

THE
LIFE OF
JOANNA SOUTHCOTT:

ILLUSTRATIVE OF HER SUPPOSED MISSION

HER

ERRONEOUS OPINIONS AND DELUSIVE PROPHECIES

HER PROFANENESS, RESPECTING HER PREGNANCY

AND

THE BIRTH OF SHILOH:

TO WHICH ARE ADDED, THE

OBSERVATIONS OF THE FACULTY

ON HER BODILY COMPLAINTS;

WITH

Strictures on her Conduct,

AS FAR AS IT AFFECTS RELIGION, MORALITY,
AND THE PUBLIC MIND.

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TO
THE READER.



AT a period when men are illuminated by philosophy, founded on experience; a philosophy which is proved, and which is established beyond contradiction; it is doubly lamentable, that such a period for useful knowledge should also be perplexed by the wild vagaries of fanciful illusion, obscured under the denominations of prophecies, visions, and other delusive titles, to impose on the unwary and weak-minded classes of the population forming the British Empire.

Yet, strange as it may appear in the nineteenth century, at a time also, when science seemed to have arrived at such a proud degree of eminence, the spirit of fanaticism has obtruded itself on the minds of men

by means of—to say the best of them—the witless efflorescences of a distracted old woman, of whom it might not have been worth taking further notice, had not the enthusiasm of her disciples, (as contemptible in their opinions, as they are crafty in their conduct,) industriously and widely circulated her absurdities, which too many have been injudicious enough to credit, though her imaginary revelations are not only groundless in themselves, but evidently contrary to the Sacred Scriptures.

To prevent, therefore, as much as possible, such a delusion of Satan, as the prophecies of Joanna Southcott from accomplishing its intended mischief, is the benevolent object of this publication; and it is hoped that, as such intention may be considered just and liberal, the judgments conferred on it may be candid and favourable.

JOANNA SOUTHCOTT.

1792—1814.

AMONG the various classes of impostors, who have figured away in the earlier ages, and down to the present period, few have obtained more notoriety, or have aimed at higher distinctions in the universe, than the present object of consideration.—The terrific Buonaparte, who has for so long a period kept the prostrate world in slavery, appears but a very humble figure when compared with the colossal Joanna, who aspires at nothing less than to raise a war in heaven, by professing herself to be appointed the mother of a second Messiah, and thus to mount the human race to its walls by means of her spiritual step-ladders. It is not, however, as yet ascertained whether unbelievers or the *unsealed* are to enjoy the beatific presence in common with those who have paid the full purchase money.—Doubtless if the proceedings continue, some medium will also be suggested to admit the truly needy, on reasonable terms, to a participation of the benefits resulting from her prophetic progress and—her parturition!

We would premise, however, that the dissipation of error should accompany the light of improvement, and

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that such benefit from the labours of so many eminent philosophers, divines, and illuminated men as have done honour to their existence and to mankind, should have found its way into the recesses of the uncultivated heart, and ere this have taught men that the age of miracles is past; that the Almighty has bestowed on us sufficient instances of his mercy, by the knowledge he has conferred to make us satisfied; and that, next to his Divine Power, the law of Nature is the only supreme law. There are, however, to the disgrace of all countries, and the scandal of true and genuine Christianity, a succession of Quacks in sacred mysteries, ever obtruding themselves on the notice of mankind. The attacks of these intrusive men-devourers are first directed to the piously ignorant, whom they attract by promises of familiar conversation with the Creator of Heaven and Earth, and a special election for those who have the gift to comprehend dogmas and eccentricities, which the children of this world, with what are denominated "unsanctified optics," cannot discover.—These compounds of lunacy and erratic delusion are soon noticed by some of the deeper dealers in spiritual things, and a partnership is virtually formed to promulgate a new system of faith, just as empirics set up a new medicine, on speculation. We all too well know, that the uninformed classes of the public are ever ready to swallow any nostrum, which makes up in promises what it is sure eventually to lack in performance; hence the contagion upon what *is to be*, and what *may be expected*, rapidly extends, till it becomes a religious fashion to join in the folly, as well as to sup-

port it, from that love of singularity which affects to find divine agency in a dreaming old woman ; and to follow any track which diverges more than usual from the common path. It may be asserted, with truth, that a more futile attack on the foundation stone of Christianity was never made, than that now projected by Joanna. She has referred to the incarnation of the Virgin Mary by the Holy Ghost, and treated it as a mystical procreation. She then boldly asks " why the same effect may not a second time be produced by the same cause ? " Were such questions as these to be discussed by every profane pretender to divine and hidden mysteries, the natural consequence must be what delicacy and modesty would abhor ; but, though calculated to undermine the supernatural conception of the holy Virgin, or turn that incomprehensible mystery into contempt and absurdity, it would only more firmly establish the rock on which the Christian faith is built.

It is a disgusting kind of blasphemy on the part of Joanna, and a wilful insult to the Divinity on the part of those who espouse her supposed mission, when she declares, in one of her communications from the Spirit, " That, if the visitation of the Lord does not produce a son this year, then was *not* Jesus Christ the son of God, born in the manner spoken of by the Virgin Mary ; but, if she have a son, then *in like manner* was our Saviour born. " — Placing herself thus on a parallel line with the mother of the Messiah, and encouraged in her lunacy by the knavery of her partisans, she holds in mental bonds an amazing proportion of the stupid part of the English nation ; and by the bold-

ness with which she comes forward, she confounds, with her consummate impudence and absurdity, those who have nothing more than common sense and common experience with which to combat her rhapsodies.

For a long period of time—too long, alas! of valuable time to be thrown away on (to give it its smoothest name) nonsensical vulgarity, has this antiquated Sibyl appeared a conspicuous figure with the unthinking mass of the public, and every year has seen her placed more and more in the fore ground; there, however, is a point beyond which she cannot go, and that now seems to be rapidly advancing.—Her gifts and her prophecies have caught the unwary, both young and old: the weak are out of the question; but the wicked have literally brought good out of evil, and turned to a very profitable account the frauds of their patroness. It should seem, however, that this discussion of the cause of heaven has not fallen to the lot of learning and learned men; for Joanna's divine conveyances of what she calls "the true Messiah" have no connection, in her spiritual effusions, either with grammar, legible writing, or tolerable rhyme; her communications, though said to be "from an angel," bearing no similitude to the production of classical refinement or human intellect.

We are of opinion, notwithstanding many may think the missionaries of the law ought to be sent to effect a suppression of the mission of Joanna, that the Bishops of the realm have acted with true Christian prudence and charity. They have wisely suffered her and her prophecies to exude themselves, and have not, by opposition, increased the number of proselytes;—indeed the

greater part of the public, who think at all, have shown such evident contempt for the doctrines and the disciples of Joanna, that her sanctuaries have been shut up, to avoid mischievous consequences. — The magistrates may have privately interfered; as the *unsealed*, satisfied with the Messiah already revealed, began to manifest a communication of a very different description to that of Joanna's.

Various have been the ebullitions called prophecies, made in different years by this antiquated virgin; — almost all of which have totally failed. — In one of her pamphlets she foretells, that in the next year she shall be tried and sentenced by the twelve judges; in 1792, she asserts, that only 17 years would be added to her life; in 1807, "the Dairy commissioned her," she says, "to lead the people from their homes, in London, to a place of safety, where the Providence of God would protect them, and keep their houses and property safe till their return;" and in 1811, "Britain was to become the redeemed kingdom of the Lord;" but in the previous year, 1810, awful signs were to threaten the nation; "Bonaparte was to effect a landing, and to be put to death by her *sealed people*;" in 1812, she prophecied the death of the worthy Mr. Flint, of Camberwell, in a letter to him, on a certain month, but that gentleman has not been affected by the prophecy; this, however, is affirmed to be a *forgery*, as it did not actually happen. These and numerous prophecies have failed, but her deluded followers, notwithstanding they have been so often made the laughing-stock of their neighbours, have rebutted all taunts by indefinite explanations, and now look with sure and certain hope to the

grand event which is to produce "the Almighty Shiloh, the third representative of Divinity, the infant monitor of the Prince Regent, in whose palaces the bantling is to pass its first six years, and from whom the Prince is first to receive the lessons of reform and temperance."

The fatal consequences of some of this woman's doctrines were evidently shown in the fate of Mary Bateman, who gave potions for exorcism, and mixed up arsenic to produce magical cures. That offender was tried and executed on Saturday, May 18, 1809, for the murder of Mrs. Perigo, of Bramley

In what point of view the public will consider those medical gentlemen, who, either from ignorance, design, or discipleship, have joined in the *religious hoax*, it is not for us to say: but, we observe, with Dr. Sims, that "we do not wish to be accounted of such, the partisans of an unfortunate creature, who is no impostor, but evidently *labouring* under mental derangement."—It would be unnecessary and out of order here to state the physical reasons given by medical gentlemen, for the *impossibility* of the pregnancy of Joanna, in her 65th year.—Dr. R. Reece, of Pall Mall, (and several others,) have publicly affirmed, that Joanna is *probably* with child, and, no doubt, will hold a distinguished preference with maiden ladies, who come two or three dozen years after *the usual time*.—We shall now proceed to detail her history.

Joanna Southcott first drew breath, in the humble village of Gettisham, in Devonshire, in the month of April, 1750, and it appears, by the parish register, signed Richard Seaward, Parish Clerk of Ottery St. Mary's,

Devon, was baptized June 6, 1750 as the daughter of William and Hannah Southcott:—Her father was a peasant, and, with her mother, followed the regular establishment, the prayers of which are still read in all the Prophetess's meetings.—No extraordinary wonders accompanied the birth of our heroine, the stars rising and setting as usual, and the moon giving its accustomed light, notwithstanding in latter years she has evidently been under its influence.—She informs us, “that the angels rejoiced at her birth.”

It has been observed, that superstition is the spleen of the soul, and it is never more powerfully exhibited than in the actions of those who have put on a false courage and alacrity in the midst of their darkness and apprehensions; like children, who, when they go in the dark, will sing for fear. This was plainly evident in the younger part of the life of Joanna Southcott; she affected a passion for a young man named Noah Bishop, who had, in vain, attempted to attract her regard. She confessed she loved him, but the vagrancy of her thoughts impelled her to reject what she had not the understanding to value; and, in the vague hope of consoling herself with infinity, she treated, with decided contempt, the virtuous advances of a youth, who might, perhaps, have rendered her useful to society, as the mother and guardian of a numerous offspring.

But celibacy was her choice; and, according to her own account, it was inconsistent with her constitution: for she acknowledges that “she loved him;” her mind must, therefore, have induced great depravity, when she could give a decided preference to celibacy, con-

trary to her nature, and reject matrimony which carried with it every consolation, and, when duly encouraged and prized, is the source of every blessing that mortals can experience. But Joanna was narrow-souled, and might be compared with a narrow-necked bottle; the less liquor it contains the more noise is made in pouring out; thus, though she wished to make a boast of her contumacy against her nature, it has failed, and the sensible ranks of mankind have only been confirmed, that this, as well as all the rest of her conduct, has proved her to be a ridiculous derider of piety, and that kind of hypocrite who makes a sober jest of God and religion. Her passions have been like convulsion fits, which, though they made her stronger for the time, have left her weaker ever after.

Her turn of mind in her youth has been termed "religious," for what reason we are at a loss to determine. Has she evinced either by her publications or her practice any bias of religion?—Fanaticism has been her object; with all its accompaniments of delusion and profaneness.

It appears, that in the year 1790, she was employed as a workwoman in the shop of an upholsterer, at Exeter. We do not take upon us to listen to the many fabrications respecting her conduct whilst employed by the upholsterer; had her conduct in his employ been reprehensible, there is no doubt but that he would have acted as became him; and therefore we consign such fabrications to the score of ill-nature and scandal.

Her master being of what is called the methodistical persuasion, had many visitors of that persuasion to

frequent his shop. With these persons Joanna was held in great estimation; and, indeed, some of their ministers considered her to possess what they called "a serious turn of mind."

Under such impressions and with such encouragements, Joanna began to assume an authoritative manner of deportment, very unsuitable to her situation as a shopwoman, but very consistent with the views which she afterwards formed to herself, of profiting by pretensions she should lay claim to, as the future bugbear to those who might be weak enough to be deceived by her fanciful impositions.

Having received such encomiums on her apparent seriousness, which she imagined sufficient testimonials of a *call*, she took upon herself to be a religious dictator, to argue religious topics, and to be a decider of religious controversies. These new lights, in her now supposed superiorly-animated frame, to those who were easy of belief and unwilling to be informed, were regarded as prodigies; and she began to feel her superiority over the vulgar and uninformed, who passed encomiums on what they themselves knew not the meaning.

Her importance also began to be disclosed by her dreams, in which she declared the Divinity had evinced his intentions towards her; these, with the aid of extraordinary visions, as she confidently asserted, gave her sufficient manifestation, that she was inspired beyond the common credibility of human nature.

Joanna's conduct now proved, that vain-glory is a distortion of the mind which turns the eye of the soul always upon itself, but discards all thoughts of modesty, decency, and

good fame, as at too great a distance to be distinguished ; for, to Joanna's haughty mind, as at this time vitiated, all her fellow-creatures seemed her inferiors.

In such a disposition, she happened, in sweeping out her master's shop, to find a seal on which were engraven the letters I.S. She declared, that she had dreamed of this circumstance, that the coincidence could be no less than miraculous, nor could the letters be otherwise designated than for "Joanna Southcott." The realization of such a circumstance bore down all opposition ; it were the grossest test of incredulity to deny it. The shop was deserted by so favoured a being. She considered herself now called by divine inspiration, and determined to minister her infusions where their most profitable effects might be productive.

She, in 1792, began her declarations, that "her Lord had visited her, who promised to enter into an everlasting covenant with her, and told her that a vision would be shown to her in the night !"

Let us pause. Before Jesus Christ was declared upon earth, the world was pervaded by the absurd notions of idolatry ; and the Jews were called God's people, because they were an exception to the general practice.— Whence could such low, such unworthy notions of the omnipotent Deity have arisen, but from the vitiated and derogatory ideas which human nature, ever imperfect, had suggested to itself of the beneficence and power of an all-wise and infinite Disposer ? Such must also have been the view in which Joanna had been accustomed to familiarize herself with her God ! making him the subject of dreams and visions, to impose, alas ! at some future period upon her fellow-creatures !

We will deal, however, towards this woman, with a more Christian spirit, than she has condescended to exercise towards those who have not been purchasers of her fraudulent haubles, which she has denominated *scals*. We will hope, that her excuse is a mental affliction, that, at no distant period, she may be restored to her senses; and, such a kind Providence having been extended towards her, that she may make another kind of revelation by undeceiving the world, particularly those who have been weak enough to be deluded; and, by declaring, that her ebullitions of profaneness arose from a disordered frame of mind, and were the fruits of an afflicted state of body.

To such a state of depravity had she now arrived, that she presumed to assert that the Lord had appeared to her, not in the "Beauty of his Holiness," not in the "Majesty of his Power,"—not in the "Greatness of his Mercy," but sometimes in the shape of a Cat,—then like a Cup! which Joanna says she kicked to pieces; but this made her very uneasy, till she was told that they were nothing more than the tricks of Satan, with a view to torment her. Her religious friends endeavoured to imprint such notions upon her wandering ideas, and strove to convince her, that she was the dupe of a diabolical spirit, and that Satan himself was the origin of her delusion. This so far set her perturbed spirit at rest for the moment, that she requested a meeting of her friends to be summoned, at which the question of her supposed mission might be discussed, and set at rest.

At this meeting Joanna conducted herself with such power and haughtiness, that the *argumentum ad hominem*

bore all before it; every divinity, except that which Joanna was supposed to possess, was out of the question. The whole assembly, to the amount of fifty-eight persons, were immediately enlisted under the new regime, and were induced, or rather commanded, to witness the following most *valuable* document:—

“ I, Joanna Southcott, am clearly convinced that my calling is of God, and my writings are indicted by his spirit: it is impossible for any spirit but an all-wise God that is wondrous in working, wondrous in wisdom, wondrous in power, wondrous in truth, could have *brought round* such mysteries so full of truth, as is in my writings: so I am clear in whom I have believed, that all my writings come from the spirit of the most high God.

“ JOANNA SOUTHCOTT.

“ Signed in the presence of fifty-eight persons (including the Methodist preachers) who assented to the truth of the statement.”

Joanna now assumed an unprecedented degree of supremacy; she took upon herself the titles of “the Bride,”—“the Lamb’s Wife,”—“the Woman clothed with the Sun, &c.” This was during the year 1792, whilst she was a resident in Exeter.

It was at this time also that Joanna, according to her own account, began to be “strangely visited day and night, concerning what was coming upon the whole earth.” “I was,” says she, “here ordered to set it down in writing. I obeyed, though not without strong external opposition; and so it has continued to the present time” (1811.)

The following we think some of the most sensible remarks ever suggested to her:—

“ In 1792, my sister told me I was going out of my senses: She said, ‘ You say there will be a war. Who shall we go to war with? The French are destroying themselves. As to the dearth of provisions you speak of, you are wrong; for corn will come down very low; I could not make 4*s.* 6*d.* a bushel of the best wheat this year. As to the distresses of the nation, you are wrong there; for England was never in a more flourishing state than it is at present.’ I answered, ‘ Well, if it be of God, it will come to pass, however likely or unlikely it may appear at present. If not, I shall hurt no one but myself in writing it. I am the fool, and must be the sufferer, if it be not of God. If it be of God, I would not refuse for the world, and am determined to err on the safest side.’ My sister thought she should err on the safest side, by preventing me from doing it; and said, I should not do it in her house. However, I took advantage of her absence; and, in 1792, I wrote of what has since followed in this nation and all others; but the end is not yet.—I left my writings at Plymtree, and came back to Exeter.

“ In 1793, the war broke out; and in this year, three remarkable things happened, which I had written of in 1792. These events strengthened my judgment that it was of God; for it was said, “ Whatever I put into thy mouth, I will do upon the earth.”

From this period Joanna began to attach to herself innumerable converts, who all subscribing to the Ways and Means, Joanna’s finances were amply increased; for it

seems that Folly now began to pay more than ordinary court to this pretended administratrix of salvation; her seals sold in a very surprising manner. Beatitudes were purchaseable at from twelve shillings to one guinea per head!

Credulity is the common failing of inexperienced virtue; he, therefore, who is spontaneously suspicious, may be justly charged with radical corruption; for, if he has not known the prevalency of dishonesty by information, nor had time to observe it with his own eyes, whence can he take his measures of judgment but from himself?—Certainly.—But when evidence, palpable evidence, decidedly informs him in what quarter not only suspicion, but stubborn fact stalks in all the majesty of impudence; would it not appear the greatest mark of vacuity of intellect, not to be apprehensive of, and to guard against such corruption of principles and contagious injury by the most penetrating depravity?—considering that there is no ambition, however petty, no wish, however absurd, that by indulgence will not be enabled to overcome the influence of unsuspecting virtue. How necessary, then, is it to point out to such, in time, the pitfalls of treachery!

The pride of ignorance is of the worst kind; and sorry are we to say that the pride of Joanna and her followers is of this stamp. We will try if their maxims can be analyzed.

Let us try by the Scripture. Nothing appears to imply any authority to such beings as Joanna. On the contrary, the Almighty, in his expostulation with the Jews on their causeless revolt, uses the following expressions, very applicable to our present purpose:—

“ I had planted thee a noble vine, wholly a right seed ;—how then art thou turned into the degenerate plant of a strange vine unto me ? For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.

“ How canst thou say I am not polluted, I have not gone after Baalam ? See thy way in the valley, from what thou hast done ; thou art a swift dromedary traversing her ways ; a wild ass used to the wilderness, that snuffeth up the wind at her pleasure ; in her occasion who can turn her away ? all they that seek her will not weary themselves ; in her mouth they shall find her. —saying to a stock, “ Thou art my father ;” and to a stone, “ Thou hast brought me forth.”

“ They have turned their backs upon me, and not their face : but in the time of their trouble they will say, “ Arise, and save us.”

“ But where are the gods that thou hast made thee ? Let them arise if they can save thee in the time of thy trouble. Wherefore will ye plead for me ?—Ye have all transgressed against me,” saith the Lord. —JER. ii. v. 21.

“ They have chosen their own ways, and their soul delighteth in abomination. I also will choose their delusions, and will bring their fears upon thee, because, when I called none did answer ; when I spake they did not hear ; but they did evil before mine eyes, and chose that in which I delighted not.—ISAIAH, lxvi. v. 3.

The Scripture, it is plain from the above quotations, will not suit to analyze Joanna or her principles. Let us try her by the maxims of morality. The following tale is very much to our purpose :—

“ When the plains of India were burnt up by a long continuance of drought, Hamet and Raschid, two neighbouring shepherds, faint with thirst, stood at the common boundary of their grounds, with their flocks and herds panting round them, and, in the height of distress, prayed for water.

“ On a sudden, the air was becalmed, the birds ceased to chirp, and the flocks to bleat. The shepherds turned their eyes every way, and beheld a Being of mighty stature advancing through the valley, whom they knew, upon his approach, to be the *Genius of Distribution*. In one hand he held the sheaves of plenty, and in the other, the sabre of destruction. The shepherds stood trembling, and would have retired before him; but he called to them, with a voice gentle as the breeze that plays in the evening among the spices of Sabæa, ‘Fly not from your benefactor, children of the dust! I am come to offer you gifts, which only your own folly can make vain. You here pray for water, and water I will bestow; let me know with how much you will be satisfied. Speak not rashly; consider, that, of whatever can be enjoyed by the body, excess is no less dangerous than scarcity. When you remember the pain of thirst, do not forget the danger of suffocation. Now, Hamet, tell me your request.’

“ ‘O Being, kind and beneficent,’ said Hamet, ‘let thy eye pardon my confusion. I intreat a little brook, which, in summer, shall never be dry, and in winter never overflow.’ ‘It is granted,’ replied the Genius; and immediately he opened the ground with his sabre, and a fountain bubbled up under their feet, which scat-

tered its rills over the meadows; the flowers renewed their fragrance, the trees spread a greener foliage, and the flocks and herds quenched their thirst.

“ Then, turning to Raschid, the genius invited him likewise to offer his petition. ‘ I request,’ says Raschid, that thou wilt turn the Ganges through my grounds, with all his water, and all their inhabitants.’ Hamet was struck with the greatness of his neighbour’s sentiments, and secretly repined in his heart that he had not made the same petition before him; when he was struck with wonder by the answer of the genius to Raschid’s exorbitant request. ‘ Rash man,’ said the Genius, ‘ be not insatiable! Remember that to thee there is nothing which thou canst not use; and how are thy wants greater than the wants of Hamet?’ Raschid repeated his greedy desire; at the same time, pleasing himself with the mean appearance that Hamet would make *in the presence of the proprietor of the Ganges!*

“ The genius then retired towards the river, and the two shepherds stood in expectation of the event. The humble request of Hamet supplied him with plenty and happiness; but, as Raschid was looking on his neighbour with the utmost contempt, on a sudden was heard the roar of torrents, and it was soon discovered, by the mighty stream, that the mounds of the Ganges were broken. The floods rolled into the lands of Raschid, his plantations were torn up, his flocks overwhelmed, himself was swept away before it, and a crocodile devoured him.”

Here are two tests by which to prove Joanna’s principles; and both, for her, have failed.—Scripture denoun-

ces judgment on her idolatry; and morality points out the due punishment on dissatisfied mortals. Had Joanna been contented with the humble situation in life which Providence, in its all-wise distribution had appointed for her; that Providence would have supported her through life, with competency and happiness; but the moment she aimed at increase of such possessions as must ultimately deluge the soul, and sink the insatiate invader of divine mysteries into the gulphs of desire, immediately she lost the protection of the Divine Providence she had offended. "The mystery of her iniquity began to work; and for this cause God sent a strong delusion, that she should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness." II. *Thess.* ii.

Let her adherents, who are wilfully blinded in this iniquity, beware lest, "that the wicked shall be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

It appears that this poor besotted being to fraud and iniquity, endeavoured, for a long while, to ingratiate herself with several dignitaries of the established church of England, who uniformly despised her and her opinions. We will relate her own account of the matter.

"In 1792, I told the Rev. Mr. L. how I had been warned of what was coming. After hearing me in silence, he said, "It comes from the devil; for not one thing which you have mentioned will come to pass. You have the war in your favour, which is all that will come true of your prophecies; and the war will be

over in a quarter of a year. It is from the devil, to disturb your peace: Satan hath a design to sift you as wheat. Yet I believe you to be a good woman; your friends speak of you in the highest terms; but what you have said will never come true. Besides, if it were, the Lord would never have revealed it to you. There are a thousand in Exeter, whom I could point out, to whom the Lord would have revealed it before he would to you." Of these observations I had been warned, before I saw him; yet it made a deep impression on my heart; tears and prayers were my private companions. But the next day, I was answered, "Who made him a judge. He neither knows thee nor thy forefathers, who walked before me with a perfect and upright heart." Thus the feeling of my heart was deeply answered, with further sayings used by him, which at present I shall not mention.

We will dilate on the very valuable productions of this secondite Joanna, by which the reader will very soon be convinced of the temper and the abilities of this obscure denouncing paragon against all but her equally-darkened subscribers:—

"Strange Effects of Faith, with remarkable Prophecies made in 1792, &c."

"Soon after this, I went to St. Peter's Cathedral, (Exeter) and heard the Rev. * Mr. ———; whose text

* "The names above and hereafter represented by rules, are omitted by the printer, who scrupled to insert them, not having the licence of the persons alluded to."

was, *Walk ye in the light, while ye have light, lest darkness come upon you.* He remarked on the neighbouring nations abroad, and on the seven churches of Asia; made application to the affairs of our own land; and concluded with the words of Samuel, *Yet for all this, God will save you, because ye are his people, if ye obey him; if not——*"

—As soon as his sermon was over, I was answered, "Thou must say unto him, as our Saviour said unto Peter, *Blessed art thou, Barjonah*—for flesh and blood hath not revealed it to him, but the Spirit of God. What he hath this day preached is the will of God. If L. give it up, go to him, [the Preacher] for he will not; for the laws of the Lord are written in his heart." I had been answered; that the truth of my writings must be brought to light by one man; either by the Rev. Mr. L. or the Rev. Mr. ———, the Preacher above-mentioned.— This was at the end of 1793, not long after I had been with Mr. L. and it was said to me, "I shall set signs before thee. He that bringeth to light shall come unto thee; for that shall be the sign unto thee, my servant. He shall come; for I will so incline his heart, that my will may be done." But I was not to write to Mr. ——— the Preacher, till Mr. L. gave it up. I told my friends of the signs; but bound them to secrecy, that no one might be any way influenced by my writing.

"The next summer, 1794, corn grew dear, and distress began in our land. Thus commenced the shadow of my writings, and I was told the substance was behind.— I then sent another letter to Mr. L.; but he was not so confident as in 1793. He wrote to me as follows: "The Lord may have revealed to you what he has not to me;

but I am of opinion with many, we are going to see good days." The substance of his letter confounded me, and made me earnest in prayer. I was answered, "He erreth in judgment, as well as stumbleth in visions, to judge that the storm is blown over." I took his letter, and the answer to it, and sealed them up together, thinking time would shew whose words were most true, those of the Spirit that visited me, or those of Mr. L. and such as joined him in opinion.

"In 1795, I sent him another letter, telling him that danger stood still before us, and that the truth of what I had written in 1792 was to be proved by twelve men. Mr. L. wrote me an answer, that he had taken my important question into consideration; that all were ready to serve me; and that the wisest way he could think of would be to bring the 12 men together the Monday following. Before this answer reached me, I was told, that he had not given it up; but that it would not happen according to his words. The thoughts of their hearts were laid open to me, and I was told they proposed this, in order to convince me of my folly. So I was ordered to write him a short reply, and to go and converse with him: I was told, that it should be set before me as a sign that Mr. E. would come to my house, and invite me to his, where I should meet Mr. L. All this happened accordingly. The week after, it was said unto me, "If L. come unto thee, thou hast nothing to fear from him; but if thou go unto him, he will surely stumble; for he that doth obey will come; and when he heareth he will not condemn;

"But, O thrice happy is the man,
That doth begin and will go on,

Till ev'ry curtain be drawn back,
 To know, and prove, if I do speak.
 For happy then shall be the man,
 That doth obéy his call;
 His talents five shall soon be ten,
 My spirit so shall fall.
 Him I'll impower from on high,
 My Spirit he shall feel;
 The sinner's hearts he shall awake,
 The broken heart shall heal."

"This was spoken before I had seen Mr. L. On the Monday following, Mr. E. came to my house, and asked me to come to his. Thither I went, met Mr. L. and told him what reasons I had for believing my writings came from the Lord. Mr. L. and all who were present heard me in silence. When I had delivered my reasons, I asked his judgment. He said, "What you know not now you will hereafter. If it be of God, we shall see more of it; if of yourself, your head is wiser than mine." I asked him, if he would give up inquiry into its truth.— He said, "No; it requires time to consider of it." The Monday following I asked Mr. and Mrs. L. to breakfast at my house, but they did not come. That day I was answered thus :

"Now, tell him plain, he's not the man;
 For 'tis by ——— it must be done;
 Back to the Church the standard all must come:
 For in the altar I was seen at first,
 And in the altar did the glory burst,
 Where Simeon did the holy child behold;
 And in the altar are the plates of gold."

"The week following Mr. L. sent me an answer, that he had given it up, and had resigned to the Minister,

who (as I said) was chosen in his room. This was at the close of summer, 1795. At the end of the year I was to have together six men of the dissenting class, to try their judgment. Four refused to attend, as they thought it from the Devil, or judged me to be both a knave and a fool. So I had other four in their room; but was told, before I met them, that their judgement would not be right, their wisdom was too weak; therefore I must be the judge myself;

If they believe that hell below
Such language e'er can speak;
But back their footsteps all will trace,
And marvel what they've done;
And wonder that they could not go
In things that were so plain.

“ I was ordered to meet the six men, and read to them how some particular chapters of the Bible were explained, with a few prophecies, and some remarkable instances of my life. Every man was to keep silence for the space of an hour. This they did; and great is the mystery explained to me, as the watch was laid on the seals, by which were inclosed the names of the twelve men. When the hour was past, I demanded their judgement; and quitted the room while they consulted. In some time they came to me, saying, they had agreed, and must see the prophecies. I said they should, if they judged them to be of God. They came again, saying, they must know who the ministers were. A third time they came, and said, they must break the seals on the minister's names. I told them that should only be done in presence of the twelve themselves. But curiosity made them break the

seals ; and (thus breaking all their wisdom) they said it was from the Devil, or myself, or they could not perceive it to be of God ; and therefore they persuaded me to give it up, forgetting what I had read to them, and that they had fulfilled my writings. The meaning and mystery of this meeting I shall explain another time.

“ Next day I was persuaded to yield to their wisdom ; but I was answered, that it should be fatal for me ; for the Lord would not resign to their wisdom ; therefore I should not give it up to them. Thus I ended with the dissenting line.

“ At the end of 1795, and beginning of 1796, I was ordered to write to the Church Ministers. At the time of the general fast, I sent a letter to the Rev. Mr. — (the preacher before alluded to) on the Gospel, *Suppose ye, that those Galileans were sinners above all the Galileans, because they suffered these things?* The Rev. Gentleman sent me word by the bearer, that he would send an answer by his servant. I waited nearly a week, and did not hear from him. One day I was above stairs writing, and the last words I wrote were, “ Go down and see him.” I went down and found him inquiring about me. I asked him to walk in, and said, “ I suppose, Sir, my letter hath surprised you.” He asked, “ Was it you that sent it ?” I told him, Yes, with my reasons ; and that Mr. L. had judged it from the Devil. The Rev. Gentleman said, that nothing of what I had said to him appeared likely to have come from the Devil. As to the dangers which I had said stood before us, he did not seem to doubt them, but said ; if I was called of God, I ought to warn the public before the rod fell, as it would be of no use afterwards.

Thus finding the Rev. Gentleman's conversation correspond with what I had been foretold years before, I sent him a letter.

" My faith grew strong; and I sent a letter (as I was ordered) to the Rev. Dignitary of the Cathedral of Exeter. I was assured before I sent it, he would not answer it.

" I dreamt soon after, that I was in a room with a well-looking gentleman and lady. On a sudden, the door was burst open, and the devil entered in disguise, and attempted to seize the gentleman, who fled to the farthest part of the room. The devil pursued him, endeavouring to put his arm round his neck; but the gentleman pushed him off. The lady and myself were affrighted, and I awoke. The next day, it was answered me, " It is the Christian minister; he will come to thee in disguise." I said to a person, " How differently is my dream explained to what I expected!" I thought the above-mentioned reverend Gentleman Satan would try to deceive; and I was answered—

" Thy thought of * * * * * is not wrong;
 For Satan will try there;
 But to the purpose he will come,
 And baffle all his snares:
 As thou didst dream he pushed him off,
 He Satan will defy.
 He will appear, the truth to clear,
 And stedfast he will stand.
 Be not surpriz'd at the disguise,
 That he may take in hand.
 So now I bid thee go to home,
 And shew thy writing there;
 And, sudden as thy garden dream,
 I'll make him to appear."

R

“ The last thing I had written was, that I should see him the next day. Being then at work, Mrs. T. sent me word a gentleman desired to speak with me. He was displeas'd, and said, a man had been at his house, and told him I had prophesied lies: that, if it were so, it could not come from God; and I was committing the sin against the Holy Ghost, and he doubted not I should lose my senses. Mrs. T. said, she knew not of any lies I had prophesied; but she knew that I had told of them. He said, that was very surprising. Such had been their conversation before I came. When I came, I found it to be the Rev. Mr. ———, whom I expected, and he repeated his words to me. I told him he had been misinform'd as to the sense of my words, and explained particulars to him. He said, “ Then your prophecies were not false;” yet he reason'd with me on the danger of my proceedings if I were not call'd of God. Finding he could not convince me it was not of the Lord, he said, “ Then why don't you have your writings proved? You will wait till you bring the sword, the plague, and the famine, upon us. If you cannot get twelve, get six. I will meet with any.” I said, “ Sir, it must be twelve.” He said, “ Then let it be twelve, but do not wait till you bring the sword upon us.” I said I would not, if the ministers would prove them.—I was convinc'd that he had disguis'd his real sentiments, and had thus promis'd to examine my writings, thinking to convince me of my folly.

“ So, thou see'st plain, that he did mean
 To 'stay thy written hand:
 To please a fool, he'd anger rule,
 Till he could all command.

That is to see the mystery,
 And then convince the whole,
 It was to lay thy follies by,
 Made him the cause uphold."

"As these words were revealed to me, I admired his wisdom, patience, and prudence; and thought Heaven could not direct me to a wiser or better minister; for he that can conquer his own passions is a greater hero than him who taketh a city. He must be a good man that can so condescend to convince a fool of her folly. But he knew not my strong reasons for judging my writings to be of God.

"The May following, two things happened, as had been predicted. I went to the above minister's house, and put a letter into his hand, saying, "Sir, as you doubt what Spirit I am led by, be pleased to keep this letter till the end of the year; you will then judge of its truth." This he consented to do. At the end of the year 1796, what I had written of came to pass. He then said to me, "Formerly, if it were asked of a prophet, how the wars would tend, he could tell you. Now if you can inform me of what will happen in Italy or England, I shall believe you."—The next day I was earnest in prayer, that the Lord would answer his inquiries; and they were so. I sent him the answer, which was completely fulfilled, as to Italy and England in 1797; but the three sheets of writing, which I gave him, foretold affairs for years to come, and spoke much of the present period.

"The following spring, 1797, I sent a letter to a second Dignitary of the Exeter Cathedral. His content of

turned it to me, saying his master would not be in Exeter to receive it till the next week. I then sent it again, and met the like disappointment; but the letter was left. I was now answered, that I should have the same dissatisfaction when he came to Exeter, and that both Dignitaries would treat my letters with contempt.

“ Thus both will thee deceive,
 But shall they laugh thee unto shame,
 For what thou dost believe?
 If they agree to laugh at thee,
 Their laughter I shall turn;
 And in the end, thou’lt find these men,
 Like thee, will sorely mourn.
 Thou build’st so high, that none can fly,
 To rob thee of thy brood.
 The fowler’s net cannot come nigh;
 Nor can the shooter’s load.
 Tho’ heavy charges men prepare,
 And point them from their breast:
 They are afraid to let them off,
 Lest they their aim should miss.
 Besides they fear, I may be there;
 And terror stops the blow:
 Thus I thee guard from every snare,
 And that they all shall know.”

“ In this manner from simple types and shadows, I was foretold how every man would act; and that I had nothing to fear, as no man would hurt me, if the truth of my writings should provoke them to anger.

“ These promises, and the proofs of the truth of my writings, strengthened my confidence in the Lord; but I have often marvelled, why I was ordered to send to Ministers who would not give themselves the trouble

of searching out the truth ; and, for this reason, have often doubted whether the calling were of God, or not. But the pondering of my heart was thus answered :

“ How can the fruit be ever try'd?
How can the truth be e'er applied?
The godly men will so decay,
If I shall prove as weak as thee.
I say, the fruit shall surely fall :
Let ***** stand, and hear his call ;
And now a Moses let him be,
Or else my judgments all shall see ;
Then all together you may feast
And all together fast ;
I'll bring a mystery in the end,
That shall for ever last.”

“ These words were delivered to me in 1796, in answer to a sermon, preached on the 29th of May, by the first mentioned Dignitary, to whom I had sent a letter. I fancied that he reproached me in his sermon ; and his words pierced my heart. I marvelled, that a Gentleman, to whom I had appealed, should decline seeing me to convince me of my error, if I were wrong ; and in solitary tears, I repeated the words of David,

“ Since godly men decay, O Lord,
Do thou my cause defend ;
For scarce these wretched times afford
One just and faithful friend.”

“ I was answered :

“ Since godly men do so decay,
And thou dost sore complain,
Then the good shepherd shall appear,
The sheep for to redeem ;

For faithful labourers now shall come
 And in my vineyard go;
 My harvest it is hastening on,
 Which every soul shall know."

"After this, it was said to me, "As men increase thy sorrows, I will increase theirs: and the general burden shall increase, till men take the load from thee." —Yet I marvelled, how the 12th chapter of Revelation could be fulfilled, of the woman travailing in birth, and longing to be delivered? but the wonders John saw in heaven must take place on earth.

"What wonders there would then appear
 To an enlighten'd race,
 When every mystery is made clear,
 And seen without a glass?
 No veil between then being seen,
 No wonders you'd behold;
 For all alike is clearly bright,
 As pearly streets with gold.
 Should wonders there to you appear,
 You'd wonder then of all.
 To see them clothed with the sun,
 Could wonder none at all."

"Such is the mystery to man—(that a woman should be clothed with the Sun of Righteousness, who is now coming with healing in his wings)—because they know not the Scriptures, which indicate, that to fulfill all righteousness, the woman must be a helpmate to man, to complete his happiness. This men marvel at, because they never conceived what the Lord hath in store for them, in fulfilling his promise given to the woman.

"So men, I see, do stand in wonder,
 While angels also gaze;
 Satan broke man's bliss asunder;
 Man wandereth in a maze.
 So, with amaze, you all may gaze;
 The angels wonder here,
 You cannot see the mystery,
 Nor find the Bible clear.
 There Eden's tree you shall see
 Preserved for your sake;
 The flaming sword is God's own word,
 'Twill break the serpent's neck."

"Thus, by types, shadows, dreams, and visions, I have
 been led on, from 1792, to the present day; whereby
 the mysteries of the Bible, with the future destinies of
 nations, have been revealed to me, which will all termi-
 nate in the Second Coming of Christ; and the day of
 Judgment, when the seven thousand years are ended."

"Now, should men say, all this by thee is done,
 Thy head is wiser than each mortal's son.
 And if they say it cometh from the Devil,
 Then plainly tell them, that their faults are evil;
 For Satan's wisdom never lay so deep;
 Yet to thyself thou must the secret keep.
 But if men say, it cometh from on high,
 My judges shall appear, the truth to try.
 Then in thy faith be stedfast still,
 With salt be season'd well.
 Remember thy baptismal vow,
 And triumph over hell.
 Your Captain too shall quickly come
 And bring all to an end,
 And fix his glorious Empire o'er
 The wise, whose hearts will bend.
 As in a humble manger here,
 Kings did their Sovereign see,
 So my low handmaid doth appear
 To all a mystery."

Now, can you longer make dispute,
 From whence you hear the sound?
 Thus Satan must henceforth be mute,
 Nor talk the faithful down.
 The reasons *all* are none *at all*
 Of those that won't believe:
 Thus when the Bible forth I call,
 What answer will you give?"

If our readers can bear much more of Joanna's lucubrations upon her Exeter mission, we will recommend to their attention the following:—

"I omitted to mention, in the proper place, that, at the end of 1794, I had a strange vision.—As soon as I had laid down in my bed, a light came over the room. I looked at the window; but saw no light proceed from thence. I looked at the door, to see if any one was entering with a candle; but no person was there. The room now appeared to me to be full of lighted candles, hanging, in candlesticks, on lines crossing the room. I covered my head with the bed-clothes, and then saw a spacious room, with a chandelier of many branches, and lighted lamps sparkling with great lustre. In the midst of the room stood a large table, with large lighted candles thereon, so that the light equalled the noon-day. I exclaimed, 'What can this mean?' I was answered, 'Arise and shine, for the light is come, and the glory of the Lord is risen.'

"The next day (being perfectly awake) I was ordered to write down my vision, which was thus explained to me:—'That my writings must be proved by twelve men; and, when met for that purpose, that the candle would burn brightly among them, and the spirit of wis-

dom and understanding be given them; for as the day of Pentecost was to the disciples, so should that day be to them; and every one present should see it was the Lord's doing.' The names of the appointed twelve I put into the hands of one of the six persons mentioned; and charged them not to break the seals upon them till the twelve were assembled. However (as I said before) the watch that was laid on the seals was removed, and the seals broken through unbelief, so that darkness came upon the minds of them. Thus is the mystery explained, that this circumstance is set as a watch before mankind.

"The harvest of 1796 was remarkably good, and great plenty followed. And it was said unto me, 'As they (the men mentioned) kept silence for the space of one hour, the Lord has withheld the rain in time of harvest.'

"Now, if this publication awakens the Ministers to search out the truth, or the Rev. Mr. ————— (the preacher) return to the examination of my writings, the next three following harvests are promised to be plentiful. "Prove me now, (saith the Lord,) and try me, if I will not shower down blessings upon you." But, if the many truths laid before you, with the threatenings put into the hands of Ministers, do not awaken them to search out the truth, the Lord will fulfil his word.

"If by the wise men I am mock'd now,
Like Herod's fury, I'll fulfil my vow.
Who my anger shall appease,
If all deny my will?
My thunderbolts shall loudly roll,
And men's proud hearts shall chill."

F

“ Now, let the reader look deep into the mystery, and behold what Divine Wisdom hath directed me to show to mankind. I was foretold how Ministers would act, and that the truth would be brought to light by one man. I was now ordered to have my writings copied, and put into the Printer's hand. This I did; and the very day I had given them to the Printer, the chosen Minister returned to Exeter. I thought I would not send to him till the book was printed; but was answered, ‘How weak is thy judgment!’ and was ordered to send to him next day. I found he was offended by my putting his name in the newspaper. He said, if I published his name, he had done with me; otherwise he would comply with my request. Two friends of mine wrote to him, of the truth of my writings; and, at his request, I waited on him with one of my friends. He said, he found argument fruitless, in persuading me to stop my hand, and should argue with me no more. He bade me get the writings of 1792 copied out, as he could not set the originals before Ministers, who would not attend to manuscripts which they could not read; and they would not trust to what I should read to them. Therefore, he bade me open the seals on the writings of 1792, and send them with the fair copy; and if the Ministers he consulted should judge them to be of God, I might have twelve or fourteen afterwards.

“ When I returned home, I was ordered to follow his advice, remembering what had been told me in 1793, ‘I will direct thee to a man, whose talents are greater than thine; he shall have five talents; he shall direct thee.’ So I had my writings broken open before witnesses, marked, copied, and some part sent to him.

“ The week after I waited on him again. He said, what I had sent was not enough to convince Ministers, and I must open the seals set in 1794 and 1795. The next day (Sunday) I was ordered to have them opened in the presence of twelve witnesses, who were to set their names on them. Three weeks were then allowed him, to examine, to consult Ministers, and to judge whether the writings were of God or not.

“ Soon after, I was ordered to write to three Ministers, (the letters will be hereafter given,) and I was told it would be fatal for me, for time and eternity, if I did not publish my writings, should these Ministers remain silent seven days after. It was said to me, ‘ I do not need the Ministers to prove whether they be of God or not; for that shall be proved by the truth. But this I command thee to do, to keep thee from the snares of men, who may charge and condemn thee for imposture; saying, thou hast signed thy name to what thou hast not written. I have so ordered every truth to be made plain, that no man can prove one false report in thy writings, or dispute what spirit inspires thee. Thy writings must be submitted to the judgement of learned Ministers of my word. Let them be disputed before they be proved; let Ministers be the judges, and common men the witnesses and jury, to try the truth of this ordination. All thou hast done, and all the letters thou hast sent, have proceeded—Readers, pray attend to the profaneness which follows in the words of this miserable visionary!—from the command of the King of Kings, the Lord of Lords, the Everlasting Father, the Prince of Peace, the Mighty Counsellor, and the Desire of every nation.’

“ When I sent the letters to Ministers, it was said to me, that if these things were not of God, their hearts should be worked on to stop my hand in seven days; and if they did not, I should wait no longer than New Year's Day (Old Style) 1801, and then have it printed, to be judged of by the world at large, to try the wisdom of men, and to let them see what wisdom there is in the Lord, of whom it is written in the Psalms,

“ God in the great assembly stands,
Where his impartial eye
In state surveys the earthly gods,
And doth their judgements try.”

New-Year's Day arriving, and the Ministers to whom I wrote remaining silent, I consider their silence as evidence, that they cannot prove what I said not to be from the Lord, and have therefore published as I was directed.”

“ The following is a copy of the letter I sent to the Rev. Mr. ———, at Heavitree :—

“ Sir,—I have sent you many letters, wherein you have kept silence, as being at a loss from what hand they were indited. You judged it strange, Sir, the Lord should reveal his secrets to a woman; but when you come to the knowledge of your Bible, you will not judge it strange at all. You first judged it came from the wisdom of man; and therein you erred as much as the former; for was every man on earth a Solomon for wisdom, they could not bring round such a mystery as is in my writings, and make every truth agree. If there ever was so much wisdom in man, he must be a fool to give the praise to another, and not take to himself the merit due to himself.— Now I shall come to the purpose. The century is ended;

the seals are cut open in the presence of six witnesses, (what was written in 1792) and marked out, and copied! What was written in 1794, till 1795 and 1797, and nailed up in a box, is broken open in the presence of twelve witnesses; and they have signed their names to all the writings; so that, if the originals be demanded, no man can be deceived. Some of them were copied out, and sent to the Rev. Mr. ——. So here the century ends with men. If those Ministers that I have written to do not go to Mr. —— before the year ends to the old style, and prove these writings are not from the Lord, their silence gives consent that it is of God, and they will be made public. The Lord was but seven days making the world, and rested on one of them; and he will allow no longer for man than seven days to judge of his works; so I am compelled to warn you all, what you do you must do quickly, or for ever after hold your tongues. When you hear me make public to the world that it is the* . . .

* "I am sorry my intentions cannot be fulfilled, by giving to the public in print the whole contents of the above, and of other letters hereafter. The Printer declines copying them fully. He tells me, that, however perfect my conviction may be, that what I have written is of God, and however strong my resolution may be to hazard all consequences in its publication, yet he has received no supernatural instructions, and therefore feels not, in this case, any degree of the spirit of martyrdom within him; for which reason he chooses to decline giving any person the power of making this publication a handle for venting the ill-humour of political disappointment upon him.— This part of my writings, however, he has perused; and promises, if he finds them fulfilled, to bear impartial testimony to their veracity."

that are bringing down the judgments of God

 and they will bring the
 upon themselves.—Now, if any Ministers that I have
 written to can deny the truth of these things, let them
 bring forth their arguments, and shew their strong rea-
 sons; or let them be silent before the Lord, and say we
 cannot answer thee one word of a thousand in all the let-
 ters thou hast sent us. For, be it known unto you, and
 to all men, it is the Lord's doing, however marvellous it
 may appear in your eyes. My writings are in the hands
 of Mr. ———, that you are to judge, if you think pro-
 per, in the time I have mentioned. I will give it up to
 no man's judgment after the seven days are expired,
 but shall publish them as I have said. I have under-
 standing as well as you all, neither am I a whit behind
 you; but ye have all been judges of what ye know ac-
 thing about. I am clear from the blood of all men; and
 am, with the greatest respect, your humble servant,

JOANNA SOUTHCOTT.

“The following is a copy of a letter sent to one of the
 Dignitaries of the Cathedral of Exeter:—

‘Jan. 4, 1801,

‘Rev. Sir,

‘I beg liberty to say unto you, (as the Voice
 said unto Paul,) *Why persecutest thou me?* It is hard for
 thee, O Paul, to kick against the pricks. And it is hard
 for you, Sir, to fight against God, through unbelief.—
 You have done it, till almost a . . . is come on the poor;
 and if you continue, you will bring the . . . on the rich;

for you will surely find, Sir, you have a God to deal with, and not (as you suppose) a simple woman, whose senses are gone you know not where. I grant, they are gone out of the reach of man, while you judge through a glass darkly; but you must judge face to face, Sir, if you will be a judge for yourself, unto whom you have done despite; either to the spirit of the Lord or me. If it was to me, I would never trouble your Honour with this letter; for my spirit is too great to be treated with contempt. But, as you have done it to the Lord, I am ordered to warn you in his name. The time of ignorance God winketh at; but now you have no cloak for yourself, if you shut your eyes against the day-light. The letter I sent you in 1799, of the harvest, I had copied out and sent to the Rev. Mr. ——. Both harvests came as I foretold. Mr. —— disputed with me, if my foreknowledge did not come of myself, and desired me to come to the purpose of what I wrote in 1792; so I opened my seals in the presence of witnesses, and had all my writings marked in the presence of twelve witnesses, (what I wrote in 1794, and 1795, and 1796, and 1792,) and had part of them copied out and sent to Mr. ———, for him to consult with Ministers from what spirit they judged it came; from the spirit of the Lord, or the powers of darkness. — I shall not blush to say, that man is void of understanding, that says it is from myself. But now, Sir, I must come to the purpose. The writings I have sent to the Rev. Mr. ———, if they are not proved by Ministers before the year is out by the old style, that they are not of God, they will be published; that they are of God, the Ministers' silence gives consent. The

bringing down the judgments of God upon ; and the Lord is just to send the on them. I was ordered to send this to you, Sir, that you may judge for yourself, in seven days. What I say unto you I say unto the Rev. ———. You are both at liberty to judge for yourselves, and if you prove the writings are not of God in the space of seven days, I will give it up to you; but if you now keep silence, I am the judge myself, and I shall have them published, as I am directed. They are in the hands of Mr. ———. If you think proper to judge them before the time, you are at liberty, or for ever after keep silence. I am, with the greatest respect, your most humble servant,

JOANNA SOUTHCOTT.'

"Here I add a third letter.

'To the Rev. Mr. ———, Exeter.

'Rev. Sir,—You may be surprised to receive a letter from a woman, of prophecies, to appeal to your judgment. Sir, now it is come to the eleventh hour. Strange as it may appear to you, I am ordered to proceed. You preached a sermon in praise of the King; and I have his interest as much at heart as you have. My earnest prayer is for him, that the Lord will protect him through life, as being surrounded with so many enemies. I do not lay any thing to the King; but those

 This was my prophecies for years ago—there first would come an Egypt's and after that an Egypt's But now I must come to the purpose. I was called by the voice from heaven in 1792,

what was coming upon the earth. I obeyed the summons, and have been writing ever since what the Lord would do upon the earth. And this hath been sealed up every year; and now the century is ended with men; and by the old style it will end with the Lord. My seals have been opened in the presence of twelve witnesses, and marked, and copied out, and sent to the Rev. Mr. _____, for him to consult with Ministers from what spirit they judged it came. Now, Sir, I was ordered to write to you, the bringing down the judgments of God on the land, as you find in my prophecies. And this I am going to publish to the world, unless the Ministers that I have written to meet together, and prove the writings are not of God, in the space of seven days, which ends with the New Year's Day to old style. If they can prove that I am wrong by that time, I will give up to their wisdom; but not after to any one's judgment, till I see the end of another year: for the Lord will begin with a new century; and I will see what he will do, before I will hearken to any man's judgment. Now, Sir, if you are as great a friend to your King and Country as you preached, you will diligently search out the truth of these things; but you have no longer than New Year's Day to the old style. I am, with the greatest respect, your humble servant,

‘Jan. 5, 1801.

JOANNA SOUTHCOTT.’

To enumerate the various motives to deceit and injury would be to count all the desires that prevail among the sons of men; since there is no ambition, however petty, no wish, however absurd, that by indulgence will not

be enabled to overpower the influence of virtue.— This seemed to be the case of Joanna. She obtruded herself upon the world, with all the confidence of a spirit which scorned acquaintance even with superiority; consequently, possessing a mind irritated by opposition, abounding in fraud, and fulminating curses against all who contemned her iniquity, and had too great consideration of real religion and moral virtue, to lend themselves to the contagion of crime among their unsuspecting fellow-creatures.

From what has preceded, it may be perceived, that we would, in charity, impute the whole of Joanna's wanderings to the imaginations of an afflicted spirit; and, in the hope that her disarrangement having subsided, she might be restored to society, and, by declaring and retracting her gross errors, cause some amends to be made to those, who had been weak enough to be misguided by her profane rhapsodies. We might have been induced, under such circumstances, to recede from personalities to her; but such must not be the case towards her crafty adherents. Their circumstances have no excuse; their falsehoods and wrongs to society must be exposed to be reprobated; and as they have presumed to make Joanna's opinions the vehicle to increase their trade of deceit, it must be those opinions, and the impressions intended by their circulation, to disseminate despair and to establish ruinous conclusions, that shall engage our more particular attention; these are fair objects of discussion, and shall not escape stricture.

We will mention only one circumstance, in support

of our premises. In the *Times* of the 10th of September, 1814, is the following paragraph: "JOANNA SOUTHCOFF. It is stated of one of the believers in this poor woman's pretensions, named Edward Penny, who was a respectable yeoman at Inglebourn, near Totness, that he had a small freehold of his own, independent of a large farm he rented, and was doing well, when, becoming a follower of this woman, he put such implicit faith in her predictions, (that in the ensuing year there would be neither earing nor harvest, as the world was to be destroyed,) that the poor fellow thought he would save his seed-wheat, and absolutely let all his land lay idle. When rent-day came he was obliged to part with a proportion of his own property, to pay the rent of the farm he occupied: he never recovered the blow, but sunk gradually in the world, until obliged to solicit relief from the rigid hand of parochial charity."

Appealing, then, to the philanthropy of our readers, whether, in conducting this work, we may not be, in a great measure, instrumental, with our fellow labourers in the same benevolent cause, in ascertaining the motives of Joanna's Disciples, by the complete exposure of her dogmatical absurdities; which, however we may be induced to pity in *her*; we shall think it our bounden duty to condemn in *them*; for they have no affliction to plead in excuse; we shall consider their conduct to abound in the broadest tints of corruption, and as such, to merit due execration, as almost the murderers of the minds of their fellow-creatures.

After thus far premising the object of our labour,

we shall proceed in our recital, by stating, that Joanna's spirit still aspired beyond common comprehension, and the underwritten are some of its ebullitions.

' These are the first of the writings made in 1790.

' The Reader will observe, that the following is printed word for word according to the original. Worldly-minded Critics may cavil at the language; but I have been ordered thus to give it the world, ' to try the heads of the learned.' The Lord hath spoken to men, as men: and I am only permitted to allow the printer to omit such parts. as (thro' fear of man's anger) he may be unwilling to insert.

' Quench not the spirit; despise not prophecy; for the time is come, that your women shall prophecy, young men shall dream dreams, your old men shall see visions; for the day of the Lord is at hand. The day is nigh at hand, that shall burn like an oven; and all the wicked shall be burnt up as stubble; whose fan is in his hand; I will thoroughly purge the floor; I will gather my wheat into his garner, and burn up the chaff with unquenchable fire. Awake them that sleep; arise from the dead, and Christ will give them life.'

' This I have penned, as the Lord hath directed me; for there is none holy as the Lord, neither is there any rock like our God.'

We discover that this poor creature mingled various portions from the sacred Scriptures, which she had formerly imbibed in her former religious acquaintance,

with her own detached emanations. The following will serve as a fair specimen, though clogged by her silly incoherent poetry :

“Talk no more so proudly ; let not arrogancy come out of your mouth ; for the Lord is a God of knowledge, and by him actions are weighed. The bows of the mighty are broken, and they that stumble are girt with strength. The wisdom of the Lord is hid in the great deep, and his paths are past finding out ; for the wisdom of God is foolishness with men, and the wisdom of men is foolishness with God. Are your ways equal or mine unequal, O house of Israel ? Judge ye : are not my ways equal ? Are not your ways unequal, O house of Israel ? Fear ye the rod, and who hath appointed it.

‘ The time is come, that judgments must at God’s own house begin,

And, if he first attacks the just, what case are sinners in ?
If God the righteous, whom he lov’d, with justice doth correct,
What must the sons of violence, whom he abhors, expect ?”

‘ The spirit of the Lord is with them that fear him. On that man will I look that is of a meek and contrite spirit ; he trembleth at my word ; he committeth all his ways to the Lord ; he will direct his goings, for God is the same God yesterday, to day, and for ever.’
—Joanna proceeds—“Think not, for yourselves, our dear Redeemer came into the world to make you more ignorant than the Jews were. He came to enlighten our understandings, and not to darken them. But ye will not come unto him, that he may have life,

for at the second coming, he shall scarce find faith on the earth; for unless ye see signs and wonders, ye will not believe. Faithless and perverse generation! looking for signs, and there shall be no signs given you, but the prophecy of the Prophet Jonah: Nineveh shall rise up in judgment against this generation.'

"I shall now proceed to my own experience, which hath truly convinced me, the Lord is awakened as one out of sleep; and the voice of the Lord will shake terribly the earth.

"The beginning of the powerful visitation of the Lord to me was on . . . , 1792.— I no more intended thou shouldst go to reprove the people, than I intended Abraham should offer up his son Isaac. I did it to try thy obedience. Now will I swear unto thee, as I did unto Abraham. I will make thee an everlasting covenant; and save thee with an everlasting salvation.'

"When these words came to me, my soul was troubled in the dust before God, and I began to cry out 'What am I, or what is my father's house, that thou hast thus honoured me, unworthy wretch as I am? My past life makes me ashamed of myself.'—'These words came to me: 'I will reward thy obedience; and in blessing I will bless thee: And, as I kept nothing from Abraham, I will keep nothing from thee. Thou shalt prophesy in my name; and I will bear thee witness. What I put in thy mouth, that will I do on the earth.'

"Then these words came to me: 'The Lord is awake as one out of sleep. The voice of the Lord shall shake terribly the earth. Pestilence and famine shall go through the lands. Men's hearts shall fail them for very trouble;

because they have not known the visitation of the Lord.' As soon as these words came to me I trembled, and was afraid of his majesty and greatness. Tears of humiliation ran down my eyes, and a holy fear seized my soul. I wept bitterly, and wondered at his divine goodness to such an unworthy creature as I was. But these words were answered me; 'I have seen all thy enquiries to know my will and obey it; and now I will reward thee. Dost thou believe it?'—'I cried out '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.'—'I was answered, 'Dost thou think I will now?' I said, 'Yea, Lord; if it be thy word, I know thou wilt. Thou hast been faithful to thy word *throughout the Bible*, in every age of the world; a God, the same yesterday, to-day, and for ever.'—'I was answered, 'This thou believest, and this thou shalt find me; faithful to my word, and faithful to my promises and *next Sunday will I fulfil my promise at my table*'—'which, I bless God, *I felt remarkably*, and waited with a *holy* longing for the blessed promise made by Jesus Christ. I then made a solemn vow to God, to be obedient to all his commands, as far as I saw his righteous will concerning me, earnestly praying that I might not be deceived by my own weak understanding, nor deceived by the arts of Satan, praying that the Lord would keep me from every evil, and from the evil of sin; that I may be kept, as Mary, *humble at the feet of the Lord*.—I was answered, 'If pride rise in thy

heart, Satan shall humble thee; but thou sayest, thou hast found me a God like myself: and so thou shalt.—“ I said, ‘ Lord, I believe it; and pray thee, keep me the remainder of my life, that I may drink deep in the Spirit of my dear Redeemer, and, *as far as the earthly can bear the image of the heavenly, so far may I bear thy image.*—This was the prayer and desire of my soul, that I may know his voice and obey it.’

“ One morning when I awoke, these words were sounded in my ears: ‘ Wake, ye ministers; mourn, ye priests; for the day of the Lord is at hand.—I thought I heard the sound of preaching in my ears: ‘ The Lord is awake, as one out of sleep; the voice of the Lord will shake terribly the earth. The sins of the world have provoked the Lord to anger. He will go forth as a flaming fire; he will be wrath, as in the valley of Gibeon, until he hath brought forth judgement unto victory.’

“ These words were so dreadful in my ears, that they made me tremble, and I was earnest in prayer to God, to know if these judgments were coming upon the earth. I was answered, ‘ *I will shew thee in visions, this night, what I will do.*’ “ I went to bed; *I dreamt nothing*, and thought I had listened to the voice of a stranger, and not of God.”—“ I was answered, ‘ The night is far spent; the day is at hand; lay thee down and sleep again.’—“ So I did, and dreamed I was on a high mountain, and saw the sky as bright as noon day sun, and two men came out of the clouds, with long robes of purple and scarlet, with crowns of gold on their heads and swords in their hands, standing in the sky,

Two men came out with heavy horses, and spoke to those that stood on the clouds, and soon after rode away, like lightning, in the air. Soon after I saw the men on horseback coming out of the clouds, as fast as they could, till the whole skies were covered with men in armour, and spears glittering in the air. I thought I looked down, and saw the world in confusion, men in armour riding fast. This dream alarmed me; and I was meditating with what divine majesty and splendor *our dear Redeemer* was coming into the world. Once he came meek and lowly, persecuted by men; but now he will come as a prince and a king, conquering and to conquer. Once he came meek and lowly, riding on an ass; but now he will come riding in the chariot of his everlasting Gospel. But who can abide the day of his coming, or who can abide the day of his wrath? The saints shall see it, and rejoice; for he will gather the wheat in the garner, and burn up the chaff with unquenchable fire.—Then I was answered this psalm:—

‘ Ask, and receive thy full demands;
 Now shall the heathen be,
 The utmost limit of the lands
 Shall be possess'd by thee.
 I'll crush them every where,
 As massy bars of iron break
 The potter's brittle ware.’

“ This made me earnest in prayer to God, to know if this was Christ's second coming into the world, to call in his antient people, the Jews. ‘ *Is thy last coming when thou comest to judge the world in righteousness?* ’ “ I was answered, ‘ *Thou hast judged right.* ’ “ In prayer and

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praises I spent the day. In the night in my bed, it was said to me, 'I will shew thee a vision this night, that shall make the ears of those that hear it to tingle.' "I went to bed; *dreamed nothing*. It was answered, 'The night is far spent; the day is at hand. Lay thee down to sleep again.' "I was restless and uneasy, and did not believe the Lord has it said, and thought it was the Devil, to deceive me, and continued restless from three till past five, I then fell asleep, and dreamed I had something in my hand. I let it fall, and it turned into *a cup, and whirled up and down the room. At last it turned into a cqt, which I kicked to pieces, and grew angry in my dream, and said, 'Satan, this is thy miracles; this is the way thou deceivest the world, by whirling them in empty air, that neither touch top nor bottom.'* When I awoke, I was grieved, and afraid I had sinned in going to sleep; but I was answered, it was the Lord's permission, to shew I might see Satan's miracles, how he deceived the world. This made the ways of the Lord appear more to be admired; and I meditated on my past vision, *with what glory I saw the Lord in the air, and with what swiftness the angels seemed to obey him. This set all my soul on fire, and I wished I could fly in the air to the Lord, and fall at the feet of my dear Redeemer.—A powerful voice called me, Joanna, Joanna, the angels rejoiced at thy birth, thy Saviour embraced thee. Dost thou think thou canst love him as he loved thee?* These words went through my soul, and I cried out, 'No, it is that drew my heart after him in strong faith.'

"I went to bed, and was answered, 'I will shew

thee in vision this night.' " I dreamed I was in an orchard where were trees standing together, the branches were joined one in the other, and the fruit was fallen. I thought I was going to take them up. I thought the Lord said to me, ' Open the shells ; but thou shalt not taste of the first fruits ; it is not good.' I thought I opened the nuts ; *for they were like French nuts*, but they were withered and dry, and a black veil round them. The Lord said to me, ' The first fruits are fallen ; they are not good. Look up, and thou wilt see berries ; and when they are ripe they will be good.' I looked up, and saw berries *like the berries of potatoes* ; and went to a house, *where I saw the Lord*. He rose up, *as one out of sleep*, and told me to go, and mind all I had seen.' I awaked."

" The same night, I dreamed I was on the sea ; and I saw *a large oven full of meat ; and the stopper broke, and the meat swam on the sea in abundance*. When I awoke, I was answered, ' Thy dreams puzzle thee ; but wars and tumults shall arise from abroad and at home. The sea shall be laden with ships, many shall break in pieces, and thousands shall launch in the deep. As to the dream of the fruit, couldst thou look into the hearts of men, thou wouldst see them, as the fruit, withered.'

" Another night, I dreamed I saw *my father* sweeping out the barn floor clean, and would not suffer the wheat to be brought in the barn. He appeared to me to be in anger. When I awaked, I was answered, ' It is *thy Heavenly Father* is angry with the land ; and if they do not repent, as Nineveh did, they shall sow, but they shall not reap ; neither shall they gather into their

barns. There shall come *three years, wherein there shall be neither earing nor harvest.*"

"Another night it was said unto me, "I will shew thee in dreams of my anger against the nations." I dreamed I had a dish in my hand, *with dirt in it*; and some one threwed *honey* over it; and the children eat it, for the sake of the honey, *which made me sick*. I awoke with my dream. I was answered, '*So sick is the Lord of the world: They eat the honey and the poison together.*'

"Another night I dreamed I heard heavenly music sounding in my ears, and a flock of sheep was gathering round it. *When the music ceased, the sheep leaped for joy, and ran together, shaking their heads; and one shook his head almost off, and seemed to have nothing but ears*. I went towards them, and awoke.—I was answered, 'The sheep were the servants of the Lord; for they would be convinced, and trust no more their own understanding, but be all ears, to hear what the Lord saith.'

"* Another night I dreamed I had a large bird, full of large feathers of brass gilded; and the bird flew down on the room where I was. I thought to pluck some of the feathers, but found it impossible to pluck one, or break one. I could not think there was any interpretation of this dream; but I was answered, 'It is the determined will of the Lord, that cannot be altered, nor will he be pacified without repentance.' I thought with my-

* This book has been commanded to be printed like the original, WITHOUT ALTERATIONS, except in the second page, which was a blank leaf, wherein communication has been added, which is to be read after the above.

self, why then did I dream I tried to pluck the feathers or break them? I was answered, '*Thou hast strove to alter the decrees of Heaven concerning thyself, but to no purpose. The will of the Lord must be done in thee, and by thee.*' This my soul would gladly obey.

"The same night I dreamed I saw a little bird pecking the feathers of the great birds; but this was not explained. As I was in earnest prayer to know what all this meant, and where it would end, a heavenly joy filled my soul, as though a company of angels had been singing in my ears these words :

'What good news the angels bring!
 What glad tidings of our King!
 Christ descending from his throne,
 To bring his Father's glory down.
 Saints shall see it and rejoice;
 Hell shall tremble at his voice.
 Saints rejoice, and sinners fear,
 When he brings salvation near.
 Jews and Gentiles shall agree,
 Join in Christian unity.
 Heathens, coming from afar,
 Worship at the glorious star.
 All the earth shall know the Lord,
 And sing his praise with one accord.'

"What follows, concerning the blasphemies of Satan, was written before the prophecies came to me, with many more extraordinary things, that I went through, from Good-Friday to Midsummer."

Will our readers, after going through the foregoing passages, be a moment at a loss to discover the spirit which unhappily pervaded Joanna's unconnected intellect?—

Should there be any so dubious as to want farther explanations, we would refer them to the prophecies in sacred writ, and they will soon be convinced of the absurdities of Joanna's "ovens full of meat floating on the sea!"—her "dirt pies!"—her "sheep's head shook off by means of music, and nothing left but his ears!"—and a number of other wanderings equally ridiculous and incredible.

Aware of the apostle Paul's advice, we would be the last to "despise prophecyings;" but it is certainly right to attend to the connecting part of that advice to "*prove* all things," and "hold to that which is good." But have we the smallest encouragement afforded us by Joanna's effervescencies, to believe that the Almighty has dispensed the gift of prophecy to this woman, equally to what he did to Ezekiel, Daniel, and other eminent persons, who shone with a divine light above the other sons of men? Never! The Lord God Almighty will not thus be mocked:

"He nods a calm—the tempest blows his wrath!
His thunder is his voice, and the red flash
His speedy sword of justice! At his touch
The mountains flame: he shakes the solid earth,
And rocks the nations!—Not in these alone,
In ev'ry common instance GOD is seen!"

In figures, consistent with his Divine Majesty, he condescended to reveal himself to his prophets; and we do not find in any part of the holy Bible that he ever descended from himself in any of his revelations. How derogatory then must it be from his greatness, his omnipotence, to exhibit him to his humble creatures beneath his exalt-

ed dignity! We do not read that either the prophets, apostles, or the evangelists did so, and their missions prospered. The unlimited frenzy of Joanna has unhappily not done so; the adherents to her for the worst purposes have encouraged the iniquity, and therefore no prosperity can result from her assumed mission;—his punishment, more probably, may be inflicted for such a high degree of contempt towards his vast benevolence.

The rolling worlds above, the living atoms below, and all the beings that intervene betwixt those wide extremes, are vouchers for an ever-present Deity, that he would take other means to reform mankind than by the ridiculous effluxions of a dreaming insane old woman!

Joanna's description of the Devil's interruption, during her abstracted meditations, is truly curious:

“As I was meditating on the unbounded love of Christ to man, *Satan's blasphemy broke in upon me*, ‘Christ's love was out of pride.’ Here my passions grew high: ‘Thou devil incarnate, (said I,) thou hast lost thy honour, and thou enviest that Christ hath retained his. That was what cast thee out of heaven, because thou would'st not worship him; and now thou enviest his glory, as thy proud rebellious spirit would not stoop to worship him.—But we have reason to love him; we have reason to adore him. See what he hath done for us. When thou seekedst our destruction, how did he leave the heavens above, and come down in this lower world, to suffer a sorrowful life and a shameful death for our sakes! How did he humble himself on the cross to make us happy, when thou, by thy proud rebellious spirit, sought thy own misery and ours! Thy pride is envy and malice; but the pride

thou speakest of God and Christ is meekness and humility; and it is the condescension of God to contain his honour. When a man hath lost his honour, who will trust him? Thou hast lost thy honour, and none but fools will trust thee; but Christ contained his; and every wise man will go to him, because he knoweth he will not deceive him. It is the wisdom of God to contain his honour, that men may trust in him, and rely on him. It is for our good he contains his glory; but thou hast lost thy honour with thy shame. Christ is worthy to be loved, worthy to be adored, worthy to be had in everlasting remembrance, and worthy to be honoured; but thou hast no honour belonging to thee.' Here Satan came in, with dreadful blasphemy against God and Christ. This enraged my passions, as I could not bear to hear any thing spoke against God or Christ. I cried out, 'Thou Devil! wherefrom didst thou come? Canst thou dare thus to trifle with God? Hast thou not sunk thyself low enough already? Dost thou want to bring the wrath of God more heavy upon thee than thou hast already? Dost thou not know all power in heaven, earth, and hell, is in his hand? He filleth the heavens with his majesty, and therefore we worship him. He fills earth with his goodness; and therefore we ought to honour and obey him, love and worship him. He fills hell with his terrors, and therefore thou oughtest to fear him.'

"In this manner," says Joanna, "I continued with Satan for ten days. His answer and blasphemy was too shocking to pen; till I was worn out with rage and malice against him, I could not bear myself. When he would come in upon me with blasphemies, my spirits rose

as one in a fever. My brother hath sometimes took me by the hand, and *pitied my weakness, as he thought I had a fever*; for I told it to no one, for fear they would blame me. I went out of the house, sometimes in the garden; *but the garden was not large enough to contain me*. So I went out in the open fields; and *went from field to field to dispute with the Devil*, till I had got rid of him, and wearied myself out with passion. Then my spirit would sink low, and think I had all Job's troubles, and my friends like his; for I had no one to complain to. But I said, 'Why do I complain? Who was grieved for the afflictions of Joseph? Who was grieved for the afflictions of Job?'

" Shall Simon bear the cross alone,
 And *other saints* be free?
 Each saint of them have got their own,
 And there is one for *me*.
 But now it is come unto *my lot*,
 Let it not keep me from,—
 Lord, never let me be forgot,
Till thou hast lov'd me home.
 ' But could I die with those that die,
 And place me in their stead,
 How would my spirit learn to fly,
 And converse with the dead !"

" After I had thus sunk my spirits, a heavenly joy would arise in my soul, with these words :

" Gird thy loins up, *Christian Soldier*;
 'Tis thy Captain calls thee out :
 Let the dangers make thee bolder,
 War in darkness fear nor doubt.
 Buckle on thy heav'nly armour,
 Patch up no inglorious peace ;
 Let the dangers wax the warmer,
 As thy fears and foes increase.

Lo! when dangers closely threaten,
 And thy soul draws near to death;
 When assaulted sore by Satan,
 Thy object then's the shield of faith."

"After I had written the blasphemy of Satan, these words came to me: 'As thy spirit was enraged and provoked with the blasphemy of Satan, so is my spirit provoked with the blasphemy of the nations. And as thy brother tried to hold thy hand from going out of the house, and pitied thy weakness, so hath my Son tried to withhold my hand, and pitied the weakness of his people. But, as thy spirit grew so high, that thou couldst not bear it, but was forced to withdraw from him, so shall I.— And as the garden was not large enough to contain thee, but thou wast forced to go out from field to field, so the heavens are not large enough to contain me. I shall come out of the heavens, and dispute with man, if their sins and blasphemy do not cease. As thou heardst all this, and kept silence, so have I. And as the fire kindleth in thy breast, and thou speakest with thy tongue; so will the fire kindle in my breast, and I shall speak. I will not always keep silence; neither will I be always chiding. I shall awake as one out of sleep,

And should my wrath for ever smoke,
 Their souls must shrink beneath my yoke."

"I shall add a few more words spoken in answer to man's blaming my following the commands of the Lord; as he judged it to be foolishness, and could not be the Lord's direction. I seemed to be answered powerfully, as if the Lord had spoke to me in love and anger that man should not direct the band of the Almighty.

' In thunder now the God the silence broke,
 And from a cloud his lofty language spoke:
 Who, and where, art thou, O fond and presumptuous man,
 That by thy own weak measures mine would span?
 Undaunted, as if an equal match for me,
 Stand forth, and answer my demands of thee:
 But first, let thy original be trac'd,
 And tell me then what mighty thing thou wast.
 When to the potent world my word gave birth,
 And fix'd my centre on the floating earth,
 Didst thou assist me with one single thought,
 Or my ideas rectify in aught?'

Declare my loving kindness to the children of men;
 and my faithfulness and loving kindness thou shalt not
 keep back; for my loving kindness I will never take from
 thee; and it is impossible for man to do it. I am too
 full of majesty for man to attempt it."

" These extraordinary things have been now ex-
 plained to me.

" As she so boldly for her Master stands,
 Then now in thunder I will answer men:
 And first let thy original be trac'd,
 And tell me now, what mighty thing thou wast,
 When first, I took thee from thy native dust,
 And in the garden thou alone was plac'd?
 Could'st thou bring forth the world as she hath done?
 Or, like the woman, bear my only Son,
 Without her aid, as she did without thine?
 I tell you, men, the myst'ries are behind.
 As from the woman you did all proceed,
 Took from your side, man is pronounc'd the head;
 But you must know, you are not the perfect man,
 Until your bone is join'd to you again.
 So both together must in judgment sit:
 And tell me, men, if her disputes were right,

To say my honour I had still maintain'd,
 And plead with Satan, as she hath began :
 Then both together you shall surely know,
 I have gain'd my honour by his overthrow ;
 For if the woman stands so much my friend,
 You all shall find, I'll stand her's in the end.
 If from herself this love and courage came,
 I tell you plain, she is the head of man.
 But if from me the spirit first did fall,
 I tell you plain, I am the head of all :
 And when her writings you've all went through,
 Much greater mysteries must come to your view.
 So by the woman now I will surely stand,
 As for my honour she did so long contend.
 Ten days he held her with his blasphemy,
 Ten days a hero she held out for me ;
 Then of these days I turn them now to years :
 I'll prove her words, and man shall see it clear,
 That every word was true what she had spoke :
 I'll gain my honour, her words I'll never mock.
 So if men mock them now, I'll tell them plain,
 I'll gain my honour, to destroy such men."

All this rhapsody is taken from that fine passage in the latter end of the Book of Job, in which God convinces him of his ignorance and imbecility, to which we refer the reader, who will feel sufficient vexation to see it so vulgarly mangled. But to proceed :

" Now, I must be candid with my Readers, and tell you plainly, *I have not been one of them that build their faith on a sandy foundation. I have been powerfully led by a Spirit invisible for eight years past : and though I strongly was influenced to write by it, as a Spirit invisible, and convinced in my own mind it was from God ; yet, knowing Satan might come as an angel of light,*

made me earnest in prayer, that the Lord would be my director, my guide, and my keeper; that I might not be permitted say, 'The Lord saith,' if he had not spoken. In answer to my prayers, I had signs set before me of what was to happen, to assure me it was of God; that, was I to open them all, it would fill a volume, and how true they all came."

We give her all the credit she deserves, when she says, that her actions have not been guided by imposture; but we will take her own excuse and assertions respecting the several completions of her prophecies:

"I have not imposed on the world with prophecies, till I was clearly convinced they were of God, and not from the Devil. The truths of the harvests I put in the hands of ministers, for them to be judges, if it came true. The war continued, as I was told it would, in 1794, continue till we were in war with the Turks, and then our arms would be victorious, as you will see in what was answered me in prayer; that as a God, the Lord would begin like man, and make the same promise to me that Herod did to the Damsel.* My petition and request was, if I had found favour in the sight

* We extract this promise from St. Matthew, xiv. 6. 7. 8.

"But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod.

"Whereupon he promised, with an oath, to give her whatever she would ask.

"And she being before instructed of her mother, said, 'Give me here John Baptist's head in a charger.'"

of the Lord, that he would defend us from the foreign enemy, that the heathen nations might not say, 'Where is now the God in whom they trusted? *that Satan might be cut off from the earth, as John the Baptist was.* I shall not mention all I asked in prayer; but you will see the answer of the Spirit to it. But there are storms arising; and those that clearly discern the days that are come will shelter themselves against the storm, and screen themselves when it comes; but thousands will perish through unbelief, and many will perish through want of knowledge; but every wise man will be like Solomon—search out the mystery, to judge for themselves; but fools will judge of things they know nothing about, and stop their ears, like the dead adder, that will not listen to the voice of the charmer, charm he never so wisely. By such I am sure to be cursed; but this it must be to fulfil the Revelation—The dragon was wroth with the woman, and casts out floods against her; and this he will do in the hearts of men; so I may say, with David, 'If Shimea curse, let him curse; for the Lord hath bidden him;'—and as our Saviour said to Judas, 'What thou dost, do quickly.' As to my friends, I love and esteem them; and my daily prayers shall be for them. As to my enemies, I forgive and pity, knowing this must be, *to fulfil the Scripture*: but they cannot hurt me; for I am dead to the world, and the world to me. By my own master I must stand or fall. Deep is the mystery of my writing eight years, and keeping it sealed up, and putting it in print the new century. This is a deep type to the land, that I shall explain in my other writings. Deep is the mystery of the tree of knowledge being good and evil

———*I am Alpha and Omega, the beginning and the ending*———the first shall be last, and the last shall be first : so the knowledge of the evil fruit came the first, the knowledge of the good fruit must come last.

“ I shall add some that are mysterious at present ; but to me is easily known ; and the reader will see it clearly hereafter. Could you see all my writings through in one volume, *you would be truly convinced it was of God* ; but that I cannot take out in a twelve month *how the Bible is explained*, and what shall happen to every nation upon earth.

“ I shall now add the copy of a letter that I sent to a minister in 1796, after he had disputed with me, that ‘ the marriage of the Lamb was to take place in heaven.’ I said, ‘ No ; the marriage of the Lamb meaneth when he cometh to unite all nations, to be as one sheep under one shepherd, and Christ to be the shepherd of the whole. The Lamb’s wife meant a woman, that all these things should be revealed to ; and readiness was perfect obedience to all the commands of the Lord.’ He seemed at a loss to believe it. I was ordered to send him the following letter :

‘ Now, this to him I bid thee write :
If thou art not the bride,
 Tell him to bring one that is right,
My Gospel’s so applied,
 For to the fulness it cannot come,
 Until the bride be found :
Out of her closet she must go,
With jewels deck’d around.
For here’s the pearl of great price,
And unto thee ’tis given ;

And are these jewels of no use ;
Then she shall enter heaven,
In white appear before me there,
While you in grief will mourn ;
And all shall know her words are true,
For vengeance fast shall come.
In heaven the wonder first was seen,
And you may wonder here.
The woman clothed with the sun
Shall make all nations fear ;
Then let the stars begin to shine,
And publish my decree.
If these refuse, I'll others choose,
Though fatal destiny
To those that disobey their call ;
'Tis me she hath obey'd.
The woman stands condemn'd by all,—
Was man by her misled ?
Then now by her he must come back
That paradise will regain.
In her I'll break the serpent's neck,
And will set free her chain,
She poured the ointment on my head,
And a good work she wrought ;
And with her tears she wash'd my feet,
Let man deny her not ;
For at the cross the woman stood,
The sword went thro' her soul,
While my Disciples saw and fled,
And so they left me all.
No woman in the company,
When hands on me was laid ;
And Pilate's wife did pity me,
When Judas had betray'd.
When from the grave I did arise,
I ask, who there was first.
Then let the sons of men be wise,
If women love me best.

Have I her *life* and *senses* spar'd,
 For to assume the *bride*?
 Then let the sons of men beware,
 That she be not denied.
 More fatal now than Adam's fall
 'Twill happen to the man.
 For in the dark the light doth shine,
 Your eyes are dazled here;
 And will you shudder at the thought
 To see the mystery clear?
 Or will you, like the Jews of old,
 Keep seals upon the tomb?
 Or will you bribe the keepers here,
 The truth may not be known?
 Then soon to others I'll appear,
 In the highway I'll go;
 And this command, without delay,
 I bid thee hasty do.'

Here follows a collected mass of incoherent rhapsodies, with which we will not presume to tire our readers. We cannot, however, resist adding *her* explanation of the 19th chapter of the Revelations:

"Now I shall begin with the 19th chapter of the Revelations. After I had seen the truth of my writings come on, and my faith began to grow strong, in January, 1794, I was powerfully visited with these words: "I will say to the south, Give up; and to the north, Keep not back. I will call my sons from afar, and my daughters from the ends of the earth." I was earnest in prayer to know the meaning, and was answered, "Knowest thou not the words of thy Saviour, *The kingdom of heaven is like unto a woman having a little leaven, which she hideth in three measures of meal, until the whole be leavened.* And now I will open to thy view the Revelations; and when thou

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hast leavened it, thou shalt leaven the whole lump; for, as I kept nothing from Abraham, *so I keep nothing from thee; for the Lamb is come, and the Bride hath made herself ready.* By thy obedience thou hast done it; and the end of all things is at hand." These words threw me in a flood of tears. I put down my pen and was silent. I thought it too high for me, and would not write it; but I was answered, 'The marriage of the Lamb meaneth the uniting of all nations together, to be as sheep under one shepherd; and Christ to be the shepherd of the whole.—By the Lamb's wife *was meant a woman, that all this should be revealed to;* and she should be in perfect obedience to all the commands of the Lord. Readiness is obedience; and for thee to conceal these things would be as wrong as it would be in Mary to conceal the nativity of Christ, for fear men should think it was pride and vain glory in her. Fear not the judgments of Men. The Lord is thy judge, and knows thy heart. To conceal the secrets of a king is honourable; but to conceal the secrets of the Lord is sinful; for the Lord will never reveal to man what he thinks proper to conceal to himself.' These arguments made me see them, unworthy as I am to receive them. But, knowing it is not our merits, but Christ's mercies, that we are what we are, I was answered, 'None is before nor after another; none is greater nor less than another; but he that is greatest amongst you let him be your minister; he that is chiefest amongst you shall be a servant to you all.' Deep and weighty reasons were assigned to me, why I had gone through so strange and singular a life, as my readers will see hereafter. Then was explained to me the 7th chap. Matt. of

our Saviour in the Mount. *The winds blew, and the storms descended, and it fell not, for it was founded on a rock; but he that built on the sand, the storms came, and the wind blew, and it fell, and great was the fall thereof.* The meaning of these words is, 'The powers of darkness that hath strongly assaulted thee, and all the powerful persuasion of thy friends that hath tried to prevent thee; but thy faith fell not, for it was founded on the rock of ages; and the words of thy Saviour shall be made manifest in thee, and by thee: but those that build on the sand are these that build on their own wisdom; and when the winds blew, and the storms descend, (that is, when the truth of all come upon them,) their wisdom will fall, and great will be the fall thereof, for man's wisdom will all fall together.' "

Being convinced of the state of mind under which this disordered devotee to superstition at this time laboured, we should be induced to leave her here to pity and oblivion, did not our task impose upon us the promise we have made, and urge a hope that, in the completion of that promise, we shall benefit mankind; we, therefore, shall insert a few more of the licentious effusions of her confused imagination; and then conclude with such appropriate remarks as befit so singular, and, as circumstances have made it, so interesting a subject.

"When I had written these things," Joanna proceeds, "I was reading, one Sunday, in the Bible, 21st chapter of Revelation, *Come hither, and I will shew thee the Bride, the Lamb's Wife. And he carried me away in the spirit unto a great high mountain, where I saw the New Jerusalem descending out of heaven.* Hearing these words,

I blushed, though alone by myself, and began to doubt by what Spirit I had written, or what I had believed. I went up and was earnest in prayer, and was answered, "Thou wast in the spirit, when thou sawest the new Jerusalem descending, with all the host of heaven; and thou wast on a high mountain, where John saw the Spirit. The Spirit is the Spirit of God, that hath visited thee. What do they make of the Spirit and the Bride? What do they make of their Bibles?"

Having, we trust, given ample, sufficient, and satisfactory testimonies of Joanna's principles of prophecy, and her manner of disseminating them, we will not detain the reader's attention any longer on such, in themselves, trifles; but state to our fellow creatures the extravagant notions this poor distracted being has formed to herself in the following anecdotes of her life, to the present period, by way of convincing all who are not desirous of being wilfully hood-winked by subtilty.

From the year 1793 to 1801, Joanna endeavoured to get herself noticed by some of the dignitaries of the established church, but in every effort she failed. In the year 1799 she addressed a letter to Dr. Buller, then Bishop of Exeter, in which are the following curious expressions:—

"Here your Lordship may be lost in wonder, how Satan shall fall by a woman's hand. Mysterious as it may appear, yet very clear 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 would 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 a man must raise thy hand
And tell thee to grow wise,
Like Herod’s damsel to go on,
Then all shall gain the prize.
When men begin as she did then
And like Herodias burn,
To wound the foe, as she did so,
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 power of hell can prostrate the designs or purposes of the Most High. The Lord made the woman to complete the happiness of man, and by her it must be done.”

What she wished to impress upon the bishop and the other church dignitaries was, the great end of her successive prophecies which she declared to be: “ to warn the whole world at large, that the second coming of Christ is nigh at hand; and to shew, from the Fall, that the promise that was made to the woman at first must be accomplished at last,” and in her sex too, “ before

Man's complete "Redemption can take place." Christ is himself brought to declare all this, by the Spirit who communicates with Joanna; as, for instance, where it is thus said—

*' For man's transgressions I did die,
And for them did atone ;
But still the Woman's guilt doth lie,
Till Satan feels his doom !*

*Then, can you not the mystery see ?
The Woman's Promise it must come,
Who cast her guilt alone on he.
When I did make the Woman first,
I said from her the good shall burst:
For man could not be good alone,
The woman must his helpmate come.
And now his helpmate doth appear
With prophecies no man can clear.'*

' WORD TO THE WISE.'

The incessant impulsions of her wandering spirit, at last induced the ministers and the friends who wished her well, to conclude that she was really bereft of her proper understanding.

But no advice, no restraint, could impede her vanity. Determined to increase her proselytes, she, in 1801, printed the five first parts of what she very properly denominated "Strange Effects of Faith."

This induced seven gentlemen to pay her a visit at Exeter, in order, as it has been said, to ascertain the nature of her mission. "Now I shall inform my readers," says Joanna, in her continuation of the prophecies, 1813, p. 54, "why the Lord permitted seven men to come down, and no more, to fulfil the law. By the seven stars are meant the seven spirits of God; for the spirits

of the Lord are but one spirit. The five wise virgins in the New Testament, (which alludes to the *five* Evangelists) being joined to the aforesaid seven men, make the twelve spoken of in the Revelation, to bring in the twelve tribes of Israel.

“ Some men have written to me, that they are called of God to be chosen with me ; I think proper to tell them here, that I know them not. None are chosen with me *but such as are revealed to me.*”

We heartily join with Joanna in what follows, and we express as much sorrow, though in a very different mind, as she can possibly do. “ And I am sorry to say many false prophets and false Christs are risen up in the world ;” we go no further ; but suffer Joanna to proceed in her own way ; “ for,” continues she, “ I have heard them, and have their letters to testify against them, wherein they assert that they are the saviours of the world ; so that the Gospel of Christ is fulfilling every way, and the end is at hand. But let no man judge himself the saviour of the world. The plan of salvation was laid at the creation ; and”—mind her own words—“ no prophet can arise but what is spoken of in holy writ.” Attend to what follows. “ A prophet like Jonah was to appear ; *and he has appeared in Mr. BROTHERS* ; and therefore our Saviour said, “ I was sick and in prison, and ye visited me not.”

“ And Joel’s words must first come true,
 Before I make an end ;
 The Revelations to your view
 Must make the learned bend.
 The *WOMAN* clothed with the *SUN*
 You’ll find must first appear ;
 The *MARRIAGE* of the *LAMB* must come ;
 My seal it must appear.

All this is done by my command,
 Then judge your summer nigh;
 For my elect shall ever stand,
 And Abba, Father, cry.
 'Tis spoke of thee, let all men see,
 That such one must arise;
 So if your Bibles plain you see,
 There's none can blind your eyes;
 For what impostor can take place,
 If wisely you discern?
 'Tis but a dark benighted race,
 That fools can ever harm."

Such a specimen of disarranged intellect as is above exhibited, happily for mankind, rarely occurs. Let our readers only glance at the coincidence attempted here, and the most fastidious must be soon convinced. The Virgin Mary and Joanna Southcott!—the prophet Jonah and Richard Brothers!—Surely, surely these are sufficient evidences of a "mind diseased."

However, Joanna, having, as she imagined, enlisted dupes sufficient in Devonshire, bent her steps towards the metropolis in 1803. Here she issued her proclamations in the public newspapers, summoning all to attend what she called her second trial at High House, Paddington, against the 23d of January.

On the day appointed, those who had attended her at Exeter, with many more, met to take the verity of Joanna's mission a second time into consideration.—None, however, attended but Joanna's proselytes, and their determination was the same as at Exeter, no opposer making his appearance. We will insert one of the "Thoughts" of these seven wise men on so important a subject:—

“ Third Thought.

“ Honour, glory, and blessing, be unto our God and our dear Redeemer, Jesus Christ. How shall we praise the Lord for his goodness to the children of men, for his having revealed such knowledge to babes and sucklings, when to the wise and learned of this world he has denied it! How wonderful has *this Sixth Book laid open the mysteries of the Bible*; and has furnished the servants of the Most High God with such weapons, as neither the powers of darkness, nor all the wickednesses of men; will be able to stand a moment before them! May we put on the whole armour of God! may we be strong, firm, faithful, and obedient to our blessed Saviour, Jesus Christ! then will he send us strength, wisdom, faith, and courage, from his holy sanctuary; that we may be enabled to withstand all the wiles and fiery darts of Satan; that we may be enabled to overcome all the enemies and foes of the Captain of our Salvation, and, through his blessing, be the happy instruments of establishing his blessed Kingdom upon earth; then may we rejoice with the oil of gladness; *because the bride hath made herself ready*, and by her perfect obedience, our deadly foe, Satan, together with his host, will be cast from the earth; and that promise will be soon fulfilled, *‘ Of the seed of the woman bruising the Serpent’s head.’ ”*

Would any imagine that seven men, three of them pretended ministers of the Gospel, and many others assisting, could have been found in such a nation as Britain, where knowledge is not restrained, and the liberal sciences flourish, to sanction such extacies of superstition, — we had almost said Atheism!

But it seems that Joanna has since discovered that her second mission was designed to shadow forth to her, even eleven years since, the forthcoming of the King of the Jews, though, by the bye, she failed to comprehend the meaning of the spirit. "When I ordered thee to call together thy judges," observes the Spirit to her in her Third Book of Wonders, "to prove thy writings, and make them public to the world, and when the people were assembled together, I ordered THE BOX, where the WRITINGS were placed, to be put upon a table, but not to be opened, nor the cord broken, till thou (Joanna) hadst brought in a little CHILD in thy arms, which was Foley's son. And I ordered thee to place HIM on the box, to stand in the midst of the congregation with a bride-cake in his hand; and then I ordered that all the congregation should kiss the child. *Then know with what eagerness they all took the child from one to the other, and kissed him: and though the company was large, know the child smiled upon all, which was remarked by them.* Know, I placed him as one of the judges; but no one knew for what ends I ordered this to be done, as the type and shadow were hidden from all! Then I ordered the cord to be cut, and to be cut to pieces! then, know my answer.—As they cut the cord, so would the nations be cut, before that child was old enough to know good from evil; but the depth of knowing good from evil cannot be known by the child yet; but mark what hath happened upon the nations abroad, since January, 1803, that this was done. Here is the *first type* of the CHILD standing alone, to make up the twelve. Now come to the *second*,

when I ordered them to call all the witnesses together, to have the truth proved, of what they knew concerning my visitation to thee from the beginning; and then I ordered that strangers and unbelievers should be invited the second time to come forward, and if they proved the visitation not from the Lord, then to their judgment. I said thou shouldst give up; but know, they refused to come forward, and pass their judgment. Then I ordered the writings to be proved by the witnesses, and their farther judgment was given from the truth they heard from the witnesses; then *I placed the child the second time to stand as a judge with man; and with men he held up his hands, in the petition to have the power of evil destroyed, that my kingdom might be established in righteousness and peace.* Here is the *second type* of the child, hidden from all, why I ordered this to be done. But now come to the *third*, which I have compared to thy awful trial; which, as I have told thee, a trial may be awful and serious, though the end may be glorious to them that believe, but awful and fatal to them that now mock.*

At this meeting, such a decision having passed in Joanna's favour, the metropolis soon teemed with various bulletins of her wonderful pretensions. But all did not seem to consummate her wishes, till a third meeting or trial should take place. Her wishes were complied with; and the meeting was held during the month of December, 1804, at the Neckinger House, near Bermondsey, which lasted for seven days, but none except her devotees attended. At this trial Joanna's feelings are best described by herself:

“When the gentlemen,” says she, “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!*"

It was natural to suppose, that those who had exhibited such convictions in Joanna's favour at Exeter would not recede from a similar approbation in London, where the corps was strengthened by the junction of Mr. Carpenter, at that time an agent in conducting the paper manufactory under the firm of Koops and Co. This assembly was numerous, as appears by the signatures, among which are those of some clergymen. These men took upon them, after the whole of what is called "The Trial" was gone through, to publish the following:—

*" 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 voluntarily avow, by our separate signatures, our firm belief, that her prophecies and other spiritual communications emanate *wholly and entirely from the*

spirit of the living Lord."—Book of the Trial, p. 133.—
This is 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."

We ought surely to consider this as a leading imposture, fraught with profanation against the Deity, and to serve different ends and purposes against mankind; and to pass every morbid heat of passion and blind zeal as a sacred fire, an holy impression, an influence of the Holy Ghost, when no other operation existed but crazy fancy, is surely an extraordinary *illapse* of blasphemy, an *ignis fatuus* of religious sedition, promulgated by these enthusiasts.

But let us hear what some of these illuminati have to assert in their vindication. Mr. William Sharp, one of the principal, thus addresses himself to his readers in a pamphlet, entitled, *An Answer to the World*. Speaking of Joanna, he says,

"From the year 1792 to the end of the year 1794, her Writings were sealed up; and, after being witnessed, were put out of her possession, and the same caution was observed at the end of each succeeding year. Every time they were placed in the hands of persons of credit, until the arrival of myself and friends at Exeter, when, at our departure, which was at the beginning of January, 1802, the whole of her sealed writings were put in our possession, properly sealed and witnessed. The box, containing the greater part, was given to my care; and I think it necessary to add, that whilst I was at Bath, on my return from Exeter to London, I had a large case made, which enclosed the whole box; for the cords

round the box were sealed with seven seals, and I had a quantity of tow also put between the box and the rope.— Neither was it possible for us to be deceived respecting the identity of the writings, which remained secured with us until they were conveyed by me to High-House, Paddington, where the box and parcels were first opened, and the seals broken, in the presence of above forty persons, assembled together by public notice, in the beginning of January, 1803. And after the writings were thus taken out, each paper was signed by three persons before they were delivered to Joanna, for them afterwards to be copied off.

“After my belief was fixed that her visitation was from the God of Heaven and Earth, it was my duty to believe that she would be faithful to his word and his promises. The wisdom of the Most High had provided a remedy that his image might not be lost in man, by the promise first made after his creation, to make him an help-mate in the woman; and it was to her, and not to the man, that the promise was made, after the fall, that her seed should bruise the serpent’s head.* Woman is to be prepared, as the bride is adorned for her husband; therefore, whatever woman is to receive Christ in the spirit, must be prepared in such manner that her desires must be to him, and to him alone! I am convinced that Joanna has, in various ways, been in preparation from a

* “God laid his plan in the creation,” says Joanna, “to make room for man’s redemption by the woman, whom he created for man’s good; and this by casting *her blame on Satan’s head*, which every soul will find in the end.”

Spirit invisible, before the year 1792, when the *Spirit of Prophecy* was first given to her. Had she not been thus gradually prepared before that period, the suddenness of the *extraordinary visitation* would have been too powerful for nature to bear; neither could she have had that confidence in the *truth of the Spirit*, if she had not before had proofs respecting herself, and in her own life, in many instances."

"She wrote," continues Mr. Sharp, "of what would happen," (concerning the years from 1792 to 1805 inclusively,) "and which has since come to pass."

We feel ourselves here at a loss to express in what temper we should receive the above testimony, but we do not find it difficult, from sacred writ, to form a judgment of its complection. That judgment is unanswerable, and as such we insert it:

"Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh Diviners mad; that turneth wise men backward, and maketh their knowledge foolish."—Isaiah xlv. 24, 25.

"Son of man, prophecy against the prophets of Israel that prophecy, and say then unto them that prophecy out of their own hearts, 'Hear ye the word of the Lord;'

"Thus saith the Lord God, 'Woe unto the foolish prophets that follow their own spirit, and have seen nothing!'

"O Israel, thy prophets are like the foxes in the deserts.

"Ye have not gone up with the gaps, neither made up

the hedge for the house of Israel to stand in the battle in the day of the Lord.

“And they have seen vanity and lying divination, saying, ‘The Lord saith,’ and the Lord hath not sent them; and they have made others to hope that they would confirm the word.

“Have ye not seen a vain vision, and have ye not spoken a lying divination; whereas ye say, ‘The Lord saith it;’ albeit I have not spoken?”

“Therefore, thus saith the Lord God, ‘Because ye have spoken vanity and seen lies, therefore behold I am against you,’ saith the Lord God.

“And mine hand shall be upon the prophets that see vanity and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God.

“Because, even because they have seduced my people, saying, Peace, and there was no peace; and one built up a wall, and, lo! others described it with untempered mortar.

“‘Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.’ Ezekiel, xiii. 2, 3, 4, 5, &c.

It was after the delivery of her papers to Mr. Sharp, that Joanna was ordered to come to London, and she was informed by some spirit or other, “that she should not return from the metropolis till her writings had been proved.”

In London she found a competitor in the omnibus faculty of Joseph Prescott, a youth about eighteen years of age, who had also been endued with the gift of beholding extraordinary prodigies, even since the year 1799; but his innate faculties had not been revealed to her; and she says, that "hitherto he had been quite unknown to her, and she to him;" consequently must have been carrying on his phantasmata under a different firm. However, after her writings had been *proved*, she fell in with this lad on the 23th of February, 1803, at which time Mr. Carpenter, thinking it might turn out a good speculation, engaged our prophetess to join in the concern, and on the 4th of March, Joanna began her explanations of young Joseph's pantomimic appearances. Mr. Carpenter profited by the trade it brought in; he contrived a chapel out of the profits, which he called, most impiously under such circumstances, "The House of God!" and plastered the walls of the Chapel with Joseph's revelations, explained by Joanna, which are still exposed to the contempt of rational men, and the pity of the charitable.

A busy meddler has taken upon him to assert, that all these visions were originally drawings taken in a French ship. We do not say that this is true or false; however, as Joseph is still living, and in a different line of life from that kind of deception, it rests with him; and we hope that he is inclined to be very communicative, and to say *how far he was instructed to dream? and how far the REAL TRUTH justified him in his inventions upon Mr. Carpenter's walls?*

We know not whether we ought to apologise to our

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female readers, particularly for what follows; but relying on their indulgence, considering what we have to wade through, we will proceed without farther apology:—

About the end of July, 1802, Satan took alarm at Joanna's Sealing of the People, who desired to destroy him, and the Lord gave him liberty to contend with her; but he was not allowed to appear to her visibly. "If," says she, "I stood out with strong faith in Christ, and did not suffer him to speak without any answer, I was assured I should overcome the Devil at last, as he did the woman at first. So I ran the hazard of my life, to contend with the powers of darkness; but the Lord protected me, according to his promise, and gave me an answer to Satan's words." Satan, however, had threatened to tear her to pieces, unless she consented to destroy her Seals, and suppress her witnesses. 'Thou infamous b***h!' said Satan, enraged at the opposition he met with, 'thou hast been flattering God, that he may stand thy friend! Such low cunning art, I despise! Thou wheening wretch! stop thy d*mn'd eternal tongue! God had done something, to choose a b***h of a woman, that will down argue the Devil, and scarce give him room to speak!' Satan was, at length, fairly tired out, and, perceiving that his assaults were quite unavailing, he left the prophetess to claim the victory. She has risen far above his reach, proving, as she somewhere tells us, that—"if the woman is not ashamed of herself, the Devil cannot shame her."*

* It is remarkable, (says Mr. Lane) that Joanna dreams so much about the Devil, whom she once saw like a pig, with

It is Sealing which occasioned such alarm in Satan's breast, and which constitutes, according to Joanna, the ushering in of the Millenium, by sealing the faithful for the enjoyment of it, to the number of one hundred and forty-four thousand. Half a sheet of paper is provided, on which are written the following words:—*'The Sealed of the Lord—the Elect and Precious—Man's Redemption—To inherit the Tree of Life—To be made Heirs of God, and Joint-Heirs with Jesus Christ—Joanna Southcott.'* The writing (within a mystical circle, about six inches diameter) is in a good plain hand; to which is added her own signature, a wretched scrawl. The seals, with red wax, are outside, and, in general, poorly impressed on the wax. Whenever a 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 broken open," and then delivers it into his hands; and the person is sealed.*

his mouth tied. Another time she skinned his face with her nails after a fierce battle. She afterwards thought that she had bitten off his fingers, when his blood tasted sweet; and, finally, she dreamt that she had positively dispatched him!

* The impression is performed with the seal that Joanna found in sweeping her house, and which she threw by into the till

The prophetess's power now became apparently supreme, and at its height; for, would it be believed, that, in the nineteenth century, there were persons so superstitious, when in the last gasp of their mortal frames, as to crave that one of Joanna's seals might be placed in

of her box; but the Spirit one day ordered her to look for it, when she found the letters J C. were engraven on it, with Two Stars; the initial J. being by the spirit to her interpreted to stand both for Jesus and Joanna, and that of C. for Christ. The stars were hereafter to signify those of morning and evening; Jesus being the Morning Star and Joanna the Evening Star!!

"Annexed to her Sealing, (says Mr. Lane,) is this hieroglyphic (J. C.) the two initials upon which, says an anonymous contemporary writer, I can only understand to mean **INFERNAL COMMISSION**, believing that Joanna acts under the immediate direction of Satan!"

But the prophetess still defends the validity of the *Seals*, as the impartial reader will perceive by the ensuing extract from her *Word to the Wise*, "And now you see," declares the Spirit to Joanna, "*Men* have begun to write their *Names*—for the desire of my kingdom; as I said it was hastening on. And now they are fulfilling my words; and they shall be welcomed in with the Bridegroom—when I come to bring on the midnight hour for man—then they shall be known to me *from their names*, who wish for my kingdom; so all is shewn in the visions as I told thee."—Again, "It is not thy prophecies," continues the Spirit, speaking to Joanna, "that complete their happiness, *but the sealing of their names*, that they have signed for Satan's destruction, and their desire for my kingdom, that most complete their happiness in the end. So man is an helpmate with thee, and thou with man; for this shall complete the happiness for man. And it is for the sake of these, that elect me for their chosen priest and king, that Satan's reign shall be shortened. So these are the elect, for whose sake he shall be cast down."

their coffins, that their souls might be more quickly wafted to the realms of immortality!—It is to be hoped, that Joanna's advocates will not insist, that such circumstances did not happen within the last four years!—

We now adventure upon a part of our subject, which renders it highly necessary that we should make use of all our circumspection. Our publisher has been served with the Copy of a Writ in the Court of Common Pleas, at the suit of Jane Townley, for (as the Writ declares) "with force and arms the close of the said Jane, (our publisher and one John Doe,) broke, and other wrongs did, to the great damage of the said Jane," &c. We do not plead guilty to this accusation; for the name of Jane Townley has not, as yet, been mentioned by us, in the whole load of recrement through which we have been compelled hitherto to wade; and we shall take as much care as possibly we can, consistently with good manners and with truth, to avoid mentioning names, except as mere extracts from Joanna's own publications, as they severally occur.

And having hitherto shunned any personality, except mentioned by Joanna herself, we cannot form any conception on what grounds this action in the Court of Common Pleas has commenced. The only thought which has intruded itself on the subject is, that Joanna, finding that the Prince Regent, the Nobility, the most and right reverend the Bishops, &c. &c. &c. having refused any participation in her vile blasphemies, she may have been, in the visions of the night, *ordered*, by some mischievous spirit or other, to bring the action against the publisher, that her mission may be argued in a

court of law ; and as a matter, hitherto unworthy of faith, to be proclaimed to mankind, and her mission established or refuted by the verdict of *twelve* OTHER men, than those to which she has hitherto been accustomed to state her claims. Should the sentence of that court declare that we have really done any injury to Joanna Southcott, to any Jane Townley, or to any other Townley with whom she may be in intimacy, we trust that we shall never be ashamed to own that we have been in the wrong, which is but saying, in other words, that we are wiser to-day than we were yesterday. Yet, except a court of justice—the Court of Common Pleas, for instance—should so far make an abscission of its known dignity, as not to condemn, in its utter abhorrence, what is aimed at the pockets, the minds, and even the future welfare of his Majesty's liege subjects, we shall still wade on, for a short time longer—not too long, for the sake of our readers,—in completing our strictures on one of the most base and unprincipled impostures, that has ever disgraced the annals of Great Britain, and teeming with all the wicked allusions that diabolicism could fabricate to render trifling and ridiculous the doctrine of our divine Redeemer, and to furnish Atheism with grounds for doubting the very existence of the Christian religion!—Should the nature of the subject, therefore, cause the name of Townley to be introduced, accidentally, by way of extract from Joanna's, or any other publication relating to her, let it be generally understood that we despise personalities ; but feel ourselves compelled to analyze and condemn what we consider more terrible than a lie. Possessing such sentiments,

and under such circumstances, we proceed fearlessly, because not doubting of the consequences.

The conflicts of Joanna have been described as terrible, attacked, as she says she has been, by the powers of darkness, and their prince; but Joanna has also occasionally been favoured with celestial visitants; though, like all 'angel-visits,' such scenes are comparatively but 'few, and far between.' When she has conflicted with Satan for seven days, an hour's consolation in the presence of her Saviour has amply compensated her. "Sunday, June 24, 1804," Miss Townley says, in her published Letter; that, after "admiring the beauty of the wisdom of the Lord," concerning "the wondrous manner he was working," and declaring "she would not go one step from his directions for the whole world," that, now, "rivers of joy ran through her mind," that "she felt her heart too full to keep silence, got out of bed, walked up and down the room as quick as possible, and said she felt herself so full *she should burst* if Mrs. T. did not put down the communication she was copying." June the 25th, the same year, "a little after ten o'clock at night, Joanna was ordered to take up her bed and walk!" Getting out of bed, she at first walked hastily up and down the room, till, at last, the Spirit of the Lord *entered into her with power*. And, 'as Satan had walked up and down the earth hitherto,' she said, 'the Lord would walk up and down the earth now:' but should he appear in his own person, should he appear in his own power, should he appear in his own majesty, they would tremble to stand before him. Therefore ' *He was come, in the Spirit, in the Woman, to declare his Father's will*

unto *Men!* and they (Townley and Underwood) were the two Witnesses. "I," adds Miss T. "laid upon the bed, perfectly quiet and composed, listening to all she said; and Underwood stood at the foot of the bed, looking at her and listening with the same attention, but neither of us felt any fear. Joanna saith 'she felt nothing but joy and power.'"

In addition to this, Joanna declares, that "All of a sudden, the Spirit entered me with such power and fury, that my senses seemed lost; I felt as though I had power to shake the house down, and yet I felt as though I could walk in air, but did not remember any words I said." Townley adds, "that the room shook violently."

How far religious sentiments were at one time serviceable to Joanna, by counteracting an earthly flame, we will not take upon us to discuss, as it is now immaterial to learn: it is, however, matter of regret, considering the turn of her character, that her love, instead of being subdued by religion, should have become mingled with her operative sensations of faith. "The profaneness of gallantry," observes Gilbert Stuart, in his *View of the Progress of Society in Europe*, "disturbed and deformed the meditations of the most pious. Religion was employed to give a poignancy to the disorders of prostitution and lust;" and "the devotee was to look up to the Virgin with the eyes of a lover, and to contemplate the beauties of her person and the graces of her carriage." But this profaneness of gallantry, though practised in the times of popery, is happily impracticable to mankind under the reformed faith, nor can it be indulged

by the weaker sex except their other faculties are disordered.

But there is reason to fear that the delirium of sensuality is sometimes found combined with the frenzy of fanaticism, and that carnality may be gratified under the imagination of spirituality. Who can peruse the following vision, for example, related by Miss Townley in the pamphlet entitled "Letters and Communications of Joanna Southcott," and not be offended and staggered at the disclosure of *such scenes*?—Monday evening, July the 2d, 1804, it seems that Joanna tried to compose herself, after a 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.*"

[We should be glad to know, Joanna professing herself a virgin, how she became acquainted with such sensations, as to know the difference?]

Here the Lamb's Wife herself takes up the tale.—"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 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, 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 at the same time ; which I remarked to Townley."

" It implies no love to God, that men aspire to be bishops, or archdeacons, or shepherds of the flocks ; for these all preach for hire. Striving to convince the world of the Second Coming of Christ, however, is an evidence of divine love, since such characters have no present prospect of reward." Now, " as she stood out and with courage," during the grand contest with Satan, which lasted seven days, besides other sore conflicts with the powers of darkness, the Spirit has assured her that it shall ever rest as a blessing on all women that believe in Joanna : for as Eve's disobedience rested on the one hand, so shall Joanna's obedience rest on the other hand, from generation to generation, till time is no more. So say not (affirms the Spirit) that she only is blessed ; for they *that believe in her, must believe in Me* : it is *my* spirit, not *her* spirit, whom ye believe in ; and whom men persecute also—for *they have opened, by persecuting her, all My wounds afresh, and put Me again to open shame !*"

Though, in her former writings, Joanna entertained no idea of the miraculous child-bearing since announced by her, yet it is observable that, so far back as October, 1802, the Spirit had given her some intimation on the subject, by informing her that " the SPIRITUAL MAN, which she was then bringing forth to the world was"—neither more nor less than—" the SECOND CHRIST." Joanna is frank enough to own, however, that she understood so little of what was working *in the womb of time*, as to omit two lines, in her First Book of Sealed Prophecies, revealed

to her in 1794, because they specified the promise of her pregnancy,—

*'I have said, already, thou shalt have a Son ;
'Ere he can speak, all this shall sure be done :
'Great peace in England after that shall be,
'Because the remnant will believe in me !'*

"I left out the two lines of having the Son, as I did not understand it." Inspiration had assured her of the fact, notwithstanding, and it was her duty to have published it fearlessly. How can she justify this tampering with the truth? Other lines have been withheld in the same manner."—Third Book of Wonders.

But, says the Spirit :

*'You ne'er discern'd the SECOND CHILD ;
'For here the learned all were foil'd.'*

"Marriage," declares the SPIRIT, speaking to Joanna, "was revealed to thee from the Revelation, but concealed from thy knowledge of any visitation further than prophecies; and, therefore, they must now look back to see in what manner I have spoken through thy writings, that a marriage union must take place, then to confine thee from every man, and then in power to visit thee myself. This is the Child, and this is the Heir, they will find spoken of through thy Writings, and through the Scriptures; and yet it was concealed from the knowledge and understanding of all, before it was revealed by ME: and they will find that this is the Glory of the Lord, spoken of by the prophets, that all flesh should see it together, for all shall see the glory of his reign."

October the 11th, 1813, Joanna separated herself

from society, forbidding even her female acquaintance ; and awaited the extraordinary accomplishment of this prediction.

“ This,” says Joanna, “ I can take my 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.” “ Therefore I said,” resumes the Spirit in the First Book of Wonders,—

“ The woman clothed with the sun,
Should make all nations shake ;
For now the mystery I'll explain,
The Revelation break !

“ It is not the Woman makes the nations shake, that is with child, travailing in birth, and pained to be delivered, but it is the Child, when he is born, when the nations will begin to shake ; and then they will know if thou art the woman, mentioned in the Revelation, to bring forth the man-child.” “ This year, 1814, in the sixty-fifth year of thy age, thou shalt have a Son, by the power of the Most High !” “ Being clothed with the sun, is the sun of righteousness, to arise with healing in his wings, to heal the Woman of the Fall ; but how could it be said the Bride, the Lamb's Wife, without a spiritual visitation, to prove that, as the Bridegroom, I meant to come in spirit ?

“ It is the Son, that shall be born,
 Fatal for those that do him scorn ;
 Because that I'll uphold his hand,
 And bring destruction in the land
 That doth despise the infant's birth !”

“ I have felt increasing life,” Joanna declares, in her Fifth Book of Wonders, “ from the 16th of May, 1814, 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.”

Extract from Joanna's Declaration respecting the Medical opinions on her supposed Pregnancy.

“ The first man that came into the room where I

was, from the 11th of October, 1813, to the 1st day of August, 1814, was Dr. Adams, who was called in, with Messrs. Wetherell and Phillips, on account of my illness at that time, and for their opinion of my case. When I had laid before them the manner of my illness, and the statement of all my complaints from the 17th of March to that day, with my increasing size, and feeling life within, Dr. Adams asked what was the object of their meeting? I said, not to pass their judgment according to my age, from the statement I had given, or from being kept from any man's coming into my presence, from last October to that present time, 1st of August, or from the prophecies; all these things they were wholly to divest themselves of; all the judgment that was required of them was, to give their opinion what they should judge of a young married woman in my situation, from every thing I had laid before them. Dr. Adams answered immediately, I should not hesitate a moment, or have any doubt of your being in a pregnant state, was it in a young woman; but as this was a case of a particular nature, he thought an examination was necessary, and as I had been acquainted with Mr. Wetherell, and himself and Mr. Phillips were strangers, he desired Mr. Wetherell would examine me, and they would quit the room. Mr. Wetherell did examine me, and laid it before Doctor Adams and Mr. Phillips, and Dr. Adams prescribed for me according. Mr. Walker now applied to Dr. Walchman, and Mr. Owen applied to Mr. Horff. I then sent to Dr. Adams, to beg the favour of his meeting them; he called upon me, and said he would attend. I asked him if he

had ever such a case brought before him, of a woman of my age? He said no, never; neither had he ever heard of such a case: therefore they could only pass their judgment from the symptoms and appearance, was it in a young woman, but this was a case could not be reasoned upon. Wednesday following, he met the gentlemen as appointed. When Dr. Walchman came, he proposed an *internal examination*; and said the medical men should not all come up together, but one at a time, and give their opinions separately. Dr. Adams then came up, and after external examination, said, I had every symptom of a woman in a pregnant state, and wrote down his judgment thereon. He then told me of Dr. Walchman's proposal of examination, that it would be *closer* than he had done. I asked Dr. Adams, what Dr. Walchman meant by a closer examination? He then explained what the other meant; this filled me with such horror, that I immediately said *I would not submit to that*: for if they could not judge from my situation, and the examination he had made, then I would wait till the child made its appearance, strong enough to be seen and felt without any examination at all. Dr. Adams said, he himself should not have made such a request, but Dr. Walchman refused seeing me, unless I would submit to such an examination: this I said I never would submit to. Dr. Adams informed Dr. Walchman of my determination, and they left the house, as I neither saw Dr. Walchman or Dr. Horff. This being talked of, a Mr. Meallin, surgeon, applied to have permission; being a stranger, he was requested to leave his address, and Mr. Phillips waited upon him. He gave

a reference to Drs. Heavysides and Pearson; after that, he came with Mr. Phillips, and after hearing my statement, and examining me externally, he said he had no doubt of my being in a pregnant state, though it was a wonderful case. I told him the proposal Dr. Walchman had made of examination; at which he seemed surprised, and said he conceived he could be no judge from such an examination of a woman at my age. Monday following, Mr. Foster came; and after laying the whole of my case before him, and he had examined me, he gave it as his opinion, if it was a young woman, there was no doubt of my being in a pregnant state. When I mentioned to him the proposals Dr. W. had made of an internal examination, he said (like Mr. Mealin) he could be no judge from that, at my time of life, and the advanced time of the pregnancy; as those examinations took place at an early period, at ladies' own desire, when they were not clear of being in the family way, and wished to know, or, when they went beyond the time, to bring on the pain. The next day Mrs. Foster came, and Mrs. Lock, a female midwife, and two others that have had families; after laying my case before them, and being strictly examined by the women, they all passed their judgment there was no doubt of my being in a pregnant state. After the examination, as we sat conversing together, I felt the life working very strong within me; Mrs. Foster was sitting close by my side, and perceived it; she immediately laid her hand over me, and said she felt the life of the child as strong as she ever felt one of her own in her life; Mrs. Lock felt it likewise; the other two saw it

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movements.—Dr. Sims came with Mr. Wetherell; he heard all the symptoms, and examined me, but gave it as his opinion, I was not with child, though he would not say it was impossible, for all things were possible with God; yet he himself should not pass his opinion I was in the family way, but said he would not take it upon him to say I was not. When I asked him what he would prescribe for me to prevent my sickness and pain, or to bring me to an appetite, he mentioned the same as Dr. Adams had prescribed for me, but would not prescribe any thing further; he said he should suppose such an event as this, if it took place, would not be hid in a corner. I told him, no; there must be physicians and medical men present; he said he should be glad to be one, that he should be happy to witness for me against his own judgment. Some ladies came to see me, and upon mentioning Dr. Sims's reason for his opinion, one said, I have had eleven children, and the objection he mentioned happened to me with every one of them.

“After Dr. Sims had passed his judgment, I sent for a medical man, whom I knew was strong in unbelief, that it could not be possible; and therefore I said I sent for him, to know if he could prescribe any thing that would do me good, if I was not in the family way? He heard my statement from the beginning; he examined me; and said if I was a young married woman, he should say I was not in the family way. I asked him what disorder he would judge I had to cause all the pains, sickness, and the increase of my body? He said he looked upon it I had been long in a debilitated state; and the severe pain I had felt in my back was

from a hurt in the kidneys, which was the cause of all my other complaints; that my sickness proceeded from a lodgment of bile in my stomach, which prevented me from having an appetite, but remove the cause and the effects would cease. I told him I would not take any thing that I thought would be hurtful to a woman in a family way; he sent me two draughts, but Mr. Phillips advised me not to take them. Soon after he was gone, Mr. Hoppay came; he heard the statement, and examined my breasts, and outside my clothes, said there was no occasion for any further examination. I asked him what would be his judgment if I was a young married woman? he said that was an unfair question, and he would not answer it: he was then desired to answer in his own way; he said he did not think I was with child, but his judgment might not be worth twopence. I then enquired what he thought my disorder was; he said I had no disease, no disorder, but was in perfect health. After he was gone I thought his judgment could not be worth a penny, to say I had no disease, no disorder, and was in perfect health, when I had suffered from pain, sickness, loss of appetite, and had gone through more than I ever experienced in my life from the 17th of March to that time; and at that time could keep nothing on my stomach but fruit, vegetables, and liquids, nothing solid could I take. Here I have given a clear statement of the different judgments of the medical gentlemen that I was examined by. Nine I have seen; six out of the nine passed their opinion, I was in a state of pregnancy; the other three said I am not; therefore *I was ordered that no examination*

should take place; what had been already, was sufficient to shew different judgments of men. I have found a considerable alteration in myself, by feeling the life much stronger, and moving in different ways to what it had before; and more particularly when I removed from my own house, I felt it much lower, and much greater weight: but should it prove not to be a child in the end, it must bring me to the grave. If there is a possibility of my being deceived, that the life within should bring death upon me, without making its appearance in the world, I now promise to give liberty to open my body; so that, either in death or life, they will be enabled to judge of a cause that never was brought before medical men, of a woman at my age."

According to the conclusion of the above statement, Joanna seems to express herself as though her infallibility was doubtful. We sincerely wish that such a symptom may be productive of a restoration of her reason; that she may, by a repentant deportment, make some amends for what we hope arose more from distemper than from a depravation of principle; and when perfectly recovered, let her feel herself happy that, by her amendment, she has escaped the following denunciation, pronounced by the Almighty, by his prophet Ezekiel, xiii. 18, &c.:—

"Thou son of man, set thy face against the daughters of thy people, WHICH PROPHECY OUT OF THEIR OWN HEART, and prophesy thou against them;

"And say, Thus saith the Lord God, woe to the woman that hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?"

“ And will ye pollute me among my people for handfuls of barley and for pieces of bread, to stay the souls that should not die, and to save the souls alive that should not live, BY YOUR LYING TO MY PEOPLE THAT HEAR YOUR LIES?

“ Wherefore thus saith the Lord God, Behold I am against you, and will let the souls go, even the souls that ye hunt to make them fly.

“ ——— and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord.

“ *Because with lies ye have made the heart of the righteous sad, WHOM I HAVE NOT MADE SAD, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.*

“ Therefore ye shall see no more vanity, nor divine divinations; for I will deliver my people out of your hand, and ye shall know that I am the Lord.”

By way of conclusion, we will offer a few remarks, as incontrovertible proofs of the fallacy by which the grossest and most absurd imposition is attempted on the minds of the unsuspecting and the unwary.

The sacred Scriptures are of that wonderful description, that it requires all the solid powers of intellect to divine the true meaning of many parts of that vast code of sanctity comprised in the Old and New Testaments.— With respect to the first, seventy-two learned Rabbins employed their deep erudition, and yet the Bible is still said not to be satisfactorily translated; nor are we even to this day determined respecting some of the prophecies of Daniel. The doctrines in the New Testament have been

involved in equal doubt by those whose tempers have induced them to give different interpretations to similar sentences; and great learning has been displayed in reconciling the various apparent differences of the sacred Scriptures; to adapt them, agreeably to their original intention, for our learning and instruction.

If, then, so much labour has been exerted, so much erudition expended, so many ages have elapsed, and mankind still dissatisfied, let us ask this plain, honest question: Can it be reasonable to suppose that a poor, un-instructed, and illiterate old woman is endued with so capacious an understanding as to develop the hidden things which the Almighty, in his unsearchable wisdom, has not permitted, nor will permit, his finite creatures to know, till his own providence shall grant such authority, as to his own unerring wisdom shall seem meet? How dreadfully wicked then must it be in any one to assume pretensions of superior sanctity, of familiar conversation with the Deity, or of presuming to claim any of his attributes! And yet this has been done, and a falsehood fabricated to give colour to the project.

When the apostles received their mission, they were, though originally many of them ignorant men, endued by their Lord and Master with the gift of tongues, and other qualifications proper for them to spread the truths of the Gospel dispensation to every corner of the earth, where it shall flourish till time shall be no more. We will instance only one of these extraordinary men, St. Peter. He was only a fisherman; yet who will read his epistles, and not declare that they are the compositions of an inspired writer? History informs us also, by the tra-

vels of the apostles and evangelists to very far distant climes, that they must have been blessed with wonderful talents to preach the doctrines for which most of them were martyred, in such very remote regions. Consequently the hand of the Almighty was very evidently shewn in the means he took to spread his Gospel.

But is any qualification of this nature, attachable to Joanna, or any of her followers? Have they not taken such freedoms with the sanctity of their Redeemer as to form addresses to him nearly bordering on the grossest libertinism? Who can read (if they have patience to go through with it) that vile piece of profanation, called Joanna's intercourse with the Spirit, "whilst in bed with Townley," and not shudder!

We will, however, close this part of our disagreeable subject by stating to our readers what, upon reference, will be self-evident, which is, that Joanna and her adherents have attempted to impose upon their fellow-creatures an impudent falsehood, by *mutilating* the text of Scripture on which they pretend to build their whole superstructure. Joanna has *declared* herself to be "the Bride," "the Woman clothed with the Sun," &c.; but neither she nor her adherents have told us *where* these miraculous circumstances are to take place. It remains with us to satisfy ourselves and our readers in this respect; and though it may overturn the *mental fraud* of Joanna, and all her concerns, we have only to desire all persons, as it materially concerns them, to turn to the Revelations of St. John the Divine, ch. xii. v. 1 and 2, and they will find what follows:—

“ AND THERE APPEARED A GREAT WONDER—IN HEAVEN ;—A WOMAN CLOTHED WITH THE SUN, AND THE MOON UNDER HER FEET, AND UPON HER HEAD A CROWN OF TWELVE STARS ; AND SHE BEING WITH CHILD CRIED, TRAVAILING IN BIRTH, AND PAINED TO BE DELIVERED.”

We think, that by restoring the *true reading*, “ IN HEAVEN,” to the above verses, we shall also prove by what deception the public have been attempted to be duped ; and till we can discover that *Heaven* is geographically situated in or near Exeter, London, Manchester, Leeds, &c.&c. we shall think it right to assert, that it will be best,—instead of attending to LYING PROPHECIES,—to be satisfied with our condition, and to attend to what St. John was commanded to write to the church in Thyatira:—

“That which ye have already, hold fast till *I* (the *Messiah*) come.”—Rev. v. 25.

MISCELLANIES

RELATING TO

JOANNA SOUTHCOFF.

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 Archbishops 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."

LETTER TO THE NATION,

INSERTED IN THE TIMES NEWSPAPER, OCT. 28, 1813.

"I, JOANNA SOUTHCOFF, 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 blasphemous

my, 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 man, from whence all this malice and persecution proceeds.

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, intitled, "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 restrained 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, they then may look to the promises in the following chapters: *Isaiah* 1, 8, 9, ch. xlvi. ch. lxxv. and ch. 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 SOUTHCOFF,

Oct. 28, 1813.

WARNING TO THE BISHOPS,

“BY THE COMMAND OF THE LORD;” INSERTED 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.

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 EPHRAIM, wherein he advises me to "make a friend of

his Satanic Majesty; as he may lay his faithful 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 foundations. 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 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, 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.*

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.*"

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 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 de-

epised, 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, I have put in their hands. This is my command to thee, 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.

On Sunday, July 31, 1814, Mr. TOZER, (a lath render, who has for some time obtruded himself on the public notice, as an asserter of the mission of Joanna) delivered in the pulpit of Joanna's chapel, Duke-street, Webber-row, St. George's fields, the following sentences:—

"Brethren, I am ready to take my sacramental oath, that no man has seen or spoken to Joanna Southcott, since August, 1813."—Again, "The world will be soon convinced of the truth of our doctrine, for our spiritual mother will bring forth the true Messiah, before the 12th of next January."

We have sufficiently dilated on Mr. Reece's opinion respecting Joanna's pregnancy: We shall now insert the opinion also of one of the most eminent in his profession, the venerable Dr. Sims:

TO THE EDITOR OF THE MORNING CHRONICLE.

SIR,

Several persons having expressed a wish that I would visit Joanna Southcott, that they might be better satisfied what foundation there was for a report that she was pregnant, I consented to accompany one of her friends, a surgeon and accoucheur of experience, for that purpose, on the 18th of August. He informed me, on my way thither, that the most satisfactory examination would not be permitted, but that this was not at all necessary, as no professional man could have a doubt of her situation, upon seeing the state of her breasts, and feeling the outside of her abdomen.

Her appearance gave no reason to doubt the truth of her statement, that she was in her sixty-fifth year, and that she had ceased to menstruate since she was forty-eight; circumstances under which her pregnancy was naturally incredible, and were it real, might well enough have induced a belief that it was supernatural.

I endeavoured, however, not to prejudge the case, but to form my opinion of her situation from the symptoms alone, as I should have done had she been only forty-five years

of age, and therefore within the period of probable pregnancy.

It is quite unnecessary here to relate her conversation, in which she asserted, that she had been commanded to keep her apartment, and to admit no male to visit her for a period of some months; suffice it to say, that during this term, she stated herself to have conceived of a son, who would be born before the harvest was over. She shewed me her breasts, which she said had been before flabby and shrivelled, with the nipple drawn in: they were now plump, the veins large and visible, the nipple red and protruded: they had not, however, the elasticity natural to the breasts of a pregnant woman, and the areola was pale, partly covered with a little whitish scurf, and the outer circle not all defined, but growing very gradually fainter. They gave me, upon the whole, more the idea of the breasts of an old woman grown corpulent, than those of a pregnant woman. She stated, however, that she was in general grown thinner, especially about the back.

The feel of the abdomen, through her linen, was not unlike that of a woman in the eighth month of her pregnancy, but, as it seemed to me, less hard, except at the lower part, where there appeared to be a solid tumour, reaching not far above the pubes, I proposed to put my finger upon the navel, without any covering, which was permitted. This part I found sunk in, not at all protruded as in pregnancy. In making this examination I was not sensible of any motion, which she insisted upon being so strong, that she could not only feel it herself, but that it had been seen by others who were sitting near her.

In enumerating the symptoms, she mentioned sickness at stomach, violent pain about the period of quickening, and great increase of the sickness, with bilious vomitings at that time; nor did she omit a sort of longing or extraordinary cravings for asparagus, when she had otherwise a total loss of appetite; but the order of symptoms was not according to their usual occurrence, the sickness, instead of ceasing at the quickening, becoming at that time much more excessive.

Considering all the above appearances, I did not hesitate to declare it to be my opinion, that Jeanna Southcott was not pregnant; but was told I was the first medical man that had seen her that was not perfectly satisfied of the contrary.

I believe that her uterine organs are diseased, and that the breasts, as it is usual, sympathizing with those parts, have an increased quantity of blood determined to them. Had I thought the external appearances such as ought to lead to a belief in her pregnancy, I should have urged the propriety of her submitting to a more satisfactory examination; but feeling,

as I did, a perfect conviction that she was not with child, it seemed to me unnecessary to insist upon any further enquiry.

Having observed in the newspapers, that assertions are repeatedly made, that eminent accoucheurs have declared this woman to be pregnant, I am desirous not to be reckoned of that number. Yet before I conclude I feel it right to say, that I am convinced that this poor woman is no impostor, but that she labours under a strong mental delusion.

JOHN SIMS.

September 3d, 1814.

In the *Third Book of Wonders* is announced "the coming 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 heathen 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 SOUTHCOFF, 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*l.*—splendid 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 the following is a description:

This Manger and Crib was made by Mr. Seddons, of Aldersgate-street, according to the order of, we believe, a carcase butcher, jointly with some gentlemen, who believe she is now pregnant:—

The Crib, forming an oblong square, is of the usual size of modern Cribs; the frame made with satin-wood, richly ornamented with gold; the sides and ends filled with lattice-work gilt. The body of the Crib, called the MANGERA, is richly lined with blue satin, drawn together so as to give it the appearance of fluted-work. The pillars which support it 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 appears the word SHILOH, in Hebrew characters, exhibited in gold spangles. Over the

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head part of the Crib is an elegant canopy of blue satin, lined with the finest white muslin, to draw together to a point, and fastened underneath, by a rose of blue satin. The outer point of the canopy is finished with a figure of a *Dove* of gold resting on a small white ball, with an olive sprig in its mouth. Around the outer rim of the canopy is inscribed in letters of gold, — *A free-will offering by Faith to the promised Seed.* The curtains are trimmed with narrow gold lace: the draperies blue satin edged with gold fringe, looped with gold line and tassels. The inner curtains of fine white muslin.

The Crib, or Cot, fits within the former, and hangs upon swivels, that a proper motion may be given to it whenever the young Prince may require rocking.

This Crib is made of satin wood, fitted in with most beautiful cane-work, whence passes a cord of gold to a pedal, designed to rock the cradle whenever proper for the infant, and to prevent the necessity of leaning over the manger, to accommodate the supernatural babe.

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

This bauble, with its ornaments, decorations, bedding, &c. cost upwards of Two Hundred Pounds!!! Not one shilling of which would have been bestowed in real charity to preserve a wretched family from starving!

THE FOLLOWING APPEARED IN THE SUNDAY MONITOR.

Sept. 15, 1814.

SIR,—Having seen, this day, on a hand-bill what will be the contents of your paper next Sunday, I thought the following authentic account would be acceptable, viz: That there has been this week purchased, printed in Imperial quarto, a *Bible*, which is put into the hands of a distinguished binder, (in a Street in the City Road) to be bound in a singularly superb manner; which book, after the accouchement of Mrs. SOUTHSCOTT, is intended to be presented to her son—the supposed “Promised Seed,” and the Elijah that was to come, as expressed by Malachi the Prophet.

THE BIBLE is to be bound in red morocco, with a border consisting of the most significant and deepest theosophical figures—(Within)—at each corner, is to be a Dove, with an olive branch. At the top, the Eye of Providence looking down, encircled with glory, and a vast number of cherubs descending from it, following "Jesus Christ," (which is to be written) and over the name is to be a Celestial Crown, with five stars upon it, in a glory; the whole encompassed with Clouds to represent Jesus Christ with his Angels descending to the earth in the Clouds of Heaven. On each side is to be a Star, and on the earth below is to be the Tree of Life, with twelve manner of Fruits, and a Lion and Lamb opposite each other, with a *Three-fold* Rose and Lilly (against the animals) growing from one stem. Beneath them is to be an Imperial (Regal) Crown, with "Shiloh" written under it, surrounded with an amazing glory, and on the sides of the Tree, &c. to be written, "the Bridegroom and Bride united."

On the (gilt) leaves is to be impressed Cherubs in the midst of glory.

THE BACK IS TO BE LETTERED,—“This Holy Bible is the Gift of a Family by Faith to the promised Seed.” Above which is to be the Celestial Crown, with I. H. S. under it, beneath is to be the Regal Crown, with "Shiloh" in Hebrew under that.

THE INSIDE OF THE BIBLE is to be lined with pale blue watered silk, and a red morocco border on the cover, and first leaf having in it the initials of a Family's name, and some Theosophical Figures, and within that border is to be another impressed on the silk with gold, comprised of Cherubs and a Theosophical Figure at each corner; in the centre is to be impressed the Celestial Crown, with five Stars upon it, and "Shiloh" in Hebrew to be written under it, encompassed with glory.

It will be completed about the first of October.

* * * In consequence of the preceding Letter, we immediately applied to the Binder, whose name was communicated to us, to ascertain that the statements were correct. We saw the Bible, and found the preparations for binding it to be exactly as above described.

We join in opinion with Bell's Weekly Messenger in what follows:

“However distinguished we may be, in comparison with our ancestors, for general information and science, we scruple not to say, that the darkest period of our history can scarcely furnish a parallel instance to the credulity and blindness that prevail amongst the follow-

ers of this woman. That she must be either an unfortunate lunatic, or a deliberate money-getting impostor, is evident; and in either case it is evident that some stop should be put to that torrent of fanaticism and blasphemy, which flows from her preaching and publications. If she be insane, why has she not the benefit of proper medical advice? But if this apology cannot be offered for her ravings, it is right she should be told, that though the laws of her country are wisely tolerant in all matters of religious opinion, they have provided that the sacred name of the Deity shall not be profaned with impunity. "ALL BLASPHEMIES AGAINST GOD, ALL IMPOSTURES IN RELIGION, AS FALSELY PRETENDING TO EXTRAORDINARY COMMISSIONS FROM GOD, AND TERRIFYING OR ABUSING THE PEOPLE WITH FALSE DENUNCIATIONS OF JUDGMENT, inasmuch as they tend to subvert all religion and morality, are punishable by the temporal judges with fine and imprisonment, and also such corporal infamous punishment as to the Court in discretion shall seem meet, according to the heinousness of the crime."—1 Hawk. Pleas of the Crown, c. 1.



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