

1814

The Comforter

“Unto Him shall the gathering of the people be.”

Gen. xlix. 10.

A Communication on the Comforter given to Joanna Southcott in 1814.

The following Scriptures precede the Communication:—

St. Luke xii. 40. “Be ye therefore ready also, for the Son of Man cometh at an hour when ye think not.”

St. Luke x. 22. “All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.”

St. Luke ix. 26. “For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father’s, and of the holy Angels.”

St. Matt. xxiv. 26. “Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chamber; believe it not.”

St. Matt. xxiii. 39. “For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”

St. Matt. xxvi. 29. “And he went a little farther, and fell on his face, and prayed saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.”

St. Luke vii. 35. “But wisdom is justified of all her children.”

St. John v. 26. “For as the Father hath life in himself; so hath he given to the Son to have life in himself.”

St. John vi. 40–47. “And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus the Son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father, which hath sent me, draw him: and I will raise him up at the last day. It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, he that believeth on me hath everlasting life.”

St. John xiii. 19, 20. "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me, and he that receiveth me, receiveth him that sent me."

Psalms cxviii. 26. "Blessed is he that cometh in the name of the LORD: We have blessed you out of the house of the LORD. God is the LORD, which hath showed us light: bind the sacrifice with cords, even unto the horns of the altar."

Psalms lxxxix. 18. "For the Lord is our defence; and the Holy One of Israel is our King. Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon One that is mighty; I have exalted One chosen out of the people. I have found David, my servant; with my holy oil have I anointed him": 26 verse—"He shall cry unto me, Thou art my Father, my God, and the rock of my salvation." 35–37 verses: "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."

THE SPIRIT OF TRUTH.

"Now I shall answer thee from the Psalms and from My sayings in the Gospel: for ye cannot understand one without the other. That which is spoken here in the Psalms of the great promises and blessings made to David, were never fulfilled to David, neither were they ever fulfilled to his children after him; therefore it was only spoken to him as a figure, being chosen of the Lord, when Saul was cut off for his disobedience, David was chosen for his obedience. And therefore David stands throughout the Psalms and the Prophets, as a man highly favoured of God, with great promises made to him and his throne in the end; that it should be raised up to be established in righteousness; and yet, as a man, his throne fell to the ground. But let them know that from the house and lineage of David came the Saviour of mankind, who was cut off and abhorred of mankind; but in like manner it was spoken of David: "He shall cry unto me, Thou art my Father, my God, and the Rock of my Salvation." So in like manner was My speaking in My Gospel of the Father and the Son, that as I was cut off for the transgression of man; *so in the END I would raise up a SON to reign in My stead:* and all the promises made throughout the Psalms will now be fulfilled and accomplished in the Comforter, that I said should come in the end. But how can man understand My sayings that he that seeth the Son seeth the Father also, without understanding the Psalms of David in what manner the prophecies stand for the end? But know when I said God was My Father, I said, no man hath seen God at any time. Then men must know I had a different meaning, when I spoke of seeing the Father in the Son, and the Son in the Father. And know of both, I spoke as the Son of Man, because I took man's nature upon Me, and as man I came into the world, when I became flesh and blood to dwell with them. But verily, I was the Son of God, and this they could not bear to hear, and therefore I spoke after their manner; and so in like manner I spoke of the end, when I said, nevertheless, at His Second Coming shall the Son of Man find faith on the earth? Here I shall explain to thee from these words, but thou must go back to the

verses: "Shall not God avenge his own elect who cry day and night unto him though he bear long with them? I tell you he will avenge them speedily." *This is the Second Coming of the Power of My Spirit*—to avenge mankind of their adversary the Devil, and to cut off the branches that are joined to the root. But now thy enquiry must be: Who is the Son of Man, that when He cometh, shall He find faith on the Earth? for these are the sayings I spoke in My Gospel while I was with My Disciples. And from the Parable I gave them not to faint nor be weary, because they were not immediately avenged of their enemy; but know I told them a time would come when the Lord would avenge them speedily. But then cometh the Son of Man that I said, shall He find faith on the Earth to believe in Me? And thy enquiry must be, Who is this Son of Man that I said should come in POWER and great glory after the Jews had been scattered into all nations, and Jerusalem had been trodden down of the Gentiles? What is the meaning of the fulness of the Gentiles that no redemption of man is spoken of throughout the Gospel to take place, before a Son of Man is revealed? That it is concealed from the knowledge of all men who that Son of Man is, or in what manner He will be revealed to come in POWER and great glory. But NOW ye are to lift up your heads for your Redemption draweth near, for *the Son of Man is revealed to be the COMFORTER I spoke of in My Gospel*. And the words I spoke must follow here, because if these things are not made clear to men to open the eyes of their understanding, that in seeing they may see aright, and in hearing they may understand, and to be as weapons of defence in the hands of those who are well-disposed people when they see the Gospel clear, but are now stumbled through such blind guides, and such blind teachers—such, I tell thee, when the way is made plain before them, and what has appeared crooked will now be made straight unto them—such will be convinced by these controversies that they must now contend with man *to make it plain before the Child is born; or else through blindness and ignorance, many would think they should do God a service, and show their great regard to Me and to My Gospel, thinking the Child will be honoured above Me, and therefore they would think it a duty to destroy it as soon as it was born;* if My Gospel be not brought forward to show them plainly, that it is the fulfilment of the Gospel, and what I said I should raise up in the last day. And this is the meaning of My saying, "He that seeth the Son seeth the Father also: for the Father was in the Son, and the Son in the Father." But how could God, the Creator of the universe, be seen in the Son when I took man's nature upon Me, and when I said, "No man hath seen God at any time?" But know I said to My Disciples, I had many things to tell them which they could not then bear. And now I ask mankind how they could have borne to have all the truth revealed unto them in a clear manner to be understood, that the Comforter meaneth another Son, that shall be revealed by the Spirit of the Holy Ghost, and that power and great glory should be given to Him to destroy all His enemies, and to bring in the Restoration of Israel, which they were desirous to have at *that time?* But how would they have been cast down, had they known the perfect meaning of My words—that they had to go through shame and reproach, persecution even unto death? But that a future period was coming to bring LIFE from the DEAD,

and that the living should triumph over their foes, and see their desire upon their enemies. This would have sunk the spirits of My Disciples to have known and understood My Gospel clearly; and therefore they understood the Comforter in the same manner as all the professors have in every age, to strengthen and support the Christians that went through persecution for the Gospel's sake. For this hath been the belief of mankind in all ages without discerning in what manner it is spoken of the Comforter, that when He is come, He should reprove the world of sin, because they believe not on Me. But *where is the man on earth can do this before the Child is born*, that I have told thee is the Comforter spoken of in My Gospel—proceeding from the Father and the Son, speaking in the language I spoke of Him before? And then ye may say with boldness ye have seen the Father, and now ye see the Son likewise, because I am in the Father *and the Father in Me, which meaneth in one likeness to take man's nature upon Him, to become FLESH and BLOOD to dwell with man*. And what was lost by the Father to His friends and followers, as He was “numbered with the transgressors,” and cut off, so that He did not continue His life upon Earth to restore the throne of David, and fulfil the words of the Prophets to restore the House of Israel in peace—these expectations were lost to the Jews because they did not understand the Scriptures, that I must die for the transgression of man before I come to cast out the Adversary that betrayed the Woman; this was never understood; and therefore all My labour of Love was despised and rejected by them. But now they will find the LAST DAY is come¹—the six thousand years is nearly ended, which days I said should be shortened for the Elects' sake, in Whom My Soul delighteth; and now is the time I shall fulfil My Gospel to bring the Comforter to man—the Son that I said should be revealed in the END. For He shall be the Repairer of the Breach between God and Man, for whosoever receiveth Him must receive the Father that sent Him. And they must discern from the Psalms that this is the Rod of My Strength, that I said I should send in the End. This is the DELIVERER that will come out of ZION to turn away ungodliness from Jacob. This is the Son that will reign, till He hath put all enemies under His feet—which meaneth by the POWER that I shall give Him to go on conquering and to conquer, till He hath established PEACE throughout the Earth. And then He will say unto ALL Nations: “Give unto the LORD the HONOUR and GLORY due unto His Name.”

From MSS. left by Joanna Southcott and hitherto unpublished.

[Extracted from *Two Witnesses*, No. 16. See also the *Third and Fourth Book of Wonders*, and *Express Leaflet*, No. 37.]

¹ Each of the seven days in the Creation is compared to a thousand years: “One day with the Lord is as a thousand years.”—See *True Explanations of the Bible*, Part III, p. 213, and Part VI, pp. 535–545; Book 35 pp.32–37; Book 44 pp. 40–43. See also *Express Leaflets*, 21 and 23.

A Letter to the Right Honourable Lord Erskine

To the Right Honourable Lord Erskine, late Lord High Chancellor of Great Britain.

1814.

By John Evans, M.A.

The author having been frequently applied to respecting the opinions of Joanna Southcott, has procured from a literary gentleman, who is attached to her cause, the following communication. It is the most intelligible account of her opinions as well as of her religious views hitherto submitted to the public attention.

“The mission of this prophetess commenced in the year 1792, and the number of people who have joined with her from that period to the present time, as believing her to be divinely inspired, is considerable. 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 to 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 the 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 has worked, as His Spirit has striven with man while under the powers 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 days shortened. At the close of the seven thousand years the Day of Judgment is to take place, and then the whole human race will collectively bring forward the testimony of the evil they suffered under the reign of Satan, and of the good they enjoyed under the spiritual reign of Christ. These two testimonies will be evidence before the whole creation of God, that the pride of Satan was the cause of his rebellion in heaven, and that he was the root of evil upon earth; and consequently when these two great proofs have been brought forward, that part of the human race that has fallen under his power, to be tormented, by being in the society of Satan and his angels, will revolt from him in that great day—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.

The Mission of Joanna is to be accomplished by a perfect obedience to the Spirit that directs her and so to be made to claim the promise of bruising the head of the serpent; which promise was made to the woman on her casting the blame upon Satan, whom she unwittingly obeyed. Thus man became dead to the knowledge of the good; and so he blamed his Creator for giving him the woman, who was pronounced his helpmate

for good. To fulfil the attribute of justice, Christ took upon Himself that blame, and assumed His humanity to suffer on the Cross for it, that he might justly bring the cross upon Satan, and rid him from the earth, and then complete the creation of man so as to be after His own image. 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 have 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 fall of Satan's kingdom will be a second deluge over the earth; so that from his having brought the human race under his power, a great part of them will fall with him; for the Lord will pluck out of His Kingdom all that offend and do wickedly. 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 these Works it 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 wrapped up in mysteries, as to be inscrutable to human wisdom. As the Lord pronounced that man should become dead to knowledge if he ate the forbidden fruit, so the Lord must prove His words true. He therefore selected a peculiar people, as depositaries of the records of that knowledge; and he appeared among them, and they proved themselves dead to every knowledge of him by crucifying Him. He will in like manner put the wild olive to the same test; and the result will be, that He will be now crucified in Spirit!

The Mission of Joanna began in 1792, at which time she had prophecies given her, showing how the whole was to be accomplished. Among other things the Lord said he should visit the surrounding nations with various calamities, for fifteen years, as a warning to this land: and that then He should bring about events here which should more clearly manifest the truth of her Mission, by judgments 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 destroying the beast and those who worship his image!"

Such is the account of the opinions of Joanna Southcott, sent me for insertion; but Joanna Southcott in her last production, dated March 10th, 1814, has made this declaration respecting herself.—“I am now answered, that impostors will arise, saying that they are the women, and they might succeed in deceiving, if the Lord had not worked a way to prevent them, by the three signs I am now ordered to put in print. Therefore to prevent all imposition that may be attempted, I here give notice not to receive any person who may come in the name of Joanna Southcott, unless they can

prove, that they stand on the will of the late James Cosins, and can produce the probate of his will (he died November 7th, 1812). I am likewise ordered to print the register of my age—Joanna, daughter of William and Hannah Southcott, baptized the sixth day of June, 1750, as appears by the register of baptisms of Ottery St. Mary's Parish, Devon. I was born in April, but I do not know the day of the month. Another sign I am ordered to mention: There have been many impostors who have gone about in London, from whose scandalous conduct, and calling themselves Joanna Southcott, much mischief has been caused to my friends; and being misrepresented in various ways, I was inclined to have my likeness taken, in order to expose the false misrepresentations when I should be no more. I was answered—it was the will of the Lord that it should be done! Mr. Sharp took my likeness, and engraved it. In it I had the Bible placed before me as opened by me promiscuously, to the two last chapters of Isaiah.”

This article shall be closed with a specimen of Joanna Southcott's poetry, with which her numerous pamphlets abound:—

“And now the knowledge it is in her hand,
 By such writings as we cannot command,
 And sealed from us, what shortly will appear,
 And what all nations have to hope and fear.
 And all our Bibles we see open wide,
 And now in Adam we see how we died,
 And so in Christ we now are made alive!
 For in the woman we died all at first,
 And in the woman now we're brought to Christ;
 That as in Adam—Man is pronouncèd dead,
 So now in Christ—we see our living Head.”

[Extracted from *Two Witnesses*, No. 34.]

Trust in the Lord

Given to Joanna Southcott, 1814.

THE SPIRIT OF TRUTH.

“On thy Lord rely,
 So shalt thou safe go on;
 Fix on His Word thy steadfast eye,
 So shall thy Work be done.
 What profit canst thou gain
 By self-consuming care?”

Trust in the Lord, Jehovah, trust,
And know thy God is near.”

Partly from John Wesley.

[Extracted from *Southcott Express*, No. 1.]

Communications Placed Two Ways

Ms. January 21, 1814.

Extract from a Letter.

Dear Friend,

But now you enquire to know the character of some man or other spoken of in the Scriptures, to fulfil many things spoken that did appear to allude to our Saviour. I could say a great deal upon this subject, but must not for the present. These things must be left till the trial takes place, when everything will be fully explained; and as to the man that is to fulfil that character spoken of must be left likewise. As the communications are placed two ways, there is no certainty who is the person that has been answered that those are not the men who have been mentioned by some; yet we must leave the name of the real person who it will be till the end, because it is left on condition. So that point we must leave. But there certainly will be a man brought forward to stand at the head, to fulfil the Scriptures, as the instrument and shadow of the Spiritual Bridegroom, as the woman stands at the head of the invitation, yet it is said she is not above the rest.

“Before or after cannot be,
But with her followers blest.”

Yet she is the first instrument chosen of God, and to fulfil the Scriptures, there must be, as it were, a representation of a man being at the head, to prove the end is come of the fulfilment of the Scriptures that the man and woman must be united. And so far they will be exalted characters on account of the station on which they are placed, to fulfil the Scriptures as instruments to whom the Spirit of the Lord is more particularly revealed for all nations to be convinced thereby, for the Jews will not be convinced till this takes place, as there will be a temporal head. I look upon it, till the kingdom is established that will be directed by the Spirit, but Christ, the spiritual head, in the end must complete the whole by his word, and the power of his Spirit. When the time arrives of the fulfilment of these things it will be made plain to all, only that you cannot be wrong in setting forth the fall and rise of man, and uniting man and woman together to bring it back to the creation, only to be careful in alluding no praise or power to the man but in and through the Spirit, to whom all honour is due, man and

woman being as instruments in the hands of the Lord to work by, as messengers and ambassadors of his divine will.

Joanna Southcott.

[Extracted from *Had They Had Knowledge*, p. 44.]

Disturbances of Meetings

In answer to the people at Birmingham, who made great disturbance by throwing blood and grains into the meetings, and other annoyances.

Feb. 4, 1814.

Dear Friend,

I received your letter, which I read to our dear mother, and she had the following answer given to her from the Spirit:—

That as they had made an oath they would stop the meetings, so by the command of the Lord, they are stopped until you hear from me next week, for thus the Lord has given up to them in his fierce anger, and destroys them in his hot displeasure. If he send them to the nethermost hell, or bring upon them sorrows they cannot bear, that the blood they have sported with may come upon them, then they must own that God is just; for, if he give up to the desire of their hearts, to put a stop for a little moment, then they may say, just is the Lord to fulfil his own words, and gain his honour among mankind, when he brings all his threatened judgments upon them.

So the boasting of the wicked is but for a moment, but the words of the Lord shall stand for ever. So now let my children hide themselves for a little moment, until this indignation be over-past, for they shall soon find the deliverer shall come out of Zion, and what is in the womb is concealed from them; therefore they know not how to preach before further light and knowledge cometh to them, but what is concealed is revealed, what is hid is made known.

The second coming of Christ is concealed from them, in what manner he meant to come to have the Son to be revealed. It is the root and offspring of David—the bright and morning star. The Root of Jesse must bring in the Branch by the Bride, as the Root was brought in by the Mother. Then will the eyes of the blind be opened, and the ears of the deaf unstopped; for, though persecution may abound, yet grace will much more abound, when they are led by a little child, by a sucking child, and by a weaned child. Then let them stop their meetings to the public, and assemble themselves together in their own houses, and draw their own judgment from the Scriptures, what they may expect to hear when I now open the mysteries to their view—in what manner the Mother and the Bride must appear in one likeness—to have the Root bring in the Branch, that shall stand as an ensign to the people, whose rest shall be glorious. But this is concealed from man, therefore, let them not set one man up above another,

but let them look to the Revelations, that when the root and offspring of David comes, it is in spirit to the Bride. Then they shall see his seed that shall prolong his days, and his rest shall be glorious.

Then they shall understand the Psalms, "He is ascended up on high, he hath led captivity captive, he hath received gifts for men, yea, even for the rebellious, that the Lord God might dwell amongst them." But let them answer from the judgments of men, how this is to be accomplished by mere man, or how the sun of righteousness is to arise with healing in his wings? Therefore, they must search the Scriptures, and let them look to what I have said in thy writings—"As very man you say I am, and very man I'll be;" and let them look to the parables I placed to myself coming as a bridegroom. This I compared to the kingdom of heaven.

Then, as a Bridegroom in spirit, the Bride, the Lamb's wife, must be visited. So let them wait with patience to see the end of this visitation, and let them bring their Bibles and my Gospel, and thy visitation together, then they must quit themselves like men, and be strong, and put on the whole armour of God, and confound all gain-sayers, seeing the Jews are given up until she that travaileth hath brought forth her son, that shall be great to the ends of the earth, and blessed are those who are waiting for his coming, longing to see the *second child* appear, and the infant to be born. (*Eccl.* iv. 15) Now may Zion rise and shine. So, if they are rejected by the Gentiles, let them preach to the Jews; for let them discern from my Gospel the lost sheep were not then saved.

Therefore, they must now spend their time in informing their judgment from the Scriptures and thy writings, with the little light that I have given them in this letter; but the *Third Book of Wonders* will soon appear, when the true daylight will break forth before them, and the rising sun be opened to their view, that will arise and shine brighter and brighter to perfect day, to make them heirs of God, and joint heirs with Jesus Christ, that was never understood by man, how I should see my seed and be satisfied. And, therefore, I tell thee a greater light must be given before they know how to preach, and, therefore, let them not be grieved that I have ordered them to cease, to give up to the will of their enemies, before I surprise them with another letter.

Here I shall conclude, and leave them to draw their own judgments."

Joanna Southcott.

Witness,—Ann Underwood.

P.S. I have not time to take a copy of this Communication, but you will take care of this letter, and send me a copy if wanted. What I have to send you next week has been laid before twelve of the friends. They are all drunk with new wine, and the preachers say they know not how to preach any more until they are allowed to make it public, which must not be done for the present, until directions are given. And I think you may understand a great deal what is meant by this letter. The fury of the Lord broke in strongly upon Joanna at the mockery and abuse you have met with. She said, tell

them, if plague and pestilence come upon them, or an earthquake to swallow them up, let the living own God is just.

You understand from this letter you must stop meeting the public next Sunday, or any more, until you hear from me again by command of the Lord. So you must let the friends know it from one to the other, that they may not assemble at the meeting; but the preachers, &c., must assemble together as is commanded in the Communication, to draw their judgments of what is said, but must not speak of it publicly.

I have not time to read the letter over, or shall not save the post. Love to all.

Ann Underwood.

Aug. 24, 1814.

The following is the command of the Lord:—Aug. 24.—Directions sent to the Rev. T. P. Foley from Joanna Southcott, and for him to send to the Rev. Mr. Eyre, of Bristol; Mr. Turner, of Leeds; Mr. Baker, of Ilminster; and other preachers.

My dear Friend,—Joanna has had a Communication from the Spirit of the Lord, that no more preaching or meetings of the friends after Sunday next, Aug. 28, are to be holden until after the birth of Shiloh, the Prince of Peace; and she desires me to communicate this to you, and she wishes you will stop them all at Bristol, Bath, and wherever you know they are holden. Nothing now is to be published or printed in the papers by the friends without orders and permission from the friends at Weston Place.

(Signed) Ann Underwood.

[Extracted from *Small Still Voice*, No. 58.]

The Conception Communication

February 28th, 1814.

Dear Friend,

I am now going to lay before you one of the most important and delicate cases that ever a woman had to lay before mankind, and to which I must entreat your most serious attention in this weighty affair. It is now four months since I felt the *powerful visitation of working upon my body*. It began on Oct. the 11th, at which I was greatly alarmed, and filled with different fears, but being answered: I had nothing to fear of its being from the power of evil, for that it was impossible for Satan to have any power over the body without giving pain; and was the Lord to permit him to have any power over me, he would soon destroy me. Therefore my fears were fruitless, to place the powerful working upon me to any evil spirit; as I thought to myself whether it might be an invisible spirit of man, because it is said in Tobit, an evil spirit loved a woman. To my thoughts I was answered as follows:—How weak is thy judgment! If the spirits of men departed had power to come again and visit women, then no woman would be

at rest after a man that loved her was deceased. So that my judgment was foolishness. My visitation was from the Lord, not in anger but in love, to show me His power, which I had taken in question. Many other reasons were then assigned which set my heart at rest. This was the beginning of the visitation, but a further visitation came to me at Christmas, which I kept to myself, and which astonished me more by far, than the shaking of my whole frame. I was meditating on what the people had said concerning the birth of our Saviour, 'That it was impossible for the Virgin Mary to have a child without the knowledge of man.' I was answered: "*Thou shalt feel how it was possible for life to be created in the womb without a man by the power of the Lord.*" After this to my astonishment, *I not only felt a power to shake my whole body, but felt a sensation upon my womb that it is impossible for me to describe.* This alarmed me greatly, yet I kept it to myself from the answer given: That I should not be alarmed, I had nothing to fear; it was the power of the Lord working upon me; that I should remember what I was placed to in my writings, as the Spiritual Bride as well as the Temporal, and how it was said:—" 'Tis by the mother and the Bride that we must become Isaacs to obtain the promises; and therefore thou must know in temporal things, the Bride must come to be like the mother; to have knowledge by marriage: And so I tell thee of the Spiritual Bride: thou canst not be called the Spiritual Bride, to be compared to the Spiritual Mother, without coming to the same spiritual knowledge she did. Therefore set thy heart at rest and consider what is said in thy writings, that the Lord will in all things resemble man in the flesh; and as our Saviour took man's nature upon Him to resemble man in the flesh—so He has compared the spiritual inheritance to marriage, when He brings in His Spiritual heirs, there must be some resemblance of man in the flesh, of some likeness of man in the flesh, or how could the words of Paul be fulfilled, 'To be made heirs of God, and joint-heirs of Jesus Christ, when He bringeth in His Kingdom of Righteousness and Peace.' But how will men prove they are joint-heirs with Jesus Christ was ever yet fulfilled, or can be before the redemption of man hath taken place? and as the Kingdom of Heaven is compared to the Coming of the Bridegroom, and a marriage union; and Christ was compared to the Spiritual Bridegroom, who in the end will pour out His Spirit upon all flesh; so some likeness of His Spirit after the manner of men in the flesh, must be felt by the Woman that is spoken of in the Prophet Isaiah: 'The Lord of Hosts is thy husband, the Holy one of Israel is His name;' and again, in the Gospel where it is mentioned—"The Bride, the Lamb's Wife.' This is the spiritual, but the marriage being granted to man is temporal. So that the spiritual feelings and the temporal must come to the Woman here mentioned, and the spiritual must come first. And I should remember what was said in my writings—"When an earthly union takes place, then to thy husband I'll resign the whole.'" These answers and many more were assigned to me in answer to my fears, as I thought it could never be that the Lord would condescend in such a manner to work upon a woman's feelings, and therefore I feared it might be some spirit or other unknown to me, that worked in such a manner, but I was answered: Then the Lord must have forsaken me if he gave power to any evil spirit to visit me, or to be

under the influence of any evil spirit, and which was impossible for an evil spirit to do. But it was impossible for me to know in what manner the Lord could work upon the human frame to have feeling according to his good pleasure. I could not tell how He could work upon the head—how He could work upon the heart and thoughts—nor how He could work to give words that I could distinctly know and hear. These things I was asked if I could answer? which I could not. Then I was answered: It was the hand of the Lord that was with me, that no evil could come near me; but if the manner of my Visitation was from any but the Lord I should be so alarmed with fears that I should be afraid to sleep in a room by myself. I should call to my remembrance what terrors I went through, and what fears alarmed me in my Disputes at Paddington; but now I have no fear by night, neither doth the Visitation ever come by night to alarm me in my bed; neither do I feel pain or sorrow, all seems happiness within, though my ponderings have alarmed my fears, and the answers given have dismissed them. But this day, February 11th, 1814, I felt that power of the Spirit I cannot describe; and thought I could not conceal it to myself any longer. I was answered I should not, but tell it to Underwood, to have the answer penned, which is as near as I can recollect:—

THE SPIRIT OF TRUTH.

“Now I shall answer thee further of the words thou spoke this morning, which I worked in thee to speak, that came into thy mind and heart, from the manner of My visitation to thee. Thou sayest it is in such a manner compared to My Gospel, that it must be to prove the Gospel true, or to prove the Gospel is not true. So with thee the Gospel stands or falls by the manner of My Visitation, if not proved true in the end by Pomeroy, for him to fulfil the words I have spoken concerning him. Here I will not condemn thy judgment. If I have brought the children to the birth and have not strength to bring forth, then thou mayest judge the power and strength that thou hast felt, which thou hast often said, How is it possible? How can it be? Such marvellous and wondrous working as thou hast felt. But nothing is impossible with God. So if thy Visitation is from the Lord, thou wilt find the children that are at the birth, He hath power and strength to bring them forth; and therefore I will not blame thy saying, If I do not fulfil my word in man, to show the fulfilment of the sign I have placed, then thou mayest say, It is to prove My Gospel is not true, that I have not that power I spoke of, in the *End*, to come and destroy the devil and bring in the redemption of man.

“Now from the SIGN I placed in thee,
 My wondrous workings all shall see,
 How I'll go on this very year,
 And every SIGN I'll make them clear,
 If doubts in thee do so arise,
 I tell thee 'tis to make thee wise;
 How joyful days thou must call back,
 For wisdom here I say thou'st lack

To think a Spirit would appear,
 In love to thee, thou now dost fear
 When every bloom of youth is gone.
 Thy folly thou dost not discern,
 If spirits could such power gain,
 They'd come before old age was seen;
 Because I say if it could be so,
 So much like men would spirits go.
 So here thy folly thou mayest see,
 But now discern the ways of Me,
 I've kept thee in from every one
 Till to old age I brought thee on,
 And then to show My wonders here,
 The way My working doth appear,
 To prove like Abraham heretofore,
 How when old age did then appear,
 My promises did then come on,
 And so I'll show it to the land,
 What wonders I shall now go through
 To wake the Gentiles and the Jews
 To let them know I'm God and man;
 For in both likenesses now I'm come
 To join the Bridegroom at the last.
 You ne'er discerned how this is placed;
 How I from shadows all compare,
 Know what I likened all things here,
 That like My Kingdom it would come,
 The Bridegroom placed as GOD AND MAN,
 For *I compared MYSELF thereto.*
 Bring all My Gospel to thy view,
 The way I spoke as God and man
 When that the Marriage it did come.

“Now come to thy Prophecies, *Strange Effects of Faith*, p. 108.

“But ne'er no judges in your land
 Had e'er so weighty Trial in hand
 Since I was judged at Pilate's bar:
 The Holy Ghost must be judged here.”

“From these words I shall answer thee: It is the power that is now working in thee, I have told thee is the power of the Holy Ghost, the power of My Spirit, that can work after the manner of men, that the great judgment is to be drawn from. For now is the time that I told thee that thy Awful Trial must take place, to judge of the power of My Spirit; and therefore I said it was not thee they were to judge, but from the Writings

judge of the Holy Ghost. But now I tell thee of Prophecies—they may judge them from the Lord, or from My angel being sent to warn, which is both in one likeness, coming from the Lord. This they may judge from the truth that followeth; and this they have judged already. But now comes the weighty trial, to judge the power of My Spirit, from what thou hast felt, and My working is visibly seen. Now thou knowest what judgment thou hast begun to draw, when fears alarmed thee, whether thou hadst been trifling with the Holy Ghost, to pen the words I had spoken to thee when I said: The Holy Ghost was surely come to thee. This began thy first fears, before I dismissed them by answering thee: If thou hadst been writing by a wrong spirit in My name, to bring judgment upon thee according to thy alarming fears, I said I should not let it go on so many years and fulfil the words, and then bring judgments on thee in the end. How foolish was thy judgment! My judgments would have been in the beginning if I visited by judgments. But know I told thee there was no judgment come to thee, but to *feel the power of the Spirit* that I said thou wast visited by. So let them discern the various thoughts that were worked in thy heart, and the answer that I gave thee: because I tell thee in like manner will be the thoughts of many, when the knowledge of My visitation at this time is made known which cannot long be concealed, because I have told thee, from this is the great judgment required of men to weigh with thy visitation what was first given by the spirit of prophecy, in what manner I spoke the words to thee, and in what manner I have told thee this visitation must be to make them good. And therefore when I warned thee of marriage, and thou prayed 'If possible the cup might pass from thee'—know My answer, it was impossible—It could no more pass from thee than death could pass from Me when I died for the transgression of man to bring in their redemption in the end. For as I styled My second coming to the Bridegroom, so My Visitation must be to a woman as a Spiritual Bride.

Strange Effects of Faith, p. 121:—

“The Lord of Hosts thy Husband He doth call,
And by the Bride I'll win both one and all,
But deeper mysteries lie still behind
That thou another day the truth shall find.”

“Here are the mysteries that were concealed from thee, that thou hadst no knowledge of, neither couldst thou understand in what manner I warned that thou shouldst feel the Power of My Spirit, in any way or manner but through the Prophecies. But now the day is come to thee, to know and feel the truth of My words—

Strange Effects of Faith, p. 40:—

“Deeper doors I have to open,
Deeper shall My Spirit go.”

“And now thou hast felt the truth of My words, *Deeper than Prophecies* is the Visitation of My Spirit to thee now. But in this thou canst but judge for thyself: but men must judge for thee which way they think this Visitation is come to thee; whether it is from the Lord, to fulfil the words I have spoken to thee before; or whether they judge this wisdom or power can be brought round by any arts from the devil. From this I shall see the wisdom of men, because I have brought thy trial great. Had this meaning of My Gospel been understood by men, thousands of Impostors would have arisen, and therefore I have concealed from the knowledge of men the meaning of My words, ‘Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled.’ See *Rom.* xi. 25, 26: ‘For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part has happened unto Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.’ See *Gal.* iv. 4, 5: ‘But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.’ These words were no more understood by the apostles than My words were understood by thee, that such a Visitation as thine must come to thee to fulfil My Gospel. Let them answer what redemption is come to the Jews that are under the law, and what is meant in *Psalms* cx. 2: ‘The Lord shall send the Rod of thy strength out of Zion, rule thou in the midst of thine enemies.’ Had these Scriptures been understood by men, they would have known that a visitation like thine must come to a woman, before their deliverance can take place. And now they will find what I ordered thee to put in the newspapers last year, they will surely find to take place this year, for the manner of My Visitation to thee and the end it is for, never happened in England since it was a nation. And now they will find Wisdom Excelleth the Weapons of War. For when they have raised thee up, I shall soon throw thine enemies down, and now they may see the justice of My threatenings to the Bishops, if they refuse to come forward in a cause like this, for the strict examination thou hast to go through I will not suffer to be done by vulgar and ignorant men. And therefore I have fixed those that will act with prudence for their own honour. And therefore I told thee it was through shame that I should take thy shame away, because it is men’s seeing the powerful working of My Spirit upon thee will confirm the truth of thy words, and confirm to the world thou art no impostor, which thy age would not prevent men saying, if the truth was not strictly searched out, which must be done to prevent impostors in others, as well as to confirm the truth of My Visitation to thee, to prove the end of all things is at hand. And now they may see My wisdom in forbidding any man from coming into thy presence but Pomeroy,² and the Bishops, before they have seen and decided the cause between themselves, and now they may see why I promised thee that I should work on Pomeroy’s heart and convince him to make him thy judge, because thou couldst not go through the strict examination that thou must go through, from the beginning of this

² Pomeroy is a type of the Church.

Visitation, to explain every particular to a stranger that thou hadst never conversed with in thy life concerning the Prophecies.”

Joanna Southcott.

[Extracted from *Southcott Despatch*, No. 5. See the Communication dated Sep. 14, 1814, for a further explanation.]

Those Who Mock the Visitation

Ms. April 11, 1814.

Written by Mrs. Townley to Mr. Turner, Leeds.

Dear Friend,

I received your letter, and should have answered you sooner, but on Saturday last, I finished writing for the press the *Fourth Book of Wonders*, in which you will see the answer given to those who mock the visitation, and which I did intend to write to you, but as they are ordered to go into print you will see them in the book soon, in answer to their saying that the child our dear mother is pregnant of is the devil's son. It is answered in the book, that if Satan could be a creative being, the Lord would never have created the woman for Satan's pleasures; and if he had that power he would soon destroy the race of men to have the woman all his own. This you will see in the book, but Joanna says, from herself, if the devil can create children, then he hath created sure enough already of old devils and young ones too, therefore, he need not work miracles upon a woman sixty-four years of age to add to the number. This is her answer to such ignorant brutish men, and unto the professors of religion they make the Scriptures appear falser than any novel that ever was invented, by denying such a visitation as this must be to fulfil them. The Psalms, the Prophets, and the Gospel through, stand as a swift witness against them, that they deny the truth and will not believe it, but will try to support the Scriptures by their manner of explaining it, turning the truth into a lie, and making the Bible to be void of understanding, and this is the way of the world at large; as soon as people invent lies in my name, they are believed by the unbelieving world, witness Bath, when they said I had prophesied that the two hills were to meet, and Bath would be swallowed up on a Good Friday. It was so generally believed that hundreds left Bath on the occasion—there was not a chaise to be got at the inns; so they were ready to believe a lie, but the truth they will not believe. And this year there was a report that I had prophesied there would be three days total darkness, and many more wonderful things, that Shooter's Hill would be removed by an earthquake and come over the Thames, and this was eagerly swallowed by the unbelievers; but one thing I must say; in London there was very little mockery to what there is in the country, for this last book has convinced many, and the Deists

and the Atheists say, if this come true they will not mock the Bible any more, but they will wait to see, for they say it is no more marvellous to believe this than it was to believe the Gospel. The Chapels are crowded, Tozer had between six hundred and seven hundred took the Sacrament yesterday, and thirty-six joined in the afternoon; it was as full as it could be with strangers, and all quiet and attentive, no mockery or disturbance. This is a good sign, that people are struck with some degree of attention to hear in this next book. You will see that Mother's pregnancy is to be announced to the public in May, the shadow was when the letters went out in May concerning Mr. Brothers, that what he said belonged to him, that he was the character to fulfil; this is the child that must arise to be the character he placed to himself, and it is likewise further said the child will be born before the next harvest is over, and when the next book is out.

Then there must be witnesses to see her in her state of pregnancy, that every thing may be made clear to the world, that no deception is practised. We have heard there have been consultations amongst the bishops concerning it, and they have agreed to be silent, and wait to see the child is born, but they will be called upon again before that takes place, for it must not be left to us alone till that time, not that I think for the present state of our dear mother's health that she will be equal to see the friends in general. I do not think she could bear it, for she is very weak in herself, and can only sit up four or five hours at a time, she is very sick, and no appetite, and being provoked at the inventions that are raised against her keeps her in a very agitated state, but now they are answered, we shall not be obliged to mention them any more to her unless they raise new inventions, but after she feels life in the child then everything must be kept from her that is likely to agitate her, for her fury works so great that I have been obliged to sit by her at night to reason and compose her mind to sleep, and these exertions make her quite ill the next day. The Jews have not given very favourable answers at present, as you will see. The letters I sent to you explaining the visitation to you and Mr. Lemon is only for yourselves, not to be made public to the people on any account; at the time it was written we did not know in what manner it would be announced in the book, and therefore said you must wait for further directions about the letter; but after it was publicly announced in the book for all that she should have a son born, that is quite sufficient for all, the manner of her visitation is only known to those who meet here, and in the letter sent to you, and one to Mr. Tozer, as being explanatory of the manner of the visitation.

Ever since the visitation began she constantly heard soft music a little distance from her right ear, as though there were different instruments playing, on Saturday morning the sound seemed to break abroad like the sound of many waters when they arise by the flood, which continued for some time; and then it collected together again in to the same soft music as before, and she was answered, should the bishops be careless, I tell thee others will stir them up, for now thou wilt find, like the instruments of music that are softly playing one with the other, as all seems silent, yet it will soon break abroad like the sound of fury, and break in from many places to join

together in a current stream which makes the flood arise. Yesterday (Easter Sunday) the account was brought us that Buonaparte had abdicated the throne of France and Italy, that he renounces them both for himself and his heirs. This appears to be singular at such a time as this, when we are expecting the Prince of Peace to be born. If he is a type of Satan, must not Satan flee? It is said "I will rid him off this coast and make him flee like Cain."

[Extracted from *Had They Had Knowledge*, p. 106.]

On the Cot

May 10, 1814.

I dreamt I was coming to some place to be examined. I thought the Rev. Mr. Pomeroy was to be there, and I thought Mrs. Pomeroy came to me, and said, "We will go together," and put her arm round my neck. I thought we went in that manner. Mr. Pomeroy looked at us, but did not speak. I thought that there were a number of men standing, and Mrs. Pomeroy standing in the midst of them. One man looked very steadfast at me, and said, "How many Gods do you make?" I answered, "Only one God, the creator of the universe;" but he said "he has contrived to rock the cradle." I thought to myself, does he speak this in mockery, or what does he mean? I thought everyone was silent, and did not speak a word afterwards. This dream I thought so simple, that, when I told Mrs. Underwood, she laughed at it. But in the evening I was ordered to have it penned, and the following answer was given to it:—

"I answer thee this simple dream,
 For so it must appear to man,
 And as thy thoughts may many be
 Which way thy thoughts were meant by him
 For the Creator to appear.
 In this creation, men see clear
 The way that he contrived the whole,
 To bring the cradle now to all,
 That soon shall rock the hearts of men,
 When once therein the child is seen.
 Then all their jestings will be o'er,
 And my creation must appear,
 To see how I've contrived the whole
 To shake the hardened troubled soul.
 This is the cradle I shall rock
 To shake my foes who now do mock;
 Because at first, I've rocked thee,
 Which, from thy youth, they all may see

How I have rocked thee to sleep,
And all thy lovers I've made weep,
Because I drew thee from mankind.
'Tis from the cradle all shall find
How, from thy youth, I drew thee on,
Till to old age thou now art come,
And so I've rocked thee at last,
In me to put thy every trust.
So here's the cradle, all may see
The way, at first, was worked by me,
And how I did the whole contrive.
But now I tell thee of the wife,
Whose arm around thy neck was placed.
Thou knowest thou did not her resist,
But friendly did together go.
I'll tell thee why thou dreamst it so;
Because the *dead*, to know the whole,
 Would now rejoice to see
If he received his every call,
 And triumph now to be
Now to appear, his calling clear,
 And prove thy words are true,
That the Creator of you all
 Has brought this to your view.
The cradle here does now appear
 That I've first worked in thee,
And my contrivance men see clear
 The way the end will be.
I have contrived to bring to life,
 And rocked now for all,
The *dead* to life must end the strife
 When I prove every call
How it is done by my own hand.
 My outstretched arm appears
To prove the cradle now shall stand.
 When *my first* is here,
That I designed for all mankind
 To rock the nations through.
Then to his Lord confirm the word,
 Still say that all is true,
And, join with thee, the end they'll see,
 That true's the word that's spoke,
And silent every tongue must be.
 They'll see no room to mock,

But yet thy pains they must remain
 Before the end is come;
 For, if awhile I stop them here,
 They will turn back again.
 So simple as thy dream appeared,
 I tell thee it was deep;
 The way that I've contrived it here
 Will make men silent keep.
 Thou judg'st at first that he did jest,
 And so the first might be;
 But now, I tell thee, at the last,
 The truth he plain will see.
 But I'll end here, and say no more,
 For thy pains must come on,
 To hear the cradle, to appear
 To rock thy darling son."

Joanna Southcott.

This Communication was given at eight o'clock at night, at the time that Joanna was in great pain,—Monday. Tuesday she was much better, and then the pains returned again.

Ann Underwood.

[Extracted from *Small Still Voice*, No. 61.]

The Rev. T. P. Foley's Visit to London

The Visit to London of the Rev. Thomas P. Foley, Vicar of Old Swinford, to
 Joanna Southcott, August, 1814.

The following account of the visit of the Rev. Thos. P. Foley, Vicar of Old Swinford, Worcestershire, to London, to assure himself of the truth with regard to Joanna Southcott, will be found both quaint and extremely interesting.

FROM THE DIARY OF THE REV. THOS. P. FOLEY,
 July 16 to August 26, 1814.

The following extract is taken from the original MS. of the above clergyman in his own handwriting.

The title of the Rev. Thos. P. Foley's Book in MS. is, "The Examination of the Physicians and Surgeons concerning Joanna Southcott's state of pregnancy."

Wednesday, Aug. 17, 1814.—A fine and glorious morning, and so continued. I start early for Broomsgrove, etc., and may it please the Lord to bless my expedition, and to keep me and be with me that I may do His righteous, holy and blessed will. I humbly commit my dear wife, our dear children, our household, and all that belongs to us to the care of the Lord, and may it please Him to keep them in health, peace and safety and happiness, till my return again to Old Swinford. I arrived at Broomsgrove with my things just two minutes before the Birmingham Coach, and I took a place in it, and reached Worcester about half-past nine o'clock. I then tried the Mail for London, which was full. I then went to the other coach at *The Bell*, and found no one had taken a place, and I immediately engaged one for London, and at a little before twelve we started. Seven or eight soon came to the office after I had been there, and some were disappointed going till the next day. There was a pleasant party of us, and we had a very agreeable journey to Town, and we arrived safe and well there a little before ten on Thursday morning.

Thursday, Aug. 18.—A fine and pleasant morning, and so continued. I was put down at the Worcester Coffee House in Oxford Street, and I immediately dressed myself, and then I went with my things to the *Kentish Arms* near the Crescent in the New Road, and engaged a bedroom. I then went to dear Joanna about twelve o'clock, and had the happiness of finding her and the beloved friends in good health and spirits, and I was received with great kindness and affection. Joanna (thank God) was large and far gone in pregnancy, and she gave me all the particulars, and also the opinions of the medical gentlemen who had attended her, and how six of them were decidedly of opinion she was in a state of pregnancy, and that I must wait upon them separately to have their opinion from their own mouths.

Joanna continued in high spirits the whole day, and most happily it ended. I dined and drank tea there. Colonel Harwood drank tea there and Mr. Owen, and about nine o'clock we all departed. Mr. Phillips also, the surgeon, was there. I went to my Inn, and, blessed be God! I had a refreshing night's sleep, and was quite recovered of my fatigue the next morning.

Friday, Aug. 19.—A fine and glorious morning, and so continued. I arose early and breakfasted. I then wrote a long letter to my dear wife. I then went to the Small Pox Hospital and had an interview with Dr. Adams. I introduced myself to him, and I told him who I was, and that Joanna had wished me to call upon him to ask his opinion concerning the state she was in, and whether he believed she was in a state of pregnancy. He told me he was happy to talk with such a gentleman on the subject. He said from his examination externally of Joanna Southcott, from the appearance of her person and the state of her bosom, he would have no hesitation to pronounce Joanna in a state of pregnancy were she a woman of twenty-five, and who had been married seven months or somewhat more. But at the same time he observed there were many cases where strong appearances of pregnancy in women showed themselves, and also suddenly disappeared. But concerning Joanna's case there was no reasoning about it, as it was out of nature, she being in her sixty-fifth year. I agreed with him in the

observation, and said that a little time would discover the truths of the pregnancy or not, which Dr. Adams assented to, and after a little more conversation, I took my leave and departed. I then went to dear Joanna's, where to my joy and surprise I found my dear friend, J. Roberts, and Mr. Edmund Baker were come to Town on the same business as I was. Mr. Howe was there and Mr. Hopyay, the surgeon, who fixed his eyes very strong upon me for several minutes. After a little time they left Weston Place, and then I went up to dear Joanna with J. Roberts and E. Baker, whom we found in good spirits, and we conversed with her some time. Mr. Owen was there. We then went to my lodgings, and J. Roberts took them, and I went this day to Colonel Harwood's house, where I took up my abode (except the last night) all the time I was in Town. Mr. Roberts, Mr. Owen, and Mr. Baker went with me to the Colonel's, and J. Roberts dined there together with Mr. and Mrs. Phillips, and a happy time we spent together. We drank tea in Weston Place, and a few hours passed off extremely pleasant and agreeable—about nine o'clock we left them.

Saturday, Aug. 20, 1814.—A fine and pleasant morning, and so continued. As soon as breakfast was over, Colonel Harwood and myself went to J. Roberts' lodgings, where we met Mr. Baker. We then called upon Mr. Phillips, surgeon, and then we went to the Rev. Mr. Eyre's at the Gloucester Coffee House. We, namely, Col. Harwood, Rev. Mr. Eyre, Mr. J. Roberts, Mr. Baker, Mr. Phillips and myself waited on Mr. Foster, and we had an interview with him, and asked him whether he thought Joanna Southcott was in a state of pregnancy. He said, from a personal examination of her, he had no doubt whatever she was in a state of pregnancy, for she had all the symptoms of a pregnant woman. The same six went and called on Mr. Tozer, and stayed half an hour with him. We then, (the same six) went to Dr. Reece, and Mr. Phillips told him the object of our visit, and introduced us to the Doctor, who received us very kindly and friendly. I then asked him whether he thought Joanna Southcott was with child. He answered boldly and manly at once, he had no hesitation in saying that he fully believed Joanna Southcott was with child, and for three reasons:—The first was from the state of her breasts, from the nipple protruding itself (like as in a young woman) from the areola around the nipple, which is greatly expanded to receive the termination of the lacteal vessels. Secondly: That her womb was much enlarged; and Thirdly: That he felt distinctly the living child within the womb, and that he should be very happy to be at the birth (which is promised him), and he shall be happy to be a witness for her at any time when called upon either in a public or private manner.

We then went to Colonel Harwood's to dinner except Mr. Eyre, who was ill, and wished to be by himself. We spent a couple of hours or so very agreeably. Col. Harwood, J. Roberts, Mr. Phillips, and Mr. Baker went to drink tea with Joanna Southcott, and I went with Mr. Owen Pughe, who introduced me to the Rev. Mr. King, Kentish Town, and we had a conversation of above an hour concerning Joanna's present state and divine mission, and he tried every way to baffle me; but, blessed be God! he did not; and I left him not at all pleased with my visit. Mr. Owen Pughe and myself then went to Joanna Southcott's, where I saw Mr. Meallin, the surgeon, who had examined

personally Joanna Southcott, and I asked him whether he thought she was in a pregnant state. He said, he fully believed she was with child, but as to the miracle (for I found he was an infidel) he knew nothing about that, but this he was sure of, that the united efforts of all the men in London could not have gotten her with child, and he was ready to give his opinion whenever called upon to that effect. He is promised to be at the birth, as he greatly wished it, for if she has a child at sixty-five years old, then he must believe in a divine power, which will be a great happiness to him.

I then went up to Joanna for a few minutes, whom I found greatly exhausted and fatigued with the company she had had, and with much talking. Some strangers whom Meallin brought greatly fatigued her.

Colonel Harwood and myself soon took our leave, and returned home to supper, where we met Mr. and Mrs. Phillips, who stayed to supper, and then they went home. Here ends Saturday night, August 20, 1814.

Sunday, Aug. 21, 1814. Eleventh Sunday after Trinity,—A fine and pleasant morning, and so continued. Immediately after breakfast, the Colonel and myself went to J. Roberts' lodgings, and we committed to writing the opinions of the Physicians and surgeons concerning Joanna's state of pregnancy, which I have related before. Mr. Turner, Mr. Senior, Mr. Roberts, Mr. Baker, Mr. Owen Pughe, Mr. Coles, Mr. Bernard, Mr. and Mrs. Phillips, Mr. Wetherell and myself dined with Colonel Harwood, and the most delightful and heavenly day we passed together. Mr. Hirst came to us in the afternoon, and stayed a short time with us; he looks vastly well, and then he went to Mrs. Townley's. Dear Joanna was too ill all this day to receive any of her friends, being very sick and full of pain for many hours.

I met with Mr. Wetherell, the surgeon, at Colonel Harwood's house, and I asked him whether he thought Joanna Southcott was now in a state of pregnancy. He said, it was his firm and decided opinion that she was with child, and that for three reasons:

First, from her breasts and nipples being like a young woman's, and the areola expanded to receive the termination of the lacteal.

Secondly, that her womb was much enlarged, and arose two inches above the navel.

Thirdly, that he had often felt the living child. That he is ready to meet any medical man upon the subject and to testify to the truth of the foregoing at any time, either in private or public. Mr. Phillips, surgeon, being present, confirmed the same account of Mr. Wetherell's, and that he shall be happy to give his evidence to the truth of the above at any time and in any place.

The places of abode of the Physicians and Surgeons in attendance on Joanna:—

Dr. Adams, Hatton Garden.

Mr. Wetherell, Highgate.

Mr. Phillips, Warren Street, Fitzroy Square.

Mr. Meallin, surgeon, No. 2, Devonshire Street, Portland Square.

Mr. Foster, surgeon, 24, Mount Street, Lambeth.

Dr. Richard Reece, Bolton Row, Piccadilly.

He has at Bullock's Museum a most magnificent shop, being Professor of Chemistry.

Dr. Sims of Upper Guildford Street waited upon Joanna and examined her personally as the others, and he said his opinion was that she was not in a pregnant state, but at the same time he said, he would not positively say she was not with child—he said he should like much to be at the birth, which was promised him—and that when the child was born he should be happy to be a witness against himself. He was very polite and apparently friendly.

Mr. Hoggay, surgeon, lives somewhere in the City, and was brought to Weston Place by Mr. Howe—he examined Joanna, and said, his opinion was that Joanna was not with child, but observed at the same time that his opinion was not worth 2d., and that he should be happy to be a witness in her favour against himself, and hoped to be present at the birth, which was promised him. Mr. Hoggay looked very steadfastly at me for several minutes, but said not a word to me, and I was soon called up to Joanna after he had left Weston Place.

Mr. Matthias,³ surgeon, was quite horror-struck when he saw Joanna, because her appearance was that of a pregnant woman; his lips quivered, and his mouth opened wide, and he could not speak for several minutes, till Joanna drew him by kindness and mildness—and then he said that Joanna's was a disorder of the kidneys, and also a great debility of the body, and that he would send her some medicine, which he did, namely, two draughts composed of a strong preparation of mercury and bitters—and Joanna was answered⁴ if she took the medicine it would bring on mischief, for no other physician or surgeon (besides himself) ever said Joanna had a disorder upon her. Mr. Matthias did not examine Joanna—an answer was returned to him the next day from Joanna, saying, if she had not a child before November (old style) she would then take his draughts and declare he was the first medical man in England, for he had found out she had a complaint which no other medical man had even suggested. Dr. Walchman, of Lambeth, came to Weston Place on the 17th of August, and sent up word to Joanna Southcott that he must examine her *alone* externally and internally, having his instruments with him—upon this being communicated to Joanna by Dr. Adams, Joanna would not suffer him to come into her presence, and so he departed from the house.

Joanna was told by the Spirit of Truth, which visits her, that she should not see at present any more physicians or surgeons to distress her, and thus ends their business for the present.

Monday, Aug. 22, 1814.—A fine morning, and so continued. Mr. Hirst, Mr. Roberts, and Mr. Eyre left Town this day for their own homes. Mr. Senior went this day to the physicians and surgeons to enquire their opinion of Joanna's state of pregnancy, and which I understand he happily procured. Mr. Turner and Mr. Senior started for Leeds

³ Mr. Foley's note:—Mr. Matthias, surgeon, a bitter enemy of Joanna Southcott. Had her appearance been different to what it was, Matthias would have had a scornful smile upon his countenance instead of being horror-struck. After Joanna's death he destroyed himself.

⁴ By the Spirit of Truth.

early on Tuesday morning. There was a great riot in the evening before Joanna's house, and they threw violently many stones and brickbats against the house and doors, and *they*, the inhabitants, were much alarmed. Joanna was told by the Spirit that it would not be safe for her to continue there long, as her life would be in danger. It so happened they did not break the windows, but the rage and violence of the people on the outside were exceeding great and alarming. Received a letter from Richard and my wife.

Tuesday, Aug. 23, 1814.—A fine morning, and so continued. After breakfast Colonel Harwood and myself went to Weston Place, and we heard the above account from our dear friends—we then went with Mr. Pilborough, Mr. Tolhurst, junr., and Mr. Barnard to the Police Office in Hatton Gardens, and related all the circumstances, and they readily granted us assistance, and which assistance is to be afforded as long as it may be wanted.

Colonel Harwood, Owen Pughe, Mr. Baker and myself dined with dear Joanna, and a most happy and heavenly day we passed together. Mr. Baker left us at four o'clock for Ilminster, in Somersetshire. I wrote just before dinner a letter to my dear wife. We were shown many curiosities, and with which we were much delighted. Colonel Harwood went about seven o'clock and arranged everything with Wood, the police officer for the protection of Joanna's house. Ransoms, their neighbours, are full of the devil, and full of malicious rage against Joanna, and insult all that visit her. May the Lord requite them as they richly merit. All was quiet this night, and about nine o'clock we went home, and Mr. and Mrs. Phillips supped with us. Joanna has a book in which all names are entered who have given her *presents*, that in case it was possible she could be deceived in not having a child, that then every present is to be returned to those who had given them. This is not the way of an impostor: for impostors move differently. Dr. Adams, of Hatton Gardens, was the first man who saw Joanna on the 1st of August, 1814. Joanna was confined from seeing any man whatever from the 11th of October, 1813, till August, 1814.

The Rev. Mr. King of Kentish Town was the first clergyman who saw Joanna on the 11th August, being exactly ten months from this confinement. Lady Mackintosh was the first woman who saw Joanna in August, 1814, as all women (except the four in the house, viz., Mrs. Townley, Mrs. Underwood, Mrs. Pilborough, and Mrs. Tolhurst) were forbidden to see Joanna from October 11, 1813, till August, 1814. On account of the rage, lies, persecution, and malice, Joanna was answered by the Spirit of Truth that all preaching, readings and printing, should be stopped till the child (the Prince of Peace) should be born, except they had directions through Mrs. Tolhurst, of Weston Place, to act differently in respect of printing anything in vindication of the blessed and glorious cause.

Wednesday, Aug. 24, 1814.—A very rainy day, and so continued. I wrote two letters by desire of dear Joanna; one to Mr. Turner, of Leeds, to stop all preaching and reading, and one to the Rev. Mr. Eyre, at Bristol, desiring him to do the same. I then had a coach, and I went with my things to the Worcester Coffee House, where I

deposited them and bespoke a bed. My coach, etc., cost me near one pound. I dined with the Colonel, and in the evening I went to dear Joanna's, and I took my leave of her and the other beloved friends, and then went to the Coffee House. Nothing could exceed the kindness and attention and friendship which I experienced from my dear beloved friends in Weston Place, and in Camden Town. The Colonel made me quite happy in being with him. I supped early and retired to bed.

Thursday, Aug. 25, 1814.—A pretty fine morning, though there were some heavy showers. I went in Bohart's Coach to Oxford, and, thank God, arrived safe there a little past four o'clock. I was put down at the *Star Inn*. I drank tea, and then I went to bed, desiring to be called at twelve o'clock, which they did, and I took a place in the Birmingham Old Post Coach and arrived safe at the *Dog Inn* there about 10 o'clock. I went immediately to the Bradley's, and I gave them instructions what to do, and which he took down in writing, that no mistake should happen concerning any more reading or preaching till after the child was born. They were quite happy to see me, and I gave them much information of many matters respecting our blessed and glorious cause.

I took a place in the Stourbridge Coach, and arrived safe home about eight o'clock, and blessed, blessed be God! I found my dear wife greatly better, the children all well, and everything gone all smoothly and comfortably during my absence, and praised be the Lord for His goodness who had kept and preserved me *safe* and *well* during my excursion to London and back again. For ever blessed be His Holy, Holy Name. Amen.

I gave my wife a little history of the events which had passed during my journey, and thus ended this little excursion.

Thomas Phillip Foley.

[Extracted from *Express* Vol. 2, p. 344.]

The Vision of the Candle

And an Explanation of Joanna's Illness.

Aug. 26, 1814.

Friday,—This afternoon I left my house at two o'clock, and arrived safely at Mr. Carder's without any interruptions. I have not enjoyed such an afternoon and evening since the 17th of March, as I had no sickness either at tea or in the evening. I felt happy and cheerful in my spirits, and experienced a much stronger working and moving of life within than I ever felt before, and in a different manner. I staid up till nine o'clock.

Saturday morning, a little after six, I arose in my bed, and was looking at the candle, that was burnt low in the socket, and appeared as if going out. I thought with myself I would put it out, but seeing it rise and burn up with a double flame it took my attention, as it seemed to burn powerfully and strong for some time, then it fell back

into the socket again, and the light formed itself into the likeness of a man or woman, and appeared in great agitation, as though it was struggling for life, and continued for some time; I thought it was going out, but to my surprise, it burned up in two bright flames, which appeared the length of my finger above the socket, and seemed to endeavour to see which could rise the highest, but the flame that rose highest at first kept it at the last, till it fell back in the socket as before, and then, in like manner, it rose again the third time, when it fell back the last time. I waited the manner of its going out, which appeared struggling for some time; it then seemed as if the flames opened like a mouth, and closed it fast, and the light disappeared.

ANSWER OF THE SPIRIT.

“I shall answer thee from the vision of the candle, because I worked it in that manner to appear in the form of a man or woman cut in paper worked round with agitation every way, as though it would go out and die away, but instead of that, it kindled to a flame in two lights running up together. And now observe at what time this likeness appeared to thee, and how I compared my Gospel to a candle burning to set on a table to give light to mankind, and this light was seen to thee in the morning when thou hadst left thy house the evening before. Now call to thy remembrance words in thy former writings, when I ordered thee to mark the weather in a week of the Assizes, how it was cloudy and rainy all the week until Friday came, and then the sun shone fair. Know from that the answer I gave thee—

“So shall the sun in glory shine,
The clouds I’ll all dismiss;
For so the days are hastening fast,
Strange things I’ll bring to pass.”

“So from the shadow, mark the substance. How bright the sunshine came on the Friday, and has continued to this day, Monday, to bring the fruits of the earth for man that they may enjoy their harvest day. In this likeness is my harvest hastening on. And now, let all observe that it is Carder’s physician who has put in the paper how likely the truth of my words are to be verified, the day after another mocked, they were all gone out, and it is in Carder’s house I shewed thee the vision; for in that perfect likeness will the minds and hearts of men work round one with the other until they will rise into a flame; for as thou seest the two lights seeming to try which should rise the highest, just so will it be by mankind.

“But know, the flame that rose highest at first continued so to the last, and this, know, was three times. And now look back to thy other trials in proving the writings. No man came forward to put out the light I had given thee, and now the light is kindled again the third time; but it is in a different way, because in this no man can be deceived when the time comes to prove the truth; and therefore, the light will still continue to rise and shine, as it appeared to all, and then every mouth must be stopped, as the going out of the feeble light appeared to thee.

“Here I have shewn thee the shadow of the first, and how the flames will now be kindled among mankind by the different judgments that are drawn. And know, these two physicians are both looked on as men of eminence and skill; but he who has begun to light the flame which seemed dying away, has shewn his strong reasons why he believed; but on the other hand, know how faint the light must appear which is kindled in Dr. Sims, to give no clear light at all to men; and therefore, I told thee in the warning, others would wish to come forward, thinking to baffle with stronger reasons and arguments than Sims did, like ———, place thy disorder another way, and therefore, to confound all such men, and to strengthen him to stand, I permitted thee, and worked in thy heart, to reject all places which were offered thee as a temporary residence for a little while by friends. All was rejected until Carder offered, and then I told thee thou shouldst accept a week before thou movedst to the lodgings thou hast taken. And now let them observe how I have removed all thy pains, and all thy sickness, and how I have enabled thee to go about as thou wast not able to do before, so that I have given thee strength, and removed thy pains, only those feelings that cannot be removed till the time of thy deliverance.

“But as thou hast said in thy heart, such days together of health and comfort, to be freed from sickness and pain, thou hast never experienced since the 17th of March until the day thou arrivedst at Mr. Carder’s house, and from this they are the witnesses with thee and Underwood, because thou couldest not have these pains and sickness thou hast had before without the knowledge of the servant likewise; so that, if she is called forward as a witness when all is made known in the end, then it will prove the truth of my words, how wrong was the judgment that I told thee was drawn by our enemy to prove practice on thee, and destroy the life of both, because his judgment must be mentioned what judgment he drew as a medical man. I do not tell thee to mention his name, because men must see his folly in the change that is wrought in thee; for, did the increase of the body proceed from the kidneys to such a size, and from a lodgement of bile within, I ask, then, how the pain could be removed, or thy violent sickness cease, before the cause was removed likewise? For know, he told thee, the cause must be removed before the effects would cease. But I have removed thy pains to shew the folly in mankind, before the cause is removed for all the effects to cease.

“Now, from this, let them weigh with the answer I ordered thee to send back, that his judgment was wrong, that his medicines were wrong, and therefore, I ordered thee not to take them. But hadst thou relied upon his wisdom, and not trusted to my direction, instead of enjoying the comfort thou now enjoyest, instead of leaving thy enemies, and being sheltered in a house of faithful friends, thou wouldest be confined to a bed of anguish to the joy of thy foes; for sure, thou wouldest have found the words that were said to thee, and this will be deeply discerned hereafter, that if thou wishest for peace and happiness, and to be freed from pain and sorrow, thou must rely on the wisdom and directions of the Lord, and not rely on the wisdom of men. For as in things temporal, so I tell thee, of things spiritual; for in the perfect likeness he drew such an

erroneous opinion of thy disorder, which is temporal, perfectly so do the professors of religion draw a wrong judgment in things that are spiritual, and point out the Scriptures in such a way and manner to explain the meaning thereof, and blind the eyes of their hearers, to lead them into spiritual dangers, as his judgment would have led them into temporal dangers. And it is by such wrong judgment that the true meaning of the Scriptures is destroyed before they come to the birth; there is not strength to bring them forth, because they are injured and weakened by wrong spiritual guides, as thou wouldest be injured and weakened by his judgments if thou hadst followed his directions, which I now tell thee, without miracles being wrought by me for thy deliverance, hadst thou gone on by his direction, the child must have perished in the womb, and thy life would soon be brought to the grave. Let his medicines be applied to another woman in thy situation, and they would soon see what her end would be; for as the medicines increased the pain, so he would have told thee they must be applied to be increased before they were removed, for as thy disorder was desperate, the means must be the same. This is the practice he would have proved until the truth of thy words were verified, "to kill more than they cured," and this is often done for want of skill in a temporal sense, when men presumptuously place disorders in a plausible way to deceive their patients, and give them liberty to prove practice thereon, if they can deceive others as he wanted to deceive thee; but when thou calledst reason to thy assistance, then thou clearly saw the folly of the man, that he could not prove his judgment clear in one operation he made if thou hadst entered into strong reasonings with him. Thou sayest in thy heart thou shouldest have confounded him, and this thou regrettest thou hast not done.

"But now to thy wisdom I shall answer. Had not my wisdom laid behind to confound him another way, and confound those who should speak like him, and to prove that he acted according to that judgment, either to shew his malice to destroy the child before it was born, or to shew him plain he erred in his judgment at the first, when he told thee, if the case was a young married woman, he should not draw his judgment thou wast in a family way, and so wrong he drew his judgment at the last, by placing it in a way I have now proved to be entirely wrong, for so the end will prove. But know, I tell thee, had not such a man been consulted, to shew the dangers thou wast in by such wrong judgment, and that others might err the same, and therefore, to keep thee from future dangers, I have now put a stop to the whole, as men, through unbelief, have began to prove practice. So now their practice shall go no further, because I know that men, through malice, would injure thee in their examination, if permission were now granted; for as the man who was drunk with liquor, or pretended so to be, and said he would give one hundred pounds to see Joanna Southcott, just so, men who are drunk with malice and envy will now say in their hearts, they would give one hundred pounds to see thee come to an examination, and confound the others.

"Know how strong has been men's arguments to say the thing is impossible to be; but now they are explained with jealousy, that with God all things are possible, and so their judgment must be cast, and therefore, thy danger would be great by the fury of

physicians, who would apply to the bishops for their authority to send them forward, and put a stop to such reports; as they would say another way, as the papers have already begun to wrest the words that were sent to them. Now, if men will do this from the handwriting of another, what will they not do when they have it in their power to draw their judgment as they please? For as thou hast seen the two flames begun, so thou wilt now see them rising high, and therefore it is time for thee to remove from one place to another, to conceal thyself from the insults of mankind, before I have worked a way to settle thee in a place of safety, where those insults cannot come; which I shall shortly do, either by working in the heart of some great and powerful friend, who wishes to see the truth be made manifest, and to see justice done to thee, seeing, from what is already made public, there is no cause to fear it is not from the Lord. And then to my wisdom and power will they submit, for such a friend, with such a fear, I shall either provide for thee amongst the great, or I will raise up other friends for thee to join with thy own, to enable thee to take an establishment, and be secure and free from danger; for as I have begun to protect thee, so I shall go on to guard and keep thee from the malice of men, but now thou canst not abide long in this house without being discovered. Jealousies may arise, but when thou art gone, let them not be afraid to own thou hast been here, because I have told thee already it must be made known; but thou must be sheltered a little while in the house of a friend before thy deliverance cometh of the end.

“Perfectly so, when thy deliverance is come thou wilt find the truth of the words I have told thee already; thy sorrows will be turned into joy, and thy pains and sickness into comfortable health, when pain and sickness, like a woman in travail, will come on thine enemies.

“So, from this shadow, I have shewn thee what the end will be, but the end is not yet with thee or them. Thine is but a sun-blast before a storm that, I now tell thee, is rising high, and soon will be proved by the hearts of men; for what is put in the paper to prove the truth of thy Third Book of Wonders is now likely to take place, will now kindle malice in thy enemies to cause a dispute in them, and be pained through rage and malice, which has left thee and come upon them, sick to hear, and in anguish to believe. Here is a shadow begun in some of a change as in thee, though it is a different *way*, because fears, through jealousies, will alarm many, and therefore, discord will now arise, like the foaming billows, in men, who will be like the foaming billows of the sea, whose waters cast up mire and dirt, will now be cast out like the floods of ungodly and malicious men, and this will bring on thy trial to stand the test with some who may come forward in fury, because all these men to whom I ordered thee to send the letter and portrait, if they came forward from the news that is spread, and make a demand to see thee, or bringing forward their physicians with them to know they are not imposed upon by others, thou canst not refuse the enquiry; but from the answer I have given thee of no more examinations being made by strangers, from the dangers thou hast been likely to fall into from the wrong judgment drawn by mankind, so that thy enemies will keep thee from dangers in the end, because good will come out of evil,

and light out of darkness, and my commands thou must obey. But if they say my commands are unjust to refuse an examination to others, as thou hast granted already to some, then thy answer must be this:—Thou wilt submit to the same examination again in their presence by those who have examined thee already, and they themselves may judge from appearances. But as they allow they cannot be clear judges from feeling the life within, then it is to no purpose that such examinations should be made; but I do not tell thee there are not some who will come forward with faithful and upright hearts to judge for themselves without prejudice or partiality to be clear judges, and have no desire to injure thee by their examination, while others will be like the two I have mentioned already, and therefore, to shun the dangers of such, thou must go by the directions, and say thou wilt not go from them until the time is gone and past that I have told thee of a safe deliverance. If thou followest my commands, and let them know thou didst apply to the Bishops to send in their physicians before thou didst apply to thy friends to send in theirs, but as they then refused, thou thyself art now the judge of thy feeling life within, which must be born to preserve thy life; if not, it will bring on thy death, and then thy promise is made already unto him, who searched diligently to find out the truth, and was not ashamed to publish his belief in what he judged from what he saw and felt. So that, if that life does not prove a child, thou hast promised at thy death that he shall have thy body to open, and be a clear judge for himself and others what lay within thee, that caused all thy pains and sickness like travail pains, that caused the size of thy body so fast to increase in a few months after life was felt within, and that thou now feelest strong struggling within in various attitudes and various ways, what must bring thee to thy grave if not a child to bring thy deliverance. Then he that began in wisdom shall end in knowledge to search out the truth one way or the other, that he may be able to justify himself in what he has done in answering to the demands made by mankind, because they would have a just right to condemn those who examined thee, if no possible answer had been given to the enquiries of men. But this could not be done by a believer, neither couldest thou say of a believer thou couldest give him the liberty at thy death, for then he would be mocked, and those too. But as this liberty is granted to a stranger for him to prove his judgment clear, that, if not a child, there was a life within which deceived him. He may have other medical men present at the time to see it clear, but as thou sayest in thy heart, this examination will never take place, because the words were worked by me. Yet it is right for thee to make the offer, to shame and confound all his accusers.

“And now I shall tell thee why it is not right for thee to stay any longer in this house than the day week thou camest, but to remove to another place the same day of the week, because the time draws near that this must be made known unto him, the manner of thy coming here, and how thou hast been, and the promise thou hast made, if there is a possibility of thy being deceived, to put a two-edged sword in his hand, by enabling him to say, either in death or life, he shall be enabled to judge of a cause that never was brought before medical men in any age of the world before, from thy age, thy symptoms, from thy prophecies, and being confined from every man until the life

increased too great to be ascribed unto man, and therefore, like the wise philosophers, he will be able to find out the hidden treasure, and prove, in the end, his judgment is clear. But now call to thy remembrance what I have told thee—

“’Tis in the last distressing hour
The Lord designs delivering power;
The mount of danger is the place
Where he designs delivering grace.”

“And now, I tell thee, when it comes to the mount of danger, thou wilt see my strange working brought round in a way and manner unknown to thee; for as a clock works round in every wheel to bring it to warn before it strikes, and then to strike when the hour is up, just so shall I work round in every wheel of my providence, in every wheel by instruments in men, to bring the warning before the hour is up to strike; for little dost thou know what lies before thee, or in what manner I shall work round to shame and confound all thy accusers, and make thy foes become thy friends.

“And, therefore, set thy heart at rest concerning the adopted father of the child, but let the words be printed on thy heart that I said unto thee. I have kept the mother from her youth up to this day, to create the child for my honour and glory, and the good of mankind; and as I have created the one and kept the other, so in like manner, shall I prepare for thee a bridegroom, and a father to adopt the child as it is born as his own, to say, with Joseph, “I stand in God’s stead.” But I do not tell thee these things will take place without great agitation and confusion of spirits to thee, and therefore I told thee, this fair sunshine which thou hast been enjoying in a safe harbour with thy friends, was but a sun-blast before a storm that is now hastening on to arise high, for as the things arose high when surrounded by thy enemies before, and ordered thee to leave the house and come to thy friends. Perfectly so now, I tell thee, the storms will surely rise high before thy foes will become thy friends, to see their own errors, and thy true simplicity and true innocence. Thus will thy enemies be convinced of whose anger was kindled by a wrong judgment they had drawn, but had no enmity against the visitation of the Lord, if they had judged it so. Such thou wilt find who had been thy foes will now turn thy sincere friends, and see their own errors, and condemn themselves, and justify thee in all thou hast done; and therefore, I tell thee, from such thou hast nothing to fear. But know what I said in my Gospel, “he that had most forgiven, loved most.” Paul was zealous against me, and after that was zealous for me. So from these thou must draw thy judgment, if thou findest a denying Peter to weep bitterly, or a persecuting Paul to repent of his persecution, or a doubting Thomas removed from his doubts. To these men I shall leave thee. It is not my mind and will to make things plain before thee for the present; but thou must keep thyself prepared for sudden surprises, which will come on fast one after the other, and when they come, I shall call all things to thy remembrance.

“And now I shall give thee directions for Carder. When thou hast left his house, it will be right for them to see their physician as soon as possible, and make him

acquainted with thy visit at his house, and the manner thy appetite returned, and thy pains and sickness left thee, and the promise thou hast made, if it is possible for thee to be deceived, because there is no time for trifling now; and for this end, I said thou must leave the house this week, but permitted thy stay so long that men may say ye cannot be judges of a day or two concerning thy health, sickness, or pain.

“This is a line for them to walk by.”

Joanna Southcott.

Witness,—Ann Underwood.

Wednesday Morning, Aug. 31st, 1814.

[Extracted from *Small Still Voice*, No. 56.]

Further Communication on the Conception

September 14th, 1814.

THE SPIRIT OF TRUTH.

“Thou must let them know from thy own feelings ‘*That Death or Life must end the strife,*’ that thou canst not live a long time in the situation thou art in, without a deliverance. So if thou art deceived they will find out the deception in death, when they are all assembled together: but on the other hand, they will find in life there is a DIVINE POWER *superior to man*, whose divinity and power is denied by man; because through infidelity the world is now become perfectly like the words I said in My Gospel of the days of Noah and Lot, who perished through unbelief; but to them who fear My name, now will the Son of Righteousness arise with healing in His wings, to them that believe, for they are those that I said in My Gospel should ‘Enter into the joy of their Lord.’ For as I died to overcome the world that lieth in the power of the Wicked One, the power of Satan, now is the time I shall fulfil My Words, and those that believe may now be comforted and lift up their heads that their redemption draweth near. They have seen the winter when the warning was given, of the manner of My visitation and what was to follow. They have seen the winter over and the spring to appear, and like the trees shooting forth their green leaves, just so they have heard the spreading forth in thy womb, a likeness of what I warned thee of before to bring the *joy of the Harvest-Day*. Ye see the ears of corn filled up to bring it to the sickle for man. Just as they see thy womb appear to bring the glorious harvest I promised in the end for man, ‘That the voice of the turtle may be heard in your land.’ And now let them that reprove answer, how all this is brought round by any power or wisdom of man; because the letter that was sent to the Bishops must be made manifest in the end; how the manner of thy visitation was sent to them, before thou hadst any experience of what followed,

only relying on the miraculous manner of My Visitation and saying within thyself, a power that could work in that manner could do any thing, that nothing was too hard for Me to accomplish:—

“And now thy feelings I shall here explain,
 Like storms or tempests, or the floods of rain,
 Like rolling thunder coming from on high,
 Or forkèd lightning piercing from the sky,
 Or like the whirlwind coming from above
 In open manner I to men do move
 To show My power and to show My will
 How I can act, the hearts of men to chill;
 As some by thunder I have took away
 Both man and beast, My thunders so did lay.
 And some by lightning, coming from on high
 ’Tis known that men have lost their eyes that way
 Because the heat hath struck the body dead,
 When strong the lightning over them was laid:
 Houses on fire, ye have seen that way
 To kindle flames when lightning strong did lay,
 And so My whirlwind have your trees thrown down,
 This showeth My power in all lands to abound,
 Which in all nations this you see and know,
 But where’s the power for to make it flow?
 So placed in different ways, I say by man,
 They don’t discern from whence the power came,
 Because invisible I am to all.
 They hear my thunder when it loud doth roll,
 And yet from various causes they assign,
 And so the lightning is placed by mankind;
 And so the whirlwind of My power is there,
 So placed by man a way they cannot clear,
 When man with Satan now will take a part.
 Now perfect so I tell them ’tis by thee
 A hidden mystery man can never see,
 When first My Spirit like the rustling wind
 Seized all thy nature, and thy strength confined,
 Then like the lightning did My Spirit come
 Like sparks of fire, that went through every vein,
 I tell them all to kindle life in thee.
 And by this lightning they the truth will see,
 As one I’ve told thee, often does bring death,
 But now I’ll tell thee of the *Second Birth*:
 It is a lightning kindled from above
 That men may see My true and perfect love,
 That ’tis by fire I have kindled here,

For so the Holy Ghost I now shall clear,
To prove My Gospel and pronounce it true,
And here's the fire, that every soul shall know,
That so passed through thee for to kindle life
Through every nerve in thee, shall end the strife.
For here thy soul by Me it is inspired,
And by the Prophet it was first desired:
So the live coal did from the altar come
To kindle life and bring to man the Son,
That in My stead I now shall place on earth,
And man shall know what is the Second Birth.
Water and fire first appeared to thee,
For so thy feelings it was known to Me,
When that My Spirit did in power come,
Not flesh nor blood, it unto thee was known
Was ever seen or felt then at that time—
Then let men know the working was Divine,
I tell them all, out of the reach of man.
And like the former I have showed My plan,
The way that man and beast I did destroy,
I in some likeness now will man enjoy
I tell them all to kindle life anew,
And men shall find My Bible all is true
That I then told them I came to fulfil,
Though like the thunder they My heart did chill;
And like the lightning that came from above,
With rage and fury men despised My love,
For so the hearts of men on fire did burn,
Till rolling thunder on Me fast did come,
For all was heated by the sons of men,
Till on the Cross I was cut off by them.
And so My thunder hath rolled on the same,
But in the end I'll let them know My name,
That Jah Jehovah is in every sound,
For now the small still voice to thee abounds.
But with a different lightning to appear,
A light of love, though it like fire seemed here,
Though not like fire for thou to feel it burn,
But like a fire of love to thee it came
To kindle flames of love now in the end,
That every man may see what I intend
Throughout My Gospel, when I visit man
Like cloven tongues of fire, I'll make them all,
One way or other shall My lightning fall,
I tell you all to kindle flames anew.

I said to man My perfect love was true
They'll find to make man perfect in the end,
For so My Spirit shall on man descend,
That now do wish to know My every Name;
And now's the time I'll put My foes to shame,
Because My thunder-bolts shall roll that way
Like forkèd lightning I'll my work display,
I say in anger them I will destroy
That do not wish my Kingdom to enjoy
In true perfection I designed at first.
For now I tell them all the graves shall burst
That is to open and secure the dead
Whose spirits strong from me are surely fled,
And with the tempter they wish to abide,
Then now with him awhile they shall reside,
Till I do come to burst the graves once more.
But to the righteous I shall answer here
Who seeth it right in all My just decrees:
Discern my wisdom and admire my ways.
So here the graves will open to the just,
For like the former saints man now will burst,
Whose faith is strong for to believe My word,
For Abraham's faith thou knowest before I said
Must now be kindled in men's hearts anew,
Now come to Isaac and discern it true:
Thou knowest the fire was on the altar cast
The son was bound but yet preserved at last.
And so my Isaacs I shall all unbind,
For different fires in mankind you'll find,
And different fires now will prove the end,
As love and anger will in man ascend
I say like anger burning in the heart
When men with Satan now will take a part.
But on the other hand thou'lt find flames of love
That will be kindled when the Truth they prove;
For now the martyrs will in man appear
Inflamed with love as they discerned them there.
And my Disciples then will find the same
For different ways men's hearts will be inflamed:
So here the graves will open of the just,
For in their likeness mankind now will burst.
Though dead to knowledge man was from the Fall,
And so like dead men I've pronounced them all—
Dead to my wisdom that stands for the end,
But now's the time it is my full intend,

I tell them plain, to bring them from this death:
For now's the time they'll see *the Second Birth*,
That man is brought to know the ways of God,
And trace his footsteps that so long were hid
In the great deep, and so concealed from man.
But now's the time my ways they shall discern
Why it was in fire I to Moses spoke
As in the bush, though man discerned it not.
It is by fire I shall make an end,
Just as the fire on thee I first did send
I tell them all to kindle life anew,
Look through the Scriptures and you'll find it true,
That 'tis by fire I shall make an end,
And know the Prophet's words how they are penned.
And so by fire all will pass away
In love or anger I to man do say;
Where 'tis in love the rage of hell must fly,
Because my thunder-bolts are fixed on high
And like the lightning do come down below,
For to secure my friends my power I'll show.
But where the hearts do burn with fire of hell
Against my coming, and their rage doth swell,
They'll find my fire to burn strong that way
Till like the ashes they consumed will be—
I tell thee plainly scattered o'er the earth,
Because I know they first despised my Birth;
And so I tell thee they stand to this day
In unbelief, there's thousands now do lay;
But as the Scriptures they were never clear,
They know not what I've done, I tell thee here.
But now the Scriptures I shall make them plain,
And then my pleading will be strong with men:
For like a valley I shall bring them low
And plead with men such wonders none can show.
As thou didst show my servants at the first,
And in the end to make the truth to burst,
And which the Bishops they cannot deny:
For if like Pomeroy now should be their cry—
'We will not answer if the words are true,
Because 'twill strengthen faith we well do know,
And therefore now like him we'll silence keep'—
Should this be done by them I'll make them weep,
Because My servants they are standing by
To prove the truth and give them all the lie.
So if together they this way do meet

They'll find them up and down beneath My feet,
 Because the Scriptures they cannot explain,
 That I have told thee to bring out to man.

The former things are come to pass (*Isaiah* xlii.)
 That are in My Gospel penned,
 But here are the new things at the last
 That I said I should send.
 So now the former things behold,
 I took man's nature here,
 But know the warning that was given
 The virgin did appear,
 And she was warned, if ye discern,
 To make the prophet true.
 So of a virgin I was born,
 And bring all to your view.
 But now see plain, ye sons of men,
 These things are come the same,
 Because the virgin hath been warned
 For to declare My name.
 That new things I do now declare,
 My Gospel to fulfil,
 And all the prophets in my view
 I now do tell you still,
 They must appear for to be clear
 The Jews for to awake,
 For then the heathen all may fear,
 As I all lands shall shake.
 So these new things to man I'll bring
 And warned thee so at first,
 Ere My likeness⁵ here did spring,
 But now you'll see they'll burst."

Joanna Southcott.

[Extracted from *Southcott Despatch*, No. 6. This subject begins in the
 Communication dated Feb. 28, 1814.]

⁵ One like unto the Son of Man.

House of Delivery

[See Communication, Feb. 28, 1814.]

September 16, 1814.

On Thursday evening I was seized with a violent sickness, &c. So that I was obliged to go to bed. I spent a restless night. Friday morning, the 16th, I was thus answered:

“This day I have set the sign before thee. If these pains and sicknesses in various manner, with strong struggling within, do continue three days following, to the third night from which thou wert taken, then be assured thy deliverance will take place before the end of September; and then it is time for thy friends, in the following week to look out for a place for thee, if no place be offered thee before the time that the three days are expired from this day. But as I have told thee, all must be made public concerning the house, for fear of the knowledge of thy abode may come to thy enemies; for this cannot be avoided, when friends and foes will be called forward. But, as thy life has been so maliciously sought, it gives a clear opportunity to thy friends to have a strong guard,—to guard thee by day and by night. There are faithful friends who can be present to guard thee the short time thou wilt be there before thy deliverance takes place.

“So that the place I shall prepare for thee, if it be done by thy friends, will be a place of safety, where no dangers will come to thee; but as I told thee, it must be publicly done, that thy upright dealings may be known unto all.

“Thou dost not wish to deceive,—or impose upon the public. So the enquiry must be made in the public papers, what situation thou dost want, or thy friends. That there may be room for those physicians and medical men who have come forward, to be present when thou art taken in labour pains. And that those to whom thou hast sent thy portrait and letter may have liberty to send their physicians, when they are wanted, to see that no deceit is practised.

“And, concerning the Jews, there are some of them who are at liberty to come forward to be judges themselves with others,—but these must be men who are respectable among them, and who thy friends must strictly inquire into the characters of every one who comes forward, or those who say they are sent by authority, they must prove their authority, as I told thee before; as many of thy respectable friends must be present at that time, to see that no deceit is practised by man.

“Therefore, it must be large enough to contain many for two or three months. For after the child is born, and thou art able to sit up, many respectable gentlemen and ladies will be truly convinced by the birth of the child, and will become faithful friends and true believers, to see thee, after the child is born, that thou canst sit up;—and then thou wilt have nothing to fear of being established in a comfortable situation. But, concerning the advertisement for the house; they must notice the malicious

reports of the world, who have said—she was an impostor, and her friends were dupes,—and they would join with her in the imposition.

“But to convince the world of this false invention against her character, she has requested her friends to advertise for a house, in the manner I have described to thee, that there may be room for respectable characters among the clergy, as well as among the physicians and Bishops, who were warned, in July, that she had grounds to believe that such an event as this would take place. And now there appears no doubt of its having taken place; which a very short time now will decide.

“Now let them decide from July to October. And therefore thou hast no time for trifling now.

“Therefore it is time for thee to warn thy friends to advertise, as I have told thee. And let them, take the house for three months, if through their advertisement a house be not offered.

“But this thy friends must not look upon—that they do not expect,—but some of thy friends must see thee, who will be called forward in the advertisement, that they may be able to answer for themselves, what grounds they have to put in such an advertisement; and it is right for thee to see Philips, that he may pass his judgment; and what a change has taken place in thee in one month. And let him judge what a change may take place in another. And now thou wilt find thou hast a great deal to do, in a little time;—for thou knowest not how things will turn round on a sudden, when such an advertisement is put into the papers.”

[Extracted from *Small Still Voice*, No. 23.]

Answer to the Rev. William Wales Horne

By Joanna Southcott.

From *The Sunday Monitor*, October 1st, 1814.

The following was written by Joanna Southcott upon the discourses published in a pamphlet against her by the Rev. William Wales Horne, which he sent her. She also proposed a few questions for him to answer.

The Rev. William Horne on page 31 of his book quotes the Prophet *Daniel*, ix. chapter and 24th verse: “Seventy weeks are determined upon thy people and upon thy Holy City to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.”

He adds: “This omnipotent work, this unspeakably glorious Salvation, was carried into effect by our adorable Emmanuel, when He expired on Calvary.”

On page 28, he says: ‘He came to fulfil the divine promises, and to accomplish completely the predictions of the inspired Prophets, that the Woman’s Seed should

bruise the Serpent's head,—*Gen.* iii. 15. This has been gloriously carried into effect. The adorable Redeemer was made of a Woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons, and hath effectually broken the Serpent's head.'

I answer: To accomplish all this, I grant was what our Saviour came into the world for, and was what He said He should accomplish in the end: but had it been done *then*, sin and sorrow must have had an end. Jews and Gentiles would have been united, and all the nations upon earth must have come to the knowledge of the Lord. Yet how reverse to such a glorious period hath the world been in to this day ever since our Saviour's death! Therefore I may say unto him as Samuel said to Saul: "What meaneth then the bleating of the sheep in mine ears, and the lowing of oxen that I hear?" If those that were under the Law *were then redeemed*, who were the ancient people, the Hebrews, how comes it to pass that they now stand scattered in all nations according to our Saviour's prediction in *Luke* xxi., till the fulness of the Gentiles should come in? What is the meaning of the *fulness of the Gentiles*, as no Redemption of man is spoken of throughout the Gospel to take place, before the fulness is completed and the Son of Man is revealed? But my enquiry is of him, Who is the *Son of Man* here mentioned, or in what manner will He be revealed to come in POWER and great GLORY? For it is said that then we are to lift up our heads, for our Redemption draweth nigh: but till this hath taken place, the Redemption of man is not spoken of to take place.

I wish also to know of whom our Saviour was speaking in *St. John* xvi. 7–14—"Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin and of righteousness, and of judgment; of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see me no more; of judgment, because the prince of this world is judged. I have many things to say unto you, but ye cannot bear them now."

As this man saith, that I make the Lord of Glory fearful of His own creatures by concealing many things that stand for the end, I ask him why our Saviour, Himself, concealed many things from His *own* Disciples and said that they could not bear them then? And as he says that Daniel's visions were fulfilled by our Saviour's death, that He made a complete end of sin, and established everlasting righteousness, I wish to know *what sin* that the Comforter, spoken of in *St. John*, when he cometh, *is to reprove the world* of? If our Saviour completed the whole, and brake the head of the Serpent, *what sin*, through unbelief, could there be to remain? Or *what Prince of this World* is there *to be judged* when the Comforter cometh, if the final judgment hath been already passed? And if all knowledge and understanding had been given in the Gospel, that men wanted no further revelation to make it plain, why then did our Saviour say, in the 13th verse: "Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify Me: for he shall receive of Mine, and shall shew it unto you. All things that the Father hath are Mine, therefore,

said I, that he shall take of Mine, and shall shew it unto you." Here it is plain that the Comforter doth not dishonour the Father, but glorifies Him; and it is through him that the world is to be reprov'd, to the honour and glory of God; for then the truth of the Gospel will be made manifest to all; but our Saviour's sayings were not then made manifest to all. For in the 25th verse, it is said: "These things have I spoken to you in proverbs, but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father." This clearly proves that he did not explain Himself to the Disciples of His saying they had seen *the Father in Him*.

In *St. Luke* xii. 40, He told them to be ready: "For the Son of Man cometh at an hour when ye think not." Chapter x. 22: "All things are delivered to Me of My Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him." Chapter ix. 26: "For whosoever shall be ashamed of Me and My words, of him shall the Son of Man be ashamed, when He shall come in His own glory, and in His Father's..."

I ask this man, with all his boasted wisdom of the knowledge and meaning of the Scriptures, that they want no further revelation—no further knowledge of the Lord, than what hath been given already—Can he explain *who this Son of Man is*, who is so much spoken of throughout the Gospel? and that we are warned to be waiting for, and as to whom our Saviour saith, "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?"

Also in *St. Matthew* xxiii. 38, our Saviour says, speaking of the Jews: "Your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye say, Blessed is he that cometh in the name of the Lord." My inquiry is, Who is he that cometh in the name of the Lord? that men shall call blessed, but the Comforter, the Spirit of Truth, proceeding from the Father, of whom our Saviour spoke? He that places the Gospel another way must contradict all our Saviour's sayings, and preach a Gospel that was neither taught by him nor by his Apostles, for they were looking for a further revelation from Jesus Christ to be given. But this man says, that we have no Scriptural grounds whatever to expect any new *revelation*, or any prediction, either from Prophet or Prophetess. Now I ask him the meaning of St. Paul's words; *Romans* xi. 25: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits: that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Who is meant by this DELIVERER, who is to be made manifest when the fulness of the Gentiles is come in?

Again what is the meaning of St. Paul's words, *1 Cor.* xiii. 9: "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." What perfection was St. Paul looking for, which was to come, to do away with that darkness he complained of? As he said, that they saw but through a glass darkly—then this perfection can only come from the SPIRIT OF TRUTH, by the revelation of Jesus Christ. But this man says, 'We have no Scriptural grounds

whatever to expect any new revelation, or any prediction from Prophet or Prophetess.' Yet St. Paul did not teach in this manner; for he tells them not to despise prophecies. In the 1 *Thess.* v. 18 he says: "This is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." Here St. Paul tells them what is the will of God, that they should not despise Prophecies, but prove them. He likewise exhorts them to desire spiritual gifts, but rather that they should prophesy for the edifying of the Church. In like manner St. Peter taught them to look for a further revelation. 1 *Peter* i. 5, 13: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time..." "Wherefore gird up the loins of your mind; be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ ..." How is this revelation to come without prophecy, because it is written—"to be revealed in the end" what was concealed from all the Disciples and the Apostles? Had all things been made plain to them, they would not have spoken of a further revelation, that would be given in the last days.

1 *John* iii. 2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is."

Here, it is plain, from all the Disciples and Apostles, that they were not clear concerning the end—what the APPEARANCE would be, to make a further manifestation of the SON OF GOD, to the fulfilment of the Gospel. And so far from the Apostles saying that Satan's power was destroyed, that they cautioned their hearers every way to beware of his devices, saying, "The Devil, your adversary, is like a roaring lion going about, seeking whom he may devour." But as St. John says: "For this purpose the Son of God was manifested, that He might destroy the works of the Devil;" but he did not say that they were then destroyed.

I recommend this man to read the Gospel over again, and compare it with his two sermons, and see whether they will agree together. And let him look at *Rev.* xix: "The testimony of Jesus is the Spirit of Prophecy:" and before that revelation cometh, the Revelation of St. John cannot be rightly understood by any man—and it is this writer that is taking away all the promises throughout the Gospel, and adding them another way.

As his sermons were preached against me to the public, I have answered him of my grounds for my belief; and I enquire of him how he will explain these texts of Scripture any other way than what has been revealed to me is the meaning of the fulfilment. Had I not fully believed from the Gospel that Jesus Christ was the Son of God, Who came to be the Saviour of the World, I never should have believed in the Visitation of the Spirit; but it is from the Gospel that my faith is established to believe that prophecies will be given in the end.

Now I shall conclude with the words of Gamaliel; *Acts* v. 38: "Now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men

it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.”

Joanna Southcott.

[Extracted from *Two Witnesses*, No. 24.]

Will of Joanna Southcott

[Although Joanna's Will is dated June 26th, 1813, it is inserted here so that it may be read consecutively with her Codicil dated 4th November, 1814.]

I Joanna Southcott now resident at No. 17 Weston place in the parish of St. Pancras in the County of Middlesex do make this my last Will & Testament in manner & form following. First I resign & commend my Soul into the hands of my Merciful Creator Almighty God I request to be decently interred by my Executor hereafter named Having no other property to leave at my death only my Share in the Houses left to me by the late Mr. Cosins out of which Share I give & bequeath to my Brother William Southcott the Sum of ten pounds a year during his life but not to his Heirs I give & bequeath to my Sister Susanna Carter the Sum of ten pounds a year during her life I likewise give & bequeath to each of them the Sum of ten pounds for Mourning at my death I give & bequeath the Sum of ten pounds to Sarah Southcott my Brother Joseph Southcott's widow & likewise the Sum of ten pounds to Susanna Southcott her Daughter to be paid Six Months after my decease & the Sum of fifteen pounds to be paid the Said Susanna Southcott daughter of Joseph Southcott when she is at the Age of 21 years of age All the remaining part & where arising from the aforesaid houses I give & bequeath unto Mrs. Jane Townley & Mrs. Ann Underwood for their sole use and benefit And I do hereby nominate & Appoint the aforesaid Mrs. Ann Underwood my whole & sole Executrix — June 26th 1813. Joanna Southcott — Witnesses to the execution of the above written will Wm Owen Pughe—Theodore Turpin—Mary Hilbrough—Ellen Tolhurst witnesses to the execution of the above written will.

This is a Codicil added to my above will this fourth day of November 1814 to explain certain contingencies not provided for therein In the first place it is necessary to explain that Mrs. Townley Mrs. Underwood & myself have a joint Interest in the Books which I have published & all debts & credits appertaining thereto therefore in respect to such joint concern I leave it wholly to the honor of these my two friends to set apart a third of such Concern after my decease leaving Issue & turn it over into the hands of my Trustees hereinafter named In the second place in respect to presents made by my friends of Monies various articles of plate apparels & other things as entered in a Book kept for that purpose & intended for the Male Child which I announced would be born

of me I direct that such presents be also turned over into the hands of my Trustees In Trust If I die without Issue for them to return such presents into the hands of the Givers of them respectively Thirdly If I should leave such a promised Child living at my decease my direction is with respect to the third part of the Interest which I have under the Will of the late James Cosins in the property consisting of certain Houses recited in my above will to be bequeathed to Jane Townley & Ann Underwood that my said bequest be revoked & is hereby revoked accordingly & that the said third part of my Interest in the said houses be also placed in the hands of my Trustees And fourthly I hereby direct if I have Issue as aforesaid that my Trustees shall for the Interest of such Child & on his behalf manage the said third part of the proceeds from the said Books after first deducting therefrom a sufficient Sum to cover some tokens of love from me to my intimate friends as particularised in a certain paper Also all the said presents also the said third part of my Interest in the said houses & all other property I may die possessed of & not otherwise before disposed of in my above Will And lastly to carry into effect such Trusts as are mentioned in this Codicil I name & appoint James Spring John Hows Richard Goldsmith & William Owen Pughe to be Trustees for that purpose. Joanna Southcott Nov. 4th 1814 Witnesses to this Codicil— John Tolhurst—Elizabeth Drew—Tobias Love.

The Names of the Friends to whom I Joanna Southcott wish to have something that belongs to me of Wearing Apparel to be given to them as a token of my love in 1813 when I was ordered to buy new Cloaks for the sake of my female friends the following names here mentioned I wish to have something belonging to me both Men & Women if I die.

Mrs. Carder Leicester Square	Mrs. Drew
Mrs. Turpin Greenwich	Mrs. [Red]
Mrs. Hows	Mrs. []
Miss Coy	Miss Roberts Painswick & her [Brother]
Mrs. Taylor Exeter	Mrs. Foley
Miss Eveliegh Exeter	Miss Smith Princes Street
Mrs. [Suscombe] Exeter	Mrs. Wetheral
Mrs. Walker	Mrs. Harwood
Mrs. [B] Wood	Mrs. Owen
Mrs. C Wood	Mrs. [Halford]
Miss Wood	Mrs. Goldsmith
Mrs. Barnard	Mrs. Tolhurst — William

[Transcribed from a photocopy of an authorized copy of the register.]

On Not Wearing Any Mark

Extract from a letter, written by Miss Townley.

December 13th, 1814.

‘Joanna has desired me to acquaint all the Friends, that it is her particular wish that her Believers will not wear particular Marks in their dress, or have any Mark by which to distinguish themselves. But that it will be the duty of every Believer to rejoice in their hearts and houses, but to do nothing to cause mockery.

‘Joanna Southcott.’

(Printed from a MS.—left by Joanna Southcott.)

[Extracted from *Small Still Voice*, No. 18.]
