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FAIRBURN'S
GENUINE EDITION
OF THE
LIFE
OF
JOANNA SOUTHCOTT,
THE
PROPHETESS.

NINTH EDITION,
WITH CONSIDERABLE ADDITIONS.

Embellished with a beautifully engraved Portrait of Joanna, and a Quarto Frontispiece of the Crib and Canopy, from Accurate and Original Drawings.

LONDON:
PRINTED and PUBLISHED by JOHN FAIRBURN,
2, Broadway, Ludgate-Hill.

Price One Shilling.





JOANNA SOUTHCOTT.

Published by the Proprietor. 9th Sept. 1814.

THE
LIFE
OF
JOANNA SOUTHCOTT,
THE
PROPHETESS :

Containing an Impartial Account of her wonderful and
astonishing Writings, her

MIRACULOUS CONCEPTION,

THE COMING OF
S H I L O H,

AND OF

The numerous Presents sent to her Preparatory to

HER ACCOUCHEMENT,

PARTICULARLY THE

Superb Crib !!

*Made by Mr. SEDDON, Aldersgate-Street, which, with
its Ornaments, Decorations, Bedding, &c. cost up-
wards of TWO HUNDRED POUNDS !!!*

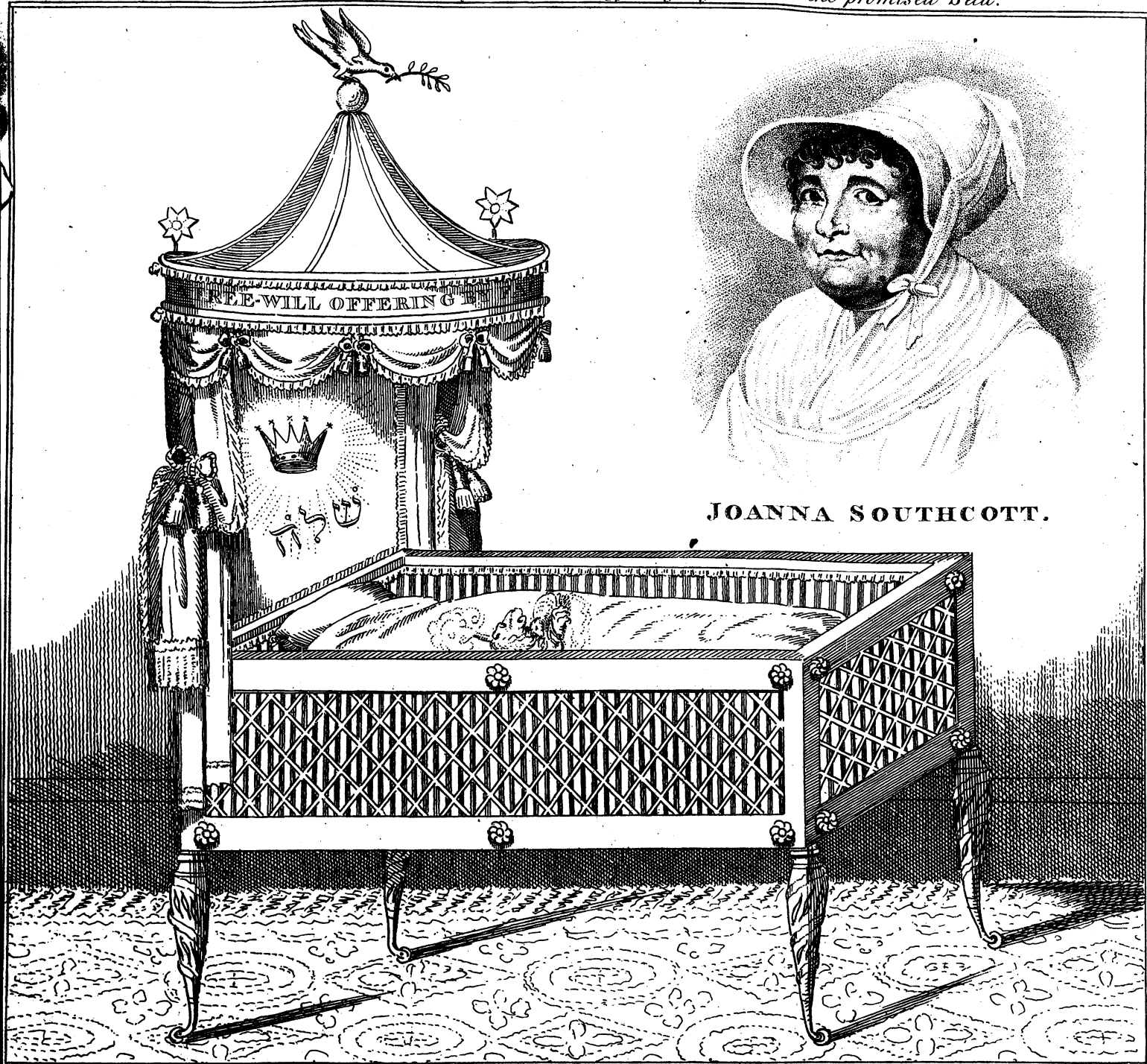
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2, Broadway, Ludgate-Hill.

1814.



Motto on the Rim of the Canopy "A Free-will offering by Faith to the promised Seed."



A Correct VIEW of the SUPERB CRIB, presented to JOANNA SOUTHCOTT.

Digitized by

LIFE

OF

Joanna Southcott.

JOANNA SOUTHCOTT was born at Gettisham, a small village in Devonshire, in the month of April 1750, and was baptized on the 6th of June following; as appears by the register of Baptisms at the parish-church of St. Mary Ottery, in Devonshire. She was the daughter of William and Hannah Southcott; her father was in the farming line, and both her parents were professed members of the Established Church. Tradition is silent as to the circumstance of any "signs" having attended the introduction of such an extraordinary personage into our world; but the Spirit has since informed her "that the Angels rejoiced at her birth;" while one of her Sealed Doctors has been heard to declare, that the Comet of 1811 was similar to the star which denoted the birth-place of Christ, and also that it was attended by another Comet, although of less magnitude, being both together meant to indicate the perfect union that subsisted between that divine person and the favoured prophetess.

She speaks of herself as having been in character "the simplest of all her father's house," and, from her early age, having "the fear of the Lord

deeply impressed on her mind and heart." Joanna then delighted in perusing the Scriptures. She was particularly affected by the account of the sufferings of Christ, feeling her "heart burn with indignation against his accusers," and she thinks that her growth in grace bore some proportion to her advancing in years.

Considering the religious bias of her mind, even in youth, it is less surprising to find her indifferent to those objects which usually engage the affections of females. This can alone explain Joanna's treatment of her chief admirer, Noah Bishop, who in vain endeavoured to make a suitable impression on her heart. Although they were reciprocally in love, and she herself has recorded that love, yet, such was the disposition of her mind, she constantly rejected him, and seems to have preferred the privations of celibacy to the consolations of matrimony. There is certainly an air of eccentricity in this. Possibly she was not without some presentiment of her future rank; and thus she who expected to become "the Lamb's Bride," being destined "to bring the God-head and the Manhood to a perfect likeness," might justly spurn at the proffer of embraces that were but mortal.

Joanna 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.*" 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. From 1792 to 1801, Joanna made several efforts to get her Mission sanctioned by



respectable characters, but without success. In the 9th page of the first book, *Strange Effects of Faith*, we read of six men, that Joanna was to have together to try their judgement of her. The Rev. Mr. Pomeroy was likewise applied to, who, for a considerable time, sanctioned her Mission.

In 1801, Joanna printed the five first parts of her 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, 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 there. Accordingly, twelve were selected from the company to act as judges, and twelve more to act as a jury.

In December 1804, another meeting was convened, being previously advertised like the others, and every method taken to excite those who were against the cause to attend the meeting; this was called the Third Trial of Joanna Southcott. The Trial lasted seven days. The Court consisted of 12 Judges, 12 Jurymen, and 24 Elders.

In the Book called "The Trial" you read, at the 80th page, as follows,—“ When the gentlemen entered the room, the clergy entering first, she felt her *tongue* tied, and was not able to speak : and, as her friends came in, her confusion increased, and, in her own mind, she thought she should have fainted away ; but, to her great astonishment, when all had entered, though she felt as it were dying before, she was as a giant refreshed with new wine ; without pain, sickness, or weakness : she stood up, and felt the Spirit of the Lord enter within her ; to call them all to the remembrance of the fall : and, when she told them of the promise made to the woman, to bruise the serpent's head, every man in the room *held up his hand*, to join with her in *claiming the promise*.

The following is extracted from the record of the Court after the whole business of the trial was gone through and completed :—

*Neckinger-House, Bermondsey, near London,
December 11, 1804.*

“ We, whose names are hereunto subscribed, being invited, by divine command, for seven days, to the examination of Joanna Southcott's prophecies, do individually and voluntary avow, by our separate signatures, our firm belief, that her prophecies and other spiritual communications emanate wholly and entirely from the Spirit of the living Lord.” Book of the Trial, page 133. This is also confirmed by the fifth resolution, page 79, thus----“ From the examinations of Joanna's writings, it doth appear to us that she is visited by the Spirit of the living God.”

Amongst the names subscribed, page 136 and 137, are the names of several of the clergy.

Joanna has visited in her missionary capacity, Bristol, Leeds, Old Swinford, Stockport, &c. &c. At Old Swinford she has many adherents; and at Leeds her followers are very numerous.

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. Joanna's cause in London, has been, for a considerable time, in a flourishing state. She has a chapel in Duke-street, St. George's-fields, 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. She has another chapel in White's Row, Spital-Fields, near the church; and three others, one at Greenwich, one at Twickenham, and another at Gravesend.

It was customary with the prophetess, during the early part of her career, to commit her supernatural communications to paper with her own hand; but, latterly, she has a secretary in attendance on her. When the Spirit is about to impart some communication, Joanna feels an agitation within; then the Prophetess, her secretary, and the witness, range themselves in one group. After this, the Spirit begins to speak, addressing himself not to the witness, nor the secretary, but to Joanna *within*: so that our Prophetess has simply to sit down and talk to herself! This she actually does, when the secretary, another female, takes down what he says, and then the witness, likewise feminine, signs it. Joanna will

sometimes dictate a line only, sometimes a sentence, stopping till it is perfectly committed to writing.

Joanna assumes to usher in the Millenium and to seal the faithful for the enjoyment of it, to the amount of one hundred and forty-four thousand ; also to chain down Satan for a thousand years, and, having thus handed over the good fruit of the tree of knowlege, and reinstated her fallen sex, to terminate the immense undertaking of man's redemption. The Sealing is performed in the following 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 are 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. 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 hands, 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, &c.

JOANNA'S PREGNANCY.

The Spirit calls upon Joanna, and after having quoted the words of St. John, "Therefore doth my father love me, because I lay down my life that I might take it again."

"But how can I take it again without coming in spirit, as a father to take it in a son. Know as a son I came at first, but as a bridegroom I said I should come at last; then know as a king brings in his heir to his crown, by the bride, so shall I bring in my heir to my kingdom that I died to redeem. And now let the Jews awake as men out of sleep, and let them see their prophets clear, and let them see their psalms clear, then they will see, I must first come to have my enemies as spoken in the psalms, and after that to ascend on high to receive gifts for men; yea, even for the rebellious Jews, that the Lord God might dwell among them. But how is the Lord

God to dwell amongst them if I do not create a son by the same power, I came amongst them. And to prove my power, that it is of God and not of man, it must be made known unto all men whomsoever that read this book of thine that no man hath been in thy presence, or put a foot in the room where I have confined thee, since the time I ordered thy confinement, which time was October 11, 1813. And thou must let it be known to the world that thou canst say with Agur, 'There be three things which are too wonderful for me, yea, four which I know not.'"

After recording this address of the Spirit, Mrs. Southcott proceeds :—

"And this I can take a solemn oath to, I never had knowledge of man in my life. So that if the words of the Spirit are fulfilled in me this year to have a son, it is by the power of the Lord and not of man; and this sign is set to prove the truth of the Gospel, or to prove that the Gospel is not true. For this I am answered, if the visitation of the Lord does not produce a son this year, then Jesus Christ was NOT the son of God, born in the manner spoken by the Virgin Mary; but if I have a son this year, then in like manner our Saviour was born."—"Let them look to thy age, and the manner I have confined thee from any man coming in thy presence, and to prevent men's saying a man might come in women's apparel, I have *also* forbidden all thy female friends to come into thy presence likewise."

"On the 14th of October, 1813, I was ordered to sit up all night in a room by myself, which I did. Many extraordinary things were revealed to me, why CHRIST took man's nature upon him, and what he suffered for man's sake; that I should keep that night in everlasting remembrance, and not forget the giver of the

blessings I enjoyed. About twelve o'clock I looked at the candle; there appeared something like a large bowl behind it, with a point towards the candle; the candle was flaming very bright and there appeared a ring as red as scarlet, circled round the middle of the flame; immediately there appeared a hand as white as snow, which came out between the bowl and the candle, and pointed towards me: I trembled to see it, but was answered—"FEAR NOT: IT IS I." I was then ordered to put on my glasses, and the hand appeared the *second time*, more brilliant than before; but then the flame of the candle seemed parted in two, and looked in a different manner than the first, but burnt very bright. The hand was pointed towards me the second time, as white as snow, and a red cuff was upon the wrist."

Joanna states, in her Fifth Book of Wonders, as follows:—

"I have felt life increasing more and more, from the sixteenth day of May to this day; but never having had a child in my life, I leave it to the judgment of mothers of children who attend me, who give their decided opinion, that it is perfectly like a woman that is pregnant. Then now, I say, it remains to be proved whether my feelings and their judgment be right or wrong; whether it is a child or not; which a few months must decide: or the grave must decide for me; for I could not live to the end of this year, with the increasing growth I have felt within so short a space, without a deliverance.

"I have assigned my reasons why I believed, and had faith to publish to the world that such an event would take place; and I am truly convinced that wondrous events must take place to fulfil the Scriptures, before men can be brought to the knowledge of the Lord, as spoken by the

prophets, or the fulfilment of the Gospel be accomplished. But, however, men have mocked my folly and faith in believing what I have published; yet I plainly see that I should be mocked much more, had I concealed it from the world till this present time; for then there would be room for the world to mock as to my being a prophetess, and such an event not to be foretold, to make it known, that men might believe."

In the *Third* and *Fourth Books of Wonders*, Joanna Southcott announced to the world, that she should have a Son this year, in the *sixty-fifth* year of her age, by the power of the Most High.

"Whatever mockery the announcing of such an event may cause amongst mankind, or however wonderful it may appear, there is the most satisfactory evidence that it will be realized. This proof is established upon the testimony of the three women, being mothers of children, who have all along attended her; and upon their examination by two medical gentlemen, as to the symptoms which have taken place in Joanna Southcott, from the 17th of March to the 26th of May, whose decided opinion thereon is, that, if such symptoms were in a young woman, she must be pregnant of a *living child*."

The following vision is related, by Miss Townley, in a letter to the Rev. T. P. Foley, published in the pamphlet entitled "*Letters and Communications of Joanna Southcott*."—Monday evening, July the 2d, 1804, Joanna tried to compose herself, after an hard contest with the devil, when, "at last, she fell asleep; and whether awake or asleep," continues Miss Townley, "she does not know, but she remembers she was quite awake when she felt the hand of the Lord upon her, but in that heavenly and

beautiful manner that she felt joy unspeakable and full of glory. She felt herself laying as it were in Heaven, in the hands of the Lord, and was afraid to move, fearing she should remove his heavenly hand, which she felt as perfect as ever woman felt the hand of her husband!" "In this happy manner," affirms Joanna, "I fell asleep; and in my sleep I was surprised with seeing a most beautiful and heavenly figure, that arose from the bed, between Townley and me. He arose, and turned himself backwards towards the feet of the bed, and his head almost reached the tester of the bed; but his face was towards me, which appeared with beauty and majesty, but pale as death. His hair was a flaxen colour, all in disorder around his face. His face was covered with strong perspiration; and his locks were wet like the dew of night, as though they had been taken out of a river. The collar of his shirt appeared unbuttoned, and the skin of his bosom appeared white as the driven snow. Such was the beauty of the heavenly figure that appeared before me in a disordered state; but the robe he had on was like a surplice, down to his knees. He put out one of his legs to me, that was perfectly like mine, no larger; but with purple spots at the top, as mine are with beating myself, which Townley, Underwood, and Taylor, are witnesses of. Methought, in my dream, HE got himself into that perspiration by being pressed to sleep between Townley and me. I said to him, 'Are you my dear dying Saviour, that is to come to destroy all the works of the devil?' He answered me, 'Yes!' I thought I called Underwood, and waked Townley, to look at him, which they did with wonder and amaze. I then thought I would go out of my bed, and fall down on my knees before him, to return him thanks for his

mercy and goodness: but, as soon as these thoughts entered my head, he disappeared, and a woman appeared in his stead, which gave me pain to see he was gone. But the woman told me many wonderful things that were coming upon the earth, and what was coming upon the devil; yet I grieved at the loss of my dear Redeemer, for I saw no beauty in the woman, and, though the woman would reason strong with me, her reasons I did not like. In this confusion I awoke, and heard the bell tolling for the dead, and the drums beating at the same time; which I remarked to Townley."

THE PROPHECIES

SENT TO THE

PRINCE REGENT, THE BISHOPS, &c.

In the *5th Book of Wonders* Joanna states, "I was ordered, by the Spirit, to send the book, with my Portrait, to the Prince Regent, to the Arch-Bishops of Canterbury and York, Bishop of Worcester, Duke of Gloucester, Lord Grosvenor, Lord Ellenborough, and the Recorder of London. I have likewise sent it to the Duke of Kent, the Bishop of London, and the Bishop of Salisbury. And this has been ordered to be done to prevent any imposition being practised, either in my name by others, or, if I am led by a wrong spirit myself, it will be proved this year, and that no imposition may be practised upon the Jews, when I know, without a doubt, that I am with child. I am ordered to put in public print, all the names above mentioned, that I have sent the book and likeness to, that the Hebrews abroad, as well as those in England, may know that no deceit was practised upon them; but that the heads and rulers of the nation were made acquainted with it before it took place."

THE COMING OF SHILOH.

In the *Third Book of Wonders* is announced "the come of SHILOH, with a call to the Hebrews." The Spirit says, p. 4. "This year, in the 65th year of thy age, thou shalt have a Son by the power of the Most High, which if they receive as their Prophet, Priest, and King, then I will restore them to their own land, and cast out the heathens for their sakes, as I cast out them when they cast out me, by rejecting me as their Saviour, Prince, and King, for which I said I was born, but not at that time to establish my kingdom." In consequence of this announcement, the followers of JOANNA SOUTHCOTT, in town and country, are making all sorts of necessary preparations. It is certainly true, that she has literally been overwhelmed with presents.—Laced caps, embroidered bibs, and worked robes, a mohair mantle, which cost £150;—an elegant silver cup and salver, with a lid, on which is placed a ball representing the globe, upon which is perched a dove, with an olive branch. Mr. Lowe, the engraver, of Union-street, Birmingham, was employed in ornamenting them.—The cup holds about a quart:—Upon the salver is engraved, '*Hail, Messiah, Prince of Salem!*' On the lid of the cup is a dove with an olive branch. Inscription round the rim,—'*Of the increase of his government, and peace there shall be no end.*' On a shield on the body—'*This present was sent as a token of love to the Prince of Peace, from a part of the believers in the divine mission of Joanna Southcott, at Birmingham.*' Encircled with vine branches is the figure of a child destroying a serpent, with the motto—'*It shall bruise thy head, then it is finished.*' On the other side, a shield, with the inscription—'*And who shall receive one such little child in my name receiveth me.*' In another division are three angels, singing praises, surrounded by rays, and the words, '*Glory to*

God ! Hallelujah ! ' *Lord God Omnipotent reign-eth !* ' A pair of goblets accompany the cup, on one of which is inscribed—

' Then Palaces shall rise ;
The joyful Son
Shall finish what his short-lived
Sire began. '

On the other—

' Their vines a shadow to
Their race shall yield ;
And the same hand that sow'd
Shall reap the field. '

Presents to a very large amount have been sent from various parts of the kingdom :—Splendid silver pap-spoons and caudle-cups (one shaped like a dove) have been poured in upon her, till she has at length determined to receive no more of such things. To complete the desired apparatus, a magnificent Crib has just been finished by one of our first upholsterers, and sent to her residence, of which a friend has favoured us with the following particulars :—

THE MANGER AND CRIB.

A description of the Crib, made by Mr. Seddon, of Aldersgate-Street, according to the order of some gentlemen, who are members of the Church established by JOANNA SOUTHCOTT, for the New Messiah, with whom they believe she is now pregnant :—

This Crib, which is made of an oblong square, is of the usual size of modern Cribs ; the frame is made with satin-wood, richly ornamented with gold ; the sides and ends filled with lattice-work gilt. The body of the Crib, which they call the MANGER, is richly lined with blue satin, drawn together so as to give it the appearance of fluted-work. The pillars on which it stands are taper, with ribbons of gold entwining round them. The head cloth is of blue satin, with a celestial crown of gold embroidered upon it, and underneath this appears the word SHILOH,

in *Hebrew characters*, richly drawn, and exhibited in gold spangles. Over the head part of the Crib appears an elegant canopy of blue satin lined with the finest white muslin, which is draw together to a point, and fastened underneath, or within side, the canopy, by a rose of blue satin. The outer point of the canopy is finished with the figure of a *Dove* of gold, resting on a small white ball, and bearing a branch of olive in its mouth. Around the outer rim of the canopy is this inscription, in letters of gold:—‘*A free-will offering by Faith to the promised Seed.*’ The curtains are trimmed with narrow gold lace; the draperies are blue satin edged with gold fringe, and looped up with gold line and gold tassels. The inner curtains are of fine white muslin.

The above is a description of what they call the Manger,—besides which they have a Crib, (or Cot,) which fits within the former, and hangs upon swivels, that a proper motion may be given to it whenever the young Prince may require rocking.

The Crib itself is made with satin wood, fitted in with the most beautiful cane-work, from which passes a cord of gold to a pedal, which is designed to rock the cradle whenever this may be proper for the infant, and to prevent the necessity of leaning over the manger, which might incommode the supernatural babe.

The bed is of the finest eider-down, in a white covering; the coverlet is of the richest white satin, with a medallion in the centre, bearing the figures of a Lamb lying down with the Lion. The Lamb is worked in silver—the Lion in gold. These are surmounted by a Tree of Life worked in gold also. The sheets for the bed are made of the best cambric, edged with expensive lace.

The above superb Crib, with its ornaments, decorations, bedding, &c. cost upwards of Two Hundred Pounds!!!

LETTERS

AND

ADVERTISEMENTS.

The following letter was sent in the year 1799, to a very dignified Clergyman, by Joanna Southcott.

Right Rev. Sir,

Exeter.

I trust, from the amiable, worthy, and good, character I hear of your Lordship, you will pardon the liberty I am going to take, in sending you the following lines; the weightiest subject that ever entered the human brain—such an instance has never happened to any human being since earth's foundation was placed before; the deepest inspired penman, the most learned divine, nor the deepest philosopher that ever wrote, ever had such thoughts of divinity or philosophy, as have been revealed to me by the Spirit of Revelation; and what Spirit that is, must be judged by men.—Will your Lordship be astonished, when I tell your Lordship, in 1792 I was foretold all that was coming on the earth? Perfectly as I was foretold, all has happened in every nation; but the end is not yet.—When the truth of my writings began to come, I was encouraged strongly in faith, that has been impossible for man to destroy, although their argu-

ments have often shaken my faith, by telling me it came from the devil; but the answers given me to their words, and the wondrous manner in which the Bible is explained, truly convinced me their judgment was wrong; and, as throwing oil into the fire makes the flames burn the greater, the very way men went to chill my faith, confirms the truth of the Bible and the truth of my writings, as being foretold how every man I was ordered to write to would act. And who can tell the heart and thoughts of man, but God alone?

Now, my Lord, will you be astonished when I tell you, the end of all things is at hand, and the powers of darkness must be destroyed from the face of the earth, by that weak hand that he first betrayed? Here your Lordship may be lost in wonder, how Satan shall fall by a woman's hand. Mysterious as it may appear, yet very clearly it is explained to me, by my perfect obedience to the commands of the Lord, who made the same promise to me, as Herod did to the damsel; and I was ordered to ask in writing—and my petition and request was, If I had found favour in the sight of the Lord, that Satan might be cut off from the face of the earth, as John the Baptist was. I was answered, the Lord will grant my petition, and give me my request; and I should seal it up with three seals, and carry it with me to the altar, when I received the sacrament—I did; and was then answered, “what I have spoken by my Spirit, sealed with my seal, I will now seal with my blood.”—But it is said to me,

“ It is man must raise thy hand
And tell thee to grow wise,
Like Herod's damsel to go on,
Then all shall gain the prize

D

When men begin as she did then
 And like Herodias burn,
 To wound the foe, as she did do,
 I will like Herod come."

The man strengthened the woman's hand by the fall, and he must strengthen her hand to bring it back. What God designed at first, he will accomplish at last. It is not all the powers of hell can frustrate the designs nor purposes of the Most High. The Lord made the woman to complete the happiness of man, and by her it must be done. For as the sun riseth in the horizon, and shineth over the face of the earth, and then setteth in darkness, and riseth again in the same place; and dust returns to dust; and wave returns to wave with ebbing and flowing; yet all centre in the same place—so must man centre at last, as God placed him at first, in perfect happiness; and by the woman it must be completed. Christ died for man's atonement, and rose again for our justification. Therefore now give ear, O heavens! and be astonished, O earth! the Lord hath a controversy with his people; and the saints must judge the earth. That day of judgment must take place, when my writings are proved; such writings as never were before since earth's foundation stood.

Will your Lordship marvel if I tell you, it is a sign to me, why the Lord hath done all things; I have written to the Rev. ———, the Rev. ———, and the Rev. ———; but I am told, the Lord will never permit my writings to be proved, till I had written to you. If your Lordship will give me liberty, I will wait on you, to tell what grounds I have for this faith.

From your dutiful and humble Servant,

JOANNA SOUTHCOTT.

LETTER TO THE NATION,

Written by Joanna Southcott, which appeared in the Times Paper; Oct. 28, 1813.

I, JOANNA SOUTHCOTT, have been more than twelve years publicly warning the nation of what the Lord hath revealed unto me he will do upon the earth; and the events have been daily fulfilling abroad and at home, which causes some to believe the Visitation to be from the Lord; while others, with the most infamous abuse and falsehood, have publicly declared me to be an Impostor; and others, with the same ignorance and folly, say that my Writings are from the Devil, full of blasphemy, and wondered that the Bishops should have suffered me to go on in this manner. I have borne the mockery and abuse of men; but now let all their wonder cease; for I shall return to mock them, as they have mocked me, and prove it is the devil, in the form of men, from whence all this malice and persecution proceed.

And now I shall say with David, "If I have been vile, I will still be viler:" and if I have been bold, I will be bolder.—To my other Prophecies I have added two books, lately published, intituled, "Book of Wonders;" and five more will appear hereafter, which I defy all the Bishops in England, the Members of Parliament, and all the Judges in the land, with all the judgment they can form together, to be able to prove these two Books of Wonders, with the other Prophecies, were ever brought round by the wisdom and knowledge of the Devil, or by the wisdom and knowledge of an Impostor.

Let the Bishops come forward with the Rev. Mr. Pomeroy, and I will soon convince them that I could as soon make the world, as I could

make my writings, and bring them round in the manner they have been brought round to be fulfilled. I am not so wise as the world makes me ; therefore, I shall give unto the Lord the honour and glory that is due unto his name ; and those that say they are from the Devil, I shall turn their blasphemy upon their own heads ; because it is blasphemy to say, that such wisdom, knowledge, and power, can be in the Devil. And I was answered this morning, that if men went on in this way, and the Bishops did not awaken, to prove the calling is from on high, to stop this blasphemy in men, that awful judgments should now come on, upon them and upon the nation : for these are the words said unto me :—

“ I will laugh at their calamity ; I will mock when their fear cometh : when your fear cometh as desolation, and your destruction cometh as a whirlwind ; when distress and anguish come upon you ; then shall they call upon ME, but I will not answer ; they shall seek me early, but they shall not find me ; for I have looked and there is none to help ; and I wondered that there was none to uphold ; therefore mine own arm brought salvation unto ME ; and my fury upheld me ; and I will tread down the people in mine anger, and make them drunk in my fury ; I will bring down their strength to the earth.”

This is the voice of the Lord unto me, from the scripture Prophecies. — “ The watchmen are blind ; they are all ignorant ; they are all dumb dogs that cannot bark, sleeping, laying down to slumber.” — But this is the answer of the Lord to me, — “ They shall be visited of the Lord of hosts with thunder and with earthquake, and great noise, with storms and tempests, and the flame of devouring fire. Stay yourselves and wonder, cry ye out, and cry, they are drunken, but not

with wine; they are staggered, but not with strong drink. The Lord shall go forth as a mighty man; he shall stir up jealousy as a man of war; he shall cry, yea, roar; he shall prevail against his enemies.—I have long time holden my peace; I have been still, and refrained myself; now will I cry like a travailing woman: I will destroy and devour at once.”

Here are the threatenings, that I am now ordered to bring out to the Nation, of the Scriptures that the Lord will fulfil, if men now carelessly sleep, after THIS WARNING; but if they awake as men out of sleep, and obey the call; then they may look to the Promises in the following chapters: *Isaiah* 1—8, 9, chapter xlv. chapter lxxv. and chapter lxxvi.

This I am ordered to put in the public papers; and if I have no one to come forward to plead my cause for me, the Lord is working a way for me to plead it myself, and shame all that shamed me, and confound all that confounded me.

Now as Rowland Hill called my friends three-and-twenty mad fools, for believing that my Visitation was from the Lord; let him bring forward three-and-twenty mad fools to prove these Two Books, which I have lately published, with my other Prophecies, were ever brought round by the wisdom of a woman, or the wisdom of the devil; then they must be mad fools indeed, if they attempt it; for it has been none but mad fools that have written a book against me yet, by Satan's forming himself in them; and that their publications have proved.

JOANNA SOUTHCOTT.

Oct. 28th, 1813,

A WARNING TO THE BISHOPS,

From Joanna Southcott, by the Command of the Lord; which appeared in the Morning Herald, November 9th, 1813.

As the Public say that the Bishops will not give themselves the trouble of searching whether my Visitation is of God, or not, the following answer was given to me by the Spirit:—

“ If they go on according to the judgment of men, and thou art confined one year in this house, as a prisoner, through their neglect, then in one year I will cut them all off, like the three signs I have mentioned. Know I told thee I should begin at the sanctuary.”

The first sign was of the Bishop's death, in 1796, which was put in the hand of the Rev. Mr. Pomeroy. The second sign was in 1801; as the Bishop of Exeter refused to hear of the Visitation, I was ordered to come to London, and St. Peter's bell should toll for the Bishop when I returned to Exeter again, and this was fulfilled in 1803. The other was the threatening to the Bishop of London, in 1804, as he refused to hear of the Visitation, when applied to. And, as the Lord fulfilled his word with them, I am answered, that he will fulfil his word with all, if they do not exert the power they are invested with. And this I am strictly commanded to put in the newspaper.

And now I am called back to my former writings, where it is said, “ One month you'll see your destiny, what will befall your land;” so this month fixes the destiny for the ensuing year, either for blessings or judgments. If the Bishops keep silence till this month of November is over, then they may keep silence until next November, 1814. For I am answered, that now the time is come of

the fulfilment of a letter I sent to the Rev. Mr. Pomeroy, in 1796:—"Awake, my Shepherds, saith the Lord, lest I kindle a fire in mine anger, and a wrath in my fury, that shall burn to the nethermost hell. But if ye awake, O Zion, and put on your beautiful garments, O Jerusalem, then shall your light break forth as the morning, and your righteousness appear as the noon-day sun; and God, even our God, will give us his blessing.

These are the promises, these are the threatenings, which I was ordered to send to him, in 1796; and now I am answered, that the Lord will fulfil them one way or other, according as the command is obeyed or disobeyed. The Bishops are now called upon to judge between the Shepherd and the Sheep, from a book lately published, entitled, "The Second Book of Wonders."

JOANNA SOUTHCOTT.

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TO THE PUBLIC AT LARGE.

*A Letter of Prophecy, by Joanna Southcott, inserted in the Morning Herald.*

My former *Letters of Warning* have roused various passions in men, and some public comments. Among the latter I shall notice a letter in the Stourbridge paper of the 12th instant, signed EPHRIAM, wherein he advises me to "make a friend of his Satanic Majesty; as he may lay his frightful paw upon me;" therefore he advises me to "court his favour—speak kindly of him; for it is good to have a friend wherever we go."

I shall answer him from the words of Solomon,—"A fool's bolt is soon shot; the soul of the

*wicked desireth evil ; and wisdom is too high for a fool.*" But he who thinks to find a friend in the devil will find himself deceived. I put no trust in man ; then I certainly shall not put trust in the devil, who hath used his utmost endeavours to work in the hearts of men against me : and formed himself in men, to cast out floods of lies against me. I have not built upon such sandy foundation. Though the world laugh at my weakness, to believe that the Bishops will give themselves the trouble of coming forward and pass their judgment as required ; I put no more trust in the Bishops, as men, than I do in their chariots or horses ; but my trust is in the Lord of Hosts, who saith to the proud waves of the sea—Hitherto shalt thou go, and no further: who can say to the south, give up ; and to the north, keep not back : who can make his people willing, in the day of his power. *This* is the FAITH that I rely upon—the ROCK of AGES, and the God of my salvation—that the gates of hell cannot prevail against ; and *this* is the FAITH that our Saviour said, in his Gospel, was like the wise man, building his house upon the rock, that the rain descended, and the floods came, and the winds blew and beat upon that house : and it fell not ; for it was founded upon the rock : and this is the ROCK, which I have built upon ; and therefore *my house will not fall* ; but those who have built, like this foolish man, will find their houses to be built on the sand ; and great will be the fall thereof.

This is my answer to the newspaper—to let them know, that my trust is neither in men nor devils ; but in the Lord, whose knowledge and peace are past man's understanding.

And now I am ordered to put in the newspaper a part of a Prophecy given to me yesterday, *for the public at large* :—

"I tell thee, that the *ensuing year* will be such a year as never was seen in England, since it was a nation; for, if my commands are obeyed, that I send blessings to the nation, such as were never experienced before: yet Satan's weapons will be strong, with rage and fury, to fight in men, till, like Sodom and Gomorrah, they will be destroyed, and swept away with the besom of destruction. But, from the days of NOAH, there is a *long warning*, to awaken those who are not so strongly filled with the devil against my coming to bring in my kingdom of righteousness and peace. Thy FAITH is given to thee as a gift of God, which the world can neither give thee, nor take it from thee: and they will find that *the sound of thy MASTER'S feet is behind thee.*"—This is the answer of the LORD to me.

JOANNA SOUTHCOTT.

Friday, Nov. 19, 1813.

*Letters of Prophecy by Joanna Southcott.*

Though the Bishops are silent to the request made of them, and the warning given them, that they will not come forward to support the work, if it be of GOD, or to confute it, if not; yet I am informed that one of the Bishops hath said, that I have done more mischief than ever an individual had done before.

I can scarcely credit the report to be true, that a Bishop should see it in this light, and not use his authority to stop the "mischief," when the power is put into his hands.

I shall answer such Bishops, as the King's Jester once answered him. When a nobleman sent a petition to his majesty, to crave his pardon for a



third murder he had committed, the king said to his jester, "I know not what to do concerning this man: he hath killed two men before, which I pardoned him for, and now he hath killed the third." The jester answered, "No, he has not killed three men; he has killed but one." His majesty asked him how he could make out that. The jester said, "if thou hadst had him hanged for the first man, he would never have killed another; so thou hast killed the other two. "Ah!" said the king, "dost thou say so? then he shall never kill another."—To this I was answered—

"Now let the Bishop be as wise as the king, or out of his own mouth will I condemn him; if he sees this mischief going on, and doth not stir to prevent it, when I have put it in his power, and he judge it is from the Devil, he will find my anger kindled against him, if he still lets it go on. Will they suffer sin of the blackest dye to go on, and never stir one step to stop the torrent of this evil? Then let them know that my judgments are just, to cut them off, as cumberers of the ground. If all should speak as thou hast heard of one, then out of their own mouths will I condemn them all: for they shall find that thou art in perfect obedience to my commands. And will they call this mischief? Then let them know my commands, which stand on record—be clear in judging that you may be just in condemning. And now to their consciences thou must appeal, whether they think it be right to see mischief spreading throughout the land, and they standing silent to have it so, when it is put in their power to prevent it? For, on one side or other the sin must be great; because they must know, if thy visitation be from the Lord, and they call it mischief in thee to obey my commands; then their sins must be great, for condemning my love in warning them of my

coming to establish peace and righteousness on the earth. If this be despised, let them own the justice of my anger and indignation at the blasphemy that is daily spoken against my visitation.

“And this is my command to the Bishops, if they wish to find favour in my sight, as I have invested them with power, and commanded thee to appeal to them, let them exercise that power I have put in their hands. This is my command to thee, that thou put my answer in the newspaper, that they may see the justice of my threatenings, if all be treated with silent contempt.”—This is the answer of the Lord to me.”

JOANNA SOUTHCOTT.

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Mr. EDITOR,—I notice in your paper of the 26th instant, an answer to my letter on the 20th, respecting my faith, by a writer, under the signature of “A Methodist,” who expresses himself to be the true Ephraim, wishing for instruction, and desirous of knowing whether my pretensions be a vain boasting of faith, upheld by applying the Scriptures to myself, or whether it be grounded on the Rock of Ages.

These inquiries are just, therefore I shall answer a wise man according to his wisdom. I shall first say, as our Saviour did to John the Baptist, when he sent his disciples to know if he were the Christ. He said, go your way and tell John what things ye have seen and heard; and in like manner my answer is to Ephraim, that I have experienced the truth of the spirit, which visits me from the year ninety-two to this day, of both private and public events, concerning this nation and the surrounding nations; and these prophecies were first put into the hands of ministers from

the year 1796 to 1800, for them to be witnesses of the truth being foretold. In the year 1801, I published to the world at large. In 1802, during the time of peace, I published what was hastening on, of the war that hath since taken place. And I can prove from my writings, how these events were foretold, when there was no appearance of them. Therefore I may say with the woman of Samaria, behold the man that told me all things: tell me, is not this the Christ, who hath thus far fulfilled his words, in the past, and now given me strength of faith to insert prophecies in the public papers, of what shall happen in one year, according as men obey or disobey what is required of them? If they cannot judge from the past, they may judge from what is to come; therefore mine is no boasting faith, without knowing in whom I have believed, but a faith fixed on the Rock of Ages, with strong and sure ground to rely on, that no one knoweth of but myself. The world must judge me worse than mad, to insert such things in the newspapers, if I had not a full assurance that what the Lord hath said he will fulfil. I have shewn my faith by my works, and the gates of hell cannot prevail against me.

Now I shall notice another observation made by "A Methodist," where he says—"Would to heaven that myself and my brethren were invested with the authority of the Bishops, and we would soon search out the truth." To this I am answered—

"Let him try his brethren, and he will find them like David's brethren, to condemn the pride of his heart; and like Ephraim, the pride of Israel to testify to his face: for they do not return to the Lord their God, nor seek him for all this: therefore, if he puts his trust in man, he will soon become like Ephraim, a silly dove without a

heart ; if he doth not put his trust in the Lord, and say with David, there is cause enough, (for he knoweth not what man is,) his brethren, like strangers, will devour his strength ; therefore no trust can be put in man. But, if he be the true Ephraim, he will now apply himself to wisdom, and get understanding, and see that it is time to sow to yourselves in righteousness, to reap in mercy : break up your fallow ground, for it is time to seek the Lord, till he come and rain righteousness upon you ; then I will not return to destroy Ephraim, for I am God, and not man, the Holy one in the midst of thee."

This is a prophecy given me for the true Ephraim, who wishes to be clear in judging, before he condemns.

JOANNA SOUTHCOTT.

Tuesday, Nov. 30, 1813.

The following was sent to the Morning Herald, but the Editor objected to its being inserted.

The following are the words of the Lord respecting the conduct of the Bishops.

"Two months thou hast been warning the Bishops ; once by the private letter and book ; to which they were silent ; then I ordered thee to warn them in the public newspapers, and gave them liberty to come to thee ; or they might have sent to Pomeroy, and ordered him to come to thee, to convince thee that thy visitation was wrong, if the language of his heart was different from what thou hadst been informed of by me ; as then to his judgment thou must have given up ; for this power I put in their hands. But, as they have refused either to come to thee, to judge

for themselves, or to send for him to decide the cause; I now tell thee, my appointed time is up; and my strict command is now to thee to call Pomeroy forward, to answer, between God and his own conscience, whether the words are true or not, that I told thee concerning him. For, as he said that the Lord would bring thee into judgment for injuring his character, he shall know it is I the Lord who bringeth him into judgment, to judge between the wisdom of man and the wisdom of the Lord. Know, he said it was through the persecution and persuasions of men that he was made to destroy the letters which I ordered thee to put in his hands. Then now let him look to the words of the Apostle. 1 *Cor.* i. 19.—“For it is written, I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. The world by wisdom knoweth not God.” He hath followed the wisdom of the world; thou hast rejected the wisdom of the world, to follow on to know the Lord: then know it is written, Ye shall know the Lord, if ye follow on to know him. And now, by the different conduct of you two, shall the truth of this Scripture be established; to stand or fall. Therefore my answer must go into the public paper, that, as the Bishops have refused to come forward to be any judges of my visitation to thee, as it was required, so I now forbid them all from coming to thee, till thou hast had Pomeroy’s answer. For it must now be decided between him and thee alone; and when thou hast made every thing clear before him; then let him pass his final judgment. And if he then say it is from the devil; then to his judgment thou shalt give up thy cause; and ask his pardon in the public paper, for disgracing his character, if he can prove that thou art wrong, and that he is right,

in acting according to the wisdom of man. But this cannot be decided by letter : he must appear in person, and have every thing laid before him. But he will have none to contend with but thee only ; and thou shalt have none to contend with but him only, until he hath decided, which is wrong, and which is right.

“ And now, I tell thee, it will be fatal for him, if he now refuses to come forward, and judge for himself—to decide between him and thee: for in this he is called to judge between God and man. So that I have laid no heavy burden upon him, to contend with the great and learned, before every thing is made clear before him. — And now let him call to his remembrance the *Eleven Days*, that I said were in store, to stay my heavy hand ; but he must not stay till they are up. This is my command to him. Let him hastily prepare for his journey, as soon as he receives the newspaper, which I have ordered thee to send to him. As the Bishops have not called him forward, let him know, I the Lord have called him, *to decide the truth of the Prophecy, which I ordered thee to send to the Bishops.*”

This warning is given from the Lord to me,

JOANNA SOUTHCOTT.

Wednesday, Dec. 1st, 1813.

On Sunday, July 31, 1814, the Rev. Mr. Tozer asserted, in the pulpit of Joanna's chapel, the following sentence :—

“ Brethren, I am ready to take my sacramental oath, that no man has seen or spoken to Joanna Southcott, since August, 1813.” — And,

on Sunday, August 28, 1814, (the day on which the whole of Joanna's Chapels closed, until after the birth of the Child,) Mr. Tozer declared, from the gallery-window of the Chapel, to an immense multitude who were assembled outside, that he expected Joanna would be delivered by the middle of October next. And, in his discourse in the pulpit, on the same day, he said, the people would be convinced of the truth of their belief, by the extraordinary signs and circumstance that would accompany and follow the birth of the Child ;—that the time was approaching when mankind would all be in a perfect state of happiness, as they were before the fall ;—that there would be no more occasion for man to labour, and earn his bread by the sweat of his brow ;—but that the time would arrive when there would be no more wars or blood-shed, that every man might set peaceably under his own vine, and under his own fig-tree, none making him afraid.



At the conclusion of a book just published, entitled, "*Prophecies announcing the Birth of the Prince of Peace, extracted from the Works of Joanna Southcott, with Remarks thereon made by herself,*" she states that the rage and fury of men against her, as at the present day, was prophesied of, as the following passage will prove.

"The living waters are the living stream,
That like a fountain will come from on high;
But yet the sinners will it all defy;
And as 'tis flowing, sin will sure abound;
They'll froth with fury for to hear the sound.—
So with the wicked it will certain be:
They'll foam with fury, and the truth you'll see."
Strange Effects of Faith, 162.

How true I have found these words by experience! as I am now compelled to flee, not only from the face of my enemies, but from my friends likewise, to conceal myself in a place of safety, where I am not known by any person; and my name I am obliged to conceal, to preserve my life from malicious and inveterate enemies, who threatened to set the house on fire where I lived, and to take my life if they by any means could get me in their power. This my friends have heard them say, that their determination was to seek my life. As my enemies mock me, they mock the Scriptures likewise; then what can I expect from such men, if I fall into their hands? but this proves the truth of the following words:

“ It is with Hell thou dost contend,
 For he in man doth speak;
 And angels here do now appear,
 For they do speak in man,
 And tell thee for to persevere—
 Like a good soldier stand.
 So both are come the ranks to join,
 And I'll join with my friends:
 And Satan's come to join his own—
 Mark well and see the end.”

S. E. of Faith, Continuation, 108.

Were not Satan to speak in men, such blasphemy would never be spoken, as I am now informed is spoken against my visitation, against the Scriptures, and against the Gospel; for all are condemned together in the same manner. This sheweth how infidelity is increasing, and how Satan is blinding the eyes of mankind.

The public newspapers have been, for some time past, daily filled with the most virulent and malicious abuse, and invented lies of various kind, which none but the devil himself could put into the heads or hearts of men, and cause them to utter them, which will bring an eternal disgrace on their characters,

and prove that they themselves are the impostors, to impose on the minds of the vulgar and ignorant. For none but men void of understanding can for a moment give credit to such false and infamous reports : every man of common sense must know that, if there was any truth in their assertions, those respectable gentlemen and ladies whom they allow have stood by me from the beginning, would have long ago deserted me, if there were any truth in the assertions that have been made in the newspapers.

With respect to those respectable friends, whom they acknowledge are enabled to make rich presents for the Prince of Peace, in honour to the Lord ; this, reason must tell every man, that it would not be done by respectable friends, if any of the assertions made against me were true : and therefore wisdom is justified of her children.

The rage of men against me sheweth plainly to them, as well as to me, that such inveterate malice and envy must spring from the bottomless pit ; as they have no grounds for the assertions they have made, calling me a mercenary impostor, that I sold the seals for a guinea and twelve shillings each. Here the inventor discovers himself to be the impostor, to impose upon the public such falsehoods. For now I appeal to men of sense and reason, whether they judge any impostor that was wicked enough to sell the seals in that manner, would not have continued the sale, as thousands are now desirous of having them ; and if they were purchased at only a shilling each, the gains would be great. This an impostor might do ; but *I never received any thing for a seal in my life* ; neither would I for the world ; and this is well known by all my friends, who cannot be imposed upon by such wicked inventions.

And, as to their saying that I resided in Bath,

but was routed out by the police officers, I never spent a day or night in Bath in my life. I have passed through Bath in my way to Bristol, but never staid any longer than while the coaches were changed. This is another lying invention to fill up their papers with.

They likewise have asserted that I announced that a miracle was to be performed, by raising a corpse to life. This, with my ascension to heaven, that was to take place in Bath, are their own inventions. The working of miracles I never pretended to: and were these men to be called to an account to answer for these assertions, how must they appear, when they cannot prove the truth of one word in a thousand that they have brought forward! But, as to myself, I can justify my conduct in all I have said and done, if I were called forward before all the bishops and clergy. Had such men lived in the days of our Saviour, they would have been as ready to have called him a blasphemer, and put him to death, as they are wishing to put me to death.

Another of these reports I shall answer: — they have said that I have had presents to the amount of thirty thousand pounds, for the Child that is to be born, to establish the Jews in their own land, and that I was going to leave the country, taking these presents with me into France. This judgment they might draw from what they would do themselves: but I have acted a different way; for, as soon as I saw the friends, through faith, began to send in presents, I ordered a book to be made to enter every person's name, and what they sent, that if there was a possibility of my being deceived, all persons should have their presents returned to them again; and what I have received I have put out of my own possession; and others I have requested not to be sent till the Child is born.

Here I leave the world to judge whether I am a mercenary impostor or not; for I have enough of my own to support me, the short time I shall live in this world, if it be possible for me to be deceived, without robbing my friends, or injuring them.

JOANNA SOUTHCOTT.

The above taken from Joanna Southcott's mouth, by me,

ANN UNDERWOOD.

September 7th, 1814.

The following is a fac-simile of Joanna Southcott's Seal.



The following ADVERTISEMENT appeared in the *Morning Chronicle* of Thursday, September 22d, and also in the *Courier* of Friday, the 23d.

Mrs. JOANNA SOUTHCOTT's Accouchement.—A large furnished HOUSE wanted.—In consequence of the malicious and false Reports, which have been so universally circulated, Mrs. SOUTHCOTT, in order to shew that she is not an Impostor, nor that her friends are dupes, has given them directions for thus advertising for a spacious and Ready-Furnished HOUSE, to be hired for three months, wherein her Accouchement may take place, in the presence of such competent Witnesses as shall be appointed by proper authority, to prove her character to the World.

According to applications already made by Mrs. Southcott to the Heads of the Church and the State, allowing them to send their Physicians, and her invitations to the Bishops to investigate her Cause, and the Permission given to the Hebrews, and to others, in Conjunction with a certain Number of her own Friends, to be present at the Birth of the Child, a House capable of accommodating a large Assembly will be necessary; and, from the Opinion of a Medical Gentleman, the time of her confinement is drawing so near, that it will be necessary to have such a House provided by Michaelmas.

Proposals and terms for letting a House of the above description must be brought, personally, between the hours of Ten and Four, to No. 2, Leicester-place, Leicester-square; No. 1, Prince's Street, Cavendish-square; No. 83, Great Portland-street, Portland-place; and No. 10, Pollard-row, Bethnal-green.—No letters will be attended to.

THE END.

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