

A

LETTER

To the Right Reverend

THE LORD BISHOP OF LONDON,

CONCERNING THE

Heresy and Imposture

OF

JOANNA THE PROPHETESS,

BY

R. HANN.

AND SOLD BY THE AUTHOR,

AT HIS HOUSE,

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A LETTER, &c.

MY LORD,

THAT perfect equality amongst rational beings, is impossible; and that subordination is insaperably connected with the happiness of society, are truths that admit of no controversy. But it is equally true, that every man has a right, by the laws of nature, to petition those that are appointed his rulers and governors, for the redress of his grievances, and for the removal of those things that interrupt his happiness. Availing myself of this privilege, I take the liberty to implore your Lordship's exertion for the suppression of the heresy and imposture of Joanna Southcott. The name of this woman, must needs have reached your Lordship's ears; yet the evils attached to that name, perhaps your Lordship is a stranger to.

This woman, my Lord, for those eighteen years past, has been endeavouring by insidious, crafty, and satanic methods, to turn mankind from the pure principles of the christian religion, to follow a *cunningly devised fable*. Such an attempt, one would have supposed, must (in this land of gospel sunshine,) have proved abortive; even if made by a person of distinguished abilities; but the event proves that reason, though often successful in her predictions, is not infallible. The attempt, though the offspring of daring ignorance and flagrant presumption, has wonderfully, distressingly, and *alarmingly* succeeded.

Many thousands, my Lord, have fallen a prey to the delusion; and what is most of all surprising, the delusion has gained a footing amongst the clergy. Several of the clergy, my Lord, declare they have impartially and attentively investigated the woman's pretensions, and have found them perfectly honest; notwithstanding her writings abound with manifest marks of delusion and imposture.

This woman, my Lord, pretends to be a messenger from God; and these gentlemen have given their most cordial sanction to the mission and by so doing, have established a delusion, that without such a support, would in all probability have been but very short lived.

The sanction of these gentleman, my Lord, must be considered as the mean support of the pretended mission; and as the delusion has now gained such a footing, as to require your Lordship's approbation or opposition; it must appear

to your Lordship, that the calling these gentlemen to account, must prove an essential step towards the discovery of truth, and the suppression of imposture.

Several gentlemen, my Lord, have at different times, attempted to convince this woman of her folly, and put a stop to its baneful progress; but for want of properly investigating her writings, and perseverance in the undertaking, have entirely failed. I believe I may venture to say, without the imputation of vanity, that I myself have investigated her writings, with more assiduity and impartiality than any other person. Some of my friends have blamed me for so doing, thinking the time would have been better spent in attending to my business; but the question applies to them, that Christ put to his disciples, "what is a man profited, if he should gain the whole world, and lose his own soul?" I must confess my literary abilities are inadequate to the execution of this business, notwithstanding I have been irresistably impelled to it, by the remonstrances of conscience, and the danger I conceive those people to be in, that have the misfortune to be deluded.

Some people, my Lord, have blamed my proceedings, because, say they, the woman and her followers are *infatuated* people, and will hearken to nothing. But this equally applies to every preacher of the gospel, that preaches to the unconverted, for every atheist, every deist, and every infidel is infatuated, and if my remonstrances are blameable on this account, so are those of gospel ministers also.

Others assert, my Lord, that Joanna and her followers are touched with insanity, and therefore I am only fighting with the wind; but supposing them to be a little deranged, yet the many that have been recovered from that malady, justifies the attempt, and encourages my perseverance; and if it is a parallel case, the length of time some of these insane people take to be cured, even by the most powerful medicines, ought to support me under similar discouragements.

There are also those, my Lord, who insinuate, that though it is a delusion, there is no danger in it; that the people are a poor, weak, silly set of beings, and that God will consider them as such, and wink at their ignorance. But from blame of this kind I shall surely be exonerated by you Lordship, and every reasonable man; since in a city so illuminated with Gospel Light as London; no society can

be possessed of that ignorance, at which God was formerly said to wink; and this will, without all doubt, prove their condemnation, that light is come into the world; for I affirm it to be impossible for any person to attend to the Light of the Gospel, and continue a follower of Joanna Southcott.

The Spirit tells Joanna, that if a wrong spirit could have deceived her, no guilt could fall on her head or the head of Believers. But this, instead of lessening the danger, renders it infinitely greater: it shuts up the Believers in that dreadful security, that has nothing but an infamous lie for its foundation.

I shall make it appear, my Lord, in the course of this complaint, that the tenets of this woman, are as heretical and antichristian, as the church of Rome, and therefore if her adherents are in no danger, the Martyrs bled in vain.

I shall now, my Lord, proceed to give a short account of this woman and her doctrines.

She pretends that an invisible spirit attends her; and makes himself exceedingly familiar with her. From this familiar spirit, we are informed, she is in the habit of receiving communications, the spirit speaking to her, as man speaketh to man; from which account it was understood, that he addressed her in an audible voice, till suspecting deception, I caused her to be interrogated, when taken unawares, she confessed that the spirit's habit of addressing her, was not in an audible voice. Hence I concluded, it could be (at best) but an impression of the mind, which every one will acknowledge is very liable to deception.

What this invisible spirit is, my Lord, that thus visits her, is a question that has been much agitated, and is very difficult to be settled, because the account that he is reported to give of himself, is very contradictory and confused. Joanna herself, pretends to have been much at a loss to determine what spirit it was, till a number of gentlemen, with three of the clergy at their head, set in counsel on the important question; and who, after three several meetings, each of which lasted seven days, concluded that it was the Spirit of God.

Prior to this, my Lord, the woman was very much agitated on account of her uncertainty of the nature of the spirit, and this uncertainty, was at times so prevalent in

her mind, that she was frequently about to burn her writings and relinquish her pursuits. And though we find her, at other times, declaring the greatest certainty, that her visitant is no other than the Spirit of God; yet it is very evident, that such declarations could only proceed from a mind so contaminated with spiritual pride, as to hazard any thing, rather than abandon the fascinating object, that has supported her under every disaster; viz. popularity and fame.

This circumstance, my Lord, I consider as deserving your Lordship's attention, because it must have a loud voice in the trial; for to make the best we can of it, by supposing that she had once a real belief that this visiting spirit was the Spirit of God, yet as this belief was destroyed, that circumstance must destroy the divinity of the mission, and leave nothing but imposture.

When I lay before your Lordship, the grounds of her doubts and fears, it will be seen that they were not ill founded.

Your Lordship will find in the pamphlet enclosed with this, of Charges against the Woman and her Judges, pages 30, 31, 32, that the spirit tried at four different times, to foretell the time her father would die, but missed the mark every time; at which Joanna was so mortified, as to be almost driven to despair, to be ready to burn her writings, and even to wish for death. And I appeal to your Lordship, and all the world, if her scepticism was ill founded. I say scepticism, for though she ought on this account to have decided the question; yet (as before observed) from an attachment to the bewitching object of greatness and singularity, she still remained in suspense, at least, pretended so to do.

Here your Lordship will naturally enquire, by what device she satisfied the minds of her adherents, so as to continue the imposture? This, my Lord, was done by ascribing mutability to the Deity, which is rank blasphemy.

The NAME, my Lord, that this FAMILIAR assumes, is, in general, the Lord; the Lord of Life; the Living Lord; the Lord of Lords, and King of Kings. Which of the sacred Three he is, cannot be determined; for he is as mutable in his person, as in his decrees. Sometimes he is the Father, sometimes the Son, and sometimes the Holy Ghost, and sometimes he is all Three, not only as one God, but as one Person.

If, my Lord, it is a real spirit, that attends this woman, I cannot but consider him as a familiar or dæmon, seeing he makes use of the very same device to deceive her followers, as he has always employed in similar cases; I mean the word *mystery*, and whatever is signified by it.

It is well known to your Lordship, that this was the grand instrument of deception, in the ancient mythology, which St. Peter therefore calls cunningly devised fables. It was by this that the priests of the heathens gained their wealth; their power, and their glory; and it is by the self-same artifice, that Joanna has done the same.

My Lord, I wish not to believe every spirit, but try the spirits whether they be of God. I have tried the spirit that visits this woman, by this and every other criterion, and to my thorough conviction, it is the spirit not of Christ, but of antichrist.

Whoever is conversant with this woman's writings must see, that *mystery* is a word that she is exceedingly fond of; and whoever reads impartially, must be convinced that she makes an instrument of it. There is hardly a word in her writings that occurs so often, and the benefit that she derives from it is incalculable. It is a salve for every sore, an universal medicine, a perfect panacea. It is sedative, and anodyne, more so than opium or any other medicine, and though pleasant, is powerful in operation, removing all obstructions. To be plain, it takes away all doubts, and reconciles people to the greatest contradictions and absurdities. But as there is an evil attached to every good, so this is not entirely free: it is a little stupifying, as it makes people prostitute their judgments, and give themselves up as willing sacrifices to delusion and imposture; and this effect it has on every one that unites with this wonderful woman, this MYSTERY OF INIQUITY; for the spirit that speaks in and by her, is declared to be an infallible spirit, and must be implicitly obeyed and believed, even at the expence of Reason, the Judgment, and the Scripture. Many of this woman's prophecies, my Lord, had a time fixed for their accomplishment, but though the time is expired, and the thing not come to pass, we are not allowed to say the prophecy has failed; for in so doing we draw a wrong judgment; there is a mystery in it that the depravity of our judgment will not let us see, and we must wait till it is revealed to us. This, my Lord, goes down very



well, the sealed people are satisfied and obedient. When the prophecies are found to fail, the people are told the prophecies are *conditional*, and it was because the condition was not fulfilled, that the thing predicted did not take place. With this also the people are quieted, without noticing the absurdity of conditional prophecies, or enquiring what the condition was. Such is the stupifying effects of this mysterious medicine.

The followers of this woman, my Lord; are obliged to sacrifice their JUDGMENTS, not only on account of the spirit's infallibility, but also, because the infallible spirit has pronounced the sentence of condemnation upon it: for it is declared in Joanna's writings, that the *judgment* of man is totally *depraved*. This is a grand artifice, and a good foundation for imposture: add to this that "the BIBLE IS A SEALED BOOK," and the spirit of revelation is given to Joanna, and no one else except her adherents, and the work is done; implicit faith and implicit obedience naturally follow.

It adds to the woman's policy, that she has not exempted her own judgment from this depravity; for this she finds very conducive to her design, as it pretendedly accounts and atones for every thing in her writings that is wrong, forgetting however the spirit's assertion, that he indites all that she writes. It is true, Joanna sometimes makes a little too free with this artifice, to her own confusion. To instance only in that prophecy, in the *Strange Effects of Faith*, page 128, she introduces the prophecy, with the words "IT IS SAID TO ME," which is an expression she often makes use of, and always signifies that she was told: such a thing by the spirit that visits her.

But when the second edition of that book came out, after the time was expired for the prophecy to be fulfilled, there was a marginal note at the bottom of the page, expressing, that this prophecy was from *her own judgment*. This marginal note was not in the first edition of the book, and I say, my Lord, she made too free with the artifice, in putting it in the second, because the above introduction "*It is said to me,*" and the marginal note, manifestly contradict each other, and is an undeniable proof of imposture; in which imposture every one must be implicated that resists the conviction it brings.

From this, my Lord, and from many more proofs in my other publications, it evidently appears, that this woman's visitation is not of God, and also, that she is not ignorant

of it. But in order to procure your Lordship's interference for the removal of so great a nuisance, I shall bring forward, from her writings, a few doctrines, which are evidently heretical and antichristian; and as such, must endanger the salvation of her adherents, but more especially those that take the leading part: the doctrines are as follow:

Doc. 1.—That the Bible is a Sealed Book.

Doc. 2.—That God has revealed his will to Joanna, and to the world by her, and by no one else.

Doc. 3.—That her writings were given by inspiration of God, and are an addition to the Bible.

Doc. 4.—That she is a messenger from God, to announce the second advent of the Messiah, and the near approach of the Millennium.

Doc. 5.—That Christ has changed his sex, and is come in the form of a woman.

Doc. 6.—That Christ gave himself a sacrifice for man, but not for woman.

Doc. 7.—That Satan's receipt of his Doom is the means of woman's redemption.

Doc. 8.—That Satan received his doom at what is called Joanna's Third Trial, at the Neckinger house, Bermondsey, by Joanna and her associates, when it was announced that Satan was cast and the woman freed.

Doc. 9. That Joanna herself is the grand instrument by which man's redemption is to be effected.

I shall have no occasion, my Lord, to prove that these doctrines are heretical and antichristian. All that I have to do is to prove that they are in Joanna's writings: this I shall proceed to do.

Doc. 1.—That the Bible is a Sealed Book.

This doctrine, my Lord, is fully and plainly established in the preface to the Strange Effects of Faith: in these words "The word of God is as a book that is sealed, so that neither the learned nor the 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."

Whoever believes this doctrine, my Lord, is an infidel; for infidelity is a belief that the scriptures do not contain the revealed will of God, which they cannot do if the Bible is a sealed book, for to be *sealed* and *revealed* is a manifest contradiction. But the doctrine, my Lord, is also big with

blasphemous reflections on the wisdom of the Deity; for it must be very absurd for God to have the scriptures written, if no one could understand them; the absurdity, therefore, and blasphemy of this doctrine, deserves the severest treatment. The broacher of this ridiculous doctrine pretends a great veneration for the scripture and its divine author, and herein her hypocrisy is manifest, because nothing can be a greater insult to both.

This, my Lord, is not destroying the word of God by piece-meal, but is laying the axe at the root of the tree.

In a late publication of Joanna's, (I cannot call it by name, because it has none) she complains, with much pretended concern against a certain society, for expunging from the Bible certain parts of it. But however just and commendable such a complaint may be in christians, it is in infidels, notorious hypocrisy; for while those are only pruning the tree, these are destroying it root and branch. And this is done by every one who says or believes the Bible is a sealed book. This is not all; Joanna, in saying the Bible is a sealed book, is much worse than an open infidel; for while ~~HE~~ reflects only on the blindness of MAN, ~~SHE~~ casts an odium on the DEITY, and indirectly charges him with the greatest absurdity.

Doct. 2.—That God has revealed his will to Joanna, and to the world by her, and by no one else.

This doctrine, my Lord, will not be denied by Joanna, nor any of her followers, it is an essential in her profession, and frequently met with in her writings, particularly in the following passages. *Strange Effects of Faith*, page 113.—

"I shall inform my readers, it is by the inspiration of the Holy Ghost, my writings are to bring all things to your remembrance. I am ordered to write in his name: to call you back to the tree of knowledge, and to lay all the Bible before your eyes."

Page 108—"I am the Spirit did indite,

"That did induce thee first to write."

Divine and Spiritual Letters of Prophecy, page 46, "For "I indite all she has penned."—Page 47, "I am clearly convinced, the same spirit that inspired men to write the Bible, "hath inspired me."

Whether or no she is thus inspired, my Lord, is a point essentially necessary, and easy to be determined, and which demands your Lordship's decision.

Your Lordship is acquainted with the scriptural method of knowing a false prophet from a true; viz. Deut. xviii. 21, 22,—*And if thou shalt say in thine heart, how shall we know the word which the Lord hath not spoken?*

When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously. Perhaps your Lordship has seen my Animadversions on Joanna's Prophecies, which fully prove that she has said many things by way of prophecy that have never come to pass, though the time was fixed, and has long been expired.

But there is another prophecy of Joanna's in print, which I beg leave to lay before your Lordship.

Extract of a Letter from Joanna to Miss Townley, dated 1804.—“Dear Miss Townley, in consequence of your letter, informing me of the death of my brother's son, *I was ordered to call to my remembrance, the words that were said to me in 1798, when I was first ordered to go to Bristol. My brother asked me, if I thought the Lord would do any wondrous work, when my writings were proved to convince mankind the calling was from the Lord? To which I was answered, if he had a son, the Lord would do wondrous works, his wife then pregnant; but to my great disappointment, she had a daughter, and so I was disappointed in both. But deeply was it said to me, that my brother would have a son before the wondrous working of the Lord took place.*”

“Now in answer to what you say of the child's death, I was answered in the following manner by the Spirit.” “I shall now answer thee of the child's death. Three days and part of the fourth he was in convulsions, which left him more than an hour before his death, and he was in peace at his death. Now I tell thee, three years the convulsions of the land will last; but as they staid up with the child the third night, expecting to see his end, but yet it lasted great part of the fourth day; just so I now tell thee, the fourth year must begin from this date, before all sorrows will end in this land. And know I told thee in May 1802, it would be five years from that time, before this would be a happy land. Now this is one of the years for judgments to this land; in 1805 will be two years, in 1806 will be three years; but as I told thee in May, it must come

"to the seventh year to bring it to May, so the child lived
 "till the fourth day, and died the fifth hour after the turn of
 "the day, in the month that I mentioned, and in the very
 "year, I said the signs were set for judgments."

In this extract your Lordship observes a prophecy, that this land would be in convulsions three years, and that in the fourth year the troubles would be all over, and all the sorrows would end in this land. Your Lordship cannot avoid taking notice, likewise, that the first of those three years of convulsions was to be the same year the prophecy was given, viz. 1804, the second year 1805, and the third 1806. And it appears also, that this prophecy corroborated and corresponded with another, given in 1802, viz. that in five years from that time, this would be a happy land: so that 1807 was evidently the precise time fixed by the Spirit "*for England's sorrows to end in peace.*"

Your Lordship will be surprised, that this perfidious woman, after the year 1807, should be able to support her wretched existence, and much more, that any one of her followers at that time should be so dreadfully infatuated, as to continue a moment longer in the delusion; and yet (shocking to relate) they continue with her (many of them at least) to this day; and she, with unparalleled presumption, continues to use the name of the Lord, as if all her prophecies had been fulfilled. What a dreadful picture of human depravity both in the woman and her adherents!!!

Here, my Lord, are two prophecies, with their time fixed as plain as words will admit of; the time has long been expired, and the things predicted never come to pass; *this, therefore, is the thing that the Lord hath not spoken*, and, therefore, Joanna is a false prophet, and consequently the Lord hath not revealed his will to her, nor to the world by her.

Doct. 3. That her writings were given by inspiration, and are an addition to the Bible.

The above quotation, my Lord, that proves the last doctrine to be in the writings, proves this to be there also; and as to the writings being an addition to the Bible, it is expressly asserted in the 49th page of the *Strange Effects of Faith*, thus, "I must beg to assign some reason why my writings are spoken so much in verse. Verse is an addition to words, and so is mine to the Bible." This, my Lord, is very plain language, Your Lordship must see the impro-

priety of such an union: first, because it is unnecessary, the Bible is perfect without it; and secondly, because there is no prophetic account of any such thing in the Bible. We read indeed, that *false* prophets shall arise, but no where that *true* ones shall. Thirdly, it is very unlikely that the Lord should make any addition to his written word after it has been closed for near two thousand years. By your Lordship's permission, I shall give a reason why I disapprove of such a union; and that is, because the two books are heterogeneous in their nature. Joanna tries indeed to make one believe, that one spirit pervades them both; but whoever reads her writings, and penetrates a little beneath the surface, will perceive a snake in the grass, full of enmity against the word of truth, and that endeavours to eclipse its beauty by the false lustre of this mysterious nonsense.

Joanna, in the art of match-making, seems very unlucky: she has made a match between Christ and herself, declaring herself to be the bride, the Lamb's wife, that he is very fond of her, and even enraptured with her wisdom and discourse; and yet, if we read the 14th and 15th pages of *What Manner of Communications are These*, we shall find the bridegroom charged with leaving his bride, and that without any provocation, and suffering the devil to throw her into the greatest agonies and torments imaginable; and it was a long time before he returned, and then, not without volleys of prayers, and floods of tears: this is a little repugnant to conjugal affection. The match between the Bible and her writings is not much better, for they are no sooner united than they quarrel with one another; the writings exclaim against the Bible, and the Bible condemns the writings. The Bible says the writings are a cunningly devised fable, and the doctrine of devils. The writings say the Bible is full of contradictions. The Bible professes to be light, the LIGHT of life. The writings declare it to be total darkness, a sealed book, unintelligible, and not to be understood. And as the friends of a husband will expose and traduce the actions and faults of a wife, and the friends of a wife those of the husband; so I have often heard Joanna's friends depreciate the scriptures, and represent them in the worst light, in order to remove the odium that attaches to Joanna's writings. The friends of Joanna are aware that her writings abound with things that are low, silly, childish, mean, contemptible, and in order to keep themselves in

countenance as the abettors of such trash, I have known those chapters picked out, and stigmatically commented on, that (to people not very firm) may be made to appear contemptible also: and this is done to justify the union, and render feasible the divinity of those writings, the most absurd and blasphemous that ever disgraced the British press. One of these chapters is the 4th of Ezekiel, which I have heard read in their public assemblies, in such a manner, as manifested in the reader a much greater regard for Joanna and her writings, than for God and his written word.

Those persons that are thus disposed to invalidate the scriptures, in order to bring them on a level with Joanna's writings, I wish them to consider, that God, in his communications with man, accommodates himself to man's state and condition. Now the state and condition of man in Ezekiel's time, (I mean his mental state), was very different to what it is now, and I am persuaded, that if God was now to impart any thing to man, either prophetic or preceptive, it would be done in a different manner, and in language more adapted to the present state of things, than it is pretended to be done in Joanna's writings, or to what it was in the time of the prophets. And I must observe, that if the scripture is the word of God, an insinuating detraction of it cannot be very pleasing to its divine author. And, for my own part, I would rather exert myself in rendering the Bible compatible with reason, than indulge a thought against it, being fully assured it contains the REVEALED WILL OF GOD.

Further, Joanna joins her writings with the scripture; but not satisfied with the presumption of doing it on equal terms, makes the latter subservient to the former, declaring that her writings are an infallible explanation of the Bible, which (being also pronounced as totally inexplicable without that divine assistance that she pretends to have) is so explained by her, as to favour her views, and feed the pride and vanity of her deceitful heart, pointing to her as the grand object of attention and admiration! Thus she is the barren woman that was to be a joyful mother of children, and those children are the sealed people, and those children are the seed of the woman that is to bruise the serpent's head. She is also the woman cloathed with the sun, and the bride the Lamb's wife. And as she has heaped

up honours on herself, so (Buonaparte like) she has not forgot her relatives. Your Lordship will recollect what was said above, concerning her brother, viz. that if he had a son, (his wife being then pregnant) the Lord would do wondrous works. This was a mark of distinction, and attention, (if true) paid by the Lord, to her brother and his son, supposing he should then have one; and though she was disappointed, yet we find "it was deeply said to her, that her brother would have a son, before the wondrous workings of the Lord took place". This DEEP declaration of the spirit, was also a token of distinction and honour. She several times strove, and that very hard, to make out her father to be (what she calls) a type to the nation; but it is curious to see, how repeatedly she was disconcerted in her projects, which she was obliged to make known, on account of the failure of her unwarrantable prophecies. A particular account of this may be seen in a letter from Joanna, to the Rev. Mr. Foley, page 29, of Divine and Spiritual Letters of Prophecy.

Doct. 4. That Joanna is a messenger from the Lord, to announce the second advent of the Messiah, and near approach of the millennium.

For a proof of this, th must refer your Lordship to page 5 of the Strange Effects of Faith, where these words are recorded:—"In 1792, I was strangely visited by day and night, concerning what was coming upon the whole earth. I was then ordered to set it down in writing." That what was here said to be coming on the earth, was the millennium, and the judgments preparatory thereto, I refer to pages 37 and 68, of the Warning to the World, or to my Animadversions on the Prophecies, page 10. "The end of all things is at hand, that satan's kingdom will be destroyed, and satan chained down for a thousand years, and Christ's kingdom established upon earth." The second advent is announced in the 6th page of What Manner of Communications are These. "I am come the world for to redeem."

Doct. 5. That Christ has changed his sex, and is come in the form of a woman. This, my Lord, in Joanna's writings is every where asserted; but for brevity's sake, I shall let one instance suffice, Divine and Spiritual Letters of Prophecy, page 46,

"My spirit is already come,

"You'll find me in the woman's form."

When I repeatedly met with this very odd expression in the writings, I was much at a loss to know what to make of it ; and though I could see no metaphorical, allegorical, or mystical meaning in it, yet I could hardly persuade myself, that a literal meaning was intended, till after a very close examination. But when I met with a passage in the Answer to Brothers's last Book, page 20, I was satisfied that (astonishing as such an expression is,) it has no other than a literal, and the true and right meaning of it is, that Christ is made a woman. The words are these,

“ But all shall see the mystery,
“ The woman here I am made.”

This expression, my Lord, is most surprisingly absurd, and deserves the strongest marks of your Lordship's displeasure. The spirit that is represented as dwelling in Joanna, in the woman's form, speaking with *her* mouth, writing with *her* hands, and walking with *her* feet, calling himself CHRIST, and JESUS, and the SON OF GOD ; here declares himself to be made a woman.

If it should be asked, if any one has seen this strange woman, that was once a man, this female Messiah ? the answer is plain. Hast thou seen Joanna ? Thou has seen this metamorphosed Christ also. It is noticeable, that the same turn of mind, which induces a person to be a false prophet, inclines him also to be a false Christ. This is confirmed by the history of many impostors, and I can account for this ridiculous and blasphemous expression from no other source. It is reasonable to suppose, that the same propensities might operate together in a woman, as well as in a man, and supposing they did so in our prophetess, the doctrine is traced to its origin, she could claim the messiahship on no other footing.

Joanna somewhere observes, that in her writings are many things hard to be believed, and harder to be understood. I suppose, she intended this as one of them. One would have thought, that such a doctrine would have put to flight every one of her followers : But alas ! extravagant as it is, it has produced no such effect. For even three clergymen, that took up her cause in the beginning, continue with her to this day ; to which number, more have since been added of the same sacred order.

Doct. 6. That Christ gave himself a sacrifice for man, but not for woman.

This doctrine, my Lord, as well as in other places, is recorded in a book, called a Word to the Wise, page 12.

“ For man’s transgression I did die,

“ And for them did atone :

“ But still the woman’s guilt doth lie,

“ Till satan feels his doom”.

This doctrine is not very likely to meet your Lordship’s approbation, any more than the last, and I trust it will be treated with deserved contempt. But how will your Lordship be surprized, to find in the pamphlet inclosed, entitled Charges against Joanna Southcott, and the Twelve Judges, &c. that the woman was redeemed at Joanna’s Trial, by the lifting up of hands of those that were present, viz. the clergy and many other gentlemen.

Doct. 7. That satan’s reception of his doom is the means of woman’s redemption.

This doctrine, my Lord, is established in the lines above cited.

“ But still the woman’s guilt doth lie,

“ Till satan feels his doom.

Doct. 8. That satan received his doom at the trial.

This is confirmed, my Lord, in the book called the Trial, page 134, where satan is announced to be cast, and the woman freed, by the lifting up of hands.

Doct. 9. That Joanna herself is the grand instrument by which the redemption of man is to be effected.

This doctrine, my Lord, is established, in the 103d page of the Strange Effects of Faith.

“ Your full redemption you can ne’er attain,

“ But by the woman, whom I did ordain

“ To be your helpmate in your sore distress,

“ And in the end compleat your happiness!”

Your Lordship will see several more quotations, in the second number of my Friendly Address to the followers of Joanna Southcott, that fully prove this to be one of her established and favourite doctrines.

Thus, my Lord, I presume I have sufficiently proved that these nine points of doctrine are deducible from this woman's writings; of which proofs many more might easily be collected. And as to the pronouncing them heretical and antichristian, I am sure your Lordship will not allow yourself a moment's hesitation.

It is on this ground then, my Lord, that I most earnestly supplicate your Lordship to bring this weighty concern to an issue. If the christian religion is true, the doctrines here set forth undeniably condemn those that hold them; and if *they* are in no danger, thousands of martyrs have bled in vain; for these doctrines are as heretical, antichristian, and blasphemous as any of the Roman's or Pagan's. For my own part, I can see no more harm in saying that Christ is made bread, than in asserting he is made a woman; and I am well persuaded, it is as easy to pray departed spirits out of purgatory, as to free woman from the fall, by lifting of hands. Joanna asserts that her stripes are to accomplish man's redemption!!! I know of no doctrine in the church of Rome half so presumptuous.

The Pope sold indulgencies, Joanna gives them away. For all that is required whereby to be saved, is faith in her mission.

The Roman Catholicks pray to the Virgin Mary as the mother of God: Joanna's followers look up to her as the bride, the Lamb's wife. To continue the similitude, the Pope professed to have the keys of Heaven, Joanna pretends to have the self-same thing.

The Pope is absolute in his church, so is Joanna in hers. The Pope is infallible, and Joanna is directed by a spirit that cannot err. Implicit faith and implicit obedience is enjoined the Romans and the followers of Joanna.

Thus, my Lord, if we reasonably protest against the church of Rome, even to the suffering martyrdom, it beoves us (in my opinion) from the same principle, to suppress, so far as in us lies, such blasphemous doctrines as those above-mentioned, and therefore, I presume I do no more than my duty, in supplicating your Lordship on this account.

From what has just been observed it appears, my Lord, that this woman is, in many respects, the image of the Pope, and her writings the transcript of the church of Rome. I could with equal facility, also draw a parallel between our prophetess and the impostor Mahomet; but it would be inexcusable, not to expose a likeness between Joanna's delusion and that of the Ancient Mythology. These Pagans had their oracles; and the followers of Joanna have an oracle, that bears a striking likeness to theirs.

When the oracle seemed to speak, it is agreed, that either the devil or some human being spoke in him, but which is not determined: and it is hardly determinable when Joanna pretends to receive a communication, whether she speaks of her-

self, or the evil spirit speaks in her. However it must be owned, my Lord, that there is this difference; the agent in the oracle made use of his own mouth, not the oracles; but the agent in Joanna makes use of Joanna's.

And there is also this difference. The Heathen oracle addressed himself to the audience, but Joanna speaks to herself. Joanna's making the spirit address himself to her, when he makes use of her mouth, your Lordship must perceive to be a very great defect in her ingenious scheme; and whoever takes notice of it, must acknowledge it such a blunder as saps the foundation of her pretensions. She has *endeavoured* so to contrive her mission, as that it may be like the sacred missions of old, and she asserts that it is so; but, my Lord, it is certain (unless, as Joanna says, the Bible is a sealed book) that when the Spirit spake in the prophets and Apostles, he did not address himself to them, but to others; and in my estimation, for Joanna to address Joanna in this manner, and to say it is the Holy Ghost speaking to her, is a most ridiculous absurdity. Again, my Lord. The religion of the Heathens consisted in mysteries and fabulous nonsense; so does that of Joanna, as has already been hinted.

Mystery, Visions, Dreams, &c. compose the grand *Pabulum* of the delusion. Thus the deluded people, fascinated by the craft and hypocrisy of this deceitful woman, *forsake the word of God, the Fountain of living waters, and hew out for themselves cisterns, broken cisterns that can hold no water.* For this cause it cannot be wondered at, *that God should send them strong delusions that they may believe a lie?* For the Lord is jealous of his word, and will not be indifferent at the Bible's being called a sealed book, and dreams and visions used in its stead.

I have observed, my Lord, that there is not a word that this deceiver seems so fond of as the word *mystery*; and there is not a word so well adapted for the use of people of her description, because it is best calculated to deceive. Mystery is musick in the ear, while in the eye it is nothing but dust. It harmonizes the greatest contradiction, changes the greatest absurdities into superlative and admired sense, and makes presumptuous ignorance pass for bold and profound wisdom. Thus a person that pretends to deal in mysteries, is looked upon as a being more than human, is resorted to by all ranks of people, and by many idolized. I do not say that Joanna requires to be treated as a goddess, but that to be universally admired is her predominant passion, is obvious to any person of the least discernment. And this passion, I believe, is the main spring and parent of the delusion. *Ye shall be as Gods!* is probably the most deadly poison that was ever infused into the human breast. Joanna is conscious that she is liable, from her writings, to be thus censured, and to avoid it asserts, "that of

"herself she is no more than any other person." But though this assertion is the pretended fruit of humility, yet, I am persuaded, it is the disguised offspring of pride; for if she is nothing in herself, yet if her account is true, she must be high in the favour of that being who singled her out from amongst the human race, and distinguished her in that astonishing manner that is set forth in her writings. And she knows very well, that every one who believes in her, must see those distinguishing favours and honours, and thereby be constrained to pay her that homage she so much desires. That this confession of being nothing in herself, is not only intended as a test of humility, but is also received as such by the people, I am well convinced, as it is in every one's mouth "that in herself she is nothing." But their so receiving it, is to me a mark of great weakness: for the favourite of a king is frequently prouder than that prince that raised him to honour, notwithstanding the latter is independent, and the former a tenant at will: and it is well known, that the Pharisee in the gospel, though proud of his endowments, ascribed them not to himself, but to God, by giving him thanks for them.

But to return, I trust I have said enough to prevail upon your Lordship to interfere in this important concern: if not, my Lord, I have something more to offer. The people are dying, and ordering their seals to be put in their coffins, which evinces that their hopes of eternal life are built on this sandy foundation.

It is therefore high time that this deluded people should be *snatched as brands out of the burning*. And it is in your Lordship's power to put an end to the delusion with the greatest facility, viz. by bringing her to trial: for she has given it out, and it is universally expected and daily looked for amongst the sealed, that she shall be brought to trial: that a most awful trial will take place; that her person will be arrested, and her writings demanded by the great, the learned, and the powerful: that at this awful trial she shall be thrown into a trance, in which she is to lay three days and a half; then to return to the body, tell her friends what she has seen, and then to die. These things, my Lord, are to take place as a proof of her mission; and it is affirmed, that her death will convince more than her life. At her death the power of Satan is to be taken away, (happy period!) and the power of working miracles be given to her followers. Now, my Lord, as this trial is to (and must) be the test and decision of her pretensions, and as many hundreds must, till then, be involved in guilt and ruin, I humbly request that your Lordship will cause such a trial speedily to take place. This no one, even the woman's most cordial friends, can feel no aversion to; yea, they must even wish for it, seeing it is at this awful period that the millenium must commence. Such a trial, my Lord, must be pro-

ductive of the most happy consequences; for as the millennium must then take place, if her pretensions are true, so if they are not true, it will be her confusion, and the conviction of every one of her followers. Such a trial will at first strengthen the faith of the believers, because it is predicted; but as your Lordship will not so easily dispense with the trance as her judges did at the Neckinger, it must terminate in their conviction.

Neither the prediction of such a trial, nor its accomplishment, afford any proof of her mission; for any person, without a revelation, might sanguinely expect and clearly see, that such imposture would one day be detected. When this is done, she will perhaps own, that the prophecy came from her own judgment: as she has confessed, that that did, in page 128 of the *Strange Effects of Faith*, although when she wrote the prophecy she ascribed it to the Spirit of God, by saying, "IT IS SAID TO ME."

But in importuning with your Lordship to bring this woman to trial, I have another argument to offer; in page 91 of the book called the *Trial*, the Spirit says to Joanna, "All that will happen till my kingdom is established, is in thy writings." Now, my Lord, if this is true, it must be for the interest of the state and the public to examine those writings, and I cannot but consider it as a fraud on the public to keep those things concealed; seeing that according to this woman's own words they were revealed to her not to be concealed from the public, but to be made known without reserve; for in page 47 of the *Strange Effects of Faith*, the Spirit says to her, "To conceal the secrets of a king is honourable, but to conceal the secrets of the Lord is sinful:" from which passage, my Lord, it is evidently this woman's duty, to make known to the public whatever will happen to England and other nations during the present state of things.

This woman's knowledge of futurity, my Lord, is also declared in page 16 of the *Strange Effects of Faith*, "Thus by types, shadows, dreams, and visions, I have been led on from 1:92 to the present day, whereby the mysteries of the Bible, with the future destinies of nations, have been revealed to me, which will all terminate in the second coming of Christ and day of Judgment, when the seven thousand years are ended." From which we are given to understand, that her knowledge extends not only to the end of the present state of things, but also during the millennium, till the end of seven thousand years. But Mr. Tozer goes further still, and boldly asserts, that Joanna knows every thing that the Lord will do to all eternity.

As a further confirmation that she is in possession of this fore-knowledge, she declares in the next page, viz: 27, that

the Lord promised her that he would keep nothing from her.

And again,

Page 58, "How can this thing e'er be,

"That all the secrets of the Lord

"Shall be revealed to thee;

"Yet so they'll find it certain is."

Your Lordship, therefore, must see the propriety of examining both the woman and her writings, and the utility of such an examination (if they are true) is as obvious as its propriety; for as she asserts that her prophecies are conditional, the government, by the foreknowledge they would attain by this method, might be able to save a great expence both of money and blood; and if it is not true, if there is no foreknowledge from Joanna's pen nor Joanna's mouth, she ought to feel the weight of your Lordship's displeasure.

If your Lordship shall require any further information concerning this momentous business, I am ready to wait upon your Lordship whenever summoned, and shall think it an honour to answer your Lordship's interrogations.

I shall take leave, my Lord, to add one point of doctrine more to the nine, to complete the decalogue; and your Lordship will see that it is neither unjust nor improper. Having too much vain-glory to be satisfied with being a mere prophet, she asserts in her artful way, that she is the mediator of a new covenant: I say, in her artful way, that is, by pretending and asserting that all comes from the Spirit.

The book, my Lord, in which this new covenant is set forth, is known amongst the sealed by different titles. It is called the book of letters; also, What Manner of Communications are These; but in general it is called Folie's Book, because it was published by a clergyman of that name. In this book, my Lord, this new covenant is set forth in language so much above my capacity and comprehension, that it appears to me to be nothing but nonsense. The most proper person to explain it to your Lordship is the Rev. Gentleman that published the book. However, my Lord, this much may be fairly gathered, viz. that it is an entire new covenant, and that it supersedes the gospel covenant, which is therefore *now* called the OLD—page 20. And it is declared, that the Lord enters into this NEW COVENANT with man by the mediation of the woman, that ALL THE OLD may be done away. This *NEW COVENANT*, my Lord, agrees with the old one in some things, and in some it does not. It holds forth salvation by faith like the Gospel, but then it differs as to the object of that faith; the object of gospel faith being the mission of CHRIST, while the object of THIS is the mission of JOANNA. The Gospel Covenant requires holiness of heart and life, as a meetness to be partakers with the saints in light, but there is no such thing required in the New Covenant; it is a thing that is scarce ever

mentioned in her inspired writings or in their assemblies. The new covenant enjoins obedience and repentance; the objects of obedience is the *COMMANDS OF THE WOMAN*, asserted by her to come from the spirit, and what we are to repent of is, that we have taken any notice of our Saviour's caution against false prophets, and for believing that to be a false Christ that is come in the form of a woman; and also for believing this woman to be a false prophet because her prophecies have failed. There is also a material difference in sealing the subjects of those two covenants, those of the Gospel Covenant being sealed with the Holy Spirit of Promise, Eph. 1. xiii. and those of the New Covenant, with a piece of paper and an impression on wax.

This, my Lord, is the blasphemous covenant that this impostor says the Lord is now making with man through her; which assertion, in my opinion, deserves the contempt of every christian, and the correction of the *HIGHER POWERS*. My impressions, my Lord, impels me again most earnestly to supplicate your Lordship's interference, for, without this, it is not likely the deluded people will be convinced of their danger. The people, my Lord, are evidently kept in blindness and ignorance by priestcraft: and though the Lord is laying his afflicting hand on the priests, the people lay it not to heart. The Lord, by afflicting the preachers and putting them to confusion, as well as by disappointing them repeatedly of their expectations, cries aloud "THIS IS NOT MY CAUSE. But when this is the case, those that feed upon the loaves and fishes, throw dust in the people's eyes, and thunder in their ears, that those who are sealed will find the Lord on their side at last, let his workings seem never so much against them. If I had been afflicted as three of Joanna's preachers out of four have been, since I began publishing against her, every one would have cried out the judgments of God, the judgments of God.

Where is the man, I would ask the sealed, that first sounded the trumpet of this new dispensation in this metropolis, and boldly preached Joanna in London? The Lord soon deprived him of his canonical robes, and he has lived a dog's life, and worse than a dog's life ever since: for a dog, though he lives a life of hunger, enjoys his ease; but this preacher is often obliged to make brick without straw, *and though he bears the heat and burthen of the day, receives but a penny*. Besides, a dog is caressed by his master, and his master's house; but this man is neglected, rejected, and forlorn: though he was at first considered as their champion, and very much respected, he is now even *despised*; yea, though he is still very zealous in the cause, and one of the firmest believers, he is looked upon with jealousy, and suspected of being disaffected: moreover, though he reverences Joanna as a goddess, and cringes to her

as to a pope, yet his homage is despised, and his submission treated with disdain.

Such, my Lord, is the man that first planted this thistle of imposture in London: and I would ask those who were lately the constant hearers of a sweet singer in this spiritual Israel in Holborn, where is the man from whose lips the blessedness of the millennium, the excellency of Joanna, and the divinity of her mission, dropped as the honeycomb? Once more I ask, why Joanna is not preached and her books read at the chapel on Sunday evenings as usual? Why has this been so long neglected? Answer—Because the young man that officiated has been for a long time ill! This is three of this woman's preachers out of four: one is left as yet, to shew the mercy and long-suffering of God. *Let him that standeth take heed lest he fall.*

This man, my Lord, is a Boanerjas, a son of thunder, and does more by making a great noise, than by enlightening the understanding. He has a licence to preach the gospel, yet never a word of genuine christianity drops from his lips, neither would it be consistent or honest to set forth a religion so opposite to that of his employer. He takes a text to be sure out of the Bible, but such a one as will bear bending, twisting, turning, and having worked it as rope-makers work their hemp, he twists it up with the woman's writings, and the sacred text is buried in corruption. The Bible is then laid aside, and the woman's books put in its place, out of which the happy period of the millennium is set forth and expatiated on, and its approach declared to be very near, even at the door. But as this happy period is to be preceded by the most tremendous judgments, these of course become a necessary part of the discourse. These two, viz. the millennium, and the judgments prelude to it, is generally the burden of the discourse, which is ornamented with panegyrics on Joanna, the excellency and superiority of her writings above all others, and that grand support which that **SUPERIORITY** affords the mission. If your Lordship should enquire why the millennium cannot take place without such judgments? I have to answer, because the Spirit, (that female Christ from whom this impostor pretends to have all her knowledge) told her, that none but the sealed people should enjoy his kingdom upon the earth, and that as soon as 144,000 were sealed, the rest should be cut off, and his glorious kingdom be immediately established. The number sealed is however as yet very short of 144,000 but to make up that number, people are to be compelled by judgments to apply for seals, and to beg and pray for them. On this account, my Lord, they, the woman's deluded followers, are constantly looking out for judgments, and wishing for them; on which account they are the most constant readers of newspapers,

and (horrid to relate) for no other end than that of feasting upon judgments. When they find the papers teem with these they are pleased, but when it is otherwise they are shagrin'd and disappointed. In the beginning, though the millennium was much wished for, yet the judgments were looked upon with horror, as well they may; but as custom destroys the sensibility of the surgeon's feelings, hardens the butcher's heart, and renders the spilling of human blood familiar to the soldier: so these people, having the judgments continually sounded in their ears, are become obdurate and callous, and can talk of the judgments with as much pleasure as of the millennium. Yea, though their minister (while in the desk) reads the prayer against judgments, and pretends to pray that the Lord would avert them, yet, when he is in the pulpit, he has the audacity to offer up the desires of his heart without disguise, and even prays that the judgments may come on; and I am credibly informed, he lately prayed that the quartern loaf might soon be half a crown; *and all the people cried amen!*

The preacher's repeating the prayer against the judgments is mocking God to his face, seeing nothing is more foreign to his wishes, and nothing can be more disastrous to his cause, than to have such a prayer granted: but it is a pity, my Lord, that a licence to preach the gospel should be prostituted to such sordid purposes! I am not afraid, my Lord, of this man's prayers, though, as I am the greatest enemy to the cause, he must necessarily pray for my destruction in particular; but I am afraid, if such daring and blasphemous imposture is not suppressed, the hand of the Lord will be severely felt on that account. I am very much afraid, my Lord, that nothing but your Lordship's interference will stem the torrent of this great and increasing evil, because many people besides the preachers have an advantage from it, and all these will use all the sophistry they are possessed of to keep up the delusion, "*believing no blame can fall on their heads,*" but especially the preachers, who are the best able and have the best opportunity of keeping the people in ignorance; so long as the preacher has the power of enslaving the minds of his hearers, all remonstrances are in vain. They are easily prevented from seeing and hearing. This, my Lord, is the only thing that keeps the delusion alive in this city: but your Lordship has it in your power to destroy it without any difficulty, by bringing the offender to trial: for that (if the cause is of God) will be followed or rather prevented, by a three day's and a half trance, and that immediately followed by her death, and accompanied by the power of working miracles invested in the sealed people.

If your Lordship will condescend to peruse a pamphlet, sent with this, viz. Charges against the Twelve Judges, &c. you will find some things, my Lord, that for novelty, absurdity,

and presumption, have never had their equal. The book contains *Strictures on the Trial at Bermondsey, in 1804*. Your Lordship (if not in possession of this knowledge,) will be a little surprized to find, that at this memorable trial, a promise was CLAIMED of the Judge of all the earth, who (it is said) gave a promise to the human race, at the fall, but (we find) was never faithful enough to fulfil it! And also that at this trial, satan was cast, and *woman was freed* from the fall of Adam, and the curse of the Law!!! These things, my Lord, are so extravagantly wild, that they must (by every one) have been imputed to an intellectual derangement, had this woman *only* been concerned in it. But when it is recollected, that a considerable number of people assisted at the ceremonies, forty-eight of whom were appointed to conduct the trial, this idea is done away. But what will surprize your Lordship most, is, that several of the clergy, should be at the head of all this presumptuous nonsense; I believe this is the most particular, and most melancholy instance of human imbecility, that your Lordship ever heard of. I have seen a letter, my Lord, that a Rev. Gentleman (who favors the wild pretensions and base imposture of this woman) sent to Joanna, as soon as he was translated out of gospel darkness, into her marvellous light; in which he acknowledged, that though he had been a preacher forty years, he never understood his bible till then!!! And this, my Lord, must be the language of all the *ministers* that belong to it, varying only the number of years.

I cannot forbear taking notice to your Lordship, of the manifest imposture of this woman concerning the millenium, and the blindness of these ministers and others in not discerning the same. The near approach of this expected period, is what she (as well as many other impostors) pretends to be the harbinger of. In this profession, my Lord, (as it appears to me) she found herself in a predicament, (something like the trance) of which impostors are never free. The people that are alive at the commencement of the millennium, are never to die, and this circumstance is set forth in her writings, as a most desirable object, and a blessing peculiarly preserved for her followers. But here a difficulty arose, If any of her followers enjoyed this greatest of all blessings NEVER TO DIE, it was unreasonable to suppose that she herself should not; yet, knowing in herself, that her pretensions were a cheat, and that she and her followers were as likely to die as other people, and having *asserted* (perhaps inadvertently) that she should pay the debt of nature; she was a little puzzled, and (probably after much deliberation,) recourse was had to her common method; the *spirit* must do the business. Her Magi is applied to, and Christ is reported as having given her a Choice, either to live or die. I shall transcribe it verbatim,

Eighth Part of the Strange Effects of Faith, page 75. "I was ordered to chuse one of these two things, viz. to have an inheritance given me with my brethren and fellow-labourers in the Lord; or, when I had finished my work which the Lord had given me to do, to depart this life and be with Christ. So death and life was put to my choice: but as my desire is not for this world, but to be with Christ, which is far better, I gave the following answer, which is the desire of my soul, but never intended to have made it public, though now I am commanded to do it. It is as follows:--
 "Oh my God, my answer is ready; when I have finished the work thou hast given me to do for thy honour and great glory, and good of mankind, let me, I pray thee, have a building with God eternal in the Heavens."

In this CHOICE your Lordship will observe first, that her choice was not to enjoy the millennium, though a period so desirable and a blessing so great, as to be the burden of the song and substance of all her writings; but her choice (after all her deceitful parade about the millennium) is to share the lot of every christian, viz. to die and be with Christ; which plainly proves, that all the noise she has made about that period, is nothing but craft and deceit. Secondly, your Lordship will observe the reason of her choice, "*It is far better.*" That is, it is far better to die, and to go to heaven with other christians, than to enjoy the millennium with the sealed people and her fellow-labourers. Where then is the blessing of the millennium? And this is that period that cannot be brought in but by the most tremendous judgments. Alas! if it is *better, FAR BETTER to die*, than to enjoy this period that must be bought at so dear a rate, how much greater is the cost than the purchase? especially when it is considered that if it is *far better to die than enjoy it*, then it must be *far worse to enjoy it than to die*; consequently, to be obliged to live in the millennium must, according to this cunning woman's account, be a curse instead of a blessing, and as this is the fate of her fellow-labourers, according to the words in the Choice, I leave them to reflect on the blessed consequences of being the seed of the woman, and fellow-labourers with the bride the lamb's wife, who, to reward their fidelity and obedience, is soon (together with her bridegroom) to depart for the realms of bliss, and be seated on the throne of God, leaving them behind in a state "*far worse than death.*"

From these observations, my Lord, the imposture of this woman, in this one instance, is so glaring, that the most prejudiced reader cannot but see it; and yet, so much as this circumstance is against her, it has never been taken the least notice of till now. Thirdly, it is observable, my Lord, from the Choice that Joanna's fellow-labourers are to have an inheritance here below. Yet I heard one of her chief fellow-

labourers say in the pulpit, that he was to accompany Joanna to Heaven. This, my Lord, looks like a contradiction. The gentleman spoke it with an air of triumphant joy, yet the same gentleman is very profuse in magnifying the blessings and blessedness of the millennium. I wish to ask that gentleman, and every one of the sealed, supposing they had their choice, like Joanna, if they would not all to an individual turn their backs on their much exalted millennium, and esteem it MUCH BETTER with their patroness to die and go to Heaven? But as they are denied this privilege and this choice, and must live in the millennium, whether they would or not, being sealed for that same purpose, I ask them if it is not "*far better*" not to be sealed than to be sealed? And once more I ask, whether from these questions and observations a sufficient motive does not arise to treat the seal, the sealing, and the sealer, with the utmost contempt and ridicule.

I have now, my Lord, intruded much on your Lordship's time and patience. But I believe your Lordship is convinced that the CAUSE justifies the *deed*; and *which* will therefore plead my excuse, and procure your Lordship's pardon. If in addressing a person of your Lordship's exalted rank, and distinction, I have been negligent in regard to ceremony, or indecorous in any other respect, I trust your Lordship will impute it to my ignorance, rather than to indifference and inattention; and from the goodness of your Lordship's disposition, I shall expect forgiveness, for every such offence, and shall venture, my Lord, to subscribe myself,

Your Lordship's
Most dutiful,
Most obedient,
And most humble servant,

R. HANN,