

THE
REMARKABLE LIFE,

Entertaining History
 OF HER
SURPRISING ADVENTURES

JOANNA SOUTHCOTT,
 OTHERWISE KNOWN BY THE NAME OF
THE PROPHETESS,

GIVING AN ACCOUNT OF

THE FAMILIAR SPIRIT

THAT ATTENDS AND DIRECTS HER;

AND ALSO,

AN ACCOUNT OF THE SEAL, THE MANNER OF SEALING THE
 PEOPLE, AND THE MANNER OF RECEIVING COMMUNICA-
 TIONS FROM THE SPIRIT, &c. &c. &c.

*An Account of the Seal, the Manner of Sealing the
 People, and the Manner of Receiving Communi-
 cations from the Spirit, &c. &c. &c.*

BY **R. HANN.**

BY R. HANN.

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MIT

This Day is also Published,

A LETTER

THE BISHOP OF LONDON,

CONCERNING

The Heresy and Imposture

JOANNA, THE PROPHETESS.

Lately Published, Price Sixpence.

CHARGES

AGAINST

THE TWELVE JUDGES,

That presided at

JOANNA SOUTHCOTT's TRIAL,

In which the reader will find that this Trial was marked with the most wild and maniacal Performances, that ever entered the brain of a Bedlamite, such as Casting the Devil, Freeing the Female Part of Mankind from the Fall, Demanding or Claiming of God the Fulfilment of a Promise, that He is said to have given to Man near Six Thousand Years since, but never fulfilled till thus claimed by Joanna and her Friends.

THE
LIFE AND ADVENTURES
OF
JOANNA SOUTHCOTT.

JOANNA SOUTHCOTT was born at Gtisham, a small town in Devonshire, in the year 1753; her father was in the farming line, and his religion was that of the established church. We do not find that Joanna's juvenile days were marked with any very singular events. Indeed, we have in one of her publications (called "What manner of communications are these,") a large account of her love affairs, particularly her correspondence with Noah Bishop, one of her chief admirers, but I see nothing in it deserving notice, unless it be the eccentricity of her disposition, manifested in her conduct towards her paramour. This, it must be owned, was somewhat singular, for though they had a mutual affection for each other, she always rejected his offers.

B

The short narrative in one of her books, that she calls her history, is hardly worth reciting, being only what she calls herself "The History of her Lovers;" though (strange to tell), she says, she was ORDERED to write it! According to Joanna's own account, (of the truth of which I have no doubt,) at a very early period, her mind was susceptible of religious impressions, and was much influenced by the Truths of the Gospel. This is her own account: "From my early age, the fear of the Lord was deeply placed on my mind and heart. Reading the Gospel of Christ and all the persecution he went through, made me love him, and fear to offend him: and I felt my heart burn with indignation against his accusers; and that as I grew in years I grew in grace, and in the fear of the Lord." Under these impressions, we may naturally suppose, that Joanna exercised herself very much in reading the Bible; and the more so, as her mind was not diverted from it by other pursuits; for it is evident, that she received but a very illiberal education. Thus given up to the reading and study of the Scripture, she of course became very conversant with the Bible, and retained a great deal of it in her memory. This was a good beginning, and when I compare such a beginning with the present state of her religious pursuits, and the history thereof, since her religious phrensy took possession of her mind, it fills me with surprise, with pity, with indignation, and with horror. To Joanna, may fitly be applied, St. Paul's address to the Galatians: "*Ye did run well; who did hinder you that ye should not obey the Truth.*" It was in the year 1792, that Joanna first gave herself up to the spirit of delusion, when she opened her commission; declared herself visited by an invisible spirit, which she called "the Spirit of Prophecy," and that her Mission (which was from the Lord,) was to declare to

the world the near approach of the Millennium, and other extraordinary things. This pretended Mission, I have already proved to be a delusion by my Friendly Address to her Followers, and my Annimadversions on her Prophecies. To trace this delusion to its source, I refer the reader to two places in Joanna's writings, *Strange Effects of Faith*, page 195 and 203. In the 194th and 195th pages, Joanna relates a story concerning her uncle, who was a very pious young man, and seemed much fitter for another world than for this. This young man went to sea, and when he was going, felt his mind much impressed with an idea, that he should never return again to his friends; and under that impression took his leave.

In his absence, his mother was troubled in her dreams for him, and thought she should see him no more. The young man was lost in his passage home, the vessel going to the bottom, and all on board perished except one. The inference that Joanna drew from this circumstance was, that "the Lord was round our beds, and in our paths, the same now as he was in ages past, to-day, yesterday, and for ever the same." She also informs us that other singular circumstances had happened in the family, which made her believe in her early age, that the Lord spake by dreams and visions of the night, and that the angels of the Lord are ministering spirits, to administer to the heirs of salvation. Thus far perhaps there was nothing very reprehensible. But here begins the dreadful delusion, page 195, line 15: "but now it is explained to me, that those things which have happened in our family; were designed as a warning to the nations, that the end of all things were at hand." This I am not afraid to call a most infernal lie; and if any spirit so explained it, I hesitate not to say it was the devil. Thus the delusion began with dreams and

visions, and by dreams and visions it is supported to this day. When I went to one of Joanna's Preachers to inquire into the grounds of his belief in Joanna's Mission, he told me, that what his wife had seen and heard, supported his faith as much as any thing: and Mr. Tozer makes it no secret, that the visions he has seen and what he has heard both sleeping and waking, is to him the greatest confirmation, that Joanna's visitation is of God. And you will talk to few of the sealed people, but what will inform you of their own dreams and visions. I would not say, that God never speaks to any person by dreams and visions, but this I will say, if those dreams and visions set forth any other Gospel than the Gospel of Jesus Christ, they are not of God, but from the devil. And I will further affirm, that whatever visions and dreams supports Joanna's Mission, are not from God, because the doctrines that Joanna holds forth, are diametrically opposite to the doctrines of the Gospel: it is impossible, therefore, that they can both proceed from God.

But I will moreover assert, that to be led by dreams or visions, or any other thing but the written word of God, is hazardous and very dangerous; yea, I had almost said, to follow any other guide than the Scriptures must end in certain ruin. I would ask any of the sealed, whether I am safe in following the word of God? I think none are so hardy as to say I am not. Then this is the natural inference, if it is safe to follow the Word, it is not safe to be led by dreams or visions, and those who are weak enough to be led by them, pays too little attention to our Saviour's command: "*Take heed that ye be not deceived.*" The Word of God is the only true Light: and who ever follows any other Light, whether it be dreams or visions, or Richard Brothers, or Joanna Southcott, or whatever it may be,

may with strict propriety be said to leave the light of Life, and walk in darkness;—may be said to leave the fountain of living waters, and hue out to themselves broken cisterns that can hold no water. But to return, Joanna, as before observed, opened her commission in 1792, and declared herself to be the woman spoken of in the Revelations, that is, “the Bride, the Lamb’s wife, and the Woman clothed with the Sun.” Her prophetic spirit now disturbed her night and day. This was at Exeter, her friends thought she was going out of her mind; her profession made no small noise in the city, the people in general were against her, and she was much persecuted. She wrote to the Dignitaries of the Cathedral concerning her Mission, but they would have nothing to say to her. Several particular circumstances marked her life from 1792 to 1801, but the dates of those circumstances seem to be no where recorded.

In this lapse of time, Joanna made several efforts to get her Mission sanctioned by respectable characters, but without success. In the 9th page of the *Strange Effects of Faith*, we read of six men, that Joanna was to have together to try their judgment, four of whom refused to attend, judging her Visitation to be from the Devil, or judging her to be both a knave and a fool: so she had other four in their room, but continues Joanna, “I was told before I met them, that their judgment would not be right.” I wish to inform Joanna, that I have seen a well-attested account of this circumstance, and such a one as is not much to her credit.

The Rev. Mr. Pomeroy was likewise applied to, who looking upon her as going out of her mind, yielded a little to her nonsense; thinking, *that*, a more likely way to reclaim her, than by opposing her entirely; but neither could he be prevailed on to sanction her Mission. In 1801, Joanna printed

the five first parts of her first book, called "The Strange Effects of Faith," this brought down to Exeter in the Christmas of that year, five gentlemen, from different parts of the kingdom, to enquire into the truth of her Mission. Three of those gentlemen were clergymen; they staid at Exeter seven days, and then returned perfectly satisfied, that the Visitation was of God.

On the 12th of January, 1803, those six gentlemen assembled with a great many more, at a house in Paddington, in order to take the matter a second time into consideration. This meeting (which is called Joanna's second Trial,) was previously advertised in the newspapers, and those that disapproved of Joanna as a messenger from God, were desired to attend and produce their reasons. However, it so fell out, that no one attended but those that were believers in the Mission. This being the case, those that were present proceeded to carry on the trial, though no opposer were present. Accordingly, twelve were selected from the company to act as judges, and twelve more to act as a jury; this trial at best, as no opposers were present, could be but a farce; it lasted like the former, seven days. Previous to the six gentlemen leaving Exeter, Joanna's writings, except those intended for the press, were sealed up and delivered into the hands of a friend; they were at the above trial cut open, and read: and on the second day of May following, were ordered by the spirit (if Joanna is right,) to be sealed up again, till they should be demanded by the Great Learned and Powerful; which the spirit also told Joanna, would be the next year, when an Awful Trial would take place, both for her and the Sealed People. However, the next year came, and the next year went; it both began and ended, but the writings were not demanded: what the Sealed People thinks of this prophecy I know not,

neither can I conceive how it is possible for any one to read this, without being convinced, that Joanna is an impostor: and yet her followers can read this and a great deal more of the same sort, and still remain immoveably fixed in the Faith of her Mission. If the reader should wish to be ascertained of the prophecy, he will find it declared in Foley's epistle to the Vice Chancellor of Oxford and Cambridge, page 15.

I wish the reader not to forget the promise that this Spirit of Prophecy made Joanna in the 27th page of "the Strange Effects of Faith," viz. thou shalt prophesy in my name; and I will bear the witness. "What I put into thy mouth that will I do on the earth." In the same page, the Spirit is represented as asking Joanna, if she believed him: her answer is this: "Yea, Lord, if it be thy voice, I do believe it; for I know thou art not a man to lie, nor the son of man to be wavering: I have always found Thee a God like thyself, faithful to thy word, and faithful to thy promises."

But I should be glad to know what Joanna thought of him now, when he was not faithful to his promise; for I am thoroughly convinced, that whoever believes the Spirit of God, was the author of the above prophecy, is in the sight of God, guilty of blasphemy. For whatever spirit it was, he was evidently a liar, and the truth was not in him. Neither was this the only lie that proceeded from him, by some hundreds, even as recorded by that impostor's own pen.

The reader will pardon me for saying so much on the total failure of this and many other prophecies; for, if he is a rational man, he must feel himself irritated at such barefaced imposture. But we shall now proceed, the writings were not demanded that year by the "Great, the Learned, and Powerful," neither have they to this day. However, in

the December of that year, another meeting was convened, being previously advertised like the other, and every method taken to excite those who are against the cause to attend the meeting; yet, (as if the hand of Providence was in it,) their endeavours proved entirely abortive: not a soul came but the friends to the cause. Those flocked as doves to the windows, and though nothing could take place like a trial, as none but believers were present, yet it was called Joanna's Third Trial.

Now these three trials uniting their force, and acting together, constitute one grand instrument of allurements, that is used with great success in gaining proselytes; for when the credulous and unwary are told, that Joanna and her writings have stood the test of three different trials, and close investigation by men of great abilities, and jealous of being deceived; and even several of them clergymen, who would not conclude that it must be right?

There is one thing more that must be noticed appertaining to the above prophecies: the reader will recollect, that on the 2d of May, 1803, that Joanna was ordered to seal up all her writings again with proper witnesses; and to place them in the hands of a friend, till they were demanded by the Great, Learned and Powerful. But how was this command attended to? The writings have never been so demanded yet; and yet they were broke open at the trial by Joanna's orders, contrary to the express command of the Spirit. This is one grand argument with me, that Joanna's visiting spirit is nothing but her own will and judgment; or the Devil operating therein. We read in the Revelations: "*The Marriage of the Lamb is come, and his wife hath made herself ready.*" Joanna says, that is fulfilled in her: that she is the Lamb's wife, and readiness is her perfect obedience; if so, I think the above act of *Disobedience* must be a very material

defect in that READINESS. I should not wonder if it was to bring about a divorce ; for if Joanna is to be believed, her visiting spirit, which is her husband, is a very hard master, and exceedingly severe ; I will give you a proof : Joanna and Miss Townly are (according to Joanna) the Bridegroom's greatest favourites, Joanna was singly so : but it seems Miss T. rose to that state by merit (viz.) by spending her fortune in supporting of Joanna and her Mission. Now, although, these two ladies are one, his loving bride, the other his bride's companion, yet, hear, and mark his severity !

Dear Miss Townly,

July 10, 1810.

“ What new wonders are daily presented before my views ; I dare not suffer myself to indulge a thought of them, if I did, I could not write or keep my senses ; but if WE go one step from the directions the Lord hath given ME, we are lost in time and to all eternity.” — This is taken from the book, called “ What manner of Communications are these,” and I assure the reader, the title is well adapted. But what I wish the reader to notice, is the severity of Joanna's husband ; but I see a few words a little below in the same first page, that also demands our attention : it is this, “ I would sooner go to the flames as a martyr, than go one step from the direction the Lord hath given me concerning the trial.” And yet, contrary to the express command of the Spirit, she broke the seals, and opened the writings. These things appear to me not exactly right.

Joanna has visited in her missionary capacity, different places in England ; Bristol, Leeds, Old Swinford, &c. where she has met with ample proof, that mental weakness is not a disorder peculiar to the inhabitants of London. When Joanna was at Stockport, she was told by the Spirit, that he sent

her there to be clear from the blood of all men; that they might know the day of their visitation, but how her going to Stockport, could clear her from the blood of all men, I do not understand. The expression implies, first, that eternal life is entirely dependent on a Belief in her Mission, second, that she is accountable for the blood of all men: if so, her preaching HER Gospel to the people of Stockport, could not clear her from the blood of all men.

At Old Swinford, Joanna has many adherents, for which she is indebted to a reverend champion in her cause. At Leeds, her followers are very numerous, owing perhaps to a Brother prophet being there, one Mr. Turner, who is visited like Joanna, by a familiar spirit. He had many extraordinary visions like Joanna. His visions sanctions and corroborates Joanna's; for the spirit of this prophet is subject to the spirit of the prophetess; and I would advise that prophet to continue so, lest he shares the fate of Brothers, Dowland and Prescott. For I am very sure, Joanna will know no prophet any longer than they are in subordination to her spirit.

Mr. Turner's spirit and mission is also prophetic, like Joanna's; and his prophecies are a little remarkable for beginning with Jonah's alarm to the people of Nineveh: "Yet forty days" one of those prophecies came out as late as 1809, with a "YET FORTY DAYS;" and some very extraordinary thing was to happen in that time; but what, was not to be known till fulfilled: and I believe it is not known yet, though more than twice forty days has elapsed.

Joanna has for some years been stationary in London, living with an amiable lady, who (much to her praise) disposes of her income, in what she esteems the service of God, but who, at the same time, has the misfortune with many others, to be duped by an artful impostor. I believe she will,

with many others, very soon discover the cheat. Joanna's cause in London, has hitherto been in a flourishing state, but I believe its tide is at the turn. She has a chapel in Duke Street, near the Obelisk, where they have preaching every Sunday, and where the Liturgy of the Church of England is also read. The service of the chapel is performed by Mr. Tozer. They have a choir of singers, and the hymns they sing, were composed from the writings of their patroness. They administer in their chapel the Sacrament of the Lord's Supper, the first Sunday in every month, and profess themselves members of the Church of England, though the followers of Joanna do not consider *that these are contrary the one to the other*.

Joanna never appears in public, but lives very private in a *secret chamber*, where she pretends Christ takes up his abode with her, but we are commanded, Mat. xxiv. 26, to *believe it not*. She pretends that her Mission is in every respect like the Scripture; but I am sure it is not in this, for neither Christ nor his apostles secluded themselves from the world, they feared not those that could only kill the body; and Joanna living so private, is to me, a striking proof, that her cause is not of God. "*The wicked fleeth when no man pursueth; but the righteous are as bold as a lion.*" Joanna's conduct gives her profession the lie; she professes to be double guarded by an Almighty Power, and to have a promise that no one shall hurt her, and yet afraid that every one that wishes to see her, is a spy; this is a very bad sign.

Having now given a short account of Joanna's life, I shall proceed to give a particular account of her mission and antichristian doctrines. If you will have Joanna's mission in the aggregate, it is in one word this, MAN'S REDEMPTION; but if the

reader would rather have it in its divided form, it is as follows, viz.

1st. To warn the world of the near approach of the Millennium.

2nd. To seal the people for the enjoyment of the same, to the amount of one hundred and forty-four thousand, according to the scripture.

3d. To claim the promise, that is said to be given to Eve, viz. the seed of the woman should bruise the serpent's head.

4th. To hand the good fruit over to man, as Eve handed over to him the evil fruit, thereby becoming a second Eve, as Christ was a second Adam.

5th. The woman and her seed, (which is said to be Joanna and the Sealed People,) is at the commencement of the Millennium, to chain down Satan for a thousand years.

Now these particulars put together, make up the sum of Man's Redemption; and with this, the reader will find the tenor of Joanna's writings to correspond, that is, that Joanna is sent into the world for Man's Redemption: and it must be on this account, that the angels rejoiced at her birth, if they did at all; and the Spirit told Joanna that they did: but I am inclined to think, it must be the Angels of the Netherlands, because to their Master, Joanna has been of signal service; while, instead of contributing to the advancement of religion, she has been one of its greatest foes, by drawing away a great number of people from the pure Word of God and the simplicity of the Gospel, to follow a cunningly devised fable.

1. First then, Joanna is sent (or rather the Spirit is come to Joanna) to warn mankind, that the Millennium and the end of the present state of things is at hand. This she has been doing since the

Commencement of her Mission in 1792; and this has been the tenor of her constant cry, viz. "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 the Earth, Warning to the World, page 37." and again, page 68, "I have already told thee, and now tell thee again, the end of all things is at hand; by which is meant, that Satan's Kingdom is to be destroyed, and all nations will be called in; the fulfilment of the Gentiles, and the calling in of the Jews." And again, page 71, "For I now tell thee all is hastening on fast; when they shall enter into the joys of their Lord."

Thus Joanna has faithfully executed this first part of her Mission, and if her visiting Spirit had been as faithful as she has been, we should have had the Millennium here before this time: for his solemn promise at her vocation was, "What I put in thy mouth, that will I do on the earth." Strange Effects of Faith, page 27. This promise was given in 1792; since then, Joanna has prophesied of the Advent of the Millennium, and have fixed the year when it would be; but the prophecies have not been fulfilled: therefore either Joanna, or the Spirit that visits her, must be an impostor. Joanna's followers, notwithstanding the failure of the prophecies, will not acknowledge the imposture? and one of their arguments is, "The prophecies are conditional; this is very disingenious: it is flying from the conviction, and taking refuge in ignorance. It proves the Proverbs of Solomon, "Of pride alone cometh contention," and only shews that any subterfuge is better than owning oneself deluded.

There is no such thing as a conditional prophecy, it is a contradiction in term, for was a condition to be added to a prophecy, it would convert it into something else. For instance, was I to say Bonaparte

will be in England next year, this would be a prophecy: but if I say, Bonaparte will be in England next year if he lives, this is no prophecy at all. A prophecy is inseparably connected with the unalterable decrees of Heaven; and is only a prediction of what must infallibly come to pass; and the event must be unalterably fixed before the prophecy can be given. Hence, that everlasting standard for Prophecies and Prophets in Deuteronomy xviii. 22, *“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.”*

Another delusive morsel administered to the people, to feed their lethargy, is this, “Formerly, if a prophet prophesied of evil to come, and it did not come accordingly, this was no mark of imposture; but if a prophet prophesied of good, and it did not come to pass, the prophet was then condemned for an impostor; and therefore, though those judgments that Joanna has been prophesying of, do not happen at the time given, it only shews that the Lord is merciful and long suffering, and is no mark of Joanna’s imposture.” This is very palatable, and goes down very well. But let me ask Joanna and the preachers, whether the Millennium is a good thing or an evil? A single thought on this question would turn the sweet-meat into an emetic, and make the drowsy people disgorge all the narcoticks they had so carelessly taken. The Millennium is the grand event that the prophecies point to, and whether it is a good or evil, will not bear a question. This then being admitted, a child will decide, whether even according to the above *criterion*, Joanna is a true or false prophet.

The judgments are represented as the substance of the prophecies, only to deceive; as they are not the real substance but preparatory to it; and the

Millennium taken in conjunction with the preparative judgments, is esteemed by Joanna as a real good; and the avowed object of the sealed people's desire. Then, why has it not taken place according to the prophecy? and as it has not, why is Joanna still a true prophet? I think both pride and prejudice must yield to the force of these observations.

There is yet one thing that must not be omitted; the circumstance of Jonah and Nineveh affords no little support to this horrid delusion. Because Jonah's threatening was not executed on the city, according to his preaching; therefore, the failure of Joanna's prophecies prove her not to be a false prophet. This argument is both fallacious and wicked; it manifests a disposition to delusion, even by the dreadful means of invalidating the Scriptures: a thought or two will prove its fallacy. When Jonah was told to go to Nineveh, he was not sent as a prophet, but as a preacher, to bring the people to repentance. It is very evident, that what he delivered, was not considered as a prophecy, neither by the Lord, nor by himself; for he did not believe it would take place. But to all questions of this nature, the word of God furnishes a proper answer:

Jer. xviii. 7, 8, 9, 10. *"At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it. If that nation against whom I have pronounced, turn from their evil way, I will repent of the evil that I thought to do unto them, &c."*

But suppose it was a real prophecy, still it is a prophecy of evil, and not of good, and therefore, according to their own account, the fulfilment of it might be dispensed with, without effecting the character of the prophet, but this cannot be the case; when the prophecy has real good for its object, like the prophecies of Joanna. "It never entered into the heart of man, to conceive the glorious days

“that are before those, that wish Christ’s Kingdom
“to be established.” Warning to the World,
page 37.

The next branch of Joanna’s Mission, is to seal the people; thereby to give them a right and title to inherit the Millennium, or to reign with Christ a thousand years on the earth. This part Joanna is also executing, the sealing is performed in this manner: half a sheet of paper is provided, and on it is written these words:

“The Sealed of the Lord—the Elect, Precious,
“Man’s—Redemption.—To inherit the Tree of Life
“—To be made Heirs of God and Joint Heirs with
“Jesus Christ. Joanna Southcott.”

Each of those seals is signed by Joanna, they are then folded up, and the impression of Joanna’s seal made on the outside in wax. This done, they are sent to different persons commissioned by Joanna to dispense the same. When any person is to be sealed, he writes his name on a list provided for that purpose: this is called signing for Satan’s destruction, as he thereby signifies his wish, that Satan may soon be destroyed; that is, banished from the earth. It has of late been required of the person to be sealed, that he confess a belief in Joanna’s Mission, but from the beginning it was not so. When the list is signed, the person in office, seals up the letter, writes the person’s name on it that it is for, with the words “not to be broke open,” and then delivers it into his hand, and the person is then sealed. The impression that Joanna makes on it, is with a seal that she found in sweeping her house, which she was about to leave in the dust, but took it up, and threw it carelessly in the till of her box: and when she was ordered by the Spirit, to seal up the people, and having no seal for the purpose, the Spirit told her in the Devonshire language, she would find one in the skivet of her box; so she

opened the box, and found the seal above mentioned, and on looking at it, found engraved on it I. C. with two stars, the explanation of which, she says, was given her by the Spirit, that is, I. stands for Jesus and Joanna, the C. for Christ, and the two stars, for the Morning and Evening Stars, Jesus being the Morning, and Joanna the Evening Star.

The origin of sealing, according to Joanna, was this : being told by the Spirit of the dreadful judgments that was coming on the earth, and being much concerned for those that must fall a prey to the vengeance of Heaven, she was ordered to seal the people up, and unknowingly and unconditionally to seal the King and half the nation. Some time after, she was ordered to seal up all the Jews at a stroke, and many persons ; nay, any persons had the liberty, not only to be unconditionally sealed themselves, but to get their friends sealed likewise ; thus for some time, there was in the sealing neither sense nor order. And now, though time and *contrivance* have reduced it into a little better order, yet it still, very well answers to the title of blasphemous nonsense. There is more concerning the seal in my Friendly Address.

Thirdly, Joanna is sent to claim the Promise, that the seed of the woman should bruise the serpent's head.

My limits will not admit of any observations on this part of the Mission, though it is so big with absurdity, so fraught with novelty, and so void of foundation, that contempt can hardly be bridled ; another time perhaps we may give a little liberty to the regions.

Fourthly, Joanna is sent to hand over the good fruit to man, as Eve gave him the evil fruit, thereby becoming a second Eve, as Christ was a second Adam. The good fruit is the merit of Joanna's obedience and sufferings, and this is handed over to

man, in the form, not of an apple, but of a sealed Letter.

Fifthly, another branch of Joanna's Mission is, in conjunction with her followers, to chain down Satan. In this sacred drama, Bazil Bruce is to be the principal actor, being the angel mentioned in Rev. xx. 1. Now this being the top stone of the building, we do not so much wonder, that Joanna should say, "It will be fatal for her and all mankind, if she should draw back."

Thus Joanna is executing the various parts of her Mission; but it must be owned, that in so doing, she is very unlucky; for in the first instance, in giving warning of the near approach of the Millennium; she has prophesied of it so long, so positively fixed the time, and so often deceived the believers; that she (with all her cunning,) is at a loss, what to say next. "Her art, her cunning fails," this will be more clearly seen in my other publications.

Joanna is also very unlucky in sealing the people, for although there is about twenty thousand sealed, yet the Spirit tells her, there is not seven thousand sealed in faith. Joanna certainly is not aware, that this is the same as saying, two-thirds of her followers are hypocrites; which I think is a very great affront. Here I must make one observation, Joanna is told by the Spirit, that if there are seven thousand sealed in faith, the enemy shall not enter this land. It must be observed also, that the sealing is now closed, till the spirit shall think it proper to open it again. Now the people, as I have been informed, have been desired not to pray to have it opened; and yet, unless it is opened, there cannot be seven thousand sealed in faith; consequently, an invasion is possible. This looks as if Joanna wished to contend with Bonaparte as well as with the Devil.

"It is common for the sealing to close and open

at the Spirit's will, as Joanna says; but I believe her own will has the most to do with it.

Thirdly, In claiming the promises, Joanna has been more fortunate, and the reason perhaps is, she had many to help her: It was done at the Neckinger trial, where all joined in the ceremony.

There has been a shew of success in handing over the good fruit, but it is not genuine, because the receivers have made a bad use of it. Indeed, it is no wonder, that those who know nothing about it, should not make a good use of it; I mean the King and half the nation, the Jews, &c. who according to Joanna's writings, have all been sealed, but how she makes it out, I know not; for they have neither signed their names for Satan's destruction, nor received a seal. However, Joanna says, they have been sealed, and that is enough.

What success Joanna may have in the execution of the last part of her Mission, can hardly be conjectured. The Devil and she, seem at present, to be very much at variance, and there is no doubt, that when she and her friends begin to handle him, he will make a strong resistance; and I much query, whether seven thousand will be a sufficient number: it seems very alarming, that the sealing do not open, that the number may be increased.

It is a little extraordinary, that although this chaining down Satan, is almost the burden of Joanna's writings; yet, we find nothing of it in the bible, till we come to the twentieth chapter of Revelations: and yet Joanna would have us believe, that her calling is like the Scripture.

I shall next give the reader an account of the SPIRIT by which Joanna is directed: and this is not a very easy task, because we have no account of him, but what comes from Joanna's own mouth, or pen; and that account is very confused; which will appear by and by.

This *Spirit* personates at different times, the different Persons in the Sacred Trinity : sometimes, he is the Father, sometimes the Son, and sometimes the Holy Ghost, and sometimes all three together.

The appellation, by which he seems fond of distinguishing himself, is The King of Kings and Lord of Lords. Thus in page 20 of the *Strange Effects of Faith*, he saith: " All that thou hast done, " and all the letters thou hast sent, have proceeded " from me, the King of Kings, and Lord of Lords, " the Everlasting Father, the Prince of Pence, the " Mighty Counsellor, and the Desire of every " Nation."

In the 35th page of the same book, he personates the Father, and speaks to Joanna of his Son, thus : " As thy spirit was enraged and provoked with the " blasphemy of Satan, so is my Spirit provoked at " blasphemy of the nation ; and as thy brother " tried to hold thy hand from going out of the " house, and pitied thy weakness ; so have MY SON " tried to withhold my hand, and pitied the weakness of his people." Here the Spirit is intended to represent God the Father ; but in general, the Spirit is intended to be Christ : so in page 29 of the same book, the Spirit is Christ, come a second time to judge the world, and call the Jews. In the caution to the sealed, he is both Christ and the Holy Ghost in the same page. I am constrained to say, this is too much confusion to come from a God of Order. But to proceed, Joanna is not very particular as to which of the sacred Three, the Spirit represents. He represents each, or either, or all, as best suits her purpose, without being any ways nice as to *confounding the persons* ; but this one thing she contends for, viz. that it is the Spirit of God. It cannot be denied, but that Joanna's account of this Spirit, is very contradictory, she is very confident, that it is the Spirit of God ; and yet

she is very much afraid it is not. Joanna is sure it is the Spirit of God, because of the profound wisdom displayed in her writings; she is certain, that such writings could be dictated by no other than the Spirit of God.

But then, says the inquisitive reader, why is she afraid it is not the Spirit of God? Why, I will tell you, he has deceived her, and she thinks that God can deceive no man. The Spirit promised her at her first setting out, that she should prophesy in his name; and whatsoever he should put in her mouth, that he would do on the earth: now he put it into her mouth, to say her father would die at such a time, which time he outlived: at which Joanna's confidence was much shaken: and as she had prophesied that he would die at such a time, she was very much confused. Neither was this all; for according to Mrs. Taylor's deposition at the trial, she prophesied of other things, that did not come to pass when the time was expired.

From what has been said, the reader will be ready to say, "this Spirit is both a false prophet and a false Christ. Let the reader enjoy his opinion: my business is to give a true statement of facts, and therefore, what I find recorded in Joanna's writings, relative to the Spirit, I think, as a faithful historian and biographer, I ought to transcribe. I cannot then consistently omit giving a further account of this Spirit, as it is recorded in Joanna's writings, which I must own for its novelty and curiosity deserve to be taken notice of; and I will take upon me to say, that what I am about to relate, is the greatest novelty and curiosity that was ever recorded in history: and was my historical account of it an original, I should think it no presumption to claim the laurel, but as the account is borrowed from Joanna's writings, I wish not to deprive her of being its author.

I shall intrude on the reader's patience but very little longer. What is meant by our Lord's second Advent is well known, viz. his coming into this world a second time, and his business is to judge the quick and the dead. Now, according to Joanna, the second Advent has taken place; for in page 29, above mentioned, Joanna invokes the Spirit (or Christ) to know if this be his second or last coming, to judge the world in righteousness, and she was answered in the affirmative: but **BE ASTONISHED O HEAVEN!!** He is come in the form of a **WOMAN!!!**

If the reader require a proof, I refer him to almost every page in the book, called, "What Manner of Communications are these," and five hundred places besides in Joanna's writings. But it will be asked, "How can he be in the form of a woman, and not be a woman?" That is a reasonable question; a person cannot be in the form of a woman without being a woman; neither does Joanna want to be understood so: for in the 21st page of a Communication given in answer to Mr. Brothers's last book, the Spirit expressly declares, that he is a Woman, in these words: "A Woman here I am made." This is plain language, and admits of no dispute. Jesus Christ, Joanna affirms, is made a woman! *The Man Christ Jesus* is made the *Woman Christ Jesus*. *The Son of Man* is made the daughter of Man. *The Son of God* is made the Daughter of God. If the reader has not known this before, I am sure he must be astonished. I grant, it is surprising, how such a thing could enter a person's head; but it frightens one to think, how any one of common sense could ever send such a thing to the press. It will naturally be asked, whatever could induce the woman to promulgate so strange a doctrine? Such a question I have revolved in my mind, and therefore have sought an answer: and what I have found, I will freely communicate. It

is well known, that since the days of our Saviour, there have been many false prophets, and it must be concluded, that the profession of being a prophet, in those false prophets, have always proceeded from a desire of being thought a true one. It is observable also, that wherever such a desire have been prevalent, there has also been a desire and profession of being the Messiah, which profession has been built upon the general expectation among the Jews, of a Messiah, to gather them together at Jerusalem: and amongst the Christians, a partial expectation of Christ's second Advent to introduce, the Millennium. Now, as we have had false prophets, so we have had false prophetesses, and as the desire of joining the Messiah with the prophetic, have raged in men false prophets, why not also in women false prophets? It doubtless has existed the same in the one as in the other; and the reason why such a profession has never been made by women, is because they have not been venturous enough, to pretend to a thing in which they could not expect the least degree of success. Again, it is more than manifest, that Joanna is a false prophet, from the many miscarriages of her prophecies: then why should not Joanna possess a desire of joining the two offices together in common with other false prophets? no reason can be given why she should not; and therefore, it is presumed, that she did profess it; because no other motive can be discovered by the most diligent search, that she could have for pretending, that the Spirit said he was come in the woman's form; and that he was made a Woman.

I advise the reader to peruse a little book of Joanna's, called "A Communication on the last book of Mr. Brothers;" out of which I have taken the above expression, "A woman here I am made." By this book it is evident, that Joanna looked on

Brothers as her rival, and as Brothers pretended to have the Spirit of Christ, and to be the man appointed of God, to conduct the Jews to Jerusalem, and there to concentrate the scattered Israelites: Joanna (finding her profession in danger) entered the field against him, and pretended, that the Spirit (or Christ) within her, contended, that the *man's* form was not fit for his second Advent, page 20.

“ But how can man so simple come
 “ To think that in his form
 “ I here should be revealed in man ?

Then the Spirit goes on, to show that he is not in Mr. Brothers, for this reason, if he was to come in the *man's form*, then the man must wear his crown.

“ If unto man I now should come,
 “ Then man *my Crown* must wear.”

From which words, it is plain, that the Saviour's Crown was the bone of contention, and the grand object of the woman's ambition. It is in the next page, top line, the Spirit says,

“ The woman here I am made.”

There is something of the same sort in the disputes between the woman and powers of darkness, page 105, “ Now to prevent man from robbing God of his honour, he hath revealed himself to a woman.”

“ To shew you plain ~~ye~~ sons of men,
 “ A man would never do ;
 “ For me to come in his own Form
 “ And bring all to your View.
 “ No this is done to shew the man,
 “ How I must first appear,
 “ And must be in the woman's form ;
 “ To make my Gospel clear.”

From the sequel of this narrative then, it is established, that according to Joanna, Christ is come into the world a second time to judge the world, and that he is come in the Form of a WOMAN, and is a WOMAN!! and the inference is plain: that *Woman* is *Joanna*, and she must wear the CROWN.

I think it is impossible for any one, to charge me here with any unfair dealing: no, nor yet with condemning Joanna; for I may with propriety say to her, as Eliphaz said to Job, "*Thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty. Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee,* Job xv. 5. 6.

I observe again, it is astonishing, how any woman could think of imposing on the credulity of man, so gross an absurdity with the least hopes of success: and I believe, it was not till after she had received ample proof, that some people will believe whatever is told them, that she made the attempt.

That Joanna's invention was put to the rack in this daring enterprise, can hardly be doubted; and perhaps this soliloquy took place in consequence, "Brothers claims the Messiahship, and makes people believe, that Christ is come in him: this I cannot bear, for then he must be above me; which for me to acknowledge, would be worse than death. What can I do? I cannot say that I am the Christ, because I am a woman, and Christ is a man. I have but one thing to choose: a metamorphose must take place, either with Christ or me. I must pretend, either that I am changed to the form of a man, or that Christ is changed to the form of a woman; now, which of these two will be the most feasible, and least detectable? If I say, I am made a *man*, the cheat will soon be discovered, for if the believers do not look into it, the unbelievers will, and I shall be put to confusion. I will therefore have a communica-

tion, and the Spirit shall declare he is made a woman. It is a daring attempt, to be sure, but why should I be afraid? I have repeatedly affirmed, that Christ is come in the woman's form, and that is the same thing as saying Christ is made a woman, and that I am Christ, only in other words; and yet none of the believers (not even the ministers) have said any thing against it: and if they have, my wisdom have soon put them to silence, and my eloquence have made them believe it. Therefore, I will rally my spirits and will not be afraid to make the Spirit to say, the Woman here I am made. They that believe me, when I say I am the bride, the Lamb's wife, will believe this. Those that believe me to be the woman clothed with the sun will believe this. And every one who believes me when I say, I know all the Lord's secrets, will certainly believe this." Thus we may reasonably suppose, Joanna communed with herself, and so came to a resolution to utter the blasphemous falsehood.

From this account of the Spirit, we may determine what he is, or rather what he is not. For it is very difficult to say, what he is. However, this we may affirm with respect to what he is, viz. that he is Antichrist. He calls himself Jesus, the Son of God, and pretends to be the Messiah. He is therefore Antichrist, for we are sure he is not that Christ that was born at Bethlehem, because it is written, Acts i. 11. *This same Jesus, which is taken up from you into Heaven, shall so come in LIKE MANNER, as ye have seen him go into Heaven.* Now it is well known, that Christ ascended into Heaven as a man; and not as a woman, he shall therefore come again as a man and not as a woman. That Christ therefore, that is come to Joanna in the woman's form, I declare and affirm is not the Christ of God, whatsoever he may be.

It is proper to take notice, how very contradic-

tory Joanna's writings are on this head; for although he asserts, that he is made a woman, and is come in the woman's form; yet Joanna speaks of him relatively under the *masculine* gender all through her writings. This blunder like many others, I imagine she was not aware of; but to ascribe such blunders to the Spirit of God appears to me to be near a kin to blasphemy.

That Christ that is come to Joanna in the woman's form, is asserted to be the Lamb in the nineteenth Chapter of the Revelations, and Joanna is declared to be his wife; but if he is come as a woman, Joanna is wife to a female, how absurd the idea! Would Joanna's friends but hearken to the voice of reason, and read Joanna's absurd and contradictory nonsense without prejudice or partiality, they would look upon it in the most contemptible light. For to go no farther than the present instance; let any one read the writings, and take this idea along with them, viz. that the Spirit that is visiting and speaking to Joanna, is a woman: how laughable must it be to hear that woman or female Spirit assert, that she is the King of Kings, and Lord of Lords; and also to hear Joanna call her, her Lord and her Saviour? But the misfortune is, though this Spirit is declared to be a woman, and as Joanna inconsistently speaks of him (or rather of *her*) as such likewise, the reader of course, forgets that he is reading about a woman; and therefore, avoids those queer disgusting feelings that would otherwise invade him.

Joanna to be consistent, ought to have related the Spirit by the pronoun, *SHE* and *HER*, instead of *HE* and *HIM*: and in her addresses, she should have used the appellations, my *LADY*, my *GODDESS*, instead of my *LORD* and my *GOD*: then the absurdity would have had its proper effect on the reader's mind; and I am inclined to think, that every reader

must have treated the writings with that contempt, that I feel against this infernal, this diabolical Spirit. If this is not the Spirit that inspired the four hundred false prophets of Ahab, 1 Kings xxii. 21. it is one that is a great deal worse.

Joanna pretends to be the greatest enemy the Devil has got: this is a *bait* that has caught her many a fish, but that the Devil is at the bottom of this pretence, I am fully convinced. It is not always those that exclaim the most against the father of lies, that are the greatest friends to truth. If speaking against the Devil would make a saint, Joanna would deserve to be canonized.

Speaking against the Devil in so direct a manner, as Joanna does, is no doubt, an artifice peculiar to herself. But every hypocrite who draws near to God with his mouth, and honours him with his lips, while his heart is far from Him, is *professedly* against the Devil as well as she, though he says not quite so much about it. Joanna's speaking so much against the Devil, answers her a very good end; for she is certainly heard amongst her followers, for her much speaking.

I shall now set forth the manner of Joanna's receiving her communications from the Spirit.

In the early part of Joanna's mission, it was her manner, to write her communications herself: but of late years, she has been exempt from that trouble, by having a secretary provided for her by her indulgent Spirit. When the Spirit is about to give a communication, she feels a movement within. Then the prophetess, the secretary, and the witness falls into order, and forms a sacred group. Then the Spirit begins to speak, addressing himself, not to the witness, nor the Secretary, but to Joanna herself: so that, for Joanna to receive a communication, is, for Joanna to sit down, and talk to herself. This she does, and the secretary, another female,

writes down what she says, and then the witness, a third female, signs it; and this is then a communication, and held *more* sacred than the Bible.

When Joanna has thus given to herself a communication, she very often answers it in the same way: Thus,

- "Now Joanna, thee I'll answer,
- "In the green tree this was done:
- "Thou must suffer like thy Master,
- "For the stubborn sons of men;
- "Their chastisement is laid on thee;
- "By thy stripes they healed must be,
- "If they will be healed at all.

Joanna gives out to be written, a line, or a sentence at a time; and then stops till it is written. While Joanna is thus receiving communications from this female King of Kings and Lord of Lords, her thoughts are apt to wander, she therefore plays a game at mizmaze, to confine them. I do not know how any one that has the least reverence for the Deity that can bear of such unprecedented presumption, without shuddering; for greater presumption there cannot be. It is a wonder she don't ask the Almighty to take a game along with her. What account those people intends to give, that are implicated in this presumption, by giving it a smile of approbation instead of rebuke and contempt, I can hardly guess. Certain it is, that He who bade Moses take the shoes from off his feet, and struck the man dead for touching the ark, will not be thus insulted. I believe there is scarce a man or woman in England, but has more reverence for every minister of the Gospel, than this presumptuous woman has for the Almighty; who she pretends, makes himself as familiar with her as a bridegroom with his bride. I shall now give the reader a brief descrip-

tion of this very singular character, both personal and mental.

And here it behoves me to take notice of a figure that has been attached to the sixth edition of my *Animadversions on the Prophecies*; I declare that figure is not in any respect like Joanna Southcott, neither did it ever receive my approbation, but the contrary. Joanna Southcott, though not what is general esteemed handsome, is yet much handsomer than that figure.

It is true, I consider a false prophet of all things under the sun, the most deserving universal contempt; and I believe, that in my endeavours to bring this woman to justice, I render God the highest service my condition in life will admit of. And, though I must confess, I am much incensed at her presumption and blasphemy against God, and her impositions on the credulity of her fellow creatures. Yet in opposing her, I would not, if I knew it, do her the least injustice, or go a hair's breadth beyond the truth. I therefore assert, that though she is not what is generally esteemed handsome, yet her person and features are by no means disagreeable nor unsightly; she is rather short of stature; and so are many other ladies, that notwithstanding does even a great deal of mischief amongst our sex. Neither can it be said, that her face possesses a perfect symmetry (the width being a little too much for the length,) but a quick penetrating eye, that commands your attention, restrains that disproportion from producing any unfavourable consequences: and indeed, her loquacity is so great, and her subject so peculiar, that one is not much inclined to contemplate the regularity of her features, nor any thing of that nature.

But now let us attend a little to her mind. And this is a tree that is only known by its fruit. And here, a wish arises in my breast, that I could speak

of her mind and heart as of her person ; but what has already been said, evinces that it is impossible. First, then, her inventive faculties seems very capacious, for, of her, it may (peculiarly) be said, that however upright she was made, she has sought out many inventions. As to her understanding, I cannot say I have a very good opinion of it ; but I am sure, that either Joanna's or mine must be very defective.

Her scheme of Providence, and the system of Divinity (a devised fable,) though in some sense, *cunningly* devised, is nevertheless, no proof of a bright understanding. Her imagination is a receptacle for vapours ; and these vapours are the fumes arising from the action of her inventive faculties and inordinate love of fame. This action seems to be a perpetual motion, and is doubtless the cause of all her dreams and visions. She certainly possesses a great degree of assurance, otherwise she could not have ventured to impose on the credulity of her friends, a second and third time by her artifices. She has been very successful in gaining proselites, for which her plan is well adapted, though her success arises in a great measure, from the capriciousness of the deceived. Her plan consists of these three parts.

First, she destroys the human understanding and the Bible, and allows no one to know any thing, but what the Spirit in her tells them : her followers, therefore, gives up all knowledge, but what comes to them by her mouth or pen.

Secondly, she contrives as well as she can, to make her artifices correspond with scripture.

Thirdly, she makes the Devil the author of all evil, and consequently makes him the object of her vengeance, and also that of the Spirit, that directs her. By this well concerted plan, she has prophesied in the name of Christ, and in his name, pretends to cast out the Devil, and in his name done

many wonderful works, Mat. vii. 22. This cunning devised plan ought to be called the black art, for by it, she acts the part of a witch, fascinates her friends, and makes them do what she pleases, submit to what she pleases, and believe what she pleases, and has done more in that way than any witch has done before her. We are sure that her contrivance has had this effect on her votaries; and if we inspect into the nature of her plan, we shall see that it is calculated to answer this end, and how each part has operated.

1. Then she has pronounced the human understanding totally dark as to the things of God, and the Bible to be the sealed book; and that no man can have any true knowledge of these things, but what comes to him either immediately from the Spirit, or immediately through her. Now whoever believes this, and are neither ignorant enough to conceit, nor wicked enough to assert, without conceiting that they have the inspiration of the Spirit, must submit to her teaching. And least any man should pretend to have the Spirit, and contradict her, or become her rival, she allows of no inspiration, but what acknowledges the divinity of her mission. So long as Mr. Brothers allowed this, he was a prophet, but as soon as he became her rival, and pretended to the same visitant as she did, he was discarded; and it was declared, that every word he spoke was from the Devil. Moreover, the Spirit (or Christ) in the woman, is made to declare, that he is come in the WOMAN'S FORM, and not in the *Man's*. That to come in the man's form would not do, for then the man would have his crown, to prevent which, he was made a *woman*, and was come in the woman's form. It was much like this, with Joseph Prescott, the lad that lived with Mr. Carpenter, and so it will be with Turner, unless he continues to be on his guard. But to return, her declaring that the Bible

is a sealed book, and the Holy Ghost is now opening the seal, and revealing the whole to her, and by her to her followers, naturally constrains them to receive her wild and ignorant explanation of the Scriptures *instead* of the Scripture, and this they do, without discerning the mistake, though such a mistake is of all others, the most fatal. On this account, it is labour lost (as I have many times proved), to bring her pretensions to the law and the testimony, and try them by the word of God. For if any of her lies and absurdities do not correspond with the Word of God, it is only because we do not understand it; though the thing is so plain, that a child cannot err therein. This contention, no doubt, in many, might arise from pride; because they will not be refuted, or acknowledge that they are convinced; but in others, I believe it is from a real sacrifice of their understandings; and every true believer submits to have his understanding so fettered, as to acknowledge nothing as truth, unless he has a warrant for so doing, from his guide. If you therefore refute this woman by the plainest scripture, and the plainest reasons imaginable, it avails nothing: they are proof against the most stubborn facts, against their own conviction, and even against their own confession and acknowledgements. For they will confess, that the Spirit (though the Spirit of God) is very changeable, yet deny, that such a confession makes God a changeable being. They will acknowledge, that the prophecies according to their judgment have failed, and they have been repeatedly disappointed; but Joanna says, it only seems so, because they draw a wrong judgment; though the thing was so plain, that he who judged it, or (to use the appropriate phrase,) drew the judgment, was liable to make the like mistake, in saying that two and two makes four. In this state of things, any appeal to Scripture or

reason is of no avail ; for the Bible is a sealed book, and the understanding is totally dark, and Joanna alone, is the schoolmistress, to bring us to God.

But, although this woman's opponents are not allowed any appeal to Scripture, and reason, yet she and her advocates will appeal to these whenever they choose ; this is exceedingly inconsistent. Where is the use of appealing to Scripture, if the Bible is a sealed book ; and where is the use of calling reason to our assistance (which the Spirit and the Bible commands us to do,) if the understanding is totally dark ; for if that be the case, there can be no reason, for reason is light in the understanding. There can be nothing therefore, so contradictory, than these people in their arguments, to appeal to reason and Scripture, while they assert that the former have no existence, and that the latter is sealed from all human knowledge.

2ndly. She contrives to make her artifices correspond with Scripture, and asserts, that in the likeness thereof every thing comes round, and she is artful enough, to make her followers believe it is so. However, this is no peculiarity, for every impostor does the same, notwithstanding those that are unacquainted with the history of that tribe, and turns a deaf ear to our Saviour's admonitions and commands (Beware of false prophets, who shall surely come, and shall deceive many,) are caught by this bait, and entangled in this delusive snare. And who can wonder, that God (even God himself) should send strong delusion to them that receive not the love of the truth, 2 Thes. ii. 11. The friend of sinners has taken much pains, to fortify and guard us against false Christs and false prophets, and Mat. xxiv. 27. points directly to this female Christ, and false prophet, who (afraid of her own shadow,) confines herself to the *secret chamber*, and says, "Lo here is Christ, verse 23." Christ says,

believe it not; what then will those answer, that yet believe it in spite of that command?

There is, I grant, one thing, in which this pretended mission agrees with the Scriptures, which is this, viz. "It sets the father against the son, and the son against the father; a husband against a wife, and a wife against a husband: and a man's foes are those of his own household. I can rejoice in this tribulation, when it is the effects of pure religion; but when it is the bitter fruits of imposture, it is hardly bearable: however grapes from thorns, or figs from thistles cannot be expected.

3dly. She makes the Devil the author of all evil, and this bait is well adapted and greedily caught at, and produces wonderful effects. It allays the turbulence of a guilty conscience, because he alone, that is the author of sin, will suffer for it. But there is a strange contradiction to this doctrine; for though the Devil is the sole author of sin and evil, yet all those that will not receive this woman, will surely be punished. This is one of those numberless contradictions that this woman's writings abound with.

In consequence of Satan being the author of all evil, he is the object of her vengeance, and who can even suspect, but this must be perfectly right. It is therefore concluded by her friends, that her pretensions and proceedings cannot be the works of the Devil, for then Satan must be divided against himself. How then could his kingdom stand? But these people must be informed, that Satan in the heart, and Satan in the mouth, differs as much as God in the heart and God in the mouth. And that either God or the Devil may be very much in the mouth, while the heart is far from him. And farther, though Satan in the mouth of this woman, is the author of all evil, and the avowed object of her vengeance; yet the Devil in the heart, may be the

author of all this hypocrisy. And though he is also the pretended object of the Spirit's vengeance; yet this may be without Satan's being divided against himself, at the hazard of his kingdom, as it may be a lie. However, as has been observed, it turns to her account; for as she is so much the Devil's enemy, she must be (according to some people's reason,) a staunch friend to God and truth. From these observations it appears, that though she has not much sterling wisdom, she yet possesses a considerable degree of shrewd sense and low cunning; and this may be proved by many instances—First,

She has prophesied of her end, and of the treatment she shall meet with prior to its coming. Her enemies are to persecute her, and she is to be taken up, and to have an awful trial. In consequence of this, her very opposers are represented, as fulfilling her prophecies, and thereby proving her honesty and mission. Such a prophecy proceeds from cunning and artfulness; she had every reason to think and expect, that some time or other, a persecution would break out against a profession so heretical and blasphemous; and therefore it was policy to predict it.

Again, another proof of her cunning, is the method she takes to have every thing done agreeable to her own will; and that is by pretending to have a communication for it, and enforcing to her followers the commands of the Spirit, and the danger of deviating in the smallest matter from his orders. Thus, when the trial at the Neckinger was about to take place, wishing to have every thing to her own mind, she takes a likely method for it, by writing to Miss Townly thus:

“ 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 to

"he burnt as a martyr, then go one step from the
"directions the Lord hath given me concerning
"my trial; and you must charge my friends for
"their lives, never to consent to *any proposals made*
"by any man, but say, *the Lord hath commanded*
"if, we must Obey."

Here is an undeniable proof of cunningness and
craft. She was sure, by such a method, to have her
own Will be done; and this she does in all other
circumstances. It is only to say, "I am ordered,"
"I am commanded," "It is said to me," &c. &c.
And, if she wants any things that money will
purchase, it is only to say, "*the Lord hath need*
"of it." This every one must acknowledge to be
cunning.

Another instance of cunning is, rewarding the
benevolence and obedience of her followers with
promises of honour and distinction in another
world, and after her death, in this world; and as-
suring them of their being very high in the favour
of the Lord while in this life. Another instance of
cunning and craft is, the making all her nonsense
to consist in mystery; for thereby the simple and
thoughtless are both captivated and blinded. Thus
she is proved to possess a tolerable share of sense,
and indeed her deceiving so many people is a mani-
fest proof of it, if there were no other.

Yet to ward off the imputation of craft and cun-
ning, she pretends to be a novice, and declares her-
self to be "The simplest of all her father's house."
(this is playing the fool,) this she does to make you
believe she has not sense enough for an impostor,
or to contrive a cunningly devised fable. But
she is deficient in one article, so essentially neces-
sary to people of her profession, I mean a good
memory when her spirit of vain glory again pre-
dominates, she can boast enough of her wisdom.

For this is her language, when writing to some ministers, "Strange Effect of Faith," page 22, "I have understanding as well as you all, neither am I a wit behind you." So that she is wise or simple, knowing or ignorant, great or little, every thing or nothing, as best suits her purpose.

I must own, I wonder that such boasting of her wisdom was suffered to come, as proceeding from herself; for the office of sounding her trumpet, generally belongs to the Spirit, while she, in her own person, pleads her nothingness. I have to inform the reader, that I believe the prediction of this prophetess, relative to what is called her awful trial, will soon be accomplished. I have just sent a letter to the Bishop of London, which, I I trust, will prevail on his Lordship to take this business in hand, and which must infallibly put an end to it in a very short time.



disciples of Joanna Southcott, who is nearly seventy years of age, it is said, persuaded that she is in a few weeks to forth a new Messiah. It is stated, that a cot or cradle, of most expensive and magnificent materials, has been e, by a lady of fortune, for Mrs Southcott's *accouchement*, been for some days exhibited at the warehouse of an cabinet maker in Aldersgate street. Hundreds of gentlemen of both sexes have been to see this cradle, in which the

the following is given as a correct description of the cradle:—
 Joanna Southcott's child's crib, three feet six inches by two feet; of satin with brass trelis; side and foot board; turned feet, carved with castors; a swing cot, inside caned, to swing on castors; each end gilt mouldings, top and bottom for gold letters; by cover, with blue silk, carved and gilt under it; a gold dove, and olive branch; green stars at each corner, gilt; gilt furniture; and embroidered celestial crown, with Hebrew letters; gold letters; a lamb's wool mattress, with white down bed, down pillow, and two superfine blankets." *preparations now making for the approaching accouchement*
 Joanna Southcott, afford another melancholy proof of the folly of the present age. However distinguished we are, in comparison with our ancestors, for general information and science, we scruple not to say, that the darkest period of our age can scarcely furnish a parallel instance to the credulity and credulity that prevail amongst the followers of this woman. That impostor, is evident; and in either case it is evident that the impostor should be put to that torrent of fanaticism and blasphemy which flows from her preaching and publications. If she pan-
 this apology cannot be offered for her ravings, it is right she be told, that though the laws of her country are wisely tolerant of all matters of religious opinion, they have provided that the name of the Deity shall not be profaned with impunity. *blasphemies against God, all impostures in religion, as falsely claiming to extraordinary commissions from God, and terrifying or the people with false denunciations of judgments, inasmuch tend to subvert all religion and morality, are punishable by temporal judges with fine and imprisonment, and also such infamous punishment as to the Court in discretion shall seem meet, according to the heinousness of the crime.*—*Hawk.*
 of the Crown, c. 7.

Sunday last the Chapel of Mr. Tozer, in Duke street, St. James's Fields, was crowded by the disciples of JOANNA SOUTHCOTT, and others, whom curiosity had drawn thither. The multitude without the Chapel, and told them the *accouchement* was expected to take place in October, and that till then his Chapel would not be re-opened. Finally, he flattered himself, that if his predictions should not be fulfilled, he would appear there on Christmas day, and acknowledge himself deceived all the other believers, to have been deceived. At the conclusion of his harangue, he was honoured with several rounds of applause. He gratefully acknowledged this by repeated thanks to the mob, "thanking them, desiring God to bless them, and wishing them their liberty."

the Aberdeen ships struck a fish, but owing to their coming on, was obliged to cut and leave her, harpoons and lines. Next day they struck another, which should this be but their old friend, with their tail leading the devil would have it, another storm came struck at

by the late rains, has given a start to Lean Cattle, but Sheep and Lambs continue dull on sale, even at reduced prices. The markets of Smithfield, St. Ives, &c. are full a shilling lower for prime Beef Veal, and Mutton. The Wool trade has had a rapid advance particularly in fine fleeces of the Merino and South Down kinds, and still looks upward.

THE BALLOON AT YORK.—On Mr. Sadler's ascension with his balloon, at York Races, the flag was presented to Mr. S. by the Hon. Miss Vernon, daughter of his Grace the Archbishop of York. The ground and avenues were kept by a large detachment of the 3d Dragoon Guards. Mr. Sadler, in five minutes after his ascension, found himself perpendicularly over the Lunatic Asylum. Mr. S. discovered the Hambleton hills, and, though highly gratified by the attention he had received since his visit into Yorkshire, was no ways anxious to descend there, imagining he should receive little aid in making good his descent. He therefore immediately determined on descending, and made preparation, by opening the valve, when he found the balloon rapidly descending. Mr. S. on looking round, perceived hundreds coming to his assistance from all directions. The grappling irons first caught the top of an ash tree, when a quantity of ballast was thrown out, and, laughable to relate, the sand fell among a flock of sheep, they running through the hedge to escape it, and, by taking the line of the balloon, still receiving more. There the grappling irons lost their hold, but fastened in a hedge on the right side of the road from Craike to Easingwold. The car first struck against a heap of stones, laid at the side of the road for repairing it. A countryman was the first who came up; Mr. S. wished him to lay hold of the grappling cord, to prevent its losing its hold, but it was a long time before he could be prevailed on, until heartened on by others coming up. The balloon was removed into an adjoining grass field, for the means of discharging the remainder of the gas, and folding up the balloon.

FOOT RACE.—On Monday John Charlton, of the county of Durham, and William Escrick, of Leckonfield, Yorkshire, ran the match, two miles, over Knavesmire, which was well contested. Charlton took the lead, betting 6 and 7 to 4 on him; a man having drawn up one of the chains across the course, the Durham man stooped under, and Escrick attempting to leap, his foot caught and he fell; he afterwards made up to his antagonist, and they ran breast and breast for a quarter of a mile: Charlton then gained about a yard; a boy being thrown down, Escrick had to leap over him, whereby he lost some strides, and was beat at the end about ten yards.—The two miles was done in 10 minutes and 17 seconds.

The match against time, made by Robert Ellerby, of Wold Newton, in Yorkshire, to go 100 miles in 18 hours, on Knavesmire, he taking 100 guineas to 5 guineas; that he accomplished the performance, was attempted. He started a quarter before eight on Thursday se'nnight in the evening, and gave up 20 minutes past 12 the next day, in consequence of his legs being much swollen, after having gone 87 miles; of course one hour and twenty-five minutes only remained to perform the thirteen miles, had he been enabled to proceed.

PEDESTRIANISM.—Mr. Thomas Knight, of Tewkesbury, undertaken, for a wager of 200 guineas, to perform the astounding pedestrian feat of 100 miles in 19 successive hours, either to walk or run, but without any assistance whatever. The match