
AN
IMPARTIAL ACCOUNT
OF THE
LIFE AND WRITINGS
OF
Joanna Southcott,

Containing the Particulars respecting her
MIRACULOUS PREGNANCY,

AND THE COMING OF
THE PRETENDED SHILOH,

An Abstract of her Doctrines, Extracts from the
Rev. Elias Carpenter's curious "Apology for Faith,"
and a Variety of other Particulars.

SECOND EDITION,

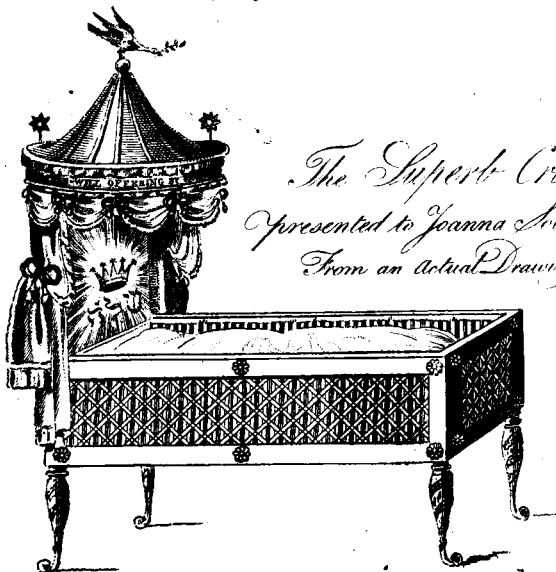
*Embellished with a CORRECT PORTRAIT, and
a Drawing of the Superb Crib.*

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JOANNA SOUTHCOTT.



*The Superb Crib
Presented to Joanna Southcott
From an actual Drawing.*

PREFACE.



In compiling this brief Memoir, we have studied to collect our information from the most authentic sources; and instead of following the track of some other of her biographers, and substituting invective and abuse in the place of impartial narrative, we have endeavoured to perform our task in the spirit of truth and candour, by giving a correct outline of the life of this eccentric character.

With this view, we have, as far as possible, made our heroine her own biographer, by introducing copious extracts from her own publications. The public will thus have an opportunity of judging for themselves on the probability or absurdity of Joanna's mission: and we will venture to assert, that a fair and candid perusal of this woman's life and writings, and a comparison of them with the sublime truths and promises contained in the Sacred Scriptures, will have infinitely more effect in preventing well-meaning persons from becoming proselytes, than all the laboured declamations and rancorous philippics which have issued from the press on this subject.

In the conclusion we have given an abstract of her doctrines, and made a few remarks on the most prominent parts of her system.

The first edition of this Pamphlet having been sold in little more than a fortnight, and the demand still continuing, the publishers are induced to offer a second to the notice of the public; and they trust, as it contains several additional particulars, it will be found still more worthy an attentive perusal.

LEEDS, DEC. 1, 1814.



AN ACCOUNT OF
THE LIFE AND WRITINGS
OF
Joanna Southcott.

JOANNA SOUTHCOTT, the subject of this memoir, was born at Gettisham, an obscure village in Devonshire, in April, 1750, and was baptized on the 6th of June following, at the parish church of St. Mary Ottery. Her father was engaged in the farming line, and, as well as her mother, was a regular member of the established church. It appears that he was a respectable, industrious, and careful man, and that Joanna's mother was his second wife.

Though Joanna informs us that "the angels rejoiced at her birth," yet it does not appear that any remarkable circumstances characterized her early years. Her education was evidently neglected, as she is scarcely able to write intelligibly. She speaks of herself as having been "the simplest of all her father's house," and says that "from an early age she delighted in perusing the Scriptures, and had the fear of the Lord deeply impressed on her mind

and heart." She was particularly affected by the account of the sufferings of Christ, "feeling her heart burn with indignation against his accusers;" and her religious bias soon took such deep root, as to withdraw her mind in a more than ordinary degree from every thing earthly, and to direct it heavenward. She professed herself indifferent to the pleasures and affections of the world, and resolved upon leading a life of retirement and devotion.

Her struggles, however, between love and religion, were of a very strong nature. Before she went to service, her affections were placed on a young man of the name of NOAH BISHOP, who seems to have been equally attached to her; yet "for the love of her Creator," even Noah was rejected, and Joanna preferred the privations of celibacy to the consolations of marriage. She had another admirer of the name of JOHN THOMAS, who, in her early days, "came a courting in Honiton," and who assured her, that "he would rather have her without a farthing, than any other woman with *five hundred pounds*."—A Mr. RIGSBY also offered her his hand, with 60*l. a year*; and in addition to these, she had another lover, named PETER WEST, who was "*remarkably handsome*." But Mrs. Southcott feeling her heart wandering, besought the Lord that he would not permit her to keep company with any man that he had not ordained for her husband. With regard to WEST,

"I prayed," says she, *"it might be a sign to me that he might not be able to come to me for a month. I was answered—He should not come for a month, if it was not the will of the Lord I should have him."* He was absent a month, and Joanna broke off the connexion.

She afterwards went to live in service at Exeter, where she experienced much uneasiness from the indelicate overtures of her master, a Mr. WILLS, who was a married man. In reply to her remonstrances he told her his love was a religious love, not sinful, and that he could not help it. Joanna prayed to the Lord, who answered he would protect her, but that she was not to leave the house, as he had ends unknown to her. She continued in this family till the year 1780, when she was first ordered by the Spirit to commit her history to writing, since the mystery of it went deep into the nation, and thousands were to be converted by it.

At this period, Joanna's character was unexceptionable, and even amiable. Her behaviour to her father appears to have been in the highest degree exemplary. He lived alone some time before his decease, and she went regularly to attend upon him, performing with willingness and alacrity the kindest domestic offices. At his death she had the consolation to receive his blessing.

If any thing remarkable occurred between this event, and her attaining the age of forty, it has been concealed from the public. She was then employed as a work-woman by an upholsterer at Exeter, with whom she continued many years. Her conduct while in his service has been represented as irregular; but it is stated by a gentleman, who, without any other motive than that of ascertaining the truth, travelled upwards of 500 miles, that the result of his inquiries was decidedly in her favour. Her master declared to him that she was the best young woman he ever had in his service, assiduous and industrious in the extreme, and always religiously inclined.

Joanna now began gradually to emerge from her obscurity. Her master being a methodist, his shop was frequently visited by ministers of that persuasion, who perceiving that she possessed a serious turn of mind, did not suffer her to pass unnoticed. She had frequent discussions with these ministers, and was regarded by them as a prodigy. With such encouragement, she began to assume an authoritative deportment; she took upon herself to be a religious dictator, to argue religious topics, and to be a decider of religious controversies. Indeed so much was she sensible of her own importance and superiority, that with the aid of a few rather extraordinary dreams, she began to think herself inspired.

What confirmed her in this belief, was the realization of a circumstance of which she had been forewarned—the *finding of the MIRACULOUS SEAL*. One morning, in sweeping out the shop, she found a seal, with the initials I. S.; she recollected her dream, and thought the coincidence must be supernatural, and that the letters could possibly mean no other person than Joanna Southcott. She therefore considered herself called by divine inspiration, and from this moment bid adieu to the shop, and commenced prophetess. *This was in the year 1790.

Joanna opened her commission in 1792, by declaring herself to be the female spoken of in Revelations as “*The Bride, the Lamb’s Wife,*” and “*The Woman clothed with the Sun.*” She also declared that “her Lord had visited her, who promised to enter into an everlasting covenant with her.” She described the great end of her prophecies to be, “to warn the world at large that *the second coming of Christ is near at hand*, and to show from the fall that the promise made to the woman *at first*, must be accomplished *at last*, [and in her sex] before man’s complete redemption could take place.” Christ himself, she asserted, declared this, by means of the spirit which communicated with her. These declarations alarmed her Exeter friends, who thought her intellects were dis-

ordered. Her profession made no small noise in the city ; the people in general were against her ; and she was much persecuted.

Joanna next made several attempts to get her mission sanctioned by respectable characters, but without success. She wrote to the Dignitaries of Exeter Cathedral, but they paid no attention to her ; and the Rev. Mr. POMEROY, who at first countenanced her, withdrew his support.

On the appearance of her first prophecies, the Methodist ministers already mentioned, and some of her serious friends, endeavoured to convince her of the unscriptural nature of her attempts, and attributed their origin to Satan himself. This so far unsettled her mind, that she requested a meeting might be appointed, open to all who chose to attend, at which the question of her mission might be discussed, and set at rest. The day arrived ; the discussion was warm ; and she adopted the *argumentum ad hominem* with such effect, that it terminated in the following document, subscribed to by all parties present :—

“ I, JOANNA SOUTHCOTT, am clearly convinced
“ that my calling is of God, and my writings are indi-
“ cated by his Spirit, as 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 came
“ from the spirit of the Most High God.”

JOANNA SOUTHCOTT.

Signed in the presence of 58 persons, (including the Methodist Preachers) who assented to the truth of the statement.*

At this period she began to seal the people ; her converts increased surprisingly ; and she could scarcely furnish seals sufficient to answer the demand.

We will here submit to our readers the following extracts from the works of Joanna, which contain an account of her

* The following letter on this subject appeared in the *Leeds Mercury* of the 24th September ;—

“ *The Mercury* of the 17th inst. containing an article in which it is asserted, that in the year 1792, some Methodist Preachers assented to the truth of the statement signed by Joanna Southcott, in which she blasphemously declared that her writings were indited by ‘ the Spirit of the Most High God.’ In order to ascertain the truth or falsity of so degrading a report, I wrote to Exeter for information on the subject ; and in answer to my inquiries, Mr. W. Worth wrote as follows :—“ As you desired information without delay, Mr. Colwell and I hastened to make particular inquiry ; and we can positively assert, that the statement is entirely without foundation. The Preachers and Members invariably discouraged and discountenanced Joanna Southcott ; and though she tried various stratagems to obtain their sanction, she never succeeded.”

I am your's, &c.

JAMES M'DONALD.

City Road, Sept. 15, 1814.

calling to the prophetic office, and some marvellous revelations made to her about this time. They are copied word for word from the original, and form a tolerable specimen both of her prose and poetry.

“ The beginning of the *powerful visitation of the Lord to me* was on, 1792.—‘ I no more intended [said the spirit] thou shouldest 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 with 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 PROPHECY 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 *was* 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 I will fulfil my promises 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, and may I 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 this 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 nations have provoked the Lord to anger. He will go forth as a flaming fire; he will be wroth, as in the valley of Gephthah [or Gibeon,] until he hath brought forth judgment 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 *was* 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 *was* 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 splendour 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 limits 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 his ancient people, the Jews. *'Is this thy last coming when thou comest to judge the world in righteousness?'* I was answered, *'Thou hast judged right.'* In prayer

and 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 had said it, and thought it was the devil, to deceive me, and continued restless from three to 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 cat, 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 he 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 there *was trees standing together, the branches was joined one in the other, and the fruit was fallen*. I dreamed I was going to take them up. I dreamed the Lord said to me, 'Open the shells; but thou shalt not taste of the first fruits; it is not good.' I dreamed I opened the nuts; for they *was like French nuts, but they was 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 potatoës, 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 *puzzlenth* 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, *could* 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's 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 throwed 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 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 *was* 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 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 be pacified without repentance.' I thought with myself, 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 now the Lord,
And sing his praise with one accord."

At this time the devout meditations of our prophetess were frequently interrupted by the Prince of darkness; and she gives the following curious account of one of her spiritual conflicts.

'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 wouldst 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 destruc-
 'tion, 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 ho-
 'nour, 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, wor-
 'thy to be adored, worthy to be had in everlasting re-
 'membrance, 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 passious, 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 thy-
 'self 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 affliction 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 heavenly armour,
' Patch up no inglorious peace ;
' Let the dangers wax thee 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 pro-

'voked 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 heardest 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 hand 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.

“ What you know not now you will know hereafter. The first is last, and the last is first. *The end of all things are 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 the heart of man, to conceive the glorious days that are before those that wish Christ's kingdom to be established.*”*

A considerable portion of Joanna's history is included in the following passages, which also contain numerous assertions respecting the fulfilment of several of her first prophecies. It appears, however, that many of these predictions were not published till after their completion. We proceed in her own words:—

“ In 1792, my sister told me I was growing 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 4s. 6d. a bushel of the best of the 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 by 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.

* Strange Effects of Faith, Part I. page 37.

“ 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.’ ”

“ In 1793, 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 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.

“ Soon after this, I went to St. Peter’s Cathedral, (Exeter) and heard the Rev. Mr.—— ; whose text was, *Walk 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, Bar-jonah*’—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 twelve 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 con-

vince 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 Mr. 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 hear-eth 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 obey 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 heart 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 have 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 judgment 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 judgment, 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 ministers' 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, for 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 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 danger 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 a 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 differ-

ently is my dream explained from 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 push’d 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 to go home,
‘ And shew thy writings there ;
‘ And, sudden as thy garden dream,
‘ I’ll make him to appear.”

“ 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 displeased, and said a man had been at his house, and told him I had prophesied lies ; that if it were so, it could not be 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 these things when there was no appearance 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 misinformed as to the sense of my words, and explained particulars to him. He said, ‘ Then your prophecies were not false ;’ yet he reasoned with me on the danger of my proceedings if I were not called of God. Finding he could not convince me it was not of the Lord, he said, ‘ Then why dont 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

convinced that he had disguised his real sentiments, and had thus promised to examine my writings, thinking to convince me of my folly.

‘ So thou seest plain, that he did mean
 ‘ To stay thy writing 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 lie 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. 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 servant returned 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 ev’ry suare,
 ‘ 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 should 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 apply’d ?
 ‘ 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 myst’ry 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 lab'ers now shall come,
' And in my vineyard go;
' My harvest it is hast'ning on,
' Which ev'ry 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 Revelations 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 then must here appear
To an enlighten'd race,
When ev'ry myst'ry is made clear,
And seen without a glass.
No veil between them being seen,
No wonders you'll behold;
For all alike is clearly bright,
As pearly streets with gold.
Should wonders there to you appear,
You'll 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 fulfil all righ-

teousness, 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 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 all 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 terminate 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 thoughts 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 wont believe
 ' Thus when the Bible forth I call
 ' What answer will you give?

" 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. Being astonished and frightened, 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 ' of the Lord would burn brightly among them, and the ' spirit of wisdom 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 hand of one of the six persons mentioned in page 26, 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 in page 10) 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.’

“ Now, let the reader look deep into the mystery, and behold what Divine Wisdom hath directed me to shew 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 we have omitted] 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 judgment 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 from the command of the King of kings, and Lord of lords, the Everlasting Father, the Prince of Peace, the Mighty Councillor, 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."

Mrs. Southcott had now continued to declare her visitations at Exeter, for the long period of nine years, during which, as may be seen from the preceding extracts, she repeatedly called upon the Dignitaries of the cathedral, and other clergymen, to investigate her claims. New year's day arriving, and the ministers to whom she was ordered to address herself remaining silent, she considered their silence as evidence that they could not prove her revelations not to be from the Lord, and therefore she soon after published the five first parts of her book, called "The Strange Effects of Faith." This brought down to Exeter, in the Christmas of 1801, several gentlemen, (three of whom were clergymen,) from different parts of the kingdom, to inquire into the truth of her mission. These visitors staid at Exeter seven days; and, it is said, returned perfectly satisfied, that the visitation was of God. This is called in her writings, Joanna's *first* trial.

Joanna having obtained a considerable number of followers in Devonshire, bent

* Strange Effects of Faith, Part I. page 20.

her steps towards London early in 1803, and shortly after her arrival inserted advertisements in the papers, summoning the public to attend what she called her *second* trial, at High House, Paddington. This meeting took place on the 23d January. Twelve persons were selected from the company to act as judges, and twelve more to act as a jury.—None, however, but her proselytes attended, including the gentlemen before mentioned; and, as might naturally be expected, their determination was the same as at Exeter. This increased the fame of Joanna, and the metropolis soon teemed with bulletins of her wonderful pretensions.

- In 1803, Joanna travelled through various parts of the kingdom to propagate the tenets of her sect. She visited Bristol, Leeds, Old Swinford, Stockport, and many other places, meeting with followers in all directions, particularly at Leeds, where she spent the winter of 1803, and where her cause greatly flourished. On her arrival in London from her missionary tour, she was informed by the Spirit, "that she should not return from the metropolis till her writings had been proved."

Although such a decision had been passed in her favour at Paddington, Joanna was not yet satisfied. She wished a further investigation to take place. Accordingly, in December 1804, another meeting was con-

vened, being previously advertised like the others, and every method was taken to excite those who were against the cause to attend. This was called the *third* trial of Joanna Southcott. It lasted seven days. The court consisted of twelve judges, twelve jurymen, and twenty-four elders, who proceeded with much solemnity to examine her claims to divine inspiration. On this occasion Joanna thus describes her feelings :—

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

The result of this meeting, which was also composed principally of believers, was exactly the same as the two preceding ones. After the business of the trial was completed, the court issued the following declaration, signed by several clergymen :—

“ *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

* Book of the Trial, page 80.

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.*"*

They also added the following resolution:—

"From the examination of Joanna's writings, it doth appear to us, that she is visited by the Spirit of the living God."†

We now come to one of the leading features of Joanna's system—her SEALING the people; an act on which her followers found their faith, and for which she gives the following authority: Being foretold of the dreadful judgments that were coming on the earth, and fearing that the believers might fall a prey to the vengeance of heaven, she was ordered *by the Spirit* to seal her people up, and *unknowingly and unconditionally* to include the king.

In this work she met with much opposition from Satan. He was alarmed, it appears, at the progress she made in it, and at the numbers who *signed* for the destruction of his kingdom. At the end of July, 1802, The Lord is asserted to have given him liberty to contend with her, but he was not allowed to appear to her visibly. In consequence of this permission he assaulted her with uncommon fury; but our prophetess met his attacks with a confident anticipation of success, and finally compelled him to quit the field. She thus expresses herself:—

* Book of the Trial, page 133. † Page 79.

"If 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."

In one of the conversations he had with her, he threatened to tear her in pieces, unless she consented to destroy her seals. The following is a specimen of his language:

"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 discomfited; the Prophetess obtained the victory; and in her exultation, she declares, that "if the woman is not ashamed of herself, the devil cannot shame her."

Respecting the *sealing* which Satan so much opposes, it is 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, and is performed in the following manner. Half a sheet of pa-

* It is remarkable, that Joanna dreams so much about the Devil, whom she once saw like a pig, with 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!

per is provided, on which are written the following words:—

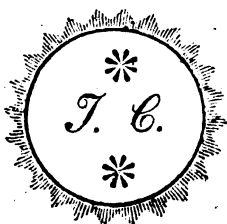
*The Sealed of the Lord—The Elect and Precious—
Man's Redemption—To inherit the Tree of Life—
To be made Heirs of God, and Joint Heirs with
Jesus Christ.*

JOANNA SOUTHCOTT.

The writing (within a mystical circle of about six inches in 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.

The impression which Joanna makes on it, is with the seal that she found in sweeping her master's shop, which she was about to leave in the dust, but took it up, and threw it carelessly into the till of her box: and when she was ordered, by the spirit, to seal up the people, having no seal for the purpose, the Spirit told her, (in the true Devonshire dialect,) she would find one in the *skivet* of her box: on opening the box, she found the seal before mentioned, and on looking at it,

she discovered the inscription was miraculously changed from I. S. to I. C. ! with the addition of two stars ; the explanation of which, was given to her by the Spirit as follows,—I. stands for Jesus and Joanna, the C. for Christ, and the two stars, for the Morning and Evening Stars, Jesus being the Morning, and Joanna the Evening Star.—The following is a representation of the seal :



The prophetess's power now became apparently supreme, and some persons at this period were so superstitious, when on the very verge of the grave, as to require that one of her seals might be placed in their coffins, that their souls might be more readily wafted to the realms of immortality.

While we are upon the subject of sealing, we beg leave to present our readers with a few extracts from the Rev. Mr. Carpenter's *Explanation of Joanna's Mission*.—We are informed by Mr. C. that Joanna, with some of her friends, paid him a visit in 1802. He showed her his paper manufactory, in which was a large furnace and boiler. This,

Joanna declared, had been some years before shown her in vision, where Satan met his destruction in the figure of a pig.— Shortly after, she was ordered by divine command to inform Mr. C., that as the devil was to meet his destruction in this furnace, so he (Mr. C.) must provide *all* the paper upon which this work of signing and sealing was to be performed, which was to be of his own making; and that the whole was to close with the year 1803. The following is the letter she sent him on this subject.—

Paddington, Feb. 6, 1803.

SIR.—The following communication was given to me this morning, concerning your paper, as you had refused to take any money for it; I was thus answered: "In your house was the furnace where I saw the smoke ascending, and where the pig was cast: and on *your paper must all be sealed up*; so, tell Carpenter, I accept of his paper, and he must accept the present, for his daughter, that I shall order thee to send to her. As I have many friends whose hearts I shall work on to carry on my work, and be workers with me to bring in my kingdom, so, if he freely gave, he must freely receive, and bow with submission to my will. Whatsoever I command thee to send, he must receive." This was ordered to be copied out and given to you.

JOANNA SOUTHCOTT.

But it seems Mrs. Southcott's decrees are not unalterable when it is necessary to accommodate the whims of her disciples.— The believers in 1804, considering themselves not on an equality with those of 1803, (who were provided with seals), became clamorous with their mistress; and Mrs. S.

says, she received a divine command to begin again. On this ground Mr. Carpenter complains loudly ; and asserts that the second sealing cannot be of divine origin, because it was not (according to the instructions) " on his paper ;" and he concludes, that either the letter sent to him in February 1803 was an imposition, or that the second sealing is a gross act of rebellion.

Sometimes Joanna enjoys the society of heavenly visitants, and is highly consoled, if, after combating with Satan for seven days, she enjoys celestial company for one hour. One of her visions of this kind we shall quote in the words of Miss Townley her associate, in a letter to the Rev. T. P. Foley, published in a pamphlet entitled " Letters and Communications of Joanna Southcott." —

" Monday evening, July the 2d, 1804, Joanna tried to compose herself, after an hard contest with the devil, when, " at last, *she fell asleep ; and whether awake or asleep,*" continues Miss Townley, "*she does not know, but she remembers she was QUITE AWAKE* when she felt the hand of the Lord upon her, but in that heavenly and beautiful manner that she felt joy unspeakable and full of glory. She felt herself laying as it were in Heaven, in the hands of the Lord, and was afraid to move, fearing she should remove his heavenly hand, which she felt as perfect as ever woman felt the hand of her husband !"

" In this happy manner," affirms Joanna, " I fell asleep ; and in my sleep I was surprised with seeing a most beautiful and heavenly figure, that arose from the

bed, between Townley and me. He arose, and turned himself backwards towards the feet of the bed, and his head almost reached the tester of the bed ; but his face was towards me, which appeared with beauty and majesty, but pale as death. His hair was a flaxen colour, all in disorder around his face. His face was covered with a 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 before him, to return him thanks for his mercy and goodness : but, as soon as these thoughts entered my head, he disappeared, and a woman appeared in his stead, which gave me pain to see he was gone. But the woman told me many wonderful things that were coming upon the earth, and what was coming upon the devil ; yet I grieved at the loss of my dear Redeemer, for I saw no beauty in the woman, and, though the woman would reason strong with me, her reasons I did not like.”

Joanna has for several years been stationary in London, living with an amiable lady, who (much to her praise) disposes of her income, in what she esteems the service of God. Her cause in London, has been for a

considerable time, in a flourishing state, She has a chapel in Duke-street, St. George's-Fields, near the Obelisk, where they have preaching every Sunday, and where the Liturgy of the Church of England is also read. The service of the chapel is performed by Mr. TOZER. They have a choir of singers, and the hymns they use (many of which are very well written) were composed from the writings of their patroness, by Mr. P. PULLEN. They administer the Sacrament of the Lord's Supper, the first Sunday in every month, and profess themselves members of the established Church. She has another Chapel in White's Row, Spital Fields, near the Church; and three others, one at Greenwich, one at Twickenham, and another at Gravesend. Her three leading preachers were, Mr. Carpenter, (who preaches at the 'House of God,' Newington Butts) Mr. S. P. Foley, (said to be a relation of Lord Foley,) and Mr. Tozer. Mr. Carpenter seceded from his mistress some time ago, but the two latter gentlemen still continue attached to her cause.

During her residence in London, Joanna has published a number of pamphlets, which are generally of a prophetic and mysterious description. Many of them are the answers of the Spirit to the writings of her opponents. Her own doctrines are expressed in such a confused and ambiguous manner, it is not easy to arrive at a knowledge of them. Of

these we shall hereafter take notice. Her latest prophecies refer principally to the coming of Shiloh ; but it is also stated, that there will be a famine in France for three years, and that the wrath of Heaven will light upon Spain for re-establishing the inquisition. The number of her publications amounts to *forty-seven*, and a greater tissue of absurdities, or more at variance with the scriptures, was never published ; but yet her emissaries have contrived to give it such a colour of consistency as is very imposing to those whose minds are uninformed (as the generality of her followers are), or whose principal guides in spiritual matters are their own superstitious notions.

It was customary with the prophetess, during the early part of her career, to commit her supernatural communications to paper with her own hand ; but latterly she has had a secretary in attendance on her. Several had imagined that the Spirit addressed her openly. It was supposed, he spoke to her as man speaketh to man ; and hence it was understood, that he addressed her in an audible voice. But Joanna, on being interrogated, confessed that the Spirit's habit of addressing her was not in this manner. When the Spirit is about to impart some communication, Joanna feels an agitation within ; then the Prophetess, her secretary, and the witness, range themselves in one group. After this, the Spirit begins to speak, ad-

dressing himself not to the witness, nor the secretary, but to Joanna *within* : so that our Prophetess has simply to sit down, and talk to herself. This she actually does, when the secretary, another female, takes down what he says, and then the witness, likewise feminine, signs it. Joanna sometimes dictates a line only, sometimes a sentence, stopping till it is perfectly committed to writing.

It is observable, that the Spirit intimated to Joanna so long since as 1802, the *miraculous conception* which is now the subject of general conversation. Indeed she states that in 1794, it was revealed to her, but as she was not able to conceive how it could possibly be accomplished, she omitted to publish it in her writings. The first intelligence she gave to the world of this remarkable event, was in the *Book of Wonders*, where the coming of *SHILOH* is thus announced ;—" 'This year, in the 65th year of thy age, thou shalt have a Son by the power of the Most High, *which* if they [the Jews] receive as their Prophet, Priest, and King, then I will restore them to their own land, and cast out the heathens for their sake, 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."

On the 11th of October, 1813, Joanna was commanded to separate herself from society, to forbid even the visits of her female ac-

quaintance, and to await the accomplishment of this extraordinary prediction.

The following extracts from her writings refer to this subject :—

“They must now,” says the spirit, speaking of unbelievers, “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.”

“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.”

“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 of by the Virgin Mary; but if I have a son this year, then in like manner our Saviour was born.”—“Let them look to thy age, and the manner I have confined thee from any man coming in thy presence, and to prevent men's saying a man might come in women's apparel, I have also forbidden all thy female friends to come into thy presence likewise.”

We will here introduce another of her remarkable visions :—

“ On the 14th of October, 1813, I was ordered to sit up all night in a room by myself, which I did. Many extraordinary things were revealed to me, why CHRIST took man’s nature upon him, and what he suffered for man’s sake ; that I should keep that night in everlasting remembrance, and not forget the giver of the blessings I enjoyed. About twelve o’clock I looked at the candle ; there appeared something like a large bowl behind it, with a point towards the candle ; the candle was flaming very bright, and there appeared a ring as red as scarlet, circled round the middle of the flame ; immediately there appeared a hand as white as snow, which came out between the bowl and the candle, and pointed towards me : I trembled to see it, but was answered.—“ FEAR NOT : IT IS I.” I was then ordered to put on my glasses, and the hand appeared the *second time*, more brilliant than before ; but then the flame of the candle seemed parted in two, and looked in a different manner than the first, but burnt very bright. The hand was pointed towards me the second time, as white as snow, and a red cuff was upon the wrist.”

“ Whatever mockery the announcing of such an event may cause among mankind, or however wonderful it may appear, there is the most satisfactory evidence that it will be realized. This proof is established upon the testimony of the three women, being mothers of children, who have all along attended her ; and upon their examination by two medical gentlemen, as to the symptoms which have taken place in Joanna Southcott, from the 17th of March, to the 26th of May, 1814, whose decided opinion thereon is, that if such symptoms were in a young woman, she must be pregnant of a *living child*.”*

“ I have felt life increasing more and more,” Joanna declares in her Fifth Book of Wonders, “ from the

* Fifth Book of Wonders, page 3.

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."

Joanna issued these and similar declarations without much effect : and it was not till the period of her supposed accouchment drew near, that public attention was much excited. About the middle of August, her residence at Battle Bridge, near St. Pancras, was beset by prodigious crowds, composed of persons of all ranks, many of whom came to the place in their carriages. Of these several obtained admission to her presence, and were permitted to behold the costly preparations making for the young Messiah. Various stratagems were used to obtain this indulgence. In some cases

Barons and Barónets assumed the characters of medical men, while others did not scruple to produce forged orders from the Privy Council to hold intercourse with the *Sainted Virgin*. So numerous, however, did these visitors become, and so irreverently did some of them conduct themselves, that Joanna, with a due regard to the respectability of her own character, thought it prudent to retire; and accordingly withdrew in the night to a more private situation, and the place of her retreat was kept a profound secret.

Her followers also met with much interruption from the overflowing audiences which attended her chapels, and were repeatedly obliged to call in the assistance of the police to preserve decorum. A person of the name of COLSTON, a boot-closer, placed himself for several Sundays in a chair fronting Mr. TOZER's chapel, and after solemnly challenging that gentleman to a formal controversy, he proceeded to overwhelm Joanna and her followers with arguments. On one occasion a report became current that the Prophetess herself was in the chapel, when the curiosity of the crowd broke through all restraints, and numbers forced their way into the holy precinct. At length the magistrates interfered, and, in order to prevent the recurrence of such scenes, suggested the propriety of shutting up the chapel, which was agreed to.

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On Sunday the 28th of August, (the day on which Joanna's chapels closed till the birth of the child) after Mr. TOZER had concluded his sermon, and dismissed the persons who had succeeded in getting admittance, those who had remained without became rather disorderly, and Mr. TOZER was repeatedly summoned to appear. He thought it prudent to comply with the wishes of the crowd, addressed them in a strong Devonshire accent, and with much earnestness of manner, told them he had been of the Church of England till he felt a strong conviction that great events would take place on the face of the earth. These events, which were for its happiness, were now about to come to pass. He believed that HE was coming, who would prepare the way for the *Millenium*, or the time when all mankind should live in unity and brotherly love with one another—when the sword should be turned into a ploughshare, and the spear into a pruning hook—when the industrious man should live by his industry, and the poor man get his bread without the sweat of his brow. He took occasion to inform them that all mankind would ultimately be saved, and that the greatest sinner, after a *sufferment* proportioned to his offences, should participate in the general happiness.

This comfortable doctrine, however grateful to many of his auditors, was not exactly what the great body of them came to hear.

The consequence was, he was frequently interrupted with cries of "To the point—speak to the purpose—Is Joanna with child or not?" Silence obtained, Mr. T. went on to state, that though HE who was coming was to prepare the way for the *Millenium*, he was in no way to disprove the divinity of our Saviour, according to the lies which had been propagated. He also added, "that the event (the *accouchement* of Joanna was understood) would take place about the middle of October," and he declared, that he was ready to take his sacramental oath "that no man had seen or spoken to Joanna Southcott since August, 1813." Mr. TOZER then notified to the disciples of Joanna, that all her chapels, namely that of which he was Minister, and those of Greenwich, Twickenham, and Spa-fields, would be closed until after the birth of the child. Finally, he pledged himself, that if his predictions should not be fulfilled, he would appear there on Christmas day, and acknowledge himself, and all the other believers, to have been deceived. At the conclusion of his harangue, he was honoured with several rounds of applause. He gratefully acknowledged this by repeatedly bowing to the mob, thanking them, and desired God to bless them.

During these proceedings, Mr. COLSTON again came forward, and in the most vehement language was proceeding to harangue

the people against the doctrines of Joanna ; but the police officers interposed, and took him into custody.

Notwithstanding the public notice Mr. Tozer had given, that his chapel would cease to be opened as a place of divine worship, a considerable crowd assembled in the front of it the Sunday following, in expectation of witnessing something or other which might gratify their curiosity. This expectation was not disappointed ; for about eleven o'clock an itinerant preacher, clothed in rags, appeared among the throng, and mounting upon an oyster-tub, which he had brought for the occasion, he commenced a most eloquent harangue, in the course of which he inveighed with great warmth against Joanna, and all her priests and followers. He described her as a daughter of Satan, worked by a devilish spirit to the propagation of all manner of blasphemy. These irreverent assertions excited among his audience a considerable degree of amusement : but being very ungrateful to the ears of Mr. Tozer and his friends, who were assailed with unqualified abuse, that gentleman deemed it wise to call in the assistance of the peace officers, two of whom attended to disperse the mob. The preacher, however, refused to desist, and they were obliged to conduct him to the watch-house. The next morning he was taken before a magistrate, and on being asked his name, he said

it was "**MARK HOLLIS**, *Servant to the Most High God*," and further stated that he gained a livelihood by cleaning shoes and carrying water ; and that about a fortnight ago the word of the Lord came to him, signifying that Joanna was a false prophetess, and he had affixed a notice to a watch-box near the chapel, to the same effect, adding, "Cursed be the hand that is lifted up to pull this paper down." Mr. Hollis having been before guilty of a similar offence, and being unable to justify this second encroachment, he was committed, for want of sureties, to the county gaol, where he will remain till the next Quarter Sessions.

Joanna has been visited by nine medical men, six of whom assert that she is pregnant, and the other three maintain that she is not. Among the latter is **Dr. JOHN SIMS**, an accoucheur of great eminence, who considers her apparent symptoms of pregnancy nothing but the effect of diseased organs. She has published a letter on this subject, addressed to **Dr. REECE**, which contains the following declarations :—

"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** answered, I should not

hesitate a moment, or have any doubt about your 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, he should examine me and they would quit the room. Mr. Wetherell did examine me, and laid it before Dr. Adams and Mr. Phillips, and Dr. Adams prescribed for me accordingly. Mr. Walker applied to Dr. Walchman, and Mr. Owen applied to Mr. Horff, and the Wednesday following, these gentlemen came as appointed, when Dr. Walchman 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 Mr. Horff.

She then goes on to state that a Mr. Meallin attended her a few days after, who said he had no doubt of her being in a pregnant state. That after him came a Mr. Foster, who with Mrs. Foster, Mrs. Lock, a female midwife, and two other ladies who had families, concurred in the same opinion.

"Dr. Sims," continues Joanna, "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.

“ 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.”

Mr. Hoggay was the last gentleman who examined her, and he asserts that she is not pregnant. After, his visit, Joanna was ordered by the Spirit, “ that no further examination should take place.”

She thus concludes her letter :—“ 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.

The followers of Joanna, both in town and country, have displayed the greatest liberality and zeal in their presents on this occasion. A magnificent CRIB has been finished by one of the first upholsterers in London, at the expense of some gentlemen who are believers in her mission, of which the following is a description :—

This Crib, which is made of an oblong square, is of the usual size of modern cribs; the frame is made with satin-wood, richly ornamented with gold; the sides and ends filled with lattice-work gilt. The body of the crib, which they call the MANGER, is richly lined with blue satin, drawn together so as to give it the appearance of fluted-work. The pillars on which it stands are taper, with ribbons of gold entwining round them. The head cloth is of blue satin, with a celestial crown of gold embroidered upon it, and underneath this appears the word SHILOH, in *Hebrew characters*, richly drawn, and exhibited in gold spangles. Over the head part of the crib appears an elegant canopy of blue satin lined with the finest white muslin, which is drawn together to a point, and fastened underneath, or within side, the canopy, by a rose of blue satin. The outer point of the canopy is finished with the figure of a *Dore* of gold, resting on a small white ball, and bearing a branch of olive in its mouth. Around the outer rim of the canopy is this inscription, in letters of gold:—‘*A free-will offering by Faith to the promised Seed.*’ The curtains are trimmed with narrow gold lace: the draperies are blue satin edged with gold fringe, and looped up with gold line and gold tassels. The inner curtains are of fine white muslin.

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

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

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

An elegant BIBLE has also been presented, printed in imperial quarto, and adorned in the following superb manner :—

The Bible is bound in red morocco, with a border consisting of the most significant and deepest theosophical figures—(Within)—at each corner is 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 written) and over the name is a Celestial Crown, with five stars upon it, in a glory; the whole encompassed with Clouds representing Jesus Christ with his Angels descending to the earth in the Clouds of Heaven. On each side is a Star, and on the earth below is 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 an Imperial (Regal) Crown, with “ Shiloh” written under it, surrounded with an amazing glory, and on the sides of the Tree, &c. is written, “ The Bridegroom and Bride united.”

On the gilt leaves are impressed Cherubs in the midst of glory.

The back is lettered,—“ This Holy Bible is the Gift of a Family by Faith to the promised Seed.” Above which is the Celestial Crown, with I. H. S. under it, beneath is the Regal Crown, with “ Shiloh” in Hebrew under that.

The inside of the Bible is lined with pale blue watered silk, and a red morocco border on the cover, and first leaving in it the initials of a family’s name, and some Theosophical Figures, and within that border is another impressed on the silk with gold, comprised of Cherubs and a Theosophical Figure at each corner; in the centre is impressed the Celestial Crown, with five Stars upon it, and “ Shiloh” in Hebrew written under it, encompassed with glory.

From Birmingham she has received an elegant silver Cup and SALVER, with a lid, on which is placed a ball representing the globe, upon which is perched a dove, with an olive branch. Mr. Lowe, an engraver of that place, was employed in ornamenting them. The cup holds about a quart;—upon the salver is engraved, ‘ *Hail, Messiah, Prince of Salem?*’ On the lid of the cup is a dove with an olive branch. Inscription round the rim,—‘ *Of the increase of his government and peace there shall be no end.*’ On a shield on the body—‘ *This present was sent as a token of love to the Prince of Peace, from a part of the believers in the divine mission of Joanna Southcott, at Birmingham.*’ Encircled with vine branches is the figure of a child destroying a serpent, with the motto—‘ *It shall bruise thy head, then it is finished.*’ On the other side a shield, with the inscription—‘ *And who shall receive one such little child in my name, receiveth*

me.' In another division are three angels, singing praises, surrounded by rays, and the words, 'Glory to God! Hallelujah!' 'The Lord God Omnipotent reigneth?' A pair of goblets accompany the cup, on one of which is inscribed--

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

On the other--

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

In addition to the above, Joanna has received many very valuable presents. Laced caps, embroidered bibs, worked robes, a mohair mantle which cost £150. splendid silver pap spoons, caudle cups, (one shaped like a dove) and various other articles were poured in upon her, till she disinterestedly gave notice that she would receive nothing more till after the birth of the Child. We presume it was in consequence of this intimation that no present was sent from Leeds.

About the end of September, Mrs. Southcott's friends advertised for "a spacious and ready furnished house, to be hired for three months, wherein her accouchement might take place, in the presence of such competent witnesses as should be appointed by proper authority." This induced a lady of property, at the west end of the town, to give up her residence for the occasion; and Mrs. Southcott took possession on the 8th of October. It was stated in the above advertisement, that permission would be given to the bishops or their physicians, to be present at the birth of the child; and also that the Hebrews and a number of other persons

would be allowed the same privilege; but this idea was afterwards very properly abandoned. A number of special constables were appointed to preserve order, and arrangements made to apprise the medical gentlemen of the first symptoms of actual labour. Her accouchement was confidently expected on the 10th or 12th of that month, and afterwards the 16th was mentioned; both these periods, however, elapsed without the important event taking place. And though it has been reported, from time to time, that her confinement might be daily expected, we have hitherto expected it in vain.

In the present ambiguous state of Mrs. Southcott's mission, we think Mr. Carpenter has hit upon an exposition, which, if the believers are desirous of making a retrograde step, they will not fail to embrace. Our limits will not allow us to give it verbatim; nor, indeed, would our readers have patience to travel through so much "miz-maze;" we shall therefore only make such extracts as are necessary to convey an idea of his curious "Apology."

Mr. C. considers Joanna as the *shadow* of the handmaid in Joel's Prophecy. She is therefore (he says) the *shadow* of the bride. She is a wife in *shadow*—a mother in *shadow*—and a widow in *shadow*.—This shadow business he attempts to explain by a parable, selected from Joanna's writings called

The little Flock of Sheep.

"The fable that was in my heart called to my remembrance, was of a man that was tried in Exeter castle, for stealing of sheep. He pleaded he did not steal them: for he was going to a fair, and the flock of sheep jumped over the hedge, and ran before his horse. He rode as fast as his horse would run, to get before them; but still the sheep kept before his horse; he turned his horse many ways to try to shun them, but the sheep would immediately turn and get before him. He then turned his horse, and thought to go home; but, the sheep turned in an instant and came before him again. After his turning many times, trying every way in his power to get before the sheep, and finding it impossible, he thought he might as well go with them to the fair, as be found driving them home to his own house; and, in driving them to the fair he was taken; and, in this manner, he pleaded in the castle to clear himself. And the judge said, he believed him innocent; but the jury said, they believed him guilty. The judge could not bear to give it up to the jury, and said he would try another jury: and tried the cause over again, and they found him guilty the same. When the judge found he could not free him, but by the two juries had made the cause more strong against him, the judge then addressed the prisoner. I believe you innocent concerning stealing the sheep; but I believe you are guilty of some fatal crime, for which the judgment of God has followed you in the sheep, to punish you for a crime that you have committed, in a crime that you have not; and, as I have tried my utmost to save you, and by that, brought it the harder against you, it is impossible for me now to save your life, as you are found guilty by both juries; therefore, I shall thank you, as you must die, that you will confess what crime you have committed. The wretch then confessed he lived servant in the house with the mistress he was then married to. But, as she had got a husband when he went there a servant, so, to have the wife, he said, he loved, he contrived, one morning when his master arose to go to a fair, to arise and go before him, and meet him in a private place and murder him,

which he did. He then went home to bed, as if composed and happy in the cruelty he had committed, and appeared easy and cheerful before the wife. The night came, but no husband returned. She was alarmed, and he pretended equal alarm; but would not go alone in pursuit of him. A miserable night was spent by the wife; and he appeared to share her sorrows, as an angel of light, though he was the devil himself. When the master was found murdered, he professed every agony with the wife; and, by his false and pretended love, gained her favour, and married her; and, at the time he was taken, he was going to the same fair, and at the very place he killed his master and threw him in the ditch, the sheep that were in the field jumped over the hedge and ran before him. So the innocent sheep brought the guilty wretch to the end he deserved. I feel from this parable the whole mysteries of the Bible will be brought to light, and the concealed murderer be made known. But here my soul trembles and all my bones shake. I see myself in the *woman's place*, my dear lord murdered; my first husband murdered: and, by the cursed arts of his murderer, I have often been betrayed, fearing I was wrong in listening to the voice of my dear dying Lord. As Satan's arts have often told me, to deceive me, that he came as a friend to persuade me against my lord: and, therefore, I am the woman that hath had my lord and master murdered, and am daily pursued by his murderer. And now my soul crieth aloud for vengeance. Blessed be the Lord for his little flock of sheep that have now jumped over the hedge to free me from the murderous wretch, who slew my dear Lord at first, whom my soul loved, and now my soul shall love him last. Oh! how often has that cursed wretch persuaded me there was no God, that he alone was all in power. But, now, blessed be the Lord, the murderer will be brought to justice: for I feel that my bible will burst, from this parable. But how can I bear the reflection of my soul, to think I was ever in the hand of the devil; that he should have the power to tempt me through unbelief that he was not the wretched murderer; nor his guilt would ever be brought to light, but from this parable

I know he will. And I would sooner now give up my life than I would give up my just revenge against this cursed murderous foe."

Of this, Mr. Carpenter gives us the following curious explanation.—

This parable is, in the same manner, to instruct us, and only to be performed in *shadows*. The murderer must pre-figure the *shadow* of the devil, the murdered the *shadow* of the Lord, the wife the *shadow* of the church, Joanna!—Therefore, this *shadow* of the church must, in *shadow*, have been married to the *shadow* of the Lord; and the *shadow* of Satan must, in *shadow*, have murdered the *shadow* of the Lord, and, in *shadow* married this *shadow* of a widow, Joanna. And now we must have a *shadow* of his being hanged for it, or more properly, for his stealing this *shadow* of the flock of sheep; which by the bye, he never has stole, only they got before him, and behind him, and entangled him, so that he never could get away from them. He, no doubt, has frightened them much,—but they, by their simplicity, have brought this murderous husband into a very critical situation, and bid fair to make the *shadow* of his wife a widow, in *shadow*. No doubt, this shadowy business may raise something more than the *shadow* of a laugh in some. So be it,—I see no harm in it. The parable has not left us in the dark concerning the woman who was thus *twice married*; it does not tell us who the *two husbands* were. As I desire all should have some employment for their time, I shall not give my opinion at present, but leave the reader to search into this mystery of hers;—only observing, that in neither marriage do we hear of the *shadow* of the child; therefore, I conclude, notwithstanding her present bulk, she'll have none.

Mr. C., aware that such an exposition of the mission places this wife in *shadow* in no favourable point of view, excuses her, by saying, she must, to escape punishment,

plead her coverture, that is, *her marriage with the devil*. He, therefore, considers Joanna as innocent as a woman who joins her husband in forging and coining; although the influence of her husband shelters her, yet some small share of blame will attach to her, and her own mind be embittered with reflection.—“The wife might have resisted,—reasoned,—and let the husband practise the evil unaided by herself. Even so, due attention to her own teachings, never to attend to the ponderings of her own mind, or the report or opinion of others, would have prevented much, if not all the present uncertainty.”

We will conclude these extracts with Mr. C.'s Creed:—

“I here give them a confession of my faith. I believe she will have no husband *literally*; I believe she will have no child *literally*; I believe nothing that she doth say will come to pass *literally*; I believe the major part, or all, will come to pass *spiritually*; or, to keep from offending the puritanical, (for few of that description will allow there is any thing spiritual in her, or from her), we will therefore say *figuratively*; I believe she will be married *figuratively*; I believe she will have a child *figuratively*; I believe as she is the *church, bride, lamb's wife, &c. &c. figuratively*; so do I believe her child will be the purified church militant *figuratively*; I believe the communion this child will have with the spiritual world will be the union of the church triumphant above with the church militant below *figuratively*; I believe she ~~has~~ been thus married *figuratively*: I believe she is now married to Satan *figuratively*; I believe, before any other union, she must be his widow *figuratively*. This is my Creed, and I think it will be found a correct one.”

In the *Observer* of the 30th October, a communication appeared, purporting to be written by Mr. Tozer at the request of Joanna, wherein she was made to renounce her former errors, and to confess that she had been guilty of blasphemy and imposture. This letter made a considerable impression on the minds of some of her believers. It proved, however, to be a forgery, and Joanna published the following in reply, wherein she re-asserts the divine nature of her commission :—

To the Editor of the Morning Chronicle.

SIR,—As a point of common honesty, I desire that you will insert this from me as a reparation for the injury intended against my character, by the infamous forgery which you suffered to be copied from *The Observer* into your paper of this day, signed “*J. Towzer*,” the purport of which was, that I had authorized it to be drawn up, to acknowledge my having imposed upon the public, and that I now renounced the whole of my visitation. *In all what I have done and published to the world my conscience accuses me of nothing to renounce, and therefore leaving my cause to God, who hath directed me in the course I have hitherto pursued, I shall persevere in that course.*

JOANNA SOUTHCOTT.

Monday, Oct. 31, 1814.

Among the advocates of Joanna are many members of the established church, and persons eminent for their learning, piety, and exemplary private virtues.—It is evident that the number of believers in her doctrines has rapidly increased all over the country. At Halifax is a chapel capable of containing 800 people; and she has

places of worship at Leeds, Wakefield, Pontefract, York, Bradford, Carlinglow, near Birstal, and Clifton. The total number of her proselytes is estimated at **THIRTY THOUSAND !**

Having now laid before our readers a narrative of the principal events in the life of this extraordinary woman, we shall next present them with an abstract of her opinions and religious views. This we should have despaired of effecting, had we not met with an account in *Evans's Sketch of Religious Denominations*, said to be written by a *literary gentleman* attached to her cause. We shall give the substance of this document :—

It is asserted that she is the instrument under the direction of Christ, to announce the establishment of his kingdom on earth, as a fulfilment of all the promises in the Scriptures, and of that prayer which he himself gave to his followers ; and more particularly of the promise made to the woman in the Fall, through which the human race is to be redeemed from all the effects of it in the end. We are taught by the communication of the *Spirit of Truth* to her, that the *seven days* of the CREATION were types of the two periods in which the reign of *Satan* and of *Christ* are to be proved and contrasted ; *Satan* was conditionally to have his reign tried for *six thousand years*, shadowed by the *six days* in which the Lord worked, as his Spirit has striven with man while under the power of darkness : but *Satan's* reign is to be shortened for the sake of the elect, as declared in the gospel : and *Satan* is to have a further trial at the expiration of the thousand years, for a time equal to the number of the days shortened. At the close of the *seven thousand years* the day of judgment is to take place, when that part of the human race which has fallen under his power,

by being tormented in the society of him and his angels, will revolt from him, will mourn that they have been deluded, will repent, and the Saviour of all will hold out his hand to them in mercy : and will then prepare a *new earth* for them to work righteousness, and prepare them ultimately to join his saints, who have fought the good fight in this world, while under the reign of Satan.

It is declared, that the *seed of the woman* are those who in faith shall join with her in claiming the promise made in the Fall ; and they are to subscribe with their hands unto the Lord, that they do thus join with her, praying for the destruction of the powers of darkness, and for the establishment of the kingdom of CHRIST. Those who thus come forward in this spiritual war, are to have the *seal* of the Lord's protection, and if they remain faithful soldiers, death and hell shall not have power over them : and these are to make up the *sealed* number of *one hundred and forty-four thousand* to stand with the Lamb on Mount Sion ! The voice which announces the coming of the Messiah is accompanied with judgments, and the nations must be shaken and brought low before they will lay these things to heart. When all these things are accomplished, then the *Desire of nations* will come in glory, so that *every eye shall see him*, and he will give his kingdom to his saints !

It is represented that in *the Bible* is recorded every event by which the Deity will work the ultimate happiness of the human race ; but that the great plan is for the most part represented by types and shadows, and otherwise so wrapt up in mysteries, as to be inscrutable to human wisdom.

In the conclusion it is stated, that the Lord would bring about events *here* which should more clearly manifest the truth of her mission, by judgment and otherwise ; so that this should be the *happy nation* to be the first redeemed from its troubles, and be the instrument for awakening the rest of the world to a sense of what is coming upon all, and for the destroying *the beast*, and those who *worship his image*.

The following article, which appeared in the *Sunday Monitor* of October 2, forms an addition to this creed.

That the Child which is to be born of her is the Third Person in the Trinity, making up Father, Son, and Holy Ghost. That our Saviour was the Root, this is the Branch; that this Child is to sit on the throne of David in all the pomp of an earthly king until the end of the world; that through him the Jews are to recover their former kingdom, and the Turks to be driven from the Holy Land and destroyed, when the kingdom of the Jews will be restored, to last till the day of judgment.

We trust it will not be considered violating our professions of impartiality, if we now proceed to notice a few characteristic traits in her disciples, which have fallen under our own observation. Among the most prominent of these are *ignorance* and *superstition*:—of course we do not mean to say that there are no exceptions. Of their ignorance they give a lamentable proof in their obstinate perversion of scripture. They pitch upon certain passages as referring to Joanna's mission and the birth of Shiloh, which certainly, to persons who are unacquainted with the connection and harmony of the Sacred Writings, have an air of plausibility. They take that in a literal sense which is intended to bear a figurative one, and they place that in a figurative sense which is evidently literal. By this means they render the Bible subservient to their own views,

and justify themselves in holding the most unaccountable opinions. The various preposterous errors which have existed in every age of Christianity, must convince us how easy it is to put a wrong construction upon many passages. We need only mention the *Adamites*, who pretended to prove from Scripture, that, like our first parents, we should use no covering for our bodies; and the *Shakers*, who contend from what the Apostle says, 1 Cor. vii. 32—34, that it is unlawful to marry, and who interpret every text of Scripture according to this unnatural hypothesis. Many of Joanna's followers are not only ignorant, but seem to glory in their ignorance, and appear as if they considered it sinful to attempt to rid themselves of it. It has been asserted, that the Prophetess actually forbids her disciples to read the writings of her opponents.* This is an exertion of moral tyranny as despicable as that of Napoleon in fettering the liberty of the press,

Another characteristic we mentioned is *superstition*,—not unfrequently the companion of ignorance. We have heard more than one of her believers contend strenuously that the age of witchcraft, as well as that of prophecy, was not yet past; and the generality of them are firm believers in visions, and supernatural communications. But in

* See Hann's Examination of her Prophecies, page 26.

nothing do they display more of this failing than in their unbounded veneration for the person and decrees of their Prophetess. This equals any thing recorded in the darkest ages of Popery, and the influence she possesses over the minds of her votaries eclipses the spiritual authority of the See of Rome. In short, she is their Alpha and Omega, and they pay more attention to the rhapsodies of her bewildered imagination, than to the word of God itself. Indeed her prophecies are considered as a continuation and elucidation of that word, and consequently, entitled to equal credit. We have heard one of her most respectable followers assert that she was as certainly visited by the Spirit of God as St. Paul himself; and Joanna declares in one of her letters to the Rev. Mr. Tucker, "I as much believe my writings to be of God, as I do the Bible."—What blasphemy!

We will just touch upon another trait which distinguishes the sect—their *presumption*. They consider themselves as the only persons capable of properly interpreting the scriptures; and set human reason, common sense, and the united opinions of the most learned and pious commentators, completely at defiance.

Many of Joanna's prophecies have directly failed. But both herself and her followers have a very ingenious method of stepping

over this difficulty.* Did she predict any calamity which has not befallen us?—she offered up her prayers that it might be averted, and her prayers were heard. Did she promise any blessings we have not realized?—our wickedness or our unbelief prevented it. When her disciples are obliged to confess that any of her prophecies have failed—they discover that they were only meant to make trial of their faith, as Abraham was commanded to offer up Isaac. In short, to believers nothing is insurmountable. The reader may form an accurate opinion of her prophetic powers, from the following specimen of her unverified predictions:—

In 1803, England was threatened with instant ruin, if the government did not liberate her then friend Mr. Brothers.—In 1807, “The Deity 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.”—In 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 1811 “Britain was to become the redeemed kingdom of the Lord.”—In 1812, she prophesied the death of the worthy Mr. Flint, of Camberwell, in a letter to him, but as that did not actually

* The following anecdote will illustrate this remark.—During her ministry in Leeds, Joanna predicted that some great national calamities would take place in the course of the ensuing twelve months. This period having elapsed without any such circumstances occurring, a gentleman reminded one of her strongest advocates of his mistress’s assertion, and desired him to account for its non-fulfilment. He immediately replied, that Joanna was correct as to the facts, but *mistaken as to the year?* We can also mention another instance in which this spirit of her’s has blundered with regard to dates.—We were positively assured by one of her leading members in Leeds, that the accouchement would take place on the 5th of November, old stile, according to a revelation made to her ten years ago, which was never published, but of which he possessed a copy.—That period is now past, and we suppose she will be mistaken a year or two in this respect.

happen, this letter is affirmed to have been a forgery ---Her spirit, moreover, tried four different times to predict the period of her own father's death, but she always missed the mark ; at which she was so mortified as to wish herself dead.---It has also been publicly stated, (and none of her adherents have denied it), that in 1809, she was hardly enough to promise that Mary Bateman, the Leeds witch, who was hanged for the atrocious murder of Mrs. Perigo, would be miraculously rescued from the hands of the executioner.

That men of sense and virtue should be found to vindicate such a system as this, is most extraordinary, and can only be accounted for by supposing, that in their zeal for the fulfilment of scripture prophecies, they too easily become the dupes of error, superstition, and fanaticism.

We do not consider Joanna as a wilful impostor, but as a mistaken enthusiast, who, as Dr. SIMS observes, "labours under a strong mental delusion." But supposing her to have all the signs of a pregnant woman, or even to be pregnant, we cannot regard it as any proof of the divinity of her mission ; for we could easily produce many instances, both from ancient and modern history, which would prove that her case, though remarkable, is not unprecedented.

The public opinion is rapidly changing on the subject of Mrs. Southcott's pregnancy. The delay in her delivery has excited considerable doubts, even among her faithful votaries ; and some of those who were most firm in their belief, now seem inclined to suspect their judgment was erroneous. It is very probable that in a short period the delusion will be completely exploded. In the mean time, to support the drooping spirits of the faithful, one of her leaders has written to the Highlands of Scotland, to

ascertain if the harvest was completed in those parts ; and having received an answer that it is not, he directs the believers to the Fourth Book of Wonders, where the spirit declares that the Child was not to be born till the harvest was *absolutely compleated* in all parts of the empire.

A material alteration has taken place within the last three days, in Mrs. Southcott's situation. The following Official Bulletin appeared in the *Sunday Monitor* of November 26th, and is the last communication made to the public :—

On Thursday night Nov. 24, she complained of a great oppression, insomuch, that she could not lay down on her bed, nor be in one posture, but a very short time together, during the night.

On Friday morning, she got some sleep, but waked frequently, with the oppression and pain. Towards the evening, she became restless again, had a very bad night, and this day, (Saturday) is so much exhausted, that she cannot keep her head off the pillow. She complains of a giddiness in her head, and extreme faintness all over her. She declares that she feels the animation which has been much stronger during these last three days than usual ; sickness and pain continue, but not those pains that tend to any effectual good ; only *general* pains all over her.

This is the state she is in at present ; *a change must soon take place, according to all human understanding, as she still continues without taking any nourishment*, except the wine, which does not remain long on her stomach. The sleep she has during the day, seems to be her only support.

It is the opinion of her medical attendants, that either labour or death must take place in a few days.

INCHBOLD AND GAWTRESS, PRINTERS, LEEDS.

APPENDIX,

*Containing an Account of the Death, Dissection, and
Funeral of Mrs. Southcott.*

On Tuesday, December 27, at four o'clock in the morning, Joanna Southcott, breathed her last, attended in her dying moments by her Chief Priest, Mr. Tozer, her Secretary and particular friend, Ann Underwood, and two or three persons of high rank, whose names, from motives of delicacy we suppress. For some hours previous to her dissolution, she was insensible: but, before the near approach of that awful event, she seemed to have been made somewhat sensible of her danger, although her deluded proselytes still continued firm in their belief, that her indisposition was merely preliminary to that birth, which they all expected with such blind devotion. An eminent surgeon, Mr. Want, of Tottenham-court-road, was the first who awakened Joanna to a doubt of her immortality. Mr. Want, whose name stands high in the medical world, was, it appears, under the sanction of the prophetess, called in by Dr. Reece, about seven weeks back. He then stated it to be his opinion, that the symptoms should be examined quite independent of the question of pregnancy, even admitting of the possibility of that fact. Upon making his observations, however, he unhesitatingly declared that there was no foundation for the belief of pregnancy, and as little for the expectation of the woman's recovery. He remarked further, that although the disease must terminate in death, it was still in the power of medicine to alleviate the patient's sufferings, and to relieve the flatulency by which she was oppressed. Upon his return home, to prevent the possibility of mistake he wrote a letter to Ann Underwood, then attendant on Joanna, explaining this opinion more fully, and exhorting her to use her influence with her deluded friend, to take such medicine as was applicable to her case. To this letter he received an answer from Mrs. Underwood, giving a full description of the symptoms of Joanna's disease, from March last down to the latest period, and concluding with an expression of the determination of Mrs. Southcott not to take any medicine, unless especially directed so by the Lord.

Mr. Want after this was anxious that the wretched woman should submit to an examination, so that the precise state of her disease might be ascertained. To this, neither herself nor her friends would accede. The former declared, that "if she was not pregnant with a human being, she was satisfied there was some living creature within her;" while the latter still professing their belief in the coming of Shiloh, were shocked at such a proposition! Reference was then had to a prophecy of Joanna's published in 1792, in which she had declared that the mother of Shiloh, previous to his birth, would be as dead for four days, and at the end of that period would revive and be delivered! This they now supposed would be the case, and while they contemplated her temporary dissolution, they looked with confidence to her resuscitation at the time predicted.

The possibility of death, however, having been admitted, the object of such infatuated solicitude became herself doubtful of the issue which her friends so positively anticipated. She therefore, in her lucid intervals, dictated a WILL, in which she still professed her conviction that she had either been visited by a good or evil spirit, and that her womb contained a living creature of divine or wicked origin. In the hope that she might become re-animate, which she was satisfied would be the case, if she had been visited by the Lord, she desired that she might be preserved with "every tender care for four days, after her dissolution, the fourth being that on which, under Providence, she expected she would be restored to life, and be delivered.—If, however, that period expired without any symptoms of re-animation, she then directed that her body might be submitted to the hands of skilful operators, who would have an opportunity of ascertaining, whether she had or had not been deluded by the visions of her fancy—or led away by evil spirits." Soon after she had made her pleasure known, the symptoms of her disease became more virulent, and she breathed her last!—This event, which had been expected, excited no painful sensations in the bosoms of her friends. They regarded her as merely "gone for a while," and with tender solicitude proceeded to

wrap her body in warm blankets, to place bottles of hot water to her feet, and by keeping the room in a state of warmth, endeavour to preserve the vital spark ! But these hopes were disappointed. The prescribed period of four days and nights elapsed, and so far was the body from exhibiting appearances of a temporary suspension of animation, that it began to display a discoloration, which at once brought home to conviction that the celebrated Joanna was but mortal, and, like other mortals, subject to decay. The hopes of her friends being thus frustrated, preparations were made to perform that operation which she herself directed, namely, to dissect her remains. A summons was issued to the surgeons who had expressed a desire to be present, and at two o'clock 15 gentlemen had assembled, including Messrs. Reece, Want, Clark, Sims, Adams, Taunton, and nine others. Besides these professional gentlemen, we recognized Mr. Tozer, Col. Harwood, and one or two other of Joanna's followers. Ann Underwood was in the anti-room, and seemed deeply affected, not alone at the awful situation of her friend, but at the disappointment of all her celestial hopes. The room in which the operation took place was that in which Joanna had slept. From the putrescent state of the corpse the smell was dreadfully offensive, and it required all the aid of tobacco, smoke, and burnt vinegar to render the place at all to be borne.

The body having been placed upon a table, Dr. Reece and Mr. Want proceeded to the performance of their disgusting but required task. The result of this examination, the minute particulars of which we are bound to suppress, were these—First, that there was no Shiloh ; next, that there was no disease of the uterine organs, as imagined by Dr. Sims ;—thirdly, that the womb, instead of being enlarged, was remarkably small and reduced, as might be expected in an unmarried female of 64. The intestines were much distended by flatulency, and hence that protuberance, which had led to the conclusion of pregnancy. The medical gentlemen then signed a certificate, which has been published, stating, that her dissolution was produced by natural causes. The curiosity of the profession having been gratified by this inspection, they took

their departure, and the result having soon become public, the street was for a time in an uproar. Those of the followers who anxiously waited the event, skulked off in great tribulation, and were happy to escape the view of the populace, who were outrageous towards any person whom they suspected of adhering to the doctrines of the prophetess. By the desire of Joanna, some short time since, previous to her death, all the presents which were sent for the use of Shiloh and his mother, viz. the crib, &c. are to be restored to the owners.

The correctness of the following particulars respecting the interment of Joanna Southcott, may be depended on.—“After the dissection, the body was put in a plain coffin by the undertaker's men, in the presence of three Gentlemen. From the putrefaction which had taken place, the stench was most intolerable. In consequence, when the lid was screwed down, pitch was applied to the edges and rim, to confine and prevent the egress of the miasmato. While this was performing, the strictest injunctions of secrecy were given to all present. At twelve o'clock on the same night, the crowd having retired from the street, the coffin was carried by four men to Mr. Moore's, the undertaker, corner of Rath-bone place, Oxford-street. Here it remained during Sunday. On Monday afternoon, about two o'clock, it was put into a hearse, drawn by two horses, without the usual sable ornament of feathers, to favour the belief, had it been recognized, that it did not contain a corpse, but was only going to receive and convey one. The hearse, followed by three gentlemen in a coach and pair, then proceeded to Mary-le-bone Upper burying ground, near Kilburn, where it was interred, and the usual Church service repeated by the Clergymen. The few people whom curiosity had attracted round the grave, had not the slightest suspicion that the coffin which was lowered down contained the remains of Joanna Southcott. In fact, such precautions were taken that it was impossible that the secret could prematurely transpire. It was known to none of her followers, and scarcely to any of her late confidants. The three Gentlemen who followed the corpse to the grave were muffled up more than is customary even to mourners: they wore great coats, which were buttoned up to the chin, black cloaks standing high in the collar, handkerchiefs tied round the lower part of the face, and their hats pulled over their eyes. So completely had they succeeded in disguising themselves, that not a feature was visible: they abstained from all conversation, so that their persons could not be recognized. On their road to the place of interment, they were joined by a fourth person, equally as well disguised as themselves, and who did not separate from them. This last is conjectured to have been Mr. Tozer.