

THE PROPHECIES
OF
JOANNA SOUTHCOTT,
RELATING TO THE
Dreadful Judgments
That will fall on this Nation in the present Year,
1810,

*When the Sword, Plague and Famine will
go through the Land;*

ALSO OF

THE MILLENNIUM,
To take place next Year, when Satan is to be banished from
this Country, and England become a happy land.

Carefully selected from Joanna's Writings, and animadverted on by

R. HANN,

Author of "A Friendly Address to the Followers of Joanna Southcott."

Also, Just Published, Price 6d.

THE VERY CURIOUS AND SINGULAR
TRIAL OF JOANNA SOUTHCOTT,

Which took place at the Neckinger House, Bermondsey,
When her Prophetic Mission was universally allowed by her Judges, the
Jury, Four and Twenty Elders, and a numerous Assembly of her
Sealed People.

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Johanna Southcott

THE PROPHECIES

JOANNA SOUTHCOTT.

THIS is a work that no one has hitherto attempted, at which I must own I am a little surpris'd, as the necessity of such a thing must have been felt by every one that has made any attempt to investigate the writings.

That this is a work of some labour will easily be perceived, as the prophecies are so intermixed with the rest of the writings, as to make with them one confused mass. I have taken the

FIRST PROPHECY.

From page 128 of "The Strange Effects of Faith."
—"*It is said to me, the Lord will begin this strange work with a new century, and go on in such a manner to fulfil my prophecies, that in three years the major part of our land will be convinced the Lord hath spoken by me.*"

This prophecy deserves a little to be animated upon:

In the first place, it is evident it has entirely failed; as the time specified for its fulfilment elapsed several years since, and not the least appearance of its being fulfilled yet. This then must have brought Joanna into confusion; and put her

to her shifts. You will see this, by looking at the note attached to the prophecy in the second edition of *The Strange Effects of Faith*, where you will find that the Spirit which inspired and dictated this prophecy, was Joanna's own judgment.

When I read this prophecy in the first edition, I very much stumbled at it, (for in that edition there is no such marginal note: but the prophecy is recorded as dictated by the Spirit like all the rest); for it being manifest that the prophecy had failed, I was sure it was not dictated by the Spirit of God. But when I found by the marginal note in the second edition, that Joanna confessed it came from her own judgment, I was very angry, being three parts convinced of her imposture, which I before suspected for other reasons. This spurred me on to investigate, and to oppose: I sent to Joanna for information concerning the prophecy, and she sent me the same answer as is found in the note, (*viz.*) that it was her own judgment. Here the reader will take particular notice of the first words in the prophecy,—“It is SAID TO ME,” (*viz.*) by the Spirit: which words constitute it a divine prophecy, as much as any one prophecy in all the writings. It evidently appears then, that Joanna's spirit of prophecy is no other than her own judgment; and this is exactly the same as our common fortune-tellers, that prophecy and tell fortunes from no other principle; which no one hesitates to call lies and deception, and which is sometimes punished according to its demerit.

I believe the reader is a little incensed as well as myself against the author of the prophecies; but I shall go on, and endeavour, by more prophecies, to convince him that my anger is not without a cause. Yet, before I proceed, I cannot help taking further notice of the confusion that prophesying in this manner, brings people into; that is, prophesying from judgment, and presumptuously fathering such

prophecies on the unerring Spirit of God. The reader will see more of this confusion in Joanna, arising from the same cause, if he looks into the book called, *The Trial*, page 75.—He will there find that Mrs. Taylor, of Exeter, is under examination; the question there put to her is this:—

Q. “ Had you any reason to doubt the truth of the prophecies of Joanna Southcott, in the autumn of 1801?”

A. “ I had in October, 1801, because her father did not die at the time she predicted. I then asked Joanna, why she had written to her friends in London, of the time of her father’s death?” She replied, “ I wrote to them as it was given to me, and let it come as it will, I will deceive no man:—my God! I will deceive no man!” “ I had also doubts at other times, when things did not come according to my judgment.” Here Joanna’s confusion is most conspicuous. but mark the remedy.—“ I wrote to them as it was given to me.”—Thus the lie is blasphemously cast on the Spirit of God and Truth. Mark also, that the spirit which here deceived Joanna, is the same spirit that made her this solemn promise, in page 27 of “*Strange Effects of Faith*”—“ I will keep nothing from thee, thou shalt prophecy in my name; and I will bear thee witness, what I put in thy mouth, that will I do on the earth.”

From this account then, I think it my duty to assert, that if any spirit visits Joanna, it is a lying spirit: the same spirit that visited the four hundred false prophets of Ahab, 1 Kings xxii. 22. But this will be more evident as we go on. Take notice however before we leave Mrs. Taylor’s deposition, that Joanna’s prophecies frequently did not come according to Mrs. Taylor’s expectation, which evi-

A 8

clearly shews, that Joanna's spirit of prophecy is no other than her own judgment: unless it is when she speaks at random, like other fortune-tellers, without any judgment at all. Upon the whole, I can see no more difference between Joanna and your common fortune-tellers (with respect to foretelling) than this; they impose on individuals only, but Joanna on the public at large.

I shall proceed to bring forward other prophecies, that will do no great honour to Joanna, nor her attendant spirit.

SECOND PROPHECY.

From page 74, of *A Warning to the World*.—

" So now I say the same unto thee and unto all men:
 " For as wrong as they are saying thou hast children
 " brought up by the parish, and that thou art Buonaparte's brother, and that thou hast been in prison: so
 " false is their saying, thy writings came from the devil,
 " or any spirit but the Spirit of the living God; and
 " that every soul in this nation shall know, before the
 " FIVE YEARS I mentioned to thee in 1802 are expired:
 " and then I will turn as a diadem of beauty, to the
 " refuse of my people, and they shall praise the God of
 " their salvation."

Here the reader will find that the Spirit told Joanna in 1802, that something was to take place within five years; for the knowledge of which, I refer to a printed paper, called, *The Signs of the Times*; and likewise, in a letter to a gentleman in Exeter, dated February 7, 1802; both which set forth, in as plain terms as possible, that the Millennium would take place in 1807; and this is fully confirmed in the prophecy now under consideration, which declares, that before five years, from 1802, are expired, every soul in this nation shall know, that Joanna's writings came from the Spirit of the living God. Now the five years are expired,

and nearly two years more, and yet so far from every soul's knowing that the prophecies came from the Spirit of the living God, there is no one knows it: and but very few believe it. Joanna's prophetic spirit is, therefore, a living spirit; neither can any one, without manifestly belying his conscience say to the contrary. Whether Joanna's judgment had any thing to do with the prophecy above, I cannot say;—I cannot see how it could. I rather think it was a bow drawn at a venture, from a principle of revenge, stirred up perhaps by the common enemy. I have some more prophecies taken from the book last-mentioned, that confirms my observation on the above, by declaring that the judgments, intended to usher in the Millennium, would take place in 1804, the same year that the Warning to the World was printed.

THIRD PROPHECY.

Page 6. "Clouds and thick darkness shall be over the land; for I have fulfilled my words in the three years that are past; so will fulfil them in the years to come: as I told thee in the year of 1800 that I should begin in the fourth year of the century, if unbelief should abound." With this must be connected the

FOURTH PROPHECY.

Page 11. "And then I tell thee, men may mourn like the rain, or roar like the winds, and say, The harvest is over: the day is ended, and we are not saved; for I shall cut short the harvest, if I do not destroy it; and I shall cut short the land also. For now my calling is like the wind; that every soul shall see and find, and will as loudly now go on. The ending of this year will come to make my crosen call aloud, and prove the truth they have seen and heard."

"That is, I say, my chosen men, they will say the clouds did gather in as thou didst tell them before. The truth of all they will see and hear, before the eleventh month doth come. So they may mourn if thou art gone." These two prophecies declare very plainly, that the judgments preparatory to the Millennium, would take place in 1804; yet it is now 1810, and things remain as they were.

To the same effect you will find the:

FIFTH PROPHECY.

Page 12, "The 23d of January, Joanna was ordered to go out at ten o'clock to mark the night. A great change had taken place from the day to the night. As great as the change has taken place in this day, so will the change come over your land; the mist will gather fast upon them—a bright morning will bring in a cloudy and misty evening. For as the clouds covered both moon and stars last night, so will all be cloudy at the end of this year; for all hearts will be as heavy as thine hath been this day; for I tell thee this year will end in a mist to mankind."

SIXTH PROPHECY.

Page 15, "But I tell thee the shadow of all will come this year; and the preparation that is making, will bring in the dangers that are threatened; but mark, I told thee they would not come all at once, and yet all at once they & all are believers are looking for them, contrary to what was said. I told thee that unbelievers should have no knowledge of the time, day, and hour; now ye have told them of a time, day, and hour, when they are to expect it; and so your wisdom would make my words false, if the

*" substance of what was said of March and April was
 " to roll on this March and April; but if you weigh
 " every shadow, I tell thee every shadow hath appeared,
 " and every shadow of what I said will follow this
 " year; but the awful substance will not come until
 " the following year; then cometh the substance of
 " every shadow."*

From this prophecy we learn, first, that the fulfilment of the prophecies was so sanguinely expected in 1804, and so particular was the time fixed, that the believers were almost certain of the day and hour. Secondly, that the shadows were all to end in 1804, and the substance most assuredly to be in the next year. But what, let me ask, what in the name of God did there happen in 1804 and 1805, that in any sense answered to the prophecy? Reader, how can you for a moment, think of these blasphemous lies, that this abominable woman places to God's account? how can you think of it, without feeling the greatest indignation? Was I not angry at such blasphemy, I believe God would be angry with me.

SEVENTH PROPHECY.

Page 71. *" For I now tell thee all is hastening on
 " fast, when they shall enter into the joys of their Lord.
 " These three years have been men's time to persecute;
 " while I have been seeking fruit and found it not.
 " But the following years the evil shall begin to fall;
 " for I will trifle with men no longer; the redeeming
 " of the Lord is nigh at hand, and their recompence
 " is near."*

All these prophecies undeniably testify that awful judgments would take place in 1804, but yet that these would be but the shadow of what would happen in the two following years, when the dreadful substance would be sure to come. I shall now

bring forward a few more prophecies, setting forth the things of which those judgments were to consist; continuing still with the same book; viz. *The Warning to the World.*

EIGHTH PROPHECY.

Page 5. "*I will make them sick with smiting them, and make them desolate because of their sins.*" In the same page the reader will see that England is the land whereupon those judgments were to fall; however, our land was not desolated in the years above mentioned, neither were the people made so very sick with smiting. In the 8th page, the Spirit says, that he will even ^{so} curse their blessings.

NINTH PROPHECY.

Page 10.

"Then here the mist shall bring the rust,

" Upon your every grain;

" If men do longer mock and jest,

" The FAMINE next shall come;"

Here we find the Famine was one of those dreadful calamities that was to take place in the three years of judgment; for it cannot be denied, that men continued to mock and jest at Joanna's mission, and do to this day. The reader will observe, this is not the famine we read of in *The Strange Effects of Faith* and other books, that was pretended to be transferred to France; but is one that was to be in England in the three years of judgment, if men continued to mock.

Now I shall take notice of a few of the prophecies that I have extracted from *The Strange Effects of Faith.*

TENTH PROPHECY.

Page 31. "Thy dream puzzles thee; but wars and tumults shall arise from abroad and at home. The sea shall be laden with ships, shall break in pieces, and thousands shall launch in the deep."

ELEVENTH PROPHECY.

Same Page. "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 the barns. There shall be three years, wherein there shall be neither earing nor harvest." It is very certain that nothing has happened in any respect like the fulfilment of these prophecies; the nation has never repented like Nineveh, and yet neither earing nor harvest have failed. Remember all this was to be fulfilled in three years from 1804.

TWELFTH PROPHECY.

Page 37. "The end of all things is at hand, that Satan's kingdom will be destroyed, and Satan chained down for a thousand years, and Christ's kingdom established upon earth; it never entered into the heart of man to conceive the glorious days that are before those that with Christ's kingdom to be established."

THIRTEENTH PROPHECY.

Page 68. "I have already told thee, and now tell thee again, the end of all things is at hand; by which is meant, that Satan's kingdom is to be destroyed; that all nations will be called in; the fulfilment of the Gentiles, and the calling in of the Jews."

FOURTEENTH PROPHECY.

Page 211.

" The midnight hour for all is nigh at hand;
" For like the dying man, all lands will shake,
" And fast confusion on you all will break."

• These prophecies from *The Strange Effects of Faith*, were evidently intended by the Spirit, (if any spirit concerned), and expected by Joanna to take place very soon after they were given, which was in 1792, and the years following; and it cannot be denied, but that the frequent occurrence of the word *NOW*, and the term *AT HAND*, in a great many of Joanna's prophecies of the *Millenium*, plainly indicate, that it was expected, and intended to take place immediately. One prophecy more of this kind from the eighth part, or a continuation of prophecies, page 79, I think will be sufficient for my purpose.

FIFTEENTH PROPHECY.

" The Lord will send forth his destroying angel to
" go through the land, and will cut off men faster
" by the plague, pestilence, or some other diseases,
" than they were by the sword of war."

Now I am very sure that every reader of these prophecies, disposed to speak the truth, will own that they have every one of them literally failed: and every one that does not own it, and shew his contempt of every such false prophet, evinces that he has no regard either for truth, or its Divine Author.

A zeal for God and truth is a duty enjoined all men even by nature, and can no more be neglected with impunity, than the duties of justice and mercy.

The reproach that our Lord sent by John to the

Laodiceans; applies to those that retain their apathy, after a sight of these prophecies, and their manifest failure.

I let no one say then, I shall have nothing to do with Joanna, nor her nonsense. Hearsay is hearsay, whether it be sense or nonsense; and as the latter is often (through human depravity) as baneful in its effects as the former, therefore Joanna's nonsense demands both attention and suppression.

It is granted, that the thing is a farrago of nonsense; and that for any person to endeavour to support so bad a cause, is a deplorable proof either of human weakness, or human wickedness: but even this, (instead of tolerating indifference) demands attention from every friend of truth. The demand of attention to Joanna's delusion will be rendered more imperious when I bring forward a few prophecies from Foley's Epistle to the Vice-Chancellors of Oxford and Cambridge.

SIXTEENTH PROPHECY.

Page 15. "*On the 2d day of May, 1803, Joanna was ordered to seal up all her writings again with proper witnesses; and to place them in the hands of a friend, till they were demanded by the great, learned, and powerful, which is told her will be next year, when her's and our awful Trial will come on.*"

Here is another prophecy of Joanna's related by the Rev. Mr. Foley, that has most evidently failed, to the full conviction of every reader; for 1804 is past, and yet those writings have never been demanded by the great, learned, and powerful, which was "TOLD HER" would be that year.

SEVENTEENTH PROPHECY.

Page 16. "*It is then PROMISED that the Lord will make bare his arm, and will prove to an astonished and affrighted world, that this is His cause, and that the*

"gates of hell shall not prevail against it." I believe the gates of hell will never resist it; but I really and most sanguinely expect it will soon be destroyed by the power of Heaven.

EIGHTEENTH PROPHECY.

Page 18. "Mrs. Southcott is now at Leeds, sealing up the people, and I have the happiness to inform you, that some thousands have signed; and would to God many tens of thousands would do the same: and then I am persuaded we should experience (as promised by the spirit, to Mrs. Southcott,) every blessing and protection from the Almighty, and would have no occasion to dread our haughty and enraged foe, Buonaparte, who now threatens us with every destruction. But it is lately given to Mrs. Southcott, that he shall not injure this country till the sealing up of the people finishes; and which time expires, where these things are known, on the 12th of January 1804; and that if unbelief should abound, and the mocking of these things should continue—then most assuredly this nation will be visited with the following dreadful evils; (viz.) the **SWORD, the PLAGUE, and the FAMINE.**"

Now let me ask, Is it possible for any one to read these prophecies without being full of indignation against the wicked author? If every one else can, I must confess, I for one cannot. The blasphemy of charging these lies on the unerring spirit, is too great to be winked at, and ought at least to be treated with the utmost contempt. I cannot help expressing my surprise at the Rev. Gentleman who is the author of the above epistle, who, notwithstanding the manifest failure of all these prophecies, continues with unabating assiduity to support and encourage the delusion; this fully evinces, that learning is not the gift of discerning spirits.

I have now finished my account of Joanna's prophecies. I might have brought forward many more to the same effect, but these I think are sufficient to

without any appearance of the prophecies being fulfilled. Yet Joanna's goodnatured followers proved to be no starting horses. She kept the people in tow by saying, the judgments will come next year, and that May and June would be an awful time for man; and this she has continued to do to this day.

In 1808, Joanna sent a printed letter to each member of both houses of parliament, prophesying destruction on the land, if Mr. Brother was not released from confinement; however, those prophecies were never fulfilled, though Richard Brothers was not liberated; by which misfortune Mrs. Bruce was convinced, that Joanna's cause was not of God, though she was one of the strongest in the faith before.

How much longer this delusion would be kept up, if less time, is past conjecture; for as the people are now quite inured to deception and disappointment, it is not likely, that they would emerge from their lethargy till Joanna's death, and perhaps not then; and though the general cry now is, we shall know for certain in less than three years, whether it is true or false, yet as they have several times already, I do not know why they should not again put up with the disappointment; especially as the spirit generally gives this reason for not fulfilling his word. It is generally received opinion amongst the sealed, that the judgments, preparatory to the Millennium, began last winter, viz. the beginning of 1809, but this could not be; for it is expressly said in the continuation of the prophecies, page 80, that "*judgment will begin at the House of God.*" Now it cannot be said, that the judgments last winter began at the House of God, unless it can be proved, that Covent Garden, or Drury Lane, was the House of God; both of which were burnt about that time. As for the judgments at the House of God, there has not been the least appearance of any such thing.

The prophecy therefore is without meaning, of the events of the winter were not the beginning of the judgments.

Not only so, but the judgments do not come on as reported, and expected: they were to come on in the most rapid manner, and were to increase with the months and weeks, but this they do not; and I have every reason to believe, from the manner of the sealed people, that they are very much afraid and apprehensive, that they shall again be duped.

In order to persuade the people, that the judgments are coming on, the newspapers are kept and ransacked; the calamities of different nations and different times, are collected together, and set forth in a mass, with strong emphasis, and terrific animadversions, by which artifice, the people's expectations are kept alive; but I am much inclined to think, that the sealed people will more and more find themselves disappointed.

There is a prophecy or two in the book of The Trial, which I think is likely enough, in some measure, to be fulfilled, viz. that Joanna will (some time or other) be tried by the civil power. This trial was to have been, according to the prophecy, soon after the Trial at the Neckinger, and is still expected. Now the spirit of the prophecy here also, I am persuaded, was Joanna's judgment; for she had every reason to believe, that those blasphemous and anti-christian doctrines that her writings abound with, would not always escape public attention. But though I am inclined to think that such a thing might sometime or other take place, yet I do not believe, that those concomitant circumstances connected with the prophecy, will bear it company; for she is then (according to the prophecy) to be thrown into a trance to prevent being hurt; and the Lord has promised to take her to his own home while her body lays as if dead. This trance is to last three days, and then the soul is to come again

from Heaven; reanimate the body; tell the sealed people what she has seen, and then to die.

Joanna was, according to her prophecies (or rather her appointment, to have been in a trance at her pretended Trial, in 1804, at Bermondsey; for that Trial was predicted as well as that which is still expected; only the misfortune was, it did not happen in any respect as foretold.

She was to have been in a trance then, and Mrs. Beacraft bought oil and flannel (in consequence of the prediction) to anoint her feet, and to wrap them up; as you will find in the book of *The Trial*, page 78. But when the time drew near for the prophecy to be fulfilled, Joanna (finding it not quite so easy to counterfeit a trance as to predict one) began to be agitated; as you may see, with a little discernment, in page 89 of *The Trial*. And although she endeavours to disguise her anxiety, with affected cheerfulness, yet it may easily be seen, that in the *midst of laughter, the heart is sorrowful*.

The trance, however, did not take place, although predicted, expected, earnestly prayed and wished for; and also provided for; yet all were disappointed. Now reader, how do you think she got herself out of this dilemma, into which her imprudence had led her? why, she forged an answer of the spirit (a thing that practice has made her very expert in;) you shall have the account from page 89 of *The Trial*.

" On Thursday evening Joanna began to be very
 " cheerful, and meditating to herself how all the shadows
 " came before the substance in her writings. So she was in
 " hopes the shadow of her being taken from yesterday,
 " would be the substance of throwing her into the trance
 " to-day, and she was looking for the morrow: so she
 " told Underwood, that she never longed more for a day,
 " but did not assign her reasons. In the night she was
 " earnest in prayer, that the Lord would this day throw
 " her into the trance. She was informed, she knew not
 " what she was praying for: she had no idea, what

" she had not prayed for her death yet; but if she prayed for her trance now, she had prayed for her death; for she never would live long after it, only to return and tell them what she had seen." All this I am well convinced was nothing but an artifice, to get out of a thing that she had predicted at random, but never expected it to be fulfilled. It must be owned, the artifice was as well contrived, as a wrong cause would admit of; yet it was not such an imitation of truth, as to deceive any except those who were either careless and inattentive, or, the easy sacrifice of error and delusion.

This answer of the Spirit, in the first instance, proves him to be a changeable being. It was the same Spirit that formally told Joanna, she should prophecy in his name, and whatsoever he should put in her mouth that he would do upon the earth. Now it was but in the xxxixth page of the Introduction to this Trial, that the Spirit put it into her mouth to prophecy of this trance—thus:

" For I shall throw thee in a trance,

" And every truth I'll then advance."

Yet when the time came, the trance could not take place unless death followed: and this is declared to be by the Omnipotent God! So Omnipotence itself could not bring on a trance without death. Here are two of the divine attributes plainly denied; immutability and omnipotence: and the most infamous lies ascribed to the God of Truth. If this is not blasphemy, I know not what blasphemy means.

Before I conclude, I have one word of advice to offer to those amongst the sealed, that are possessed of property, that is, as they fully expect the present state of things to change in less than three years, when their wealth will no longer be of any use to them, that they will so dispose of their riches, as to make those comfortable (for so short a time) that are now destitute of the necessaries of life.

convince any unprejudiced person, that Joanna's calling is not of God; yea, it seems to me, they must overcome even prejudice itself.

It will probably be said, I have collected together the prophecies that have failed, and left out them that have been fulfilled.

I answer, I have no proof that any of them have been fulfilled; those that are so much boasted of as having been fulfilled, are in general only related as having been fulfilled; the prophecy itself you can hardly find, and where you can, it is set forth in so general and indeterminate a way, that you cannot satisfy yourself concerning it; this is the case, with but very few exceptions; and, I believe, those that can be rendered any way clear, and proved to be proper prophecies, will be found, on examination, to be more against the cause than for it. But suppose, that a great many of Joanna's prophecies had been fulfilled, what would this prove? not that she had any fore-knowledge, or that any prophetic spirit visited her: it only proves that people prophesying at random, or from their own judgments, might hit upon some truths as well as not; and I cannot see why they should not, even supposing the chance was equal; whereas it is very unequal, on account of our knowledge of the present state of things, from which it is sometimes more likely to predict the truth than otherwise.

To conclude, it plainly appears that Joanna's prophecies, for the most part, have failed; that her ascribing such prophecies to the unerring Spirit of God, is the greatest blasphemy; and that they must have proceeded from her own judgment, or from the devil, or both together, which last is the most likely.

What is most of all astonishing is, that the delusion is still kept alive! that people, even people of learning, (and having every opportunity to investigate) should suffer themselves to be so duped, after

even owning that they have several times been deceived ! It is a general maxim with other people, if a man deceives me once, I will not trust him again ; but the friends of Joanna, though deceived several times already, still catch and hold fast the ensnared bait, in spite of every remonstrance.

The bait, I say, is still held out, and the people are still deluded. The awful and strange events that were to take place in 1805, 1806, and 1807, 1809 are now to be in 1810, and 1811, when England is to be fully redeemed, and made completely happy.

Thus the people are towed on from one time to another ; and the running after Joanna's prophecies is like pursuing one's own shadow, that can never be caught.

Joanna's scheme in proceeding thus is very discernable. She knows very well it is a delusion, and she knows that she must keep it up as long as she lives, or fall a prey to the people's fury, which she very much dreads, and not without reason. This evil she thinks she shall escape, if she can (by the opium of her witchcraft) keep the people's minds in a state of infatuation, till the end of her days, and which from her great success in deceiving, she is perhaps in some hopes of doing : I say, from her great success ; for the people have been deceived more than once ; the things that are still looked for, were prophesied of in 1792 ; and were expected to take place immediately :—then in ten years. This will be evident to any one that will take the book, called *The Strange Effects of Faith*, and read first, in page 145, next 70, then 37, and last 34, and this is corroborated also by that prophecy mentioned above, and to be found in in page 128 of *Strange Effects of Faith*, " *IT IS SAID*
" TO ME, the Lord will begin his strange works with a
" new century, and go on in such a manner to fulfil my
" prophecies, that in three years the major part of our
" land will be convinced the Lord hath spoken by me."
 But the ten years, and the three years, passed away

I must own, I am afraid, that this consistency of conduct is but very little attended to:—*When (therefore) the Son of Man cometh, shall he find faith on the earth? For faith without works is dead.*

From what has been said it is seen, *that very Dreadful Judgments are to take place in the course of next year 1810*; for as the shadows are this year, the awful substance must of course be next; as (according to Joanna) the shadow is one year, and the substance the next. Now the public must be informed of a circumstance that now is no secret, (*viz.*) that the sealed people that have the seal of safety, (as it is called) are to be defended from those dreadful calamities, thus—About one week previous to those terrific scenes, Joanna is to be warned of the nearness of their approach; she is then to give the warning to the people, to be ready for a march at a certain time. Then Joanna is to lead them from London (the place of trouble) to a safe retreat somewhere in the country; but where is known to none but Joanna; unless she has been unfaithful enough to tell some of her friends, which has confessedly sometimes been the case.

The sealed people are then to leave their homes to the protection of providence, till the height of the trouble is over, when they are to return, and find every thing as they left it. While Joanna and her people are thus departing from the scene of trouble to a place of safety, they are to see ten thousand fall on their right hand, and on their left.

It was not known till 1807 that the sealed people would be favoured with their mother, to lead them away; for she was expected in that year to have died, as having but fifteen years added to her life in 1798; but when the fifteen years were expired, and she did not die, she thought proper to have a communication, importing that she was to live to lead her followers from the dangers to a place of safety. This communication was received with such joy and thankfulness, that the circumstance of her not dying

dying at the time appointed, was unnoticed. This, I must own, I suspect as a contrived thing. If Joanna had died at the time appointed, it would have been a greater proof to me that her cause was good, than her living to lead the people forth; while, her not dying at the time appointed, proves her visiting spirit to be a changeable being, and she herself to be guilty of blasphemy, in robbing God of his immutability.

Those of Joanna's followers that choose to wait a little longer, to see once more the event of the prophecies, before they will decide on her mission, will do well to keep in mind those things that, according to the prophecies, are to take place this year and next, lest they fall again an easy prey to delusion. In the course of next year, (if the prophecies are fulfilled) the sword, pestilence, and famine must go through the land.

Keep therefore the prophets to her prophecies, and take heed that ye be not deceived.

The reader must be informed that, according to Joanna, the world is not to be redeemed all at the same time; but England is to be made a happy land first, and the rest of the world after;—in this manner:—The awful judgments are to take place next year, *viz.* the sword, pestilence, and famine to go through the land. The year after, the troubles are to subside; the devil (the author of all mischief) is to be banished from the land; and of course, sin and sorrow will cease, and England will be a happy land. The sealed people will then begin to work miracles, and many will go from England into all other countries to convert the world; and as they will be able to work miracles, and relate what the Lord has done for England, they will meet with abundant success in the conversion of other nations.

All other nations will then look to England with great respect, as the highly favoured of the Lord, and will send her many rich presents.

- This work (*viz.*) the conversion of all the world, will take some years to complete, but how many is known only to Joanna.

Next year Buonaparte is to land in England, and to be put to death by the sealed people. As for Joanna, she is to die before the very heavy judgments of all come on, not being able to bear them.

Now the reader will observe, that according to these accounts (of which Joanna is the author) there is a great deal to be done in a little time; the sword, pestilence, and famine must go through the land. Joanna must lead the people from the scene of trouble to a safe retreat. After they return, Joanna's awful trial is to come on, when (to prevent her receiving any personal injury) she is to be thrown into a trance for three days; then to return and tell the sealed people what she has seen in Heaven, the place of her visit, in her absence from the body; and then to die.

Now let me ask the reader, as all these prophecies were to have been fulfilled in 1807, that being the utmost time limited, as plain as words could express, is it not evident that they have absolutely failed? and if they have failed, is it not blasphemy to say that they proceeded from the God of Truth? To determine whether they are from the Lord or not, I appeal to the criterion from the lip of Truth, Deut. xviii, 22. *When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.*

Joanna's prophecies are the chief support of her mission. That support is here taken away; what remains yet to prevent its downfall, I must leave for the believers to determine. The principal support of extraordinary missions formerly, was the working of miracles; this Joanna's mission has no claim to; and her saying, that the time for working miracles is

not yet come; and that the power will be given to the believers at her death, is a barefaced imposition on human credulity; and a belief in it, is a melancholy proof of human weakness, and shews how very susceptible the mind is of deception.

Having made it plainly to appear from Joanna's prophecies, that she is a false prophet; I shall prove that she is identified as such in scripture.

First, she is spoken of in Matt. xxiv. 11. *And many false prophets shall arise, and shall deceive many.* Upwards of twenty thousand have signed their names, as believers in Joanna's mission; and, I think, such a number may, with propriety, be called many.

Secondly, we find Joanna characterized in verse 24, of the same chapter, as being exceedingly deceiving, inasmuch, that if it were possible, the very elect would be deceived. I believe every one of Joanna's followers will be ready to own that if she is a deceiver, she is VERY DECEIVING. Many of the believers have declared, that they have taken every method to try the spirit, and investigate her cause; and yet have not been able to discover the least thing in the world to disprove the divinity of her mission. The arguments that the sealed people make use of in support of Joanna's cause, is, that she bears an unblemished character; that she appears to be simple and artless; but they do not consider that these are requisite, and indispensably necessary to qualify a person for a false prophet, especially such a one as is described above. (*viz.*) so very deceiving, that if it were possible, the very elect would be deceived. *Note.* It is the very DEFILED OF ART to appear ARTLESS, and he that can best disguise his artfulness by a well-feigned simplicity, is the most artful, and the greatest proficient in the art of deceiving. If the sealed people should ever be convinced, that they have been deceived, they will then own, it was a prime artifice in Joanna to solicit and intreat to have her cause tried and

investigated, especially to do it with so much apparent anxiety as she has done.

Now it should be particularly noticed, that false prophets (possessed of consummate artfulness) ~~most~~ come, because the mouth of the Lord hath spoken it; for unless they are very artful, they cannot deceive many, and unless they have every appearance of being simple, and without artfulness, they are not sufficiently artful for their undertaking; therefore (in a word) such false prophets must come, that are exceedingly artful, and yet appear to be perfectly simple, and without any artfulness at all: then Joanna's simplicity is no argument, that she is a true prophet.

It will be demanded—If false prophets are thus artful and deceiving; by what means are they to be distinguished from true prophets? To which, Mat. vii. 16, is a proper answer, Ye shall know them by their fruit. Now let us apply this text to Joanna. If all her fruit corresponded with her soliciting for a trial, and investigation, it would be very well; but it does not: for several have investigated, and have endeavoured to convince her, that her visitation was not of God: but she has treated their endeavours with scurrillity and ridicule. I remember reading in Joanna's writings, that when she received, from an unknown friend, a letter that pointed out her faults and danger, she observes, that she and her friends made themselves merry on the occasion. I have observed already, that in the midst of laughter, the heart is sorrowful: here let me add, and the end of that mirth is heaviness. Although Joanna pretended, that she wished to have her writings investigated and proved; yet by her using every one ill that opposed her, it was evident, that what she really wished for was not to have her writings proved, but APPROVED. As for the Rev. Mr. Pomroy, her own account of her conduct towards him deserves the greatest ridicule: she informs us, that he was chosen of God to be her judge; that the Lord gave him five talents of wisdom on purpose to qualify him for that important office; that he did this with consummate wisdom, and paternal feelings: yet, notwithstanding all this, she rejected his judgment, because he did not believe her calling was of God. This, together with her three trials, proved to a demonstration, that it was not an impartial investigation she wanted, but a flattering approbation. Now these fruits are neither grapes nor figs, but the genuine marks of a false prophet.

Thirdly, I am inclined to think, that Joanna a little corresponds with what is said of false prophets, Matt. vii. 15. Beware of false prophets, who come to you in sheep's clothing, but

inwardly: they are ravening wolves. That Joanna comes in sheep's clothing, on one will deny; and as she is very fond of receiving presents, and also that help which the earth bestows on the women, she might be said to answer, in some degree, the description in the latter part of the verse, as well as the former.

I must now draw to a conclusion.

When my Friendly Address came out, as soon as Joanna had read it, a command was given, that the sealed people should not purchase it; and a desire expressed, that they would not read it, but at Mr. Field's. This despotic command, and mean-spirited desire, was, in general, most religiously attended to; though, I am inclined to think, that some were naughty enough to smuggle a little, having, perhaps, the presumption to think, that they were capable of judging for themselves; and also that, peradventure, Joanna might not be St. Peter's successor, although she acted with papal authority.

Whether this Book of Prophecies will share the same fate, I know not; but I am constrained to say, that that command proceeded from the most illiberal principle. It was an act of injustice to me, and an insult to the believers, as it is evidently implied, that they had not sense enough to judge for themselves; while the people who yielded to it that obedience so unjustly required, manifested the most slavish vassalage and contemptible duplicity.

On Joanna's part it was an evident proof that her cunningly-devised fable would not bear the light, and that her professed approbation of free enquiry, and willingness to have her cause investigated, was nothing but hypocrisy.

For the leaders of sects to fetter the liberty of their followers, and hinder their acquaintance with the arguments of their opponents, is mean, unjust, and derogatory to every liberal sentiment.

I have now made it manifest, that Joanna is a false prophet: and observe, *whatsoever doth make manifest, is light.* Eph. v. 13. Observe again, *Every one that doeth evil, hateth the light, neither cometh he to the light, lest his deeds should be reproved.—But, he that doeth truth, cometh to the light, that his deeds may be*

made manifest that they are wrought in God. John iii. 20, 21. — Then, *While ye have the light, believe in the light.* John xii. 36. *And walk, while ye have the light, lest darkness come up n you.* John xii 35. For it is because men love darkness rather than light, that God shall send them strong delusion, that they should believe a li. 1 The. ii. 11. Beware (then) of false prophets. Matt. vii. 12, and take heed that no man deceive you. Mat. xxiv. 4. But refuse profane and old wives' fables, and exercise thyself rather unto godliness. 1 Tim. iv. 7.

HANN.

POSTSCRIPT.

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AS it has been surmised, that one of the sealed people assists me in my proceedings against Joanna, much to the prejudice of the person suspected ; this is to certify, that there is not a person existing to whom a single sentence in my writings is known, till the last word is written ; neither would my pride allow me to make use of any such aid ; what I do, I do single-handed ; having no assistance from any person, of any kind whatever, except my little boy ; who, when I have finished my writings, looks it over to correct the spelling. This being all the correction the writings receive ; if there should be any imperfection in the diction, the generous reader will bury it in the importance of the subject. I present myself to the public, not as literary character, but an advocate for truth, and an opposer of delusion : and if I succeed in this, I am well satisfied. As for Joanna's cause, I am convinced it is a delusion of the first magnitude ; and I have, in the name of God, and by His assistance, undertaken its ruin, and that without the least fear of success.

Some of the sealed people are very angry at my proceedings, but this is very inconsistent, as they acknowledge the time they so much wish for, cannot come till there has been a violent opposition to Joanna's cause.

N. B. I believe I have brought many prophecies to light, that have not been much noticed. The prejudiced will therefore take heed to John iii. 19. AND THIS IS THE CONDEMNATION, THAT LIGHT IS COME INTO THE WORLD, AND MEN LOVED DARKNESS RATHER THAN LIGHT.

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