death; and that he must either disappoint the believers of the trance now, or else satisfy them, and take her out of the world,

world, and bring on every judgment that is threatened to England; and that her death, and England's destruction, must be the effects of their fatal curiosity. Then the Spirit goes on thus: "If all the truths that have been laid before them, all the witnesses being called up, and proved the changes that have taken place this year, and all things that have happened before, and the manner I have brought it close to my Bible, and to my Gospel, will not convince them, without thy being in a trance; then let them say, Thy opposers are here; for I have always told thee, and now tell thee again, thy trance should never come without opposers; so if it now come, they must be opposers; for if thou hast no opposers, now thy trial ends by my command; but now I tell thee, it will be brought on again by man."———"Now I have told thee my mind; and let them answer it; and I will answer thee again. Let them give their answer before the seals are broken; for I made thee faint the day that is past to prevent them breaking the seals, till I knew their minds. Now, if twenty-four stand out, without we see the trance, we will not believe; then twenty-four opposers are present, and let their names be taken down."

There is a great deal more in the communication; but what it is transcribed is enough to shew, that it is a made thing, and full of artifice. For, mark first:—if the trance is required, the consequence will be dreadful. Mark, secondly, Those that require it are to be branded with the opprobrious appellation of opposers, which would be expected to operate as a preventative, where every one was desirous of being thought a zealous advocate for the cause; and to give it a greater stimulation every such person's name was to be taken down. Mark, thirdly, To prevent their being entirely disappointed as to the trance, it is promised to take place another time, and that very soon. After the spirit had deterred them from demanding the trance by thus threatening them, she makes a beginning to encourage their submission to the will of God, by promises (as I suppose); thus, "But if they say, We want no further proofs, the will of the Lord be done and not ours, but he then seems to lose himself, and glides into another subject."

The communication being finished, Joanna brought it into court, a few minutes after eleven o'clock in the morning of the third day of the Trial. She delivered a short discourse of the purport of it, and particularly on the new light it gave to her Trial and mission; after which the communication was read; and, as soon as it was finished, the assembly instantly stood up, and with UPLIFTED HANDS cried

out, "The will of the Lord be done," as if they had said, We very willingly dispense with the trance. Thus the Prophetess came off triumphant, and by her artfulness, extricated herself out of this dilemma, as easy as out of that concerning her father's death.

Having now explained the communication, and taken notice of the artifices employed, let us return to the subject of lifting up the hands, which is here done, as a token of dispensing with the trance. And on resuming the subject, I feel as I generally do whenever I think of it—very dissatisfied with the proceedings of the court. Joanna's pretended mission is very eccentric, and heterogeneous to the prejudices of the people, and the present mode of thinking : and therefore to receive and retain it, without any supernatural evidence, is the greatest weakness imaginable. What could induce the court thus to act, is beyond conjecture. There is room for suspicion, that there is something in it that will not bear the light. The court had every reason to believe the communication was forged ; but the precipitateness of their dispensing with the trance, evinced, that they cared not whether it was forged or not ; for as soon as it was read, "the assembly *instantly* stood up," and announced their approbation, without giving it a thought, or saying a word by way of consultation. Joanna observes in her writings, that "Men are as easily deceived by the Devil as women," and I think she has had a pretty good proof of it. Before I leave this part I shall take leave to make a little digression, in a short comment or two, on the communication. First Com.—The Spirit rebukes Joanna's praying for the trance; and his argument is, that in praying for her trance she prays for her death. Now by the same argument we ought not to pray for the Millenium, because in so doing we pray for the destruction of thousands of our fellow creatures ; and yet the Millenium is what Joanna and the Spirit very much exhort the believers to pray for.

Second Com.—The Spirit says, "If thou hast no opposers, now thy Trial ends by my command." Howbeit, the Trial did not end then, neither was there any notice taken of the command. How will Joanna and the court answer for this their disobedience ? And how does this agree with what Joanna says to Miss Townley, page 3, "Of what manner of communications are these ?" If we go one step from the "directions the Lord hath given to me, we are lost in time and to all eternity."—I would sooner go to the flames as a martyr, than go one step from the directions the Lord

"hath

"hath given to me concerning my Trial."

Third Com. "But now I tell thee and them, it will be brought on again by man." One would suppose from these words, that the Trial would have been brought on again immediately; and this is much corroborated by an expression below: "None but the sealed people do appear, before thou meetest the public: but whatever way I work, thou must meet the public before the days are over:" and, again, "For I tell them all, what is begun by me, will end by man." This is to the point, and indicates; that there was to be no time between the two Trials. I presume therefore, that the prophecy has failed, as no such Trial has taken place; and if such a Trial should be brought forward now, it will be no fulfilment of that prophecy, because of the difference of time; and yet the opposition that Joanna now meets with, is looked upon as antecedent to that Trial.

Fourth Com. "I made thee faint the day that is past, to prevent their opening the seals till I knew their mind." Strange that an omniscient Spirit should not know their mind till he was told!

We shall now move forward to the next account concerning the lifting up of hands, which we find in page 91. same as the last. "She shewed that it is a Trial to which she is called by the Lord, and not by man; that the assembly having lifted up their hands, saying, The will of the Lord, be done, is the falling down of the twenty four elders before him; and that speedily she should be called to appear before man." This assertion, alluding to Rev. iv. 10. I look upon as profane and presumptuous, and which the court ought to have discountenanced and reproved. If Joanna had said it was the falling down of the eight and forty before HER, it would have been more like the truth.

But this flatterer is not satisfied with having made this short observation on the merits of lifting up of hands; it is a compliment very short of its deserts; neither had her own insatiate vanity received enough of that intoxicating draught, that the lifting up of hands supplies; she retires for about an hour and half, and then returns to the assembly, with a communication from the Spirit, so full of panegyric, on the lifting up of hands, that the court having drank deep into Joanna's spirit, could hardly avoid being raised to the very pinnacle of spiritual pride. We have it in the 92d, 93d, and 94th pages, as follows:

"Now, Joanna, I shall answer thee. I said, As the days of Pentecost were to man, so should thy Trial be to man."

and though thy awful Trial is not yet begun, yet thy Trial is called forward by me. And now I tell thee, if my Spirit had not been there to guard the heart of every man, Satan's arts would have worked strongly upon them; to be thy final death, and have brought on three years total famine to gratify their curiosity. This curiosity brought the fall at first; and this curiosity was in the Jews, when they had seen all my miracles, saying, 'Let him come down from the cross, and we will believe him: but had I not worked greater miracles before, than it was to come down from the cross?' And now I tell thee, the truths of thy prophecies that have followed are greater than thy being thrown into a trance; because trances have been common without prophecies. And now I tell thee, from their holding up their hands to say they are convinced the calling is of God, and rejoicing to prevent the judgment, is falling down before me, as to resign to my wisdom, trusting in my power, mercies, goodness and truth, to give glory unto my name. Here they fall down before me, for me to act according to my wisdom, mercies, goodness and truth. Now who shall blame them? Who shall condemn them? for it is I that justifieth them; but had they been as presumptuous as the Jews of old, to have said, 'Let our idle curiosity now be gratified, if the whole nation perish, we care not so long as we are gratified in a fatal curiosity; for unless we see signs and wonders we will not believe.' Then I tell thee it would have been fatal for your nation; and the world might have condemned their curious enquiries, if they would run such a hazard as this. But now let every mouth be stopped, and every tongue be silent; and know how these held up their hands for the good of their king and country, that no fatal judgments might come by their idle curiosity. Then who is the man that can condemn them? And know, it was printed in thy writings before, I would send three plentiful harvests for the sake of those whose hands were lifted up to me, to search out the truth; and now for the sake of those whose hands are lifted up; for the sake of this nation, they shall see the famine removed from this nation; but they shall see it in another nation, to know it is I the Lord have spoken it. Then, with what heartfelt gratitude, will they fall down and worship ME! they have already fell before me in faith; they are desirous of my mercies, and not of my judgments; and of my protection to the nation, that all may give glory, honour, and

"praise

" praise to my name : and, in the end, all men will say, They
" are worthy to be called to so great a calling. "

In this communication the cloyen foot is visible; hypocrisy and lies are its component parts. It is pretended that, by the lifting up of hands, the judgments of God are averted from the nation ; but this is a palpable contradiction to the very design of the mission, and the avowed desires and prayers of the believers, which is the advent of the Millennium, which (as is declared) cannot take place without being introduced by most heavy judgments. It might therefore as well have been said; that the lifting up of hands was to prevent and set aside the Millennium, and to frustrate the whole of the mission. Now is it possible that the court could be ignorant of this deceit ? and if not ignorant, why indifferent ? why not detect so palpable a piece of hypocrisy ? And this hypocrisy and inconsistency is still kept up and encouraged ; for God is invoked in the chapel every Sunday and Thursday to avert his judgments, and yet the Millennium so much desired, and so soon expected, cannot be brought in, till that day is come and past, that shall burn as an oven, when all that refuse to sign the list and be sealed shall be destroyed. And I appeal to Joanna's own conscience, whether her heart accompanies her lips, when she prays for the judgments of God to be averted, and whether such prayers are not entirely inconsistent with her profession ?

To return : The communication seems expressive of the joy and gratitude of Joanna's heart for having got so well over that hill of difficulty, the trance ; and it certainly may be called attribute of praise to the court for its kind partiality and singular readiness to dispense with miracles, trances, and all other supernatural evidences. Nay, more, she brings in the whole nation as tributary, as well as her self, being preserved by the lifting up of hands from fatal judgments, which must without it have been felt. There is one thing more in the communication that must not be passed by. The famine, that was, according to the prophecy, to be in England, was, *by the lifting up of hands*, removed from England. This was killing two birds with one stone ; it answered two valuable ends : It removed the believers expectation of the predicted famine, and thereby wiped the blush of confusion off the prophet's face ; and then it gave the court the glory of having procured a very distinguished national blessing. But here is one thing to be observed ; The Famine, though removed

removed from England, was to be in another nation; this is not very consistent either with justice or mercy. This is like a magistrate pardoning a condemned criminal for the intercession of his friend, and inflicting his punishment on his innocent brother, for the French are none of Joanna's mockers. However, the famine has not taken place neither here nor in France, where it was to be, and it is now almost a dead letter. It will be observed in the communication, that though the famine was removed from England, yet it was not then destined to any other place, but Joanna soon found a place for it, which the reader will find, in page 96, to be France. The believers, therefore, ever since the trial, have been looking for a famine in France, but as yet to no purpose.

Joanna transferred the famine from England to France, by observing, she had heard some things concerning the "tyranny of Buonaparte, which, if true, "the French nation must be in the most enslaved and "degraded state, and may merit the most heavy judgments; and therefore, the lifting up of hands in "this assembly, for the will of the Lord to be "done, was a sign that the three years famine was "averted from England to France."

So this grand feat of transferring the famine from England to France, was performed by the joint efforts of the spirit, of the Court, and of Joanna. The spirit removed it from England by the instrumentality of the lifting up of hands in the court, and Joanna ordered it over to France. Joanna, some how or other, have been a great while in performing her part of the business; to be sure, her's being more of an executive nature, requires rather more time, but I think if Joanna was in general a little quicker in the dispatch of public business, as well as a little more punctual to her word, it would be much in her favour. For whoever reads Joanna's writings with attention, must see, that although she is very expert in the manufactory of prophecies, she is very slow in the execution.

We now come to the last time of lifting up of

ands; and though we have already taken notice of very great effects produced by this ceremony, yet they are very diminutive when compared with what we find in page 134, which gives an account of so awful, august, and transcendent an effect, that a volume would not be too large for its introduction.

The reader will pardon my reluctance to name it, as I am persuaded the first hearing of it must operate like an electrical shock, and therefore the mind ought to be prepared, and, now if the reader is ready, it shall be named. By the uplifted hands, in page 134, Satan was cast, and the woman was freed!!! Thus endeth the grand ceremony of lifting up of hands, the last effect of which is certainly the most extraordinary act, the greatest and most memorable that ever was performed by any human beings. It will certainly be recorded in the annals of history, and the annals of fame, and will stand unparalleled in both. Joanna says, Mrs. Bruce's children will call her blessed, if so, what will the people be called who thus lifted up their hands? Mrs. Bruce assisted but one woman, but the benefit of this deed extends to all the women that ever was or ever will be. Mrs. Bruce's benefit was but a suit of clothes and a little money; but this was a deliverance of women out of that dreadful bondage, into which the disobedience of our first parents had cast them. The reader will say, perhaps, he thought women, as well as men, were redeemed by the blood of Christ. I answer, most people thought the same, till the contrary was revealed to Joanna by her visiting spirit, who said to her

“ For man's transgression I did die,

“ And for them did atone,

“ But still the woman's guilt doth lay

“ Till Satan feels his doom.”

Word to the Wise, page 12.

That is to say “ as I paid the ransom for man, so Satan must pay the ransom for women; and therefore he says, in the 140th page of the book of the trial

" This must begin the woman's tongue,

" And this she must believe ;

" That for her ransom here I come,

" To make her foe to grieve."

Now it will be recollected, that Satan was cast and the woman freed at one and the same time, by the up-lifted hands of all present. But to be a little serious, if the circumstance will admit of it, for who can be grave, when, a thing so very ludicrous, gravity itself is challenged ? I believe if the Archbishop of Canterbury was to hear, that women were redeemed by the lifting up of hands, and the sacrifice of the devil, his Grace would be ready to draw his mouth.

Was it required of me to find the strongest evidence of mental weakness, that history furnished, I would produce the circumstance above mentioned. I could have overlooked such weakness (as such) in Joanna, and like Pomeroy treated it with a mild reproof. But for a company of gentlemen, several of whom were divines, to sanction such a thing is most contemptible, and ought to be exposed.—Claiming the promise was ridiculous enough. Dispensing with the trance was very weak. Transferring the famine from England to France, was contemptible. But casting of Satan, and freeing women from the fall, is beyond every thing, and it is not in the power of satyr to do it justice.

What sensible and immediate effect this operation had on the two characters, the woman and satan, is a point that deserves to be enquired into, Joanna's writings are reserved and almost silent rather, on the subject. I hope, when her trial comes on, she will be interrogated on the subject.

I recollect, indeed, that something was said of satan, viz. that he knew he was cast, and therefore would come down in great wrath, and stir up the people to come against her. The natural import of which words is, that a very heavy persecution would immediately take place ; but it is very certain that this prophecy, like most of the others, have fallen to the

ground, and the poor devil was never more belied, than in this one thing: however, he do'n't mind that, but laughs in his sleeve; for there is no doubt, but the father of lies is glad to have another child born into the world.

The reader probably will ask "what is implied in satan's being cast?" I must answer I do not know; it cannot be his being chained down, for that is to be a much more pompous ceremony, and it is to be done by Basil Bruce: neither can it be what Joanna means by striking her deadly foe.

There do not appear to be any thing in it but a mere ceremony, intended only for the woman's freedom; for it is not perceivable that any alteration have taken place in consequence of it in the devil's power. He went about before as a ramping and roaring lion, seeking whom he may devour! and so he has done ever since; and as to the woman's being freed from the fall of Eve, there are no visible marks of it any more than of Satan's being cast. There were some good women before, and they are not all saints since.—Fleet-street, for instance, is as much infested since, as before that time; and plays, balls, and masquerades has been as much frequented by the newly-redeemed, while churches and chapels have had no increase. How far the sisterhood feels the effects of their freedom, I know not: or whether they experience a full dominion over the world, the flesh, and the devil, but I am inclined to think some of them can still say with St. Paul. When I would do good, evil is present with me; and the good that I would, I do not; which is a manifest proof that the flesh still lusteth against the spirit, so that the freedom was not what St. Paul calls the redemption of the body. I should be glad to ask Joanna whether she herself was redeemed by that ceremony, and what degree of freedom she has experienced since; that she did not before? She professed to be more than a match for the devil before, and as for the purity of her life, she declares it would bear the strictest scrutiny. Her obedience is represented as perfect, for the spirit tells

her, "the marriage of the lamb is come, and his wife hath made herself ready; and that readiness is perfect obedience to all the commands of God." If therefore, Joanna has received any sensible benefit from the ceremony, she must, since then have been doing works of supererogation, as perfect obedience implied that she did all that was required of her before. But if my opinion is asked, I believe she has been doing works of supererogation both before and since; for I believe, it was never required of her to prophecy in the name of the Lord. I believe it was never required of her to seal the people. I believe it was never required of her to claim the promise; nor to cast the devil; nor to add to the scripture; nor to suffer for man's redemption; nor to fast seven days; nor to dispute with the power of darkness seven days; nor to take up her bed and walk; nor to fling the basin and break it against the wall; nor to stamp on the floor saying it was the fury of the Lord, making the house shake, and all that were within it to tremble; no, nor yet to take off her linen, and walk the room naked. All these, I say, are in my opinion, works of supererogation, and highly meritorious, and will no doubt (one day) obtain that reward they deserve. Our saviour says, Matt. vii. 22. *Many will say unto me in that day, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?* But Joanna will be able to say a great deal more than this, thus: Have I not prophesied in thy name, and in thy name *cast the devil*; and in thy name sealed the people; and in thy name claimed the promise; and in thy name suffered and received stripes for man's redemption; and assisted in freeing the woman; and have I not disputed in thy name with the powers of darkness seven days; and in thy name fasted seven days, and prayed till my life was almost spent? And moreover, Have I not gained a vast number of proselytes, and converted even several of the clergy? Have I not convinced them of the truth of many things "hard to be understood; and harder to be believed?"

Thus, as at the judgment seat of Christ, we shall be permitted to speak in our own defence; Joanna will have much more to say than other people of her description. But suppose we should be permitted to plead what we *are*, as well as what we have done? Then Joanna must have the advantage of every other mortal. Then the interrogation may be triumphantly continued: Am not I the woman prophesied of in the revelations, the woman clothed with the sun, having the moon under my feet? Am not I the bride, the lamb's wife? And am not I the mother in Israel, and the barren woman prophesied of in the old testament? In a word, Am not I the most distinguished and exalted creature in the universe? Thus if argument will be of any avail Joanna will certainly have a great deal to say. But to return. It was said above that the devil knowing he was cast, would come *down* in great wrath, and stir up the people to come against Joanna; it may probably be asked what is meant by his coming down? This is spoken, to bring it to the scriptures, in allusion to Revelations, xii. 12. *Wo to the inhabitants of the earth and of the sea, for the devil is come down in great wrath, because he knoweth that he hath but a short time.* But there is another reason for this expression, viz. from the devil's situation, for Joanna says, his seat is in the moon.

Having now, largely animadverted on the ceremony of lifting up the hands, I shall proceed to deliberate on another act of the court of no less importance, and that is the canonization of Joanna's writings.

Joanna says in page 49 of *Strange Effects of Faith*, that her writings are an addition to the bible. The Court (after the witnesses had been examined, their depositions taken, consultations held thereon, and the whole business of the trial gone through and completed) says as follows:]

Neckinger House, Bermondsey, near London,
Dec. 11, 1804.

"We, whose names are hereunto subscribed, being
"invited by divine command, for seven days, to the

“examination of Joanna Southcott’s prophecies, do,
 “for the following reasons, individually and volun-
 “tarily avow, by our separate signatures, our firm
 “belief, that her prophecies and other spiritual com-
 “munications emanate wholly and entirely from the
 “spirit of the living Lord,” Book of the Trial, page
 133. This is also confirmed by the fifth resolution,
 page 79, thus—“From the considerations of the
 “above questions, and the examinations of Joanna’s
 “writings, it doth appear to us that she is visited by
 “the spirit of the living God.” Now if we consider
 that amongst the names subscribed, page 136 and
 137 are the names of several of the clergy, we fairly
 and justly conclude that from these assertions, avow-
 als, and resolutions, the writings of Joanna Southcott,
 are, as to the church or society of Joanna and her ad-
 herents, properly canonized; that is to say, esta-
 blished and confirmed to be of divine authority,
 equal in all respects to the writings of the old and
 new testament, and making with those, one com-
 plete book of the revealed will of God. It is very evi-
 dent that the bible is considered by this society, to
 be (without this union) very imperfect. For it is as-
 serted by Joanna, in the preface to her first book,
 Strange Effects of Faith, that the bible is a sealed
 book. These are her words “The word of God is as a
 “book that is sealed, so that neither the learned nor
 “unlearned can read (that is to say, understand) it;
 “for it was sealed up in the bosom of the father, till
 “he thought proper to break the seals and reveal it
 “to a woman.” Having then proved, that Joanna’s
 writings are, by an act of this synodical court, can-
 onized: I cannot but express myself on its proceed-
 ings, as the court expressed itself on the conduct of
 the clergy, page 79, viz. “Our censure on them can-
 not be too strongly marked.”

Whatever blame attached to the clergy, for return-
 ing the letters that were sent to them, I am sure a
 thousand times more falls upon the conduct of those
 gentlemen, who have thus joined the bible and Joan-
 na’s writings together, which are the most heteroge-

neous and discordant. If the bible was full of contradictions before, (as Joanna says,) I am sure it is much more so now; and such an unnatural union have involved it infinitely more in difficulty, mystery, and darkness; which I shall spend a little time in proving.

In the 27th page of the Strange Effects of Faith, we have the beginning of Joanna's visitation, where the spirit is represented as accosting her thus: "I no more intended thou should go to reprove the people, than I intended Abraham should offer up his son Isaac. I did it to try thy obedience. Now will I swear unto thee, as I did unto Abraham. I will make with thee an everlasting covenant, and save thee with an everlasting salvation. I will reward thy obedience, and in blessing I will bless thee. And as I kept nothing from Abraham, I will keep nothing from thee. Thou shalt prophecy in my name, and I wilt bear thee witness. What I put in thy mouth, that will I do on the earth."

Thus she makes the spirit speak in the language of scripture, and so artfully contrives the communication, as to create a parallel between the men of God, and herself; and between their writings and her writings. And this is a sample of that cement that she has invented to unite herself and her cunningly-devised fable to the scriptures of truth; and this artifice is the very essence of deception, and the principle ingredient in that bait that she employs for the capture of the credulous and unwary. But this fraud is easy of detection to those who are disposed to detect, which (by the bye) did not seem to be the case with the judges, &c. of whom I am writing. "I no more intended thou should go to reprove the people, than I intended Abraham should offer up Isaac. I did it to try thy obedience." Because the Lord tried Abraham's obedience, Joanna's obedience (forsooth) must be tried also. She belonged to Mr. Wesley's society; she had been speaking in the class meetings of her having the spirit of prophecy, but the people did not seem cordially to receive it, gave her no encouragement to cherish such notions, and, as she suspected, thought ra-

ther contemptuously of her on account of it. Contending thoughts therefore arose in her mind as to what mode of proceeding would be most conducive to her plan. She thought first, she had best leave the society; then a stronger thought came and told her to go and contend with them. This she pretends was the voice of the spirit and as it was a great trial to her to go to class meeting again, she compares it to the Lord's commanding Abraham to offer up his son Isaac for a burnt offering. After this her resolution of going to contend with the class, failed; but to prevent its being considered an act of disobedience, she pretends to have a countermand from the Lord, such as Abraham had when he was about to slay his son, thus: "I no more
 "intended thou should go to reprove the people, than I
 "intended Abraham should offer up his son Isaac. I
 "did it to try thy obedience." again, "Now will I
 "swear unto thee as I did unto Abraham. I will make
 "with thee an everlasting covenant, and save thee with
 "an everlasting salvation." To this Joanna, "When
 "these words came to me, my soul was troubled in
 "the dust before God, and I began to cry out, what
 "am I, or what is my father's house that thou hast
 "thus honoured me, unworthy wretch as I am? My
 "past life makes me ashamed of myself. These words
 "came to me, I will reward thy obedience; and in
 "blessing I will bless thee. And as I kept nothing from
 "Abraham, I will keep nothing from thee. Thou
 "shalt prophecy in my name; and what I put in thy
 "mouth, that will I do upon the earth."

This was what Joanna calls the beginning of the powerful visitation of the Lord to her. And which for that reason, I call the beginning of her taking the name of the Lord in vain, in saying the Lord saith, when he hath not spoken. I call it also the beginning of a dreadful delusion, that will probably end in the author's temporal if not eternal disgrace. How far she was really deceived in this beginning, I cannot determine, nor whether she really thought the impressions of her mind were of the operation of the Holy Ghost; but this I know, that she has had convincing

proofs since that they were not; and she must have been convinced for a long time past, that the impressions (or whatever else they may be called) she then had, were not from the Lord; because many of the things that she predicted have never come to pass nor ever can; because the time fixed is expired, and therefore I believe her to be a base impostor. I have expressed my uncertainty as to the honesty of her intentions at her first setting out; but it must be owned that a mind, jealous as it ought to be of delusion, cannot help discovering striking marks of imposture in the first starting off. For instance, one would conclude from the narrative, that the Lord had appeared to her as he did to Abraham, and talked with her by an audible voice as he did to him, and it is evident she wished every one to think so; and this mode of expression (and doubtless) for the same design is carried all through her writings, in consequence of which it was generally understood, that the spirit's habit of speaking to her was by an audible voice, till I myself caused her to be interrogated on the subject, when she owned that speaking by an audible voice was not the manner of the spirit's communication; which I have more particularly taken notice of in my Friendly Address to the followers of Joanna Southcott. This I say then must be done with a view to deceive, and it is so glaring that a man must shut his eyes that do not see it. In very many places she expressly says, she is answered as man answereth man, and what could she say more if she really intended to deceive? Another convincing proof to me of her imposture is her quibble about her father's death; and that shifting and equivocating concerning the trance is another; and the whole of her proceedings from first to last is another. The spirit in the narrative above cited tells Joanna that as he kept nothing from Abraham he would keep nothing from her. She must be more conversant with Abraham's history than I am, to prove that the Lord kept nothing from him. And she must do a great deal more yet than ever she has done, to prove that the Lord keeps nothing from her. And as a bare im-

pression on the mind (supposing it so to be) could furnish no foundation for saying it was so, I set it down as a presumptuous taking the name of God in vain.

I shall now return to the resolutions of the court, as mentioned above, viz.—that it is the firm belief of the court, that the prophecies and other spiritual communications of Joanna Southcott, emanate wholly and entirely from the spirit of the living Lord.

This Resolution is of greater Importance than a bare reading of it will evince. Look at it a little, and it will prove to be of the greatest moment. Eternity, and Immortality, are words of vast Import, all the Substance of these is incorporated with the Resolution. I cannot too often repeat the words of the Rev. Mr. Foley—viz. “It is the cause of the Most High God; or it is the Cause of Error and Delusion,” and “If it should prove to be a Delusion, thousands and tens of thousands will be ruined.” Therefore such a Revolution ought not to have been determined without the most mature deliberation, and greatest Caution. Eternal Happiness, and Eternal Misery, are things not to be trifled with, nor treated with indifference.

I shall not think I have done Justice to a Resolution of such Importance as this is of, without saying something more about it.

Let it be observed, It contains the Confession of the Faith of forty-eight Gentlemen, that have taken upon themselves to settle a most momentous Concern: yea, [according to their own Confession] “One of the first importance that ever came before Mankind.” This faith is a faith of no private interpretation, that concerns only Joanna and themselves. It is a faith, and a confession, in which their fellow creatures are interested. In which the public are interested, in which the nation is interested, in which the human race is interested. For if it is of God it is *fatal* not to believe it. “If it should prove a delusion, thousands and tens of thousands will be ruined” not as Joanna says “If it should prove a delusion, no blame can fall on her head or the head of believers.”

If then this resolution of the court is of so much importance; there ought to have existed in the authors of it, a qualification to give it birth; otherwise it was premature, and ought to be condemned. I shall take the liberty therefore to enquire, whether they possessed this qualification or not.

In the first place then, according to Joanna, they could not be qualified with out having an extraordinary degree of wisdom, for the purpose of judging so weighty a cause. She says the spirit told her, that it was necessary for Mr. Pomroy (in order to be her judge) to have more wisdom than she herself, and that he should have five talents; and she acknowledges also that before this endowment, he was a very wise man. From these assertions then, we infer that these gentlemen were not duly qualified for the exalted office of judging this "most momentous cause," unless a very great degree of wisdom was added to what they had before. Pomeroy had five talents added to that degree, that prior to this addition distinguished him from other men, and yet all was not enough; he did not it seems execute his office right at last: how great a degree of wisdom then, ought to have been bestowed on these men, in order to render them properly qualified for this high office; and for the establishment of a resolution, that so much effects the human race? Now the question is, was this wisdom given them, or was it not? That it was given to Pomeroy, Joanna herself testifies, but she no where (as I know of) bears this testimony of these gentlemen. We therefore rationally conclude, they had it not. Besides, (unless my wisdom is much under the standard of common sense) they manifested by their conduct that they had it not; in their precipitate lifting up their hands to dispense with the trance. Every one will have it, and no one can deny it, that precipitancy in any weighty concern, is a great folly. And no man can give any proof of his wisdom, but by deliberate determinations, especially in matters of moment and consequence. What must we think then of these gentlemen, the judges, the jury, and four-and-twenty

elders when we hear them declare, and that with the warmth of enthusiasm. "After the reading of this communication the assembly "Instantly stood up and with uplifted hands one and all cried out, "The will of the Lord be done." Which was the same as saying, "the will of Joanna be done; let the trance be dispensed with. This I am constrained to consider as the result of that wisdom less in its degree (instead of more) than what is commonly possessed. I had almost said preternatural. It is evident then that these gentlemen were not in possession of that superlative degree of wisdom, that according to Joanna, was indispensably necessary for the judging her cause; and therefore cannot be considered as duly qualified.

Again secondly. In order to conclude on so momentous a resolution, it was necessary they should individually have read the writings although, both those that were in print and those that were not. This is not necessary, in order to believe as an individual: but to make a confession of faith, as the result of a thorough investigation, for the use of the whole human race; it cannot be dispensed with. It was also further necessary that a mature deliberation or discussion should have taken place.

Now I am much inclined to believe, that the court was very deficient both in reading and deliberation; and my reason is because there was not time. The whole of the seven days seems to have been taken up in other matters, and this most essential part totally neglected.

Instead of neglecting this necessary part, it ought to have been performed with more assiduity, firmness, and resolution, than any other part of the business; for this neglected, whatever else was done could have no good effect, but to deceive the unwary by an ostentatious trial, that had nothing of a trial in it but the name.

A formal deliberation ought to have taken place and the whole of it committed to writing, and thence to the press, that the public might be convinced it was a trial, and not a faroe.

The deliberation ought to have embraced every thing in the writings that appeared any way doubt-

ful or mysterious, for though the forty-eight gentlemen firmly believed in the mission, yet I should suppose that at their first enquiring into it, they must have met with some things that they could not easily get over, (unless they were all as precipitate in their first receiving it as they were in dispensing with the trance, that is instantly embracing it without any investigation) and therefore every thing that at that time operated as an obstacle ought to have been brought forward and thoroughly discussed. Joanna herself says, that in her writing are many things hard to be understood, and harder to be believed; how deficient then must these men have been in the execution of their business, not to have deliberated on those things, in order to facilitate their reception! Such a deliberation ought to have taken place. Every thing objectionable should have been brought forward and cleared up; and a full and particular account of the same presented to the public. But instead of this, the court thinks it enough barely to say—"We, whose names are hereunto subscribed, being invited by divine command, for seven days, to the examination of Joanna Southcott's prophecies, do, for the following reasons, individually and voluntarily avow, by our separate signatures, our firm belief that her prophecies and other spiritual communications, emanate wholly and entirely from the spirit of the living Lord."

The forty eight Gentlemen assert, they were invited by divine command, for seven days, to the examination of Joanna Southcott's prophecies. It might easily be known how faithfully they have performed the business of their high vocation. There were at that time several prophecies, which, if honestly used, must infallibly have condemned their author for an imposter. One was concerning the death of her father, which the court knew very well had absolutely failed, which is not even denied, yea, which Joanna herself confesses. See Mrs. Taylor's deposition, page 65 of the book of the trial.

Another prophecy that entirely condemns her, (except with those people who are determined that nothing shall do it) is found in page 123 of the *Strange*

Effects of Faith. "It is said to me the Lord will "begin his strange work with a new century, and go "on in such a manner to fulfil my prophecies, that in "three years the major part of our land will be convinced the Lord hath spoken by me."

If this prophecy had been fulfilled when the three years were up, the trial had not taken place; but so far from the major part of the people receiving Joanna as a prophetess, it cannot be supposed that the thousandth part did. What use then, in the name of truth, did these judges make of these prophecies? Evidently none at all. In the name of God then, I declare, that if they were invited to examine into Joanna's prophecies, they very unfaithfully discharged their duty, not so much as taking any notice of such prophecies as were against the cause, and acting with the greatest partiality towards Joanna, but *against* God, *against* the truth, *against* the believers, and the public at large; and also that they were neither by deliberation, examination, superlative wisdom, nor impartial conduct, qualified to close their proceedings with that resolution, that Joanna Southcott's prophecies and other communications emanate wholly and entirely from the spirit of the living Lord.

As to the communications alluded to, they are full of absurdity and nonsense, blasphemy and presumption, lies and contradictions. They rob the Deity of all his divine attributes. They raise their real author to the pinnacle of pride, and very much debase their pretended author, Jesus Christ. Had I room to bring it forward, I could raise a blush upon any man's face to see what despicable stuff is ascribed to the spirit of the living Lord.

I shall now conduct the reader's attention to page 114 of the trial. "Here (the historian says,) she emphatically declared that she must stand or fall by the "voice of this assembly, by the judgment now passed "concerning her mission." Here we find that Joanna's fate, and the fate of her mission, depended entirely on the decision of the Court. The court, on the other hand depended wholly on Joanna's veracity; for there were no other documents to proceed upon but Joanna's assertions. Miracles there were

none. The trance she had wriggled herself out of. And the prophecies, though some had been fulfilled, yet others had not, and therefore they furnished no criterion. This being the case then, the court supported Joanna, and Joanna supported the court. The court depended on Joanna, and Joanna depended on the court. The court led Joanna and Joanna led the court. Thus, the blind led the blind, and both fell into the ditch!!! Joanna deceived her judges by assuring them the spirit spoke to her as man answereth man, and she was confident she was led by the spirit of God, and that her mission would be proved by her being in a trance, and many other things. And the court deceived Joanna in telling her that her prophecies and communications emanate from the spirit of the living Lord, when scripture and facts testify the contrary.

But has Joanna thrown the whole weight of her mission on the decision of the court? Then what a weight of responsibility do the court stand under! Responsible to God, responsible to Joanna, responsible to the believers, and also to the public. May God alarm their consciences, and open their eyes to see their dreadful situation! This is no fiction, it is a reality; and a strict account will most assuredly be demanded both of Joanna and her judges. It is not, and I appeal to the searcher of hearts to witness my sincerity. It is not because I wish either Joanna or her judges any harm that I thus write, but that they may be convinced of their danger, and to prevent what I am certain is a delusion, from spreading any farther. As for any enmity or malice towards Joanna or any of her followers, I call Heaven to witness that I have none. Nevertheless, for the cause of God, of truth, and immortal souls, I think it my duty to expose imposture and delusion to the very utmost, though I do much violence to my feelings in so doing, which every one knows that knows my heart. To shrink from duty because it is unpleasant, is what both God and man forbids. To *omit a duty*, be it never so irksome, is to commit a *crime*. Though to afflict our fellow creatures is against our nature; yet commiseration to the

"wicked is cruelty to the just, and he who spares him is a just accomplice in all his crimes."

To conclude.

Out of what have been said, there arises the following charges against the twelve judges, the jury, and four-and-twenty elders.

First, the usurpation of an office they had no right to, and for which (even according to their own undeniable sentiments) they were not qualified; because they were not possessed of that superlative degree of wisdom, that according to Joanna, was necessary for such an undertaking.

Secondly, they are chargeable with supporting a cause that God has not supported. To support a cause that we are under no moral obligation to support, is criminal. We are under no moral obligation to support any cause that God has not supported by an infallible sign. God has not supported the cause of Joanna by any infallible sign; we have nothing but her own testimony.

Our Saviour says, John, v. 31. *If I bear witness of myself, my witness is not true*, therefore Joanna's testimony of herself is not sufficient. Again, verse 36, *The same works that I do bear witness of me that the father hath sent me*. And again, x. 25. *The works that I do in my Father's name, bear witness of me*. And again, verse 38. *If I do not the works of my Father, believe me not*. The working miracles, is the test that God has witnessed every important mission by, since the creation. The fulfilment of prophecies, is a test for inferior missions; but if one prophecy fails, that test proves the prophet to be a false prophet, according to Deut. xviii. 22. Joanna works no miracles, her prophecies have failed; and as for the trance, though she proposed it herself, she tricked the court out of it. Her mission therefore, is without any support from God whatever.

Thirdly, the court is chargeable with ascribing lies to the spirit of the living Lord. For though the time was not then expired mentioned in all those prophecies I have brought forward in my animadversions of Joanna Southcott's prophecies, yet at the time of the trial there were so many of the prophecies that had so evi-

dently failed as to flash conviction in every honest mind, and impartial lover of truth.

The many falsities that have issued from Joanna's pen concerning the death of her father, is almost enough to make one's hair stand erect. We have a full account of it in Divine and Spiritual Letters of Prophecy. In page 29 and 30, Joanna gives the Rev. Mr. Foley an account of her father's illness, in 1799. One night Joanna and several others watched with him, all expecting his death before the morning. In the morning Joanna took her pen, and the spirit told her he would shew her in a dream of his death, which she relates as follows, "I was shewed it in a length
"of chain that he was in, which lasted through a
"large field from one gate to another, and then the
"chain pulled back. I told it my sister, and she
"asked if the length of chain lasted a month, as we
"judged him dying every day for some weeks: her
"words were answered me in the following manner—

"One month thy sister doth allow, before she judged the end;

"One month you'll see your destiny, what will befall the land.

Observe, the spirit said to her just before, "as I compared thy father to the nation in his life, so I shall in his death." The answer therefore that the spirit gave Joanna to her sister's question, signifies that the father would die in one month. So Joanna understood it, as you will find if you read on. "I then judged
"from my writings my father must die that month,
"and that I should then see extraordinary events fall
"on the nation, but finding myself *deceived*, I began to
"sink in despair, and began to be jealous that I was
"led by a wrong spirit, and determined in my heart,
"to burn all my writings through unbelief." Here is (to speak plain) a lie, either from Joanna or the spirit, so plain, as to admit of no dispute. Joanna imputes it to the spirit to save herself, but she gains very little by this, for if the spirit is a lying spirit, what becomes of she and her mission? But the same page, viz. 30, convinces us that a lying spirit is not satisfied with having told one lie, for we have there an account of

several. After it was proved that the spirit had deceived Joanna in saying in mystic, though determinate language, that her father would die in one month, the lying spirit told her as follows : " The following year, 1800, it was said to me if he died by the length of chain, as I supposed he would die at the same time he was taken ill the year before, which was the 13th of July, but if he did outlive the time, the mystery is great that lies behind, for then he will live till St. Swithin's day, and then the weather all will see, will follow in such floods of rain that it may hurt every grain. Thus I understood my father would die last year, but finding he did not, and St. Swithin's day come without rain, the deepest despair took possession of my heart. I began to meditate on the thousand truths that were in my writings, how it were possible so many truths should be in them, and not all be true ; I thought from God, every word must be true." Here are two more falsities, of which either Joanna or the spirit is the author. The one is, that the chain in the dream, which before was one month long was now twelve months, and that the old gentleman would die on the 13th of July, 1800, being just one year from the time he was taken ill, this was one lie ; and another was in saying, if he did not die then, he would live till St. Swithin's day, signifying that he would die then ; and another was in saying, that such floods of rain would then follow, as to hurt all the grain. Thus we have an account in the same page of four or five lies, which even Joanna herself acknowledges to be so, only she do not call them by that name, but the dreadful effect they had on her mind, evinces, that she had no other name to give them. We have already seen three different periods successively fixed for the death of Joanna's father, viz. August 13th, 1799. July 13, 1800, and St. Swithin's day. Now if we turn back to page 18, we shall find another date that was fixed, viz. 22d of September, it is not said in that page what year it was to be, but by consulting a few letters that was sent from Joanna to different persons about the latter end of August, and in September, 1801, we find it was to be that year ; and this is confirmed in a letter to the Rev.

Stanhope Bruce, page 34, where Joanna, finding herself deceived a fourth time, concerning her father's death, is again full of trouble and despair, and even wishing for death. This furnishes ample testimony that the charge is just, and which I could support by collecting a vast number more. The prophecy in page 128 of *Strange Effects of Faith* is evidently a lie, there Joanna says: "*It is said to me, the Lord will begin his strange work in the new century, and go on in such a manner to fulfil my prophecies, that in three years the major part of our land will be convinced the Lord hath spoken by me.*" Now I ask, was it said so to Joanna or was it not? For it either *was* or *was not*. If she was told so, then the spirit told a lie. If she was not told so, then she told a lie herself. And if the spirit that visits her is the spirit of God as she says, her saying so, is blasphemy against the Holy Ghost.

The prophecy also, page 174 of *Strange Effects of Faith*, concerning the trial is full of lies the most notorious. According to the prediction, the trial was to have been a most awful one, both to Joanna and the believers; yet there was nothing in it but what was childish, laughable, silly, and contemptible. It was to have been a trial full of contention and opposition; but diametrically contrary to this, all was peace, unity, and concord. It was to have been marked with a trance, but no trance was there. The prophecy therefore is nothing but a notorious lie, and all these lies are fathered on the spirit of the living Lord, from whom Joanna's prophecies and other communications, after an investigation of seven days, are believed to emanate. While I thus substantiate my charges against the court, I cannot express my feelings upon reflecting on the depravity of Joanna's mind, and the awfulness of her situation. I have just been reading in the 18th page of divine and spiritual letters of Prophecy, the prophecy Joanna published of her father's death; that he would die before the 22d of Sep. and also of other things that was given her at the same time, viz. that her sister and she should meet at the funeral, that her sister would be pricked to the heart, and say, "*My God and sister have I both denied.*" This Jo-

anna says) I was ordered to seal up, and put into the hands of Mr. Pomeroy, till the time was expired." In page 20, we find Mr. Pomeroy urging Joanna to try the spirit by which she is visited. Joanna answers him "The Lord knoweth what I have put into your hands as well as I do, and they cannot come true without *him*; and to these signs I will trust. If they come true as the former have, all the world shall not persuade me the Lord would ever let them come true to strengthen my hands if it was not of God. Mr. Pomeroy answered. The Lord knows what you say as well as what you have written, and to these signs you and I must trust. A few days after, I received a letter from Mr. Turner, of Leeds, which greatly strengthened my faith, as he wrote as if he knew the whole. I then wrote my *fixed resolution*, and read it to my friends. I shall give you a few of the words, as the issue of all things are in the hands of the Lord, and he knows the signs set before me, and put into the hands of his ministers. I now call heaven and earth to *witness* for me, and against me; and to witness for me, if the signs come true, that it is of God; but if they come not true, I call all to witness against me if I persevere any farther. I was answered, Thou hast spoken, and I will answer. If the signs set before thee come true, Heaven and Earth is witness for thee."

This account is contained in two of Joanna's letters; one to the Rev. Stanhope Bruce, dated Exeter, Aug. 23, 1801. The other to Basil Bruce, dated Exeter, August 24, 1801. The time fixed for the signs and prophecies was the 22d of September ensuing, but mark the disaster! The awful period arrived, but the events predicted, still remained in the womb of uncertainty! Death paid his visits to great numbers, but not to the *old man*. Sisters met at funerals, but no funeral meeting between Joanna and her sister, as predicted; and Joanna was disappointed of the pleasure of her sister's remembrance, for having denied both God and her sister.

Here the reader cannot help recollecting the solemn engagement with Heaven and Earth, to persevere no further, if these things did not take place at the time appointed; and it is well known that they did not, for the father lived till the 12th of January, 1802: who then can forbear to expose a person that can thus run from the most solemn engagement, and to patch up the most sordid and contemptible, and even blasphemous reasons for so doing? Reasons, that, instead of

reconciling any persons to the act, ought to inspire them with indignation, being in themselves blasphemy against the Son of God, and an insult to common sense.

Fourthly. The court is chargeable with childish presumption, in casting Satan. It is presumptuous, because it is God's prerogative only to cast Satan; and it is childish, because being far beneath a farce performed by men and women, it is more like children's play than any thing else.

Fifthly. The court is chargeable with unparalleled presumption, in pretending to free the woman from the fall of Adam.

Sixthly. The court is chargeable with extreme weakness in helping the woman to claim the promise.

Seventhly. The court is chargeable with duplicity in dispensing with the trance, and it is surmised, that the gentlemen in so doing, acted under the improper influence of that artful meretricious, viz. "That their names should be taken down, and they considered as opposers."

Eighth. The court is chargeable with attributing to the inspiration of God, what He, whom Joanna has acknowledged as her proper Judge, has called nonsense.

Ninth. The court is chargeable with judging partially, and without due deliberation. It is easy to conceive, that so pompous and ceremonious a confession of faith as was made by the court, without a critical discussion, and publishing the same, must be productive of great mischief; because of the influence that such a confession must have on the unthinking and credulous. There are people, who are afraid to see with their own eyes, and hear with their own ears. Others there are, who think there is no occasion for their investigation, when persons, better capacitated have done it for them. Both these classes are sure to fall a sacrifice to this corrupt influence.

Tenth. The court is chargeable with pronouncing those books of divine authority, that are manifestly contrary to the bible, to reason, and to common sense.

Eleventh. The court is chargeable with confirming a deluded woman in her delusion, and giving the greatest sanction and support to imposture.

These charges are the sum and substance of the proceedings pages, which I have been led to write from an alarming conviction of its dangerous tendency.

Having now finished my book, I shall present it, rough as it is, to an impartial public, who will judge between me and the gentlemen whom I have the misfortune to oppose.

Of these gentlemen, I know but very few. Those I know, I respect, [setting aside the matter in hand,] and what with

this, and my disinclination to quarrel I can truly say, that in writing as I do, I take up my cross. But what then? I would do the same, was every thing I value in life at stake. For what says the lip of truth? "He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me: and he that taketh not up his cross and followeth me, is not worthy of me."

He that findeth his life, shall lose it. Mat. x. 37, 38, 39. Therefore, was even life itself at stake, I trust I should not cowardly abandon the cause in which I have embarked. Nevertheless, if the men against whom I write, will come forward, and in a manly and rational manner justify their conduct, and prove me in an error: I pledge myself publicly to acknowledge my fault, and declare myself ready to make every concession. The press is the glory of truth, her rod, and her staff, and the boast of all her friends. When I entered the field against Joanna, the delusion was making hasty strides. By the press, and the liberty thereof, I have, in the name of the Lord of Hosts, lifted up a standard against it; and I believe I have, in some degree, arrested its progress. By the press, facts are proclaimed on the house top, and argument, the best of weapons, displays its energy.

If Joanna and her followers should find themselves offended at my proceedings, I advise, for their consolation, to swallow the pill they give to others, when they tell them, I am only fulfilling the prophecies, and thereby giving the strongest support to the cause. They will also recollect what was said at the trial, viz.—The Devil knowing he was cast, would come down in great wrath. For to a certainty they will attribute my opposition to the influence of the devil: they will recollect I say, it was announced that he would come down in great wrath, knowing that his time was short. Now if his time was short then, it must be shorter now; and if his wrath arose from his knowledge of his time being short, it must now be increased in proportion as his time is shorter, and therefore, they ought not to be moved at his fury. To be sure, he has been a great while in coming; but we know not how long it may take for a spirit to travel from the moon to this world. Joanna says it is a six day's journey from earth to heaven. Now supposing it to be as far from here to the moon, then it must take six days for his opaque majesty to perform the journey; and again, if each of those days should signify a year, then it must take him six years, and this brings it exactly right, as it is just six years from 1804, to 1810, the present year. This brings to my mind what Joanna says her mother told her, when she appeared to her, viz.—That the Lord was removed from his throne, signifying to come into this world to introduce the Millennium. If any other person had said so, but one "whose life would bear the strictest scrutiny," I should have thought it a lie, and even now I believe it to be an untruth, because the Lord has not yet made his appearance, neither has his arrival been announced, and I cannot think the Lord can be so long coming a six day's journey. But I suppose (as the words are in the bible) this is "to bring it to the scripture" like the mistake about the father's death. Whether it is justifiable to utter falsehoods, to bring "a cunningly devised fable" to the scriptures: I leave the reader to judge; I am fully persuaded this is an untruth; that Joanna's mother never told her the Lord was re-

moved from his throne; the nature of the circumstance entirely refutes it. I have one observation more to obtrude on the reader, and then, if nothing more throws in a claim, I shall put up my pen. I have been asked, why I have so much against Joanna and her religion more than against other sects and parties? To which I answer Joanna and her followers cannot with any propriety be called a sect of Christians. Because Joanna's mission, if true, is quite a new dispensation, and not a branch of the Christian. The Rev. Mr. Foley acknowledges this in saying, he knows it to be one of the first importance that ever came before mankind, and second only to that of our Lord when he was tried at Pilate's bar. Besides, it is plainly represented in the book what manner of communications are these, page 20, 21, as a new covenant, which therefore must be acknowledged to be a new dispensation, and not a branch of the Christian religion. Indeed it is expressly called, in the pages just mentioned, a new covenant, and the old is declared to be abolished, which old can be no other than the Christian covenant, which St. Paul calls the new covenant. Heb. viii, in opposition to the Mosaic covenant, which he calls old. By the same rule Joanna asserting the Lord has made a new covenant with her, makes the Christian covenant old, and thereby she excludes herself from the Christian church. And indeed, all through her writings her mission is set forth as quite a new thing. In the gospel, Christ is the grand object of admiration and exaltation, and the Apostle says we preach Christ. In Joanna's writings the woman is that object, and her preachers may say, with equal propriety, "we preach JOANNA!" The church of Christ is composed of the different sects of Christians from the whole of which Joanna has separated herself, by excluding them from the presence of God, and consequently from she and her people. See *Warning to the World*, page 17. And as Joanna has excluded herself from the communion of Saints, so she is expelled the church by the word of God, for the Lord declares, Ezekiel, xiii. 9. that such shall not be in the Assembly of his people. For these reasons then, I am more against Joanna, than (what is called) other sects of Christians, with whom, even with all their different errors, I consider a false prophet, not fit to be compared. Thus far I have advanced against what appears to me to be a delusion; and I believe the reader thinks I am in earnest; yet I have not said half of what I wish to say, nor of what I intend to say. If I am thought to be doing wrong, Joanna have in her connection men of parts and great abilities; these, if they have truth on their side, might soon destroy the feeble efforts of a mechanic, labouring under many disadvantages, besides that greatest of all, viz. the being in a wrong cause, for if Joanna is right, I must be wrong; in which case I say, it must be very easy for those learned gentlemen to put a stop to my proceedings. I use no weapon in my opposition but the statement of facts, and fair argument. These appear to me to be no way inconsistent with that freedom of sentiment which every man has a right to enjoy, and which I shall therefore use by Heaven's permission till DELUSION falls to the ground.

FINIS.



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