

THE  
**LIFE**  
OF  
**JOANNA SOUTHCOTT,**  
THE  
**PROPHETESS :**

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

**MIRACULOUS CONCEPTION,**

THE COMING OF  
**SHILOH,**

AND OF  
The numerous Presents sent to her Preparatory to  
**HER ACCOUCHEMENT,**

PARTICULARLY THE  
***Superb Crib !!***

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

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# LIFE

OF

## *Joanna Southcott.*

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

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

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

Considering the religious bias of even in youth, it is less surprising to find her views different to those objects which usually attract the affections of females. This can be seen in Joanna's treatment of her chief admirer, a Bishop, who in vain endeavoured to make a favourable impression on her heart. Although he loved her reciprocally in love, and she herself had that love, yet, such was the disposition of her mind, she constantly rejected him, and she had even preferred the privations of celibacy to the consolations of matrimony. There is an air of eccentricity in this. Possibly she was without some presentiment of her future lot, and thus she who expected to become the "Lamb's Bride," being destined "to bring forth many more heads than the Manhood to a perfect man, might justly spurn at the proffer of one who was but mortal.

Joanna opened her commission in 1792, and declared herself to be the woman spoken of in the Revelations, that is, "*the Bride, the wife, and the Woman clothed with the sun*," and at Exeter, her friends thought she was out of her mind; her profession made much noise in the city, the people in general were against her, and she was much persecuted. She wrote to the Dignitaries of the Cathedral, concerning her Mission, but they would not listen to her. From 1792 to 1801, Joanna made several efforts to get her Mission sanctioned.

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

In 1801, Joanna printed the five first parts of her book, called "*The Strange Effects of Faith*," this brought down to Exeter, in the Christmas of that year, five gentlemen, from different parts of the kingdom, to enquire into the truth of her Mission. Three of those gentlemen were clergymen; they staid at Exeter seven days, and then returned perfectly satisfied, that the visitation was of God.

On the 12th of January, 1803, those six gentlemen assembled with a great many more, at a house in Paddington, in order to take the matter a second time into consideration. This meeting (which is called Joanna's second Trial,) was previously advertised in the newspapers, and those that disapproved of Joanna as a messenger from God, were desired to attend and produce their reasons. However, no one attended but those that were believers in the Mission. This being the case, those that were present proceeded to carry on the trial, though no opposer were there. Accordingly, twelve were selected from the company to act as judges, and twelve more to act as a jury.

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

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

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

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

“ We, whose names are hereunto subscribed, being invited, by divine command, for the last 14 days, to the examination of Joanna Southcott's prophecies, do individually and voluntarily, by our separate signatures, our firm belief that her prophecies and other spiritual communications emanate wholly and entirely from the living Lord.” Book of the Trial, page 133. This is also confirmed by the fifth examination, page 79, thus—“ From the examination of Joanna's writings, it doth appear to us that she is visited by the Spirit of the living Lord.” Amongst the names subscribed, page 137, are the names of several of the cler-

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

Joanna has for some years been stationary in London, living with an amiable lady, who (much to her praise) disposes of her income, in what she esteems the service of God. Joanna's cause in London, has been, for a considerable time, in a flourishing state. She has a chapel in Duke-street, St. George's-fields, near the Obelisk, where they have preaching every Sunday, and where the Liturgy of the Church of England is also read. The service of the chapel is performed by Mr. Tozer. They have a choir of singers, and the hymns they sing, were composed from the writings of their patroness. They administer in their chapel the Sacrament of the Lord's Supper, the first Sunday in every month, and profess themselves members of the Church of England. She has two other chapels, one at Greenwich and another at Twickenham.

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

tence, stopping till it is perfectly c  
writing.

Joanna assumes to usher in the  
and to seal the faithful for the enj  
to the amount of one hundred ar  
thousand ; also to chain down Sata  
sand years, and, having thus hanc  
good fruit of the tree of knowleg  
stated her fallen sex, to terminate the  
dertaking of man's redemption. Th  
performed in the following manner :  
of paper is provided, and on it is v  
words :—

*The Sealed of the Lord—the Elec  
Man's Redemption.—To inherit the  
—To be made Heirs of God and Joint  
Jesus Christ.* JOANNA SOU

Each of those seals are signed by  
are then folded up, and the impressio  
seal made on the outside in wax.  
they are sent to different persons c  
by Joanna to dispense the same. W  
son is to be sealed, he writes his nan  
provided for that purpose : this is c  
for Satan's destruction, as he thereby  
wish, that Satan may soon be dest  
is, banished from the earth. When  
signed, the person in office, seals u  
writes the person's name on it that i  
the words, " not to be broke open  
delivers it into his hands, and the pe  
sealed. The impression that Joanna n  
with a seal that she found in sweepir  
which she was about to leave in t  
took it up, and threw it carelessly i  
her box : and when she was orde  
Spirit, to seal up the people, and ha



for the purpose, the Spirit told her, in the Devonshire language, she would find one in the *skivet* of her box; so she opened the box, and found the seal above mentioned, and on looking at it, found engraved on it I. C. with two stars, the explanation of which, she says, was given her by the Spirit, that is, I. stands for Jesus and Joanna, the C. for Christ, and the two stars, for the Morning and Evening Stars, Jesus being the Morning, and Joanna the Evening, Star.

The origin of sealing, according to Joanna, was this: being told by the Spirit of the dreadful judgments that was coming on the earth, and being much concerned for those that must fall a prey to the vengeance of Heaven, she was ordered to seal the people up, and unknowingly and unconditionally to seal the King, &c.

### JOANNA'S PREGNANCY.

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

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

God to dwell amongst them if I do a son by the same power, I came among them And to prove my power, that it is of God of man, it must be made known unto whomsoever that read this book of the man hath been in thy presence, of the room where I have confined thee, since I ordered thy confinement, which time was the 11th, 1813. And thou must let it be known to the world that thou canst say with Agur, three things which are too wonderful for four which I know not."

After recording this address of the Southcott proceeds:—

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

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

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

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

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

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

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

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

"Whatever mockery the announcing  
 event may cause amongst mankind, &  
 wonderful it may appear, there is the  
 factory evidence that it will be realis  
 proof is established upon the testimo  
 three women, being mothers of chil  
 have all along attended her; and upo  
 amination by two medical gentlemen,  
 symptoms which have taken place  
 Southcott, from the 17th of March t  
 of May, whose decided opinion thereon  
 such symptoms were in a young woman,  
 be pregnant of a *living child*."

The following vision is related,  
 Townley, in a letter to the Rev. T.  
 published in the pamphlet entitled "I  
 Communications of Joanna Southcott."  
 evening, July the 2d, 1804, Joann  
 compose herself, after an hard contes  
 devil, when, "at last, she fell asl  
 whether awake or asleep," continues M  
 ley, "she does not know, but she  
 she was quite awake when she felt th  
 the Lord upon her, but in that hea

beautiful manner that she felt joy unspeakable and full of glory. She felt herself laying as it were in Heaven, in the hands of the Lord, and was afraid to move, fearing she should remove his heavenly hand, which she felt as perfect as ever woman felt the hand of her husband!"

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

mercy and goodness: but, as soon as they entered my head, he disappeared, and appeared in his stead, which gave me pain to be gone. But the woman told me many things that were coming upon the world; what was coming upon the devil; yet at the loss of my dear Redeemer, for the beauty in the woman, and, though she would reason strong with me, her reason was not like. In this confusion I awoke, the bell tolling for the dead, and the day being at the same time; which I relate in *Townley*."

## THE PROPHECIES

SENT TO THE

PRINCE REGENT, THE BISHOP

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

THE  
COMING OF SHILOH.

In the *Third Book of Wonders* is announced "the come of SHILOH, with a call to the Hebrews." The Spirit says, p. 4. "This year, in the 65th year of thy age, thou shalt have a Son by the power of the Most High, which if they receive as their Prophet, Priest, and King, then I will restore them to their own land, and cast out the heathens for their sakes, as I cast out them when they cast out me, by rejecting me as their Saviour, Prince, and King, for which I said I was born, but not at that time to establish my kingdom." In consequence of this announcement, the followers of JOANNA SOUTHCOTT, in town and country, are making all sorts of necessary preparations. It is certainly true, that she has literally been overwhelmed with presents.—Laced caps, embroidered bibs, and worked robes, a mohair-mantle, which cost £ 150,—splendid silver pap-spoons and caudle-cups (one shaped like a dove) have been poured in upon her; till she has at length determined to receive no more of such things. To complete the desired apparatus, a magnificent Crib has just been finished by one of our first upholsterers, and sent to her residence, of which a friend has favoured us with the following particulars:—

THE MANGER

AND

CRIB.

A description of the Crib, made by Mr. Seddon, of Aldersgate-Street, according to the

order of some gentlemen, who are in the Church established by JOANNA SO for the New Messiah, with whom th she is now pregnant :—

This Crib, which is made of a square, is of the usual size of modern ( frame is made with satin-wood, richly ed with gold; the sides and ends filled tice-work gilt. The body of the Cr they call the MANGER, is richly lined satin, drawn together so as to give it t ance of fluted-work. The pillars on stands are taper, with ribbons of gold round them. The head cloth is of l with a celestial crown of gold embroider and underneath this appears the word in *Hebrew characters*, richly drawn, an ed in gold spangles. Over the head p Crib appears an elegant canopy of l lined with the finest white muslin, whi together to a point, and fastened unde within side, the canopy, by a rose of The outer point of the canopy is fini the figure of a *Dove* of gold, resting o white ball, and bearing a branch of o mouth. Around the outer rim of the this inscription, in letters of gold:— *will offering by Faith to the promised S* curtains are trimmed with narrow gold draperies are blue satin edged with go



and looped up with gold line and gold tassels. The inner curtains are of fine white muslin.

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

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

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

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

# LETTERS

AND

## ADVERTISEMENTS.

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

Right Rev. Sir,

*Exeter.*

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

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

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

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

D

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

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

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

From your dutiful and humble Servant,

JOANNA SOUTHCOTT.

## LETTER TO THE NATION,

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

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

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

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

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

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

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

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

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

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

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

JOANNA SOUTHCOTT.

Oct. 28th, 1813,

## A WARNING TO THE BISHOPS,

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

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

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

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

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



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

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

JOANNA SOUTHCOTT.

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TO THE PUBLIC AT LARGE.

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

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

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

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

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

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

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

JOANNA SOUTHCOTT.

Friday, Nov. 19, 1813.

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*Letters of Prophecy by Joanna Southcott.*

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

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

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

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

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

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

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

JOANNA SOUTHCOTT.

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

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

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

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

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

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

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

### JOANNA SOUTHCOTT.

*Tuesday, Nov. 30, 1813.*

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



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

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

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



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

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

This warning is given from the Lord to me,

JOANNA SOUTHCOTT.

*Wednesday, Dec. 1st, 1813.*

*—*

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

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

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



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



THE  
**PREGNANCY**  
OF  
*Joanna Southcott*  
**CONFIRMED.**

*By a Professional Gentleman of Eminence.*

---

“ The following is a brief statement of the facts which I ascertained on a visit I paid to Joanna Southcott, on Wednesday, the 18th instant, by the desire of one of her friends:—I was admitted into her apartment about eleven o'clock in the forenoon, and after hearing the statement of her complaints, she allowed me to make such examination as I might consider necessary, for the purpose of ascertaining whether she was pregnant or not. — On examining the breasts, I found them much enlarged, particularly the mammary glands,—the abdomen was much distended, and, on minute examination, evidently from enlargement of the womb. — These facts not being sufficient evidence of the pregnancy, I expressed a wish to be permitted to keep my right hand over the womb, for the purpose of discovering the motion of the foetus, on which she observed, that it generally moved when she took nourishment; a piece of ripe fruit was then

handed to her by her female attendant, on masticating which the motion of the fœtus was very evident.

“ In the early period of pregnancy, it is often very difficult to ascertain whether the uterus be impregnated or not; but, in an advanced stage, when the peculiar undulatory motion of the Child is evident on external examination, there can be no doubt of the fact of pregnancy, particularly when accompanied with enlargement of the mammary glands, and the presence of milk in the breasts.

“ Having thus satisfied my mind of the pregnancy of JOANNA SOUTHCOTT, I applied for a Certificate of her age, which I received this morning, and of which the following is a copy:—

*Joanna, the daughter of William and Hannah Southcott, baptized the 6th day of June, 1750, as appears by the Register of Baptism of Ottery, St. Mary's Parish, Devon,*

(Signed,) RICHARD SEAWARD,  
*Parish-Clerk.*

“ I regard the pregnancy of JOANNA SOUTHCOTT extraordinary only in a professional point of view. Of her Prophecies I am ignorant.

(Signed,) RICHARD REECE,  
*Piccadilly, August 25, 1814.*

Printed by JOHN FAIRBURN, 2, Broadway, Ludgate-Hill.

FAIRBURN'S EDITION

OF THE

# PROPHETESS;

OR

*Southcott and Shiloh.*

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**N<sup>o</sup> 1.**

*To be continued.*

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A Letter in the *Morning Advertiser*, signed J. C. H.

A Letter in the *Times*, signed J. W.

Dr. Reece's Reply to the foregoing Letters.

Joanna Southcott's Letter to Dr. Reece.

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## TO THE PUBLIC.

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*This work will contain an impartial and authentic Record of every Letter or Document worthy of insertion, concerning the Miraculous Pregnancy and Mission of this most extraordinary female, who may, with great propriety, be called the Wonder of the Nineteenth Century ! !*





**JOANNA SOUTHCOTT.**