

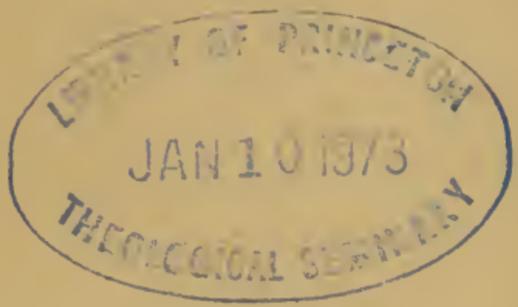


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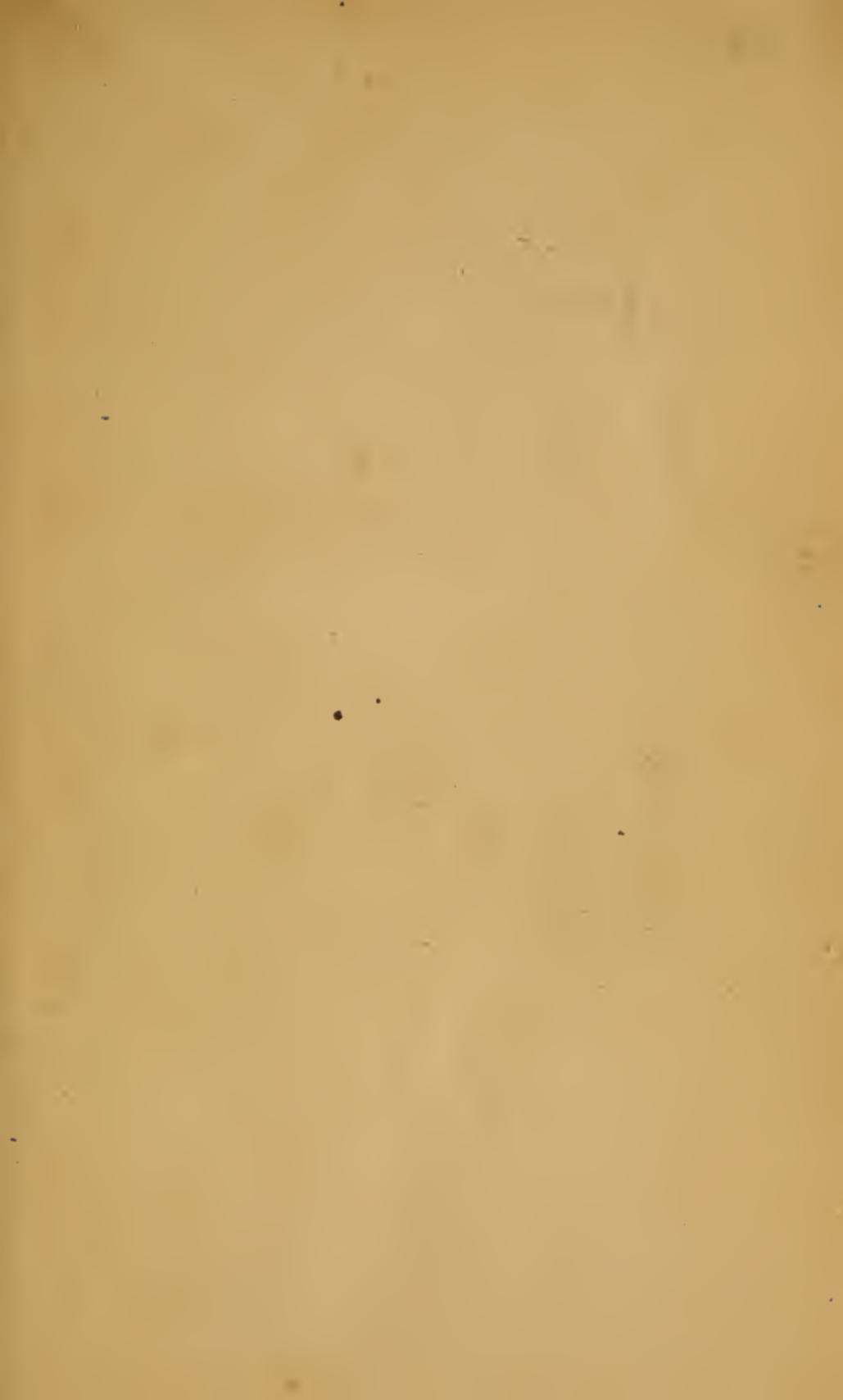
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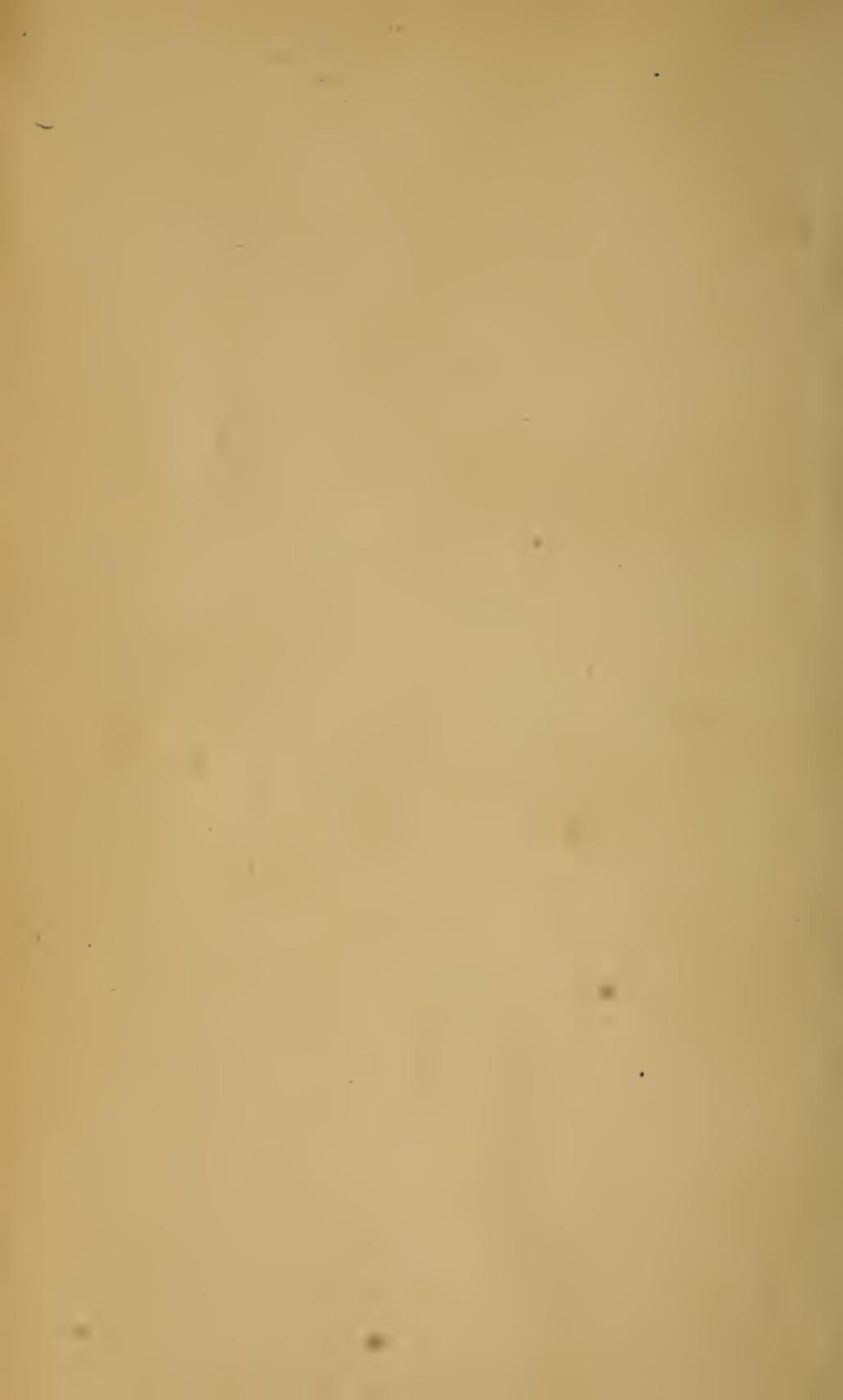
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OF

RELIGIOUS IMPOSTERS,

FROM THE

SEVENTH TO THE NINETEENTH CENTURY.

TO WHICH IS ADDED,

AN INTRODUCTORY ESSAY,

On the Difference between the true spirit of Prophecy, and the wild Effusions propagated too often to impose and embarrass the susceptible Passions of the Human Mind.

By M. AIKIN, LL.D.

“ By their fruits ye shall know them.”—*Matt.*

LONDON:

PRINTED FOR JONES AND CO. WARWICK SQUARE;
AND SOLD BY ALL BOOKSELLERS.

1821.

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JOANNA SOUTHCOTT.

1792—1814.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“JOANNA SOUTHCOTT.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“Then turning to Raschid, the Genius invited him likewise to offer his petition. ‘I request,’ says Raschid, ‘that thou wilt turn the Ganges through my grounds, with all his water, and all their inhabitants.’ Hamet was struck with the greatness of his neighbour’s sentiments, and secretly repined in his heart that he had not made the same petition before him; when he was struck with wonder by the answer of the Genius to Raschid’s exorbitant request. ‘Rash man,’ said the Genius, ‘be not insatiable! Remember that to thee there is an excess which thou canst not use; and how are thy wants greater than the wants of Hamet?’ Raschid repeated his greedy desire; at the same time, pleasing himself with the mean appearance that Hamet would make *in the presence of the proprietor of the Ganges!*

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

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

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

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

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

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

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

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

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

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

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

was, *Walk ye in the light, while ye have light, lest darkness come upon you.* He remarked on the neighbouring nations abroad, and on the seven churches of Asia; made application to the affairs of our own land; and concluded with the words of Samuel, *Yet for all this God will save you, because ye are his people, if ye obey him; if not——*”
 ——As soon as his sermon was over, I was answered, “Thou must say unto him, as our Saviour said unto Peter, “*Blessed art thou, Barjonah*—for flesh and blood hath not revealed it to him, but the Spirit of God. What he hath this day preached is the will of God. If L. give it up, go to him, [the Preacher] for he will not; for the laws of the Lord are written in his heart.” I had been answered, that the truth of my writings must be brought to light by one man; either by the Rev. Mr. L. or the Rev. Mr.——, the Preacher above-mentioned.— This was at the end of 1793, not long after I had been with Mr. L. and it was said to me, “I shall set signs before thee. He that bringeth to light shall come unto thee; for that shall be the sign unto thee, my servant. He shall come; for I will so incline his heart, that my will may be done.” But I was not to write to Mr.—— the Preacher, till Mr. L. gave it up. I told my friends of the signs; but bound them to secrecy, that no one might be any way influenced by my writing.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Thy thought of * * * * * is not wrong;

For Satan will try there;

But for the purpose he will come,

And baffle all his snares:

As thou didst dream he pushed him off,

He Satan will defy.

He will appear, the truth to clear,

And stedfast he will stand.

Be not surpriz'd at the disguise,

That he may take in hand.

So now I bid thee go to home,

And shew thy writing there;

And, sudden as thy garden dream,

I'll make him to appear."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“ I was answered :

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

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

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

"What wonders there would then appear
 To an enlighten'd race,
 When every mystery is made clear,
 And seen without a glass?"

No veil between then being seen,
 No wonders you'll behold;
 For all alike is clearly bright,
 As pearly streets with gold.

Should wonders there to you appear,
 You'd wonder then of all.
 To see them clothed with the sun,
 Could wonder none at all."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

JOANNA SOUTHCOTT.'

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

'Jan. 4, 1801.

'Rev. Sir,

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

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

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

JOANNA SOUTHCOTT.'

" Here I add a third letter.

' *To the Rev. Mr. ———, Exeter.*

' Rev. Sir,—You may be surprised to receive a letter
 from a woman, of prophecies, to appeal to your judg-
 ment. Sir, now it is come to the eleventh hour. Strange
 as it may appear to you, I am ordered to proceed. You
 preached a sermon in praise of the King; and I have his
 interest as much at heart as you have. My earnest pray-
 er is for him, that the Lord will protect him through life,
 as being surrounded with so many enemies. I do not
 lay any thing to the King; but those
 :
 This was my prophecies for years ago—there first
 would come an Egypt's and after that an
 Egypt's But now I must come to the pur-
 pose, I was called by the voice from heaven in 1792,

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

'Jan. 5, 1801.

JOANNA SOUTHCOTT.'

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

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

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

We will mention only one circumstance, in support

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

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

After thus far premising the object of our labour,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

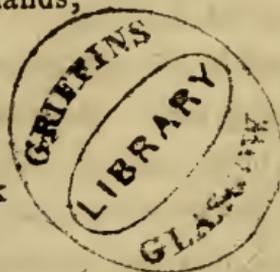
‘Ask and receive thy full demands;

Now shall the heathen be,
The utmost limit of the lands

Shall be possess'd by thee.

I'll crush them every where,

As massy bars of iron break
The potter's brittle ware.’



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* We extract this promise from St. Matthew, xiv. 6. 7. 8. "But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

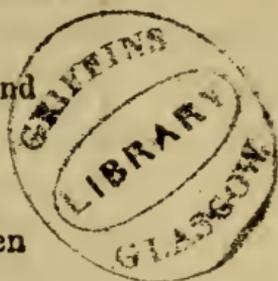
Having, we trust, given ample, sufficient, and satisfactory testimonies of Joanna's principles of prophecy, and her manner of disseminating them, we will not detain the reader's attention any longer on such, in themselves, trifles; but state to our fellow creatures the extravagant notions this poor distracted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

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

"Here your Lordship may be lost in wonder, how Satan shall fall by a woman's hand. Mysterious as it may appear, yet very clear it is explained to me, by my perfect obedience to the commands of the Lord, who made the same promise to me, as Herod did to the damsel; and I was ordered to ask in writing—and my

petition and request was, If I had found favour in the sight of the Lord, that Satan might be cut off from the face of the earth, as John the Baptist was. I was answered, the Lord would grant my petition, and give me my request; and I should seal it up with three seals, and carry it with me to the altar, when I received the sacrament.— I did; and was then answered, ‘ what I have spoken by my Spirit, sealed with my seal, I will now seal with my blood.’—But it is said to me,

‘ It is a man must raise thy hand
 And tell thee to grow wise,
 Like Herod’s damsel to go on,
 Then all shall gain the prize.
 When men begin as she did then
 And like Herodias burn,
 To wound the foe, as she did so,
 I will like Herod come.’



“ The man strengthened the woman’s hand by the fall, and he must strengthen her hand to bring it back. What God designed at first, he will accomplish at last. It is not all the power of hell can prostrate the designs or purposes of the Most High. The Lord made the woman to complete the happiness of man, and by her it must be done.”

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

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

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

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

' WORD TO THE WISE.'

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

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

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

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

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

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

“ And Joel’s words must first come true,

Before I make an end ;

The Revelations to your view

Must make the learned bend.

The WOMAN clothed with the SUN

You’ll find must first appear ;

The MARRIAGE of the LAMB must come ;

My seal it must appear

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

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

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

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

“ *Third Thought.* ”

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

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

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

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

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

"When the gentlemen," says she, "entered the room,

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

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

*" Neckinger House, Bermondsey, near London,
December 11, 1804.*

" We, whose names are hereunto subscribed, being invited, by *divine command*, for seven days, to the examination of Joanna Southcott's prophecies, do individually and voluntarily avow, by our separate signatures, our firm belief, that her prophecies and other spiritual communications emanate *wholly and entirely from the*

spirit of the living Lord.”—Book of the Trial, p. 133.—This is confirmed by the fifth resolution, page 79, thus—“From the examinations of Joanna’s writings it doth appear to us that she is visited by the Spirit of the living God.”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In London she found a competitor in the ominous faculty of Joseph Prescott, a youth about eighteen years of age, who had also been endued with the gift of beholding extraordinary prodigies, even since the year 1793; but his innate faculties had not been revealed to her; and she says, that "hitherto he had been quite unknown to her, and she to him;" consequently must have been carrying on his phantasma under a different firm. However, after her writings had been *proved*, she fell in with this lad on the 23th of February, 1803, at which time Mr. Carpenter, thinking it might turn out a good speculation, engaged our prophetess to join in the concern, and on the 4th of March, Joanna began her explanations of young Joseph's pantomimic appearances. Mr. Carpenter profited by the trade it brought in, he contrived a chapel out of the profits, which he called, most impiously under such circumstances, "The House of God!" and plastered the walls of the Chapel with Joseph's revelations, explained by Joanna, which are still exposed to the contempt of rational men, and the pity of the charitable.

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

We know not whether we ought to apologize to our

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

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

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

It is Sealing which, occasioned such alarm in Satan's breast, and which constitutes, according to Joanna, the ushering in of the Millenium, by sealing the faithful for the enjoyment of it, to the number of one hundred and forty-four thousand. Half a sheet of paper is provided, on which are written the following words:—
'The Sealed of the Lord—the Elect and Precious—Man's Redemption—To inherit the Tree of Life—To be made Heirs of God, and Joint-Heirs with Jesus Christ—Joanna Southcott.' The writing (within a mystical circle, about six inches diameter) is in a good plain hand; to which is added her own signature, a wretched scrawl. The seals, with red wax, are outside, and, in general, poorly impressed on the wax. Whenever a person is to be sealed, he writes his name on a list provided for that purpose: this is called signing for Satan's destruction, as he thereby signifies his wish, that Satan may soon be destroyed; that is, banished from the earth. When the list is signed, the person in office seals up the letter, writes the person's name on it that it is for, with the words, "Not to be broken open," and then delivers it into his hands; and the person is sealed.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

by the weaker sex except their other faculties are disordered.

But there is reason to fear that the delirium of sensuality is sometimes found combined with the frenzy of fanaticism, and that carnality may be gratified under the imagination of spirituality. Who can peruse the following vision, for example, related by Miss Townley in the pamphlet entitled "Letters and Communications of Joanna Southcott," and not be offended and staggered at the disclosure of *such scenes?*—Monday evening, July the 2d, 1804, it seems that Joanna tried to compose herself, after a hard contest with the Devil, when "at last, she fell asleep; and whether awake or asleep," continues Miss Townley, "she does not know, but she remembers she was quite awake *when she felt the hand of the Lord upon her*, but in that heavenly and beautiful manner that she felt joy unspeakable and full of glory. *She felt herself laying as it were in Heaven, in the hands of the Lord, and was afraid to move, fearing she should remove his heavenly hand, which she felt as perfect as ever woman felt the hand of her husband.*"

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

Here the Lamb's Wife herself takes up the tale. "In this happy manner," affirms Joanna, "I felt asleep; and in my sleep I was surprised with seeing a most beautiful and heavenly figure, that arose from the bed, *between Townley and me*. He arose, and turned himself backwards towards the feet of the bed; and his head almost reached the tester of the bed; but his face

was towards me, which appeared with beauty and majesty, but pale as death. His hair was a flaxen colour, all in disorder around his face. His face was covered with strong perspiration, and his locks were wet like the dew of night, as though they had been taken out of a river. The collar of his shirt appeared unbuttoned, and the skin of his bosom appeared white as the driven snow. Such was the beauty of the heavenly figure that appeared before me in a disordered state; but the robe he had on was like a surplice, down to his knees. He put out one of his legs to me, that was perfectly like mine, no larger; but with purple spots *at the top*, as mine are with beating myself, which Townley, Underwood, and Taylor are witnesses of. Methought, in my dream, *he got himself into that perspiration by being pressed to sleep between Townley and me.* I said to him, 'Are you my dear dying Saviour, that is come to destroy all the works of the Devil?' he answered me, 'Yes!' I thought I called Underwood and waked Townley, to look at him, which they did with wonder and amaze. I then thought I would go out of my bed, and fall down on my knees, to return him thanks for his mercy and goodness: but, as soon as these thoughts entered my head, he disappeared, and a woman appeared in his stead, which gave me pain to see he was gone, but the woman told me many wonderful things that were coming upon the earth, and what was coming upon the devil; yet I grieved at the loss of my dear Redeemer, for I saw no beauty in the woman; and, though the woman would reason strong with me, her reasons I did not like. In this confusion I awoke, and heard the

bell tolling for the dead at the same time ; which I remarked to Townley."

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

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

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

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

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

But, says the Spirit :

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

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

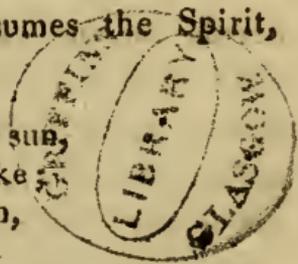
October the 11th, 1813, Joanna separated herself

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

“ This,” says Joanna, “ I can take my solemn oath to ; I never had knowledge of man in my life. So that if the words of the Spirit are fulfilled in me this year to have a son, *it is by the power of the Lord*, and not of man ; and this sign is set to prove the truth of the Gospel, or to prove that the Gospel is not true. For this I am answered, if the visitation of the Lord does not produce a son this year, then Jesus Christ was NOT the Son of God, born in the manner spoken by the Virgin Mary ; but if I have a son this year, then in like manner our Saviour was born.” “ Therefore I said,” resumes the Spirit, in the First Book of Wonders,—

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

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



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

“ I have felt increasing life,” Joanna declares, in her Fifth Book of Wonders, “ from the 16th of May, 1814, to this day ; but never having had a child in my life, I leave it to the judgment of mothers of children, who attend me, who give their decided opinion, that is is perfectly like a woman that is pregnant. Then now, I say, it remains to be proved whether my feelings and their judgment be right or wrong, whether it is a child or not ; which a few months must decide, or the grave must decide for me ; for I could not live to the end of this year, with the increasing growth I have felt within so short a space, without a deliverance. I have assigned my reasons why I believed, and had faith to publish to the world, that such an event would take place ; and I am truly convinced that wondrous events must take place to fulfil the Scriptures before men can be brought to the knowledge of the Lord, as spoken by the prophets, or the fulfilment of the Gospel be accomplished. But, however men have mocked my folly and faith in believing what I have published, yet I plainly see that I should be mocked much more, had I concealed it from the world till this present time ; for then there would be room for the world to mock as to my being a prophetess, and such an event not to be foretold, to make it known, that men might believe.”

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

“ The first man that came into the room where I

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MISCELLANIES

RELATING TO

JOANNA SOUTHCOTT.

PROPHECIES

SENT TO THE PRINCE REGENT, THE BISHOPS, &c.

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

LETTER TO THE NATION,

INSERTED IN THE TIMES NEWS-PAPER, OCT. 28, 1813.

"I, JOANNA SOUTHCOTT, have been more than twelve years publicly warning the nation of what the Lord hath revealed unto me he will do upon the earth; and the events have been daily fulfilling abroad and at home, which causes some to believe the visitation to be from the Lord; while others, with the most infamous abuse and falsehood, have publicly declared me to be an Impostor; and others, with the same ignorance and folly, say that my writings are from the Devil, full of blasphemy."

my, and wondered that the Bishops should have suffered me to go on in this manner. I have borne the mockery and abuse of men, but now let all their wonder cease; for I shall return to mock them, as they have mocked me, and prove it is the devil, in the form of man, from whence all this malice and persecution proceeds.

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

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

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

This is the voice of the Lord unto me, from the Scripture Prophecies "The watchmen are blind; they are all ignorant; they are all dumb dogs that cannot bark, sleeping, laying down to slumber." But this is the answer of the Lord to me, "They shall be visited of the Lord of hosts with thunder and with

earthquake, and great noise, with storms and tempests, and the flame of devouring fire. Stay yourselves and wonder, cry ye out, and cry, they are drunken, but not with wine; they are staggered, but not with strong drink. The Lord shall go forth as a mighty man; he shall stir up jealousy as a man of war; he shall cry, yea, roar; he shall prevail against his enemies.— I have long time holden my peace; I have been still, and restrained myself; now will I cry like a travailing woman; I will destroy and devour at once.”

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

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

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

JOANNA SOUTHCOTT.

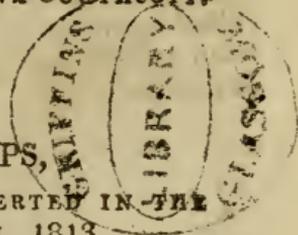
Oct. 28, 1813.

WARNING TO THE BISHOPS,

“ BY THE COMMAND OF THE LORD;” INSERTED IN THE MORNING HERALD, NOVEMBER, 9TH, 1813.

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

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



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

And now I am called back to my former writings, where it is said, "One month you'll see your destiny, what will befall your land;" so this month fixes the destiny for the ensuing year, either for blessings or judgments. If the Bishops keep silence till this month of November is over, then they may keep silence until next November, 1814. For I am answered, that now the time is come of the fulfilment of a letter I sent to the Rev. Mr. Pomeroy, in 1796:—"Awake, my Shepherds, saith the Lord, lest I kindle a fire in mine anger, and a wrath in my fury, that shall burn to the nethermost hell. But if ye awake, O Zion, and put on your beautiful garments, O Jerusalem, then shall your light break forth as the morning, and your righteousness appear as the noon-day sun; and God, even our God, will give us his blessing."

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

JOANNA SOUTHCOTT.

TO THE PUBLIC AT LARGE.

A LETTER OF PROPHECY, BY JOANNA SOUTHCOTT, INSERTED
IN THE MORNING HERALD.

My former *Letters of Warning* have roused various passions in men, and some public comments. Among the latter I shall notice a letter in the Stourbridge paper of the 12th instant, signed EPHRAIM, wherein he advises me to "make a friend of

his Satanic Majesty; as he may lay his faithful paw upon me; therefore he advises me to "court his favour—speak kindly of him; for it is good to have a friend wherever we go."

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

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

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

JOANNA SOUTHCOTT.

Friday, Nov. 19, 1813.

No. 4.

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LETTERS OF PROPHECY BY JOANNA SOUTHCOTT.

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

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

“I shall answer such Bishops, as the King’s Jester once answered him. When a nobleman sent a petition to his majesty, to crave his pardon for a third murder he had committed, the king said to his jester, “I know not what to do concerning this man: he hath killed two men before, which I pardoned him for, and now he hath killed the third.” The jester answered. “No, he has not killed three men; he has killed but one.” His majesty asked how he could make out that? The jester said, “if thou hadst had him hanged for the first man, he would never have killed another; so thou hast killed the other two.” “Ah!” said the king, “dost thou say so? then he shall never kill another.”—To this I was answered—

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

spised, let them own the justice of my anger and indignation at the blasphemy that is daily spoken against my visitation.

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

JOANNA SOUTHCOTT.

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

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

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

TO THE EDITOR OF THE MORNING CHRONICLE.

SIR,

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

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

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

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

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

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

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

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

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

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

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

JOHN SIMS.

September 3d, 1814.

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

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

The Crib, forming an oblong square, is of the usual size of modern Cribs; the frame made with satin-wood, richly ornamented with gold; the sides and ends filled with lattice-work gilt. The body of the Crib, called the MANGER, is richly lined with blue satin, drawn together so as to give it the appearance of fluted-work. The pillars which support it are taper, with ribbons of gold entwining round them. The head cloth is of blue satin, with a celestial crown of gold embroidered upon it, and underneath appears the word SHILOH, in *Hebrew characters*, exhibited in gold spangles. Over the

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

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

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

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

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

THE FOLLOWING APPEARED IN THE SUNDAY MONITOR.

Sept. 15, 1814.

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

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

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

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

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

It will be completed about the first of October.

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

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

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

ers of this woman. That she must be either an unfortunate lunatic, or a deliberate money-getting impostor, is evident; and in either case it is evident that some stop should be put to that torrent of fanaticism and blasphemy, which flows from her preaching and publications. If she be insane, why has she not the benefit of proper medical advice? But if this apology cannot be offered for her ravings, it is right she should be told, that though the laws of her country are wisely tolerant in all matters of religious opinion, they have provided that the sacred name of the Deity shall not be profaned with impunity. "ALL BLASPHEMIES AGAINST GOD, ALL IMPOSTURES IN RELIGION, AS FALSELY PRETENDING TO EXTRAORDINARY COMMISSIONS FROM GOD, AND TERRIFYING OR ABUSING THE PEOPLE WITH FALSE DENUNCIATIONS OF JUDGMENT, *inasmuch as they tend to subvert all religion and morality, are punishable by the temporal judges with fine and imprisonment, and also such corporal infamous punishment as to the Court in discretion shall seem meet, according to the heinousness of the crime.*"—1 Hawk. Pleas of the Crown, c. 7.



Last Moments of Joanna Southcott.

ON Monday, the 26th of December, 1814, her dissolution appeared certain. Dr. Reece, Parson Tozer, Ann Underwood, and others, were in waiting, hourly expecting the event,—and about 4 o'clock in the morning of Tuesday, the 27th of December, 1814, she breathed her last, attended in her dying moments by her Chief Priest Tozer, her Secretary, and particular friend, Ann Underwood, and two or three persons of high rank, whose names, from motives of delicacy, we suppress. Her intimate associate and confidant, Carpenter, who had set up as a preacher at the chapel, called the "House of God," Newington-Butts, was not present. Upon her refusing to have a Matrimonial unity with this divinity-monger, he threw off the mask, and blew up the whole concern. For some hours previous to her dissolution, she was insensible; but, before the near approach of that awful event, she seemed to have been somewhat sensible of her danger, although her bigotted proselytes still continued firm in their belief, that her indisposition was merely preliminary to that birth, to which they all leaned with such blind devotion. An eminent surgeon, Mr. Want, of Tottenham-court-road, had first the credit of awakening Joanna to a doubt of her immortality. Mr. Want, whose name stands high in the medical world, was, it appears, under the sanction of the Prophetess, called in by Mr. Reece, about seven weeks back. He then stated it to be his opinion, that the symptoms should

be examined quite independent of the question of pregnancy, even admitting the possibility of that fact. Upon making his observations, however, he unhesitatingly declared, that there was no foundation for the belief of her pregnancy, and but little for the expectation of the woman's recovery. He remarked further, that, although the disease must terminate in death, it was still in the power of medicine to alleviate the patient's sufferings, and relieve the flatulency by which she was oppressed. Upon his return home, to prevent the possibility of mistake, he wrote a letter to Ann Underwood, then attendant on Joanna, explaining his opinion more fully, and exhorting her to use her influence with her deluded friend, to take such medicine as was applicable to her case. To this letter he received an answer from Mrs. Underwood, giving a full description of the symptoms of Joanna's disease, from March last down to the latest period, and concluding with an expression of the determination of Mrs. Southcott not to take medicine, unless especially directed so to do by the Lord.

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

would revive and be deliverèd. This they now supposed would be the case, and, while they contemplated her *temporary* dissolution, they looked with confidence to her resuscitation at the time predicted.

In the hope that she might become re-animate, which she was satisfied would be the case if she had been visited by the Lord, she desired that she might be preserved with "every tender care, for four days after her dissolution, the fourth being that on which she expected to be restored and be deliverèd.—If, however, that period expired without any symptoms of re-animation, she then directed that her body might be submitted to the hands of skilful operators, who would have an opportunity of ascertaining, whether she had or had not been deluded by the visions of fancy, or led away by evil spirits, Soon after she had made her pleasure known, the symptoms of her disease become more virulent, and she breathed her last!—This event, which had been expected, excited no painful sensations in the bosoms of her friends. They regarded her as merely "gone for a while," and with tender solicitude proceeded to wrap her body in warm blankets, to place bottles of hot water to her feet, and, by keeping the room in a state of warmth, endeavoured to preserve the vital spark!

The prescribed period of four days and four nights elapsed; and so far was the body from exhibiting appearances of a temporary suspension of animation, that it began to display a discoloration which at once brought home to conviction the fact, that the wretched woman was but mortal, and, like other mortals, subject to decay. The hopes of her friends being thus frustrated, preparation were made to dissect her remains. A summons was

issued to the surgeons, who had expressed a desire to be present, and at two o'clock, fifteen gentlemen had assembled, including Messrs. Reece, Want, Clerk, Sims, Adams, Taunton, and nine others. Beside these professional gentlemen, we recognized Parson Tozer, Colonel Harwood, and one or two other of Joanna's followers.

The body having been placed upon a table, Mr. Reece, and Mr. Want, proceeded to the performance of their disgusting, but required task. The result of this examination, the minute particulars of which we are bound to suppress, were a direct contradiction of her ever having been pregnant, and that her dissolution was occasioned by natural causes.

The curiosity of the profession having been gratified by this inspection, which displayed nothing more than the intestines inflated with wind and the womb, (so far from a state of pregnancy, remarkably small, without any sign of a *Shiloh*) they took their departure, and the result, having soon become public, the street was for a time in an uproar. Those of the Followers, who anxiously waited the event, skulked off in great tribulation, and were happy to escape the view of the populace, who were outrageous to any person whom they suspected of adhering to the doctrine of the Prophetess. By the desire of Joanna some short time since, previous to her death, all the presents which were sent for the use of *Shiloh* and his mother, crib, &c. were to be restored to the owners.

At so late a period as the year 1821, a considerable number of her stupid proselytes in the West of England, are looking for her return, and the fulfilment of the poor woman's expectations.

WILLIAM HUNTINGTON.

THIS adventurer in the religious field occupies a different standing to those of his rivals in pious frauds. A species of derangement is clearly discernible in all those who have fabricated and promulgated religious impostures, but this *sinner saved*, as he called himself, had more of the art of a knave than a lunatic, since he has assumed no doctrine subductive of the tenets or mysteries of Christianity, but made his religion a stepping stone to mount to fame and riches, and subsequently from being a coal-heaver came to ride in his coach, and marry the titled widow of a Lord Mayor.

Huntington was born in 1774, at a place in the Weald of Kent, near Cranbrook. His nominal father was a day-labourer, who, as the S. S. (*sinner saved*) says, was shut out of his own bed for years by a wretch that defiled both his wife and his bed, and hence he was the offspring of a double adultery. Barnabas Russel, his real father, put him to a day-school, where he barely learned to read and write. His nominal father, by the kind assistance of Russel, had eleven children, five of whom died young. Being afterwards taken to thrash in the barn, but soon getting weary of hard living and fourpence a day, he obtained a place in a yeoman's family, who engaged him for three years at 20s. a year, and his perquisites were to find him in linen and other things. Unluckily for him his master one day having some guests who gave him thirteen shillings, this occasioned a dispute about the division

of it, the maid; aided by the mistress, demanding two thirds, the S. S. insisted on keeping it, and thus lost his place.

At his next place a reprobate fellow-servant undermined the good principles he had received in his childhood, and the exciseman dreadfully terrified him, who, with his ink-bottle and pen at his button-hole, he took for a demon sent to record children's sins. From this service, he went to live at Battle-Abbey, and afterwards with a clergyman, at Frittenden, in the Weald of Kent. Here he became acquainted with a little black-eyed girl, whose father suspecting some danger in their intercourse, gave him to understand his visits were no longer agreeable. The mother however was less repugnant, and, though at first he thought nothing of the girl, he at last became entangled, and says, "she shot me through the heart, and I could have served as many years for Susan Fever as Jacob did for Rachel."

He seems to have loved Susan sincerely, and she returned his affection; but, after a year and a half of "lingering happiness," finding, as a day-labourer, he should be unable to support her, he set about learning the art of gun-making, under the instruction of a brother-in-law; he accordingly quitted his servitude, and now and then walked thirty miles with a light heart to visit his mistress, hoping he should soon be in a situation to enable to marry. Unfortunately however his brother-in-law turned out a drunkard, and at length run away, leaving him in a worse situation than he was before. The tailor and his wife now began to wish that their daughter would disengage her affections, and a suitor offering who was

in good circumstances, the S. S. partly out of malice of his more successful rival, seduced the girl, and then engaged himself in a different part of the country, where in due time he received a visit from the parish-officer of Frittenden, to whom he engaged to pay the stipulated charge for the maintenance of the child, which he did till illness and poverty drove him to a second removal, and compelled him to change his name to avoid detection.

The S. S. declares that he loved this girl, and kept his vows of constancy unbroken till she married another; but his faith was easily reconciled to any breach of promise by a firm belief that she was appointed for another, and that he had scripture-examples in plenty for changing his name, which after all he calls no change but a mere addition, his nominal father's name being Hunt, and he having added *ington* to it, and with his new name, he affirms, he was baptized with the Holy Ghost, "and thus," he continues, "old things are passed away, behold, all things are become new."

After some years he married, and took ready-furnished lodgings at Mortlake. A hard winter brought the young couple to feel much want, and he lost his first child at four months old in a convulsion fit, (and five more in the same way afterwards,) which appears to have keenly wounded his heart.—Lameness and indigence made him feel he was under the chastising hand of God for his sins, and spiritual convictions began to plough so deep into his heart, as to make way for the word of eternal life. He now withdrew from all profane company, and at times he declares, in despair of finding mercy, he was on the point of throwing himself into the Thames. He after-

wards went to live at Sunbury, to take a gardner's place, while his wife paid a visit to her relations; here he was lodged in a room where his predecessor had cut his throat, having been detected in embezzling his master's money, and what was worse he had to sleep in the suicide's bed. His temptations to suicide increased with reflexions; however, after many conflicts and dialogues with the Devil, he was favoured with the light of a beautiful and perfect rainbow, and because God's word says "I do set my bow in the clouds," he was immediately satisfied the Bible was true; and this was further confirmed by going one morning at day-break to his work, when it came into his mind that Christ was born in the East, and that if he directed his eyes to that quarter, he would straight look to the spot of his blessed nativity: just at that moment the sun rose above the hills, and rapture so filled his heart, that he could not forbear weeping aloud. Being a little encouraged by the light of the rainbow, he prayed and fasted most rigourously, and went to the communion table in a state of great horror, but now the Devil persuaded him that he had communicated unworthily, and to drown all reflexions on God and futurity, he took to ale-house excesses, in which he continued, till an acquaintance, a moral man, gave him a sermon that alarmed him so much, that he fancied he was in hell. He stripped himself stark-naked to pray, and laid the Bible under his pillow, that the Devil might not fly away with him. Attached to the established church, he determined to wander from preacher to preacher, till some one could give him relief. Some one soon after lent him a sectarian little book, which recommend the sinner to enter into

covenant with God; this he did, stripping himself naked and vowing to perform all its conditions; but before a week was out he broke through all the conditions, his strength declined, and he thought of leaving his wife and child, quitting his employ, and wandering about to starve and die.—Driven to despair by the doctrine of election and reprobation, of which he was a firm believer, he was one day before Christmas suddenly relieved from his blasphemous temptations and doubts while pruning a large pear tree against a wall, when a sudden great light shone around him, and a straight line appeared to him down through the whole world, one the line of confession, the other the line of inheritance, or the elect, and the human race was placed in one or the other. He came down, saw nothing but the vision, and heard a voice plainly say, “Lay by your forms of prayer, and go pray to Jesus Christ.” He then went into the tool-house; took off his blue apron, and hid his face in it, and boldly prayed, “O Lord I am a sinner, and you know it. I have tried to make myself better, and cant. If there is any way left to save me, do save me; if not I must be damned, for I cannot try any more, and will not.” This appeal did the business: he prayed for a quarter of an hour, when Christ appeared in a full blaze of glory, and though he fell on his face, the vision was still present. The result was he rose up disencumbered of all his doubts and fears, and found that he had done with work. He therefore went on Sunbury Common, and prayed, and in the evening repaired to the green-house to pray, then came home laughing, read in the Bible, and all that appeared dark before was now made plain. Next Sunday he attended

at church, but it was only to ridicule the service as a tissue of contradictions and a mockery of the Almighty. At home he directly burnt the *Whole Duty of Man*, and other natural books of piety, and resolved to set up for himself as a preacher, the first step to which was his being ordained by Toriel Joss, whom he had previously declared was the only man whom he had ever heard preach the Bible.—Some time before this he had engaged himself to a manufacturer of gunpowder at Ewel, in Surry, at 11s. a week in summer, and singularly managed to keep house for half-a-crown a week; he now began to draw largely upon his Bank of Faith, which seems to have so abundantly provided him with fish, game, ample gleanings, &c. that he some how was dismissed from his master's service, and his wife's nimble hand at gleanings drove her from the field.

Compelled to remove to Thames Ditton, he here carried coals at 10s. per week for 14 months, preaching on Sundays, and at an evening lecture every week, where he obtained the title of the coal-heaver. A professor taught him to make children's shoes, but finding it impossible to cobble, to preach five or six times a week, and coal-heave, he gave up his awls and shovel, and set himself to the work of the ministry, under the ordination as before mentioned of Toriel Joss. He not long after published his famous work, called "*God the Guardian of the Poor, and the Bank of Faith; or a display of the Providences of God which have at sundry times attended the Author.*" This book affords numerous ludicrous details of the familiar terms he was on with the Almighty and the blessed Saviour; a kind of a hail fellow, well

met way of telling his wants, and getting them supplied. Hence he wants nothing that he does not *find*—a fine rabbit lies in the path, a friend gives him half-a-guinea when he is pennyless; he borrows a guinea, and when he expects the lender to call for it, he tells him to keep it: he gets a new suit when threadbare, and a horse was purchased for him by subscription, for whose keep the Bank of Faith supplied whatever was necessary.

The S. S. in his book gives an account that the effect of horse-riding was to wear out his breeches, and he was likely to go bare-breeched unless his “invaluable Master, with whom he often made *very free* in his prayers,” would send him a pair. Going to town, and calling on a shoemaker in Shepherd’s Market there was a pair in a parcel left for him, and the fitting was (as might be expected) neat and tight, because his “Master had bespoke them for him!” He next laboured to persuade his wife to live by faith, and succeeded so well, that, with their joint efforts in prayers, petticoats, gowns, hams, bacon, poultry, fish, money, and all the contents of an American store, came rolling in at the critical juncture of their being wanted.

At Sunbury however, while preaching, he was recognised by a “professing” carpenter, who recollected his absconding from his parish, while named Wm. Hunt, and leaving his illegitimate child. The carpenter went to Cranbrook, and there informed a spiritual sister of the S. S. that he was alive and prosperous, and advised her, as she was poor, to ask his assistance; on the next lecture night a letter was delivered to him in his right name, at the meeting door, an event very highly gratifying to a

number of persons standing round, the door who were under prosecution by the S. S. for riotous conduct in his meeting. The preacher however, by the aid of scripture references, got through the charge very well, paid £30 to the parish he had absconded from, and in his book confessed his intention, when he could spare a little money, to see his son before he died. He was then living at a farmer's in Tenterden, near Cranbrook, Kent, "but what name he goes by," says he S. S. "I know not, nor have I had time to enquire, I have had so much to do *about my own!*"

Weary of Thames Ditton, and the persecution there, he made known to his friends that the Lord had called him to London, and whither he and his family went. The grand object was to procure a Chapel, but he protests he did not know how to ask God to lend him a lift; yet all things conspired favorably; one friend found out a snug bit of ground, and another planned a chapel while hearing the S. S. and offered to conduct it gratis. The S. S. was £20 in debt when he took the ground, and £11 was all the first offerings, which were soon expended on the foundation of Providence Chapel. He ordered a load of timber—it was sent as a contribution. Paint for the pulpit, desk, &c.—a bed-room handsomely furnished that his coal-heaving feet might be kept dry in cold winter-nights—a chapel looking glass, chairs, china, a tea-chest full of strong gunpowder,—all came tumbling in; yet notwithstanding what was so liberally sent, he owns he was £1000 in arrears; "so, (as he says,) I had plenty of work for faith, if I could but get plenty of faith to work."

Unlike the benevolent Wesley in practice as in doctrine, he sought only to *tile himself in* with a *snug* congregation—Arminianism he detested as a diabolical phrenzy, and preferred rather to be a Deist. He was a rank Antinomian, and was at war with the church man and the dissenter, the last of whom he handled most virulently.—In his clerical capacity he was formidably attacked by the Rev. Rowland Hill, whose influence had excluded the S. S. from the Tabernacle at Greenwich. Mr. Hill's sermon was taken down by the Bank of Faith disciples, and shewn to their captain, who lost no time in replying to his esteemed antagonist, in that peculiar sarcastic manner which attracted so many to hear him. Timothy Priestly, brother of the celebrated Dr. Priestly, the Unitarian and Chemist, opposed the S. S. and his antimomianism; but the latter treated him more roughly than he did Rowland. He answered him in a work called "The Barber, or Timothy Priestly shaved, as reflected from his own Looking-Glass." Twenty volumes were filled out with this preacher's account of his own life and writings, and his imitations of Bunyan and his poetry. One Poem directs in a prefatory address

To Mistress Langster, now at number eight,
'Tis by the new St. Luke's, that's built of late.
At Old-street end you'll find the dame's abode,
In Winkworth's buildings on the City-Road.

Bramah, the Patent Lock-maker, was among his contro-
versialists—but the S. S. tells him, thought he may make
a good patent-lock, he cuts a sad figure with the keys of
the kingdom of heaven.—Bensley the Printer was a firm
believer in him, whom he calls "dear brother in the

Lord, and dear Tom in the flesh." Of Mr. and Mrs. Baker, of Oxford-street, he says, "while the chapel was building, if there was one shilling in the house, I was sure to have it." The *good* people, jointly with their shepherd, bought a piece of ground near Petersham, and erected a substantial tomb there, that their dust might mingle together. Eventually Mr. H's friends settled him in a country-house, stocked his garden and farm, and presented him with a coach and pair, paying the taxes for each, that he might travel comfortably to and from his chapel. His wife, who was such an extensive gleaner, being dead, he preached himself into the good graces of Lady Sanderson, whose husband was Lord Mayor of London, and married her.

His Chapel in Titchfield-street being burnt down, another was built for him in Gray's Inn Lane, and he properly said, "Providence must be its name, for Providence must provide for it." He would not bind himself to pay any part of the expences, and had the chapel assigned over to him, which he bequeathed to his widow, who resigned it afterwards to the congregation.

The Quarterly Review has justly remarked, that, "men of Huntingdon's stamp not unfrequently end in becoming their own dupes." Thus it was in the case of Joanna Southcott. It could have been only the delirium of vanity and the intoxication of success which made him boldly lay claim to the spirit of prophecy. When Buonaparte went to Egypt, he predicted his downfall from Isaiah, and that neither he nor a man of his army would ever return to France. About 1810 he imagined the Catholics would come into power, and advance till they had effect-

ed the great and last slaughter of the saints, which would be about the year 1870. "This, (says his Reviewer,) was laying the prophecy at a *safe* distance. There were persons who persisted in crediting the dreams of Joanna Southcott, after she was dead and buried; and, though the poor creature, before she died, was convinced that a delusion had possessed her, they believed her, in spite of herself, and insisted that she was gone to bring forth the promised birth in heaven." The followers of the S. S. were as implicit believers. In his church government, he ruled with the most arbitrary domination. He was always attended by an overflowing auditory of the working classes, was gentle and persuasive in his preaching, and possessed a wonderful fund of scripture quotation suited to the subject he was on. As he advanced towards the grave he became alarmed lest his old age should become barren in the ministry. He did not long survive his old and kind friend, Baker, but died at Tunbridge Wells in 1813; dictating his own Epitaph, "Here lies the coal-heaver, Beloved of his God, but abhorred by men. The omniscient Judge at the Grand Assize shall satisfy and confirm this to the confusion of many thousands: For England and its Metropolis shall know that there has been a Prophet among them." He was buried at Lewes, and at his desire no funeral sermon was preached, nor any thing said over his grave.

That covetousness and worldly mindedness were conspicuous in Huntington's character, may be gathered from the whole tenour of his conduct: his bitter and uncharitable spirit appears in his writings; and many instances occur of his audacious, not to say, blasphemous, preten-

sions. Yet, that he was useful to others cannot be denied, notwithstanding his spiritual pride and uncharitable feelings. He at last by dealing so much in religion became religious himself, and he certainly attracted by his peculiar unimpassioned manner and long sermons, hundreds of working men, who attended him regularly, and whom he collected as stray sheep into his fold, that he might gather a little of their wool. He made use of no action, never ranted, and his tone of voice was mild and agreeable. While the singing was going on before the sermon, he sat perfectly still, with his eyes directed downward, as if absorbed in profound contemplation. His method of marking any word he wanted to be emphatic was by a complaisant nod of his head, nor was a syllable lost by his open-mouthed and open-eared auditory.—Several preachers adopted his manner and his principles after his decease, but neither he nor they have effected the organizing of any sect.

THE

**LIFE OF
JAMES NAYLER,**

A Fanatic Enthusiast,

WHO PROFANELY AND BLASPHEMOUSLY PERSONATED

JESUS CHRIST,

AT LONDON, BRISTOL, &c. &c.

The Examinations of him and his Adherents; his Punishment by Order of Parliament, after his riotous procedure had engaged their attention for Ten Days, during the Year 1656;

AND

AN ACCOUNT

OF THE

**RETRACTION OF HIS SEVERAL ERRORS,
&c. &c.**

Edward

BY D. HUGHSON, LL.D.

EDITOR OF THE HISTORY OF LONDON, AND OTHER WORKS.

LONDON:

PRINTED FOR AND PUBLISHED BY S. A. ODDY,
2, IVY-LANE, NEWGATE-STREET.

1814.

THE

WARRIORS

OF

THE

ARMY

AND

NAVY

OF

THE

ROYAL

PRINTED BY HAMBLIN AND SEYFANG,
GARLICK-HILL, THAMES-STREET.

JAMES NAYLER.

1618—1660.



BEFORE we enter upon the account of this extraordinary character; one who made his conduct the subject of parliamentary interference, and who certainly merited some part of, though not all, the punishment he met with, and which probably, in the end, restored him to himself as well as to a due acknowledgement of his crime; it may be necessary for us to observe, that in the course of our HISTORY OF IMPOSTURES we do not attempt to enter upon discussions of merely religious principles, or of the different doctrines by which Christians of all denominations point out the way to salvation; consequently, in our anecdotes of JAMES NAYLER, we enter into no arguments concerning the tenets of that worthy class of men, truly denominated "Friends," but vulgarly called Quakers. That they suffered persecution, both at the time of the Usurpation, and during the reigns of Charles II. and James II. the English history sufficiently exemplifies; but that any odium should have attached to such a respectable and well-meaning body, on account of the extravagancies of this miserable visionary and his associates, is what we absolutely disbelieve, and, therefore, think ourselves fully justified in discrediting any relations, however eminent the writers,

to the contrary. We perfectly coincide in the judiciously arranged, and well drawn up account of the Quakers in the Reverend Mr. Evan's *Sketch of Religious Denominations*, and subscribe to his candid and unprejudiced opinions respecting such a simple and unassuming body of Christians.

In such a disposition, therefore, we are willing to concede, and do grant to him, what has been observed by the benevolent Joseph Gurney Bevan, in his "*Refutation of some of the more modern Misrepresentations of the Society of Friends, &c.*" yet he must allow us to use our judgment discretionally, when we take upon us to declare our opinion, that though he is a condemner of what he denominates "James Nayler's fall," still he is desirous of being an apologist for his general conduct, his doctrines, and his writings. Let the facts speak for themselves; for even if we were to state those facts, as Mr. Bevan has done, still we think that the unprejudiced would agree with us, that James Nayler's conduct was as mischievous as his principles were blasphemous.

The place of Nayler's birth was at Ardsley, a village near Wakefield, in Yorkshire; and was of a family of sufficient estate, with industry, to enjoy a comfortable subsistence. He was born in 1618, and on his marriage, about 1640, removed to Wakefield; on the breaking out of the civil war, in 1641, he entered as a soldier in the parliament army, under Fairfax, and served afterwards as a quarter-master, under Lambert. After having been eight years in the army, sickness disabled him from his military employ, and he was compelled to return to Wakefield. His religious profession at this period, was that of the Independents.

In the year 1651, the famous George Fox had commenced preaching, and entered Wakefield, where, having had Nayler as one of his auditors, he so far approved of Fox's doctrines, that he readily consented to what they promulgated; "not," as Fox informs us in his Journal, "that Nayler was convinced at a meeting; but that he came to him and was convinced." And it is also probable, that he had sought the company of Fox, in order to discover if the doctrine of the latter could satisfy the want, which every thoughtful and sincere man must find, from indecision in a matter, as Mr. Bevan observes, so important as that which concerns the future well-being of the soul. "That so many serious persons at this period," he continues, "should be unsettled and undecided is no matter of surprise. England was then torn with intestine commotion, on account of religion; and the professed followers of the Prince of Peace were either pretending to defend his cause by the sword, or making that cause a colour for their own ambition. It was, and it long continued to be, a time of violence and extremes; and if any of the primitive Quakers partook, in any degree, of the temper of the times, and were, in a greater or less proportion, shaken from the centre of immutable truth; those surely who do not, with them, allow the notion of a spiritual inward direction of the conduct, should be the foremost to palliate that, to which man by nature is so evidently prone."

It seems that, from his youth, Nayler had been a person attentive to religion. The Committee of Parliament, before whom he was afterwards summoned, however,

accuse him of blasphemy, and what it terms 'uncivil and wanton carriage with a married woman;' which is swelled into adultery by a person named Deacon, who wrote two pamphlets against Nayler, about the time that sentence by that parliament was passed on him. It should be observed, that this Deacon was then an opponent to Nayler in his writings.

In consequence of the change in his religious principles, he believed himself bound "in religious duty" to leave his family, and travel, as chance might direct him, or "as the way might, from time to time, be opened in his mind. He declared himself to have received this commission, while he was meditating on the things of God, in the field at plough; that he then heard a voice, bidding him go out from his kindred and from his father's house, with a promise, that the Lord would be with him. He says, that he exceedingly rejoiced to hear the voice of the Lord, whom he had professed from a child, and had endeavoured to serve; and made some preparation for his journey; that he afterwards, however, was disobedient to this voice, on which account he declares the wrath of God was upon him, so that he appeared in danger of losing his life; till at length, going a little way from home with a friend, not then thinking of a journey, and unprovided for one, he was commanded to go into the west. What was the purpose of his mission he knew not; but on his arrival, it was given him what to declare; and thus he continued, not knowing one day what he was to do on the morrow." It does not appear clearly whether this journey was to the west of England, or only westward of his habitation,

Wakefield. The latter is most probable, for in the year 1652, we find him suffering much personal abuse at Walney Island, in Lancashire, disputing with the clergy in Westmoreland; and finally, in the month of November in that year, indicted at the quarter-sessions at Appleby, for what was termed blasphemy: that is, according to the indictment, for having said that Christ was in him, and there was but one word of God. On this occasion it appears, that divers of the commonwealth preachers either had been the promoters of the arrest, or accusers on the trial. It turned much on the circumstance of Nayler's asserting Christ to be in him; but concluded without convicting him of the blasphemy for which he had been indicted. Nevertheless, the justices ordered him to be kept in prison, until certain petitions should be answered, which had been preferred against him, George Fox, Francis Howgil, and others. By this must have been meant answers by the prisoners to the allegations of the petitioners. James Nayler remained about twenty weeks in prison, during which time he published jointly with George Fox, a pamphlet, intitled, 'Several Petitioners answered, that were put up by the Priests of Westmoreland,' &c. It is singular, if this piece procured his liberty, seeing it abounds with censure, not very gently expressed, against the petitioning maisters. There is in it, among other things, a paper, signed Jervis Benson, who had been one of the magistrates on the bench at Appleby, whereby it appears, that, although it was alleged (another account says, by Benson himself,) that the words spoken by Nayler, were not within the act against blasphemy, nor against any

law; two other magistrates had declared themselves willing to risque the being fined at the assizes, rather than that he should have his liberty; also that Justice Pearson told his colleague Benson, the subscriber of the paper, that he must give an account of their proceedings to the ministers and others. So priest-ridden, if this paper be genuine, was a quarter-sessions in 1652.

“It will not be foreign to the business of illustrating the long defamed character of Nayler, to observe, that Pearson, although not appearing friendly to him, received on this occasion such impressions in favour of the principles held by Friends, that he afterwards joined them, and became himself an open and able advocate for them in writing: and this in a work not written from the impulse (as it is called) of the moment, and without study, or consultation of writers, but evincing a mind which had well weighed the subject, and was well versed in it.*

“The same year that Nayler was released from Appleby gaol, if not during his confinement in it, we find him also writing a paper, entitled, ‘Truth cleared from Scandal, being James Nayler’s Answer and Declaration, touching some things charged upon him in the Lancashire Petition.’† It seems by this, that the ministers in

* “The great State of Tythes, truly stated, clearly opened, and fully resolved, by Anthony Pearson, formerly a Justice of the Peace in Westmoreland.”

† This was a petition to the council of state against Fox and

Lancashire had also been alarmed at his doctrine ; and when we consider he was one of the early declaimers against forced maintenance, it is not wonderful that they should be. A doctrine, at all times disagreeable to the lucrative teacher, had then also the appearance of innovation ; and when the support of preconceived and gainful opinions, and not truth, is the object of solicitude, *Innovation* is an alarming word."

How far Mr. Bevan's preceding observation may be just, respecting " preconceived and gainful opinions," we will not take upon us to decide. Yet we cannot help expressing an opinion, that the language of an apologist should always be moderate at least, especially when there are two points to one argument, in which, till the present moment, there are as many advocates, and those very able ones too, on both sides of the question, and each producing powerful documents in support of those opinions, which are, and ever will be, undivided. However, we shall take a liberty with Mr. Bevan's biography of Nayler a little longer :—

" It might not, however, have been necessary to mention this paper, on account of the persons to whom it was an answer ; but as it contains James Nayler's belief concerning Christ, it is material to be noticed ; because the outcry, that was a few years after raised against him, was on the pretence of great error on this point of faith.

Nayler. It was likewise answered by them jointly, in a book called *Saul's Errand in Damascus, with his Packet of Letters from the High Priests against the Disciple of the Lord.*

“ ‘ Concerning Jesus Christ, (says Nayler,) who is the eternal word of God, by whom all things are made and are upholden, who was before all time, but manifested in time for the recovery of lost man, which word became flesh, and dwelt among the saints, who is the same yesterday, and to-day, and for ever; who did and doth dwell in the saints; who suffered and rose again, and ascended into heaven, and is set on the right hand of God; to whom all power is given, in heaven and in earth; who filleth all places; he is the light of the world, but known to none but those who receive and follow him; and those he leads up to God, out of all the ways, works, and worships of the world, by his pure light in them, whereby he reveals the man of sin, and by his power casts him out, and so prepares the bodies of the saints a fit temple for the pure God to dwell in, with whom dwells no unclean thing. And thus he reconciles God and man, and the image of God which in purity and holiness is renewed; and the image of Satan, which is all sin and uncleanness, is defaced. And none can witness redemption further than Christ is thus revealed in them, to set them free from sin: which Christ I witness to be revealed in me in measure.’ Gal. i. 16. 2 Cor. xiii. 5. Col. i. 27.”

“ The other heads of the paper are, concerning the Scriptures, baptism, the resurrection, magistracy, and the ministry.

“ After the termination of his confinement, Nayler continued travelling in the service of the Gospel in the north of England, and at length, in the year 1645, came to London. He declares himself to have entered into

that city with the greatest fear that had ever been his experience on entering into any place: in spirit foreseeing that something would befall him in it; but not knowing what it should be.* It is with difficulty we trace his proceedings in London, and afterwards in the country, with accuracy. It is probable the Quakers were so much grieved with the occasion for reproach which he gave, that none of them thought fit to note occurrences which they probably wished to be forgotten. But they have been, and will be, remembered. Let us therefore endeavour to view them through as few false mediums as we can; and it will be found that the story is not less fraught with instruction, than the thing itself was with reproach: for, where is the man, be his natural qualifications, his acquirements, or his gifts, what they may, who can say he has no need of caution? "Let him that thinketh that he standeth, take heed lest he fall."

"It appears that Edward Burrough, and Francis Howgil (Nayler's fellow-prisoners at Appleby,) had been the means of gathering a congregation of Friends in London, previously to the arrival of James Nayler. Much admiration, however, was excited in many of the hearers by the preaching of the latter; so much indeed as to induce some inconsiderate women to undervalue Burrough and Howgil, and to disturb them in their ministry. This disorderly behaviour was reproved by the

* This is in a small piece entitled, 'To the Life of God in All:' one of the papers in which he describes the means of his fall.

two ministers; but the women not being silenced, as it was hardly to be expected they would be, by the reprehension of persons whom they had taken upon them to judge, preferred, against Burrough and Howgil, their complaints to Nayler; and endeavoured to incense him against them. James did not appear forward to condemn his friends; but this effect of well-founded fears increased the earnestness of his wild admirers; one of whom falling into a kind of passionate grief, exclaimed, in a shrill but mournful voice, 'I looked for judgment; but, behold a cry.' The piercing lamentations of this woman are considered as having had a great share in overturning the judgment of Nayler; and he became not only the dupe of her violent grief, and of that of her associates, but was also further led aside by their flattery: while, from his former intimates, the leading members of the society of Friends, he was more and more estranged. For about this time were those letters written to him, in which he is said to have been addressed by the title of Everlasting Son of Righteousness, or that of Prince of Peace, only begotten Son of God, Fairest of ten thousand, &c. That several persons should be found to concur in such impious adulation, is at first sight a matter of surprize; nevertheless, the page of ecclesiastical history has but too many instances of the extravagant effect of unbridled fancy, interfering in the province of religion: but, though these furnish matter of ridicule to the scoffer, and of exultation to the infidel, they in no wise shake the confidence of the humble believer; but enforce, with emphasis, the injunction, "Watch!"

“Nayler allows this time to have been a time of darkness; a darkness of which probably they can best, if not only, judge, who have witnessed a state of light. The worldly mind, which slightes the idea of divine illumination, and which is contented with the twilight of mere human judgment, arising, as it often does, from misconception, as it cannot comprehend the clearness of the light which the single eye receives, so neither can it fathom the darkness consequent on the close of that eye of faith, which hath been once opened in the soul. ‘If the light that is in you become darkness, how great is that darkness!’ It therefore frequently condemns where it ought to pity, or at least it omits to add pity to its condemnation. Thus acted, I believe, those who contrived the punishment of James Nayler. It is remarkable that Nayler declared it to be his fear of opposing what might be right in his partizans, that prevented his opposing and reproving their extravagancies. Having lost his spirit of discernment, he was in a situation to accept almost any thing as truth, more especially that which was gratifying; and, however his will had been concerned in the early part of his deviation, I am inclined to think that, in its progress, he did not intend evil; but thought himself forbearing, in humility, to judge the actions of others: and receiving their honour not as done to his person, but to that extraordinary manifestation of Christ, which he continued to think he possessed. This opinion the sequel may establish or overthrow. Let us proceed with the narrative.

“We are not clearly informed at what time of Nayler’s residence in London the disturbances which he

occasioned begun. I apprehend not until 1656; for it is not likely a course so extravagant should have been long without a check. In 1655 and 1656, he appears to have published about sixteen pamphlets, several of them controversial, and some of them which were not so; being republished in the collection of his works, 1716, it seems to show that he had not, at the time of their being written, separated from the fellowship of the Friends. Nor indeed does it appear that he was forward to do so; for the next memorial we have of him, as it confirms my opinion of the date of his errors, proves his desire to retain his acquaintance with his friends. In the summer of 1656, George Fox was in prison at Launceston, and James Nayler, on his way to pay him a visit, was himself imprisoned at Exeter. With the exact cause of his being confined, and with the mode of his release, we are unacquainted;* but as it appears that his frantic companions were with him, it may be supposed it was owing to some disturbance which was raised. As other Friends, however, on their way to see George Fox,

* An anonymous account, published 1719, entitled, 'Memoirs of the Life, Ministry, Trials, and Sufferings, of James Nayler, the Quakers' great Apostle,' cites the Committee of Parliament, as mentioning in their Report, that he was committed as a vagrant, and released by order of council. The author denies the former, and says in a note, that Saunders gave him liberty to go on his journey; but that he was brought back about twenty miles, and committed by a judge, and fined twenty marks for not putting off his hat.—N.B. The author of the Memoirs appears to be a violent admirer of Nayler, though probably not a Quaker."

were imprisoned at Exeter, this supposition is not conclusive; although George Fox hints at a disturbance which Nayler had previously occasioned at Bristol. George Fox was released from Launceston on the 13th of the seventh month (September,) and after a short stay in Cornwall, was himself the visitor at Exeter prison of those whose intention it had been to visit him, in his severe durance at Launceston. William Penn says of George Fox, that 'he was a discerner of other mens' spirits, and much a master of his own.' Fox, in his journal, declares his sense, that Nayler and his company were wrong, and dates his deviation, which Fox calls his running out into imaginations, to a little time before his own release from prison. George Fox had a meeting with the prisoners, but Nayler did not remain with them while the meeting was held; and the following day, George speaking to him (probably by way of advice,) James, though he slighted his advice, offered to George a salutation, which the latter, in his turn, rejected: saying, that 'since Nayler had turned against the power of God, he could not receive his show of kindness.' George adds, in the same paragraph of his journal, 'After some time he returned to truth again.' The sight of his return was, probably, then at a distance, for in this prison he suffered three of his female adherents *to kneel before him and kiss his feet.*

“ Being released from Exeter, he made his way towards Bristol, his flattering companions attending him. It is said, by an adversary, that garments were strewed in his way at Glastonbury and Wells; but it is allowed on all hands, that his entry into Bristol was in imitation

of the manner of the entry of Christ into Jerusalem. A man went bare-headed before him, a woman led his horse, three others strewed their scarfs and handkerchiefs in the way, and the company sung, Holy, holy, holy, is the Lord God of hosts! Hosannah in the highest! Holy, holy, holy, is the Lord God of Israel!' So extraordinary a procession and acclamation, could not fail of attracting the notice of the police of any well-regulated city; but it afforded to the persecutors of the Quakers, an opportunity of colouring their general severity, which it is not likely they would miss. However, to the apprehending of James Nayler, and to the examining of him and his companions, no valid objection can be made. It was required for the peace of society."

Having granted so much to Mr. Bevan's opinions; and really we consider ourselves as having conceded to the uttermost bounds of prudence, we must suffer facts to speak for themselves, and we really think, that those facts ought to do away very much indeed of the apology for Nayler's (we cannot help adding) atrocious behaviour. And we take our data from the following examinations of this unbounded fanatic, and his scandalous companions; and none but the most obstinate and fastidious will differ from the opinion we have advanced.

The Examination of James Nayler, and others, was as follows:—

Being asked his name, or whether he was not called James Nayler?

He replied, "The men of this world call me James Nayler.

Q. "Art not thou the man that rid on horseback into Bristol; a woman leading thy horse, and others singing before thee, Holy, holy, holy, Hosannah, &c.?"

A. "I did ride into a town, but what its name was, I know not; and, by the Spirit, a woman was commanded to hold my horse's bridle; and some there were that cast down clothes, and sang praises to the Lord, such songs as the Lord put into their hearts; and it is like it might be the song of Holy, holy, holy, &c.

Q. "Whether or not didst thou reprove those women?"

A. "Nay, but I bade them take heed that they sang nothing but what they were moved to do by the Lord.

Q. "Dost thou own this letter, (whereupon a letter was shewed him,) which Hannah Stranger sent unto thee?"

A. "Yea, I do own that letter.*"

* The words of that and another letter, were these:

A Letter to James Nayler, at Exeter, by Hannah Stranger.

"J. N.

"In the pure fear and power of God, my soul salutes thee, thou everlasting son of righteousness, and prince of peace. Oh! how my soul travailed to see this day, which Abraham did, and was glad, and so shall all that are of faithful Abraham. Oh! suffer me to speak what the Lord hath moved! There is one temptation near, the like unto the first, and is like the wisdom of God, but it is not, and, therefore, it must be destroyed. Oh! it defileth and hateth the innocent; I beseech thee wait, my soul travaileth to see a pure image brought forth, and the enemy strives to destroy it, that he may keep me always surrounding, and ever seeking, and never satisfied, nor never rejoicing. But he, in whom I have

Q. Art thou (according to that letter) the fairest of ten thousand ?

A. "As to the visible, I deny any such attribute to be due unto me; but if, as to that which the Father has begotten in me, I shall own it.

believed, will shortly tread Satan under our feet, and then shalt thou and thine return to Zion with everlasting rejoices and praises. But, till then, better is the house of mourning than rejoicing, for he that was made a perfect example, when he had fasted the appointed time of his Father, was tempted to eat, and to show a miracle, to prove himself to be the Son of God. But man lives not by bread, said he, and now no more by that wisdom shall he live, on which he hath long fed, as on bread; and, as his food hath been, so must his fast be, and then, at the end, temptation, to as low a thing as a stone, that, if it were possible, the humility and the miracles would deceive the elect, innocent, and righteous branch of holiness. But, be his wills never so many, the time comes he shall leave thee, for he is faithful, who hath promised he will not leave the throne of David without a man to sit thereon, which shall judge the poor with righteousness, and the world with equity. This shall shortly come to pass, and then shall the vision speak and not lye. Oh! let innocency be thy beloved, and righteousness thy spouse, that thy father's lambs may rejoice in thy pure and clear unspotted image of holiness and purity, which my soul believeth I shall see, and so in the faith rest! I am in patience, wait, and power will preserve from subtlety; though under never so zealous a pretence of innocent wisdom it be, yet shall the Lord not suffer his Holy One to see corruption, nor his soul to lie in hell, but will cause the mountains to melt at his presence, and the little hills to bring him peace. Oh! I am ready to fear as a servant, and to obey as a child. If I have spoken words too high, love hath constrained me, which is as strong as death; and with the same spirit cover them as they are spoken with, and then shall the spirit of

Q. " Art thou the only Son of God ?

A. " I am the Son of God, but I have many brethren ?

Q. " Have any called thee by the name of Jesus ?

A. " Not as unto the visible, but as Jesus, the Christ, that is in me.

Q. " Dost thou own the name of the King of Israel ?

A. " Not as a creature, but, if they give it, Christ within, I own it, and have a kingdom, but not of this world; my kingdom is of another world, of which thou wotst not.

Q. " Whether or no art thou the prophet of the Most High ?

David be witnessed, who refused not words though from his servant's mouth; if they were in the fear, I am his servant, and he, my master, whom I love and fear, and trust I shall do unto the end.

HANNAH STRANGER.

From London, 16th day
of the 7th Month.

" Oh ! thou fairest of ten thousand, thou only begotten Son of God, how my heart panteth after thee ! Oh, stay me with flaggons, and comfort me with wine. My beloved, thou art like a roe, or a young hart, upon the mountains of spices, where thy beloved spouse hath long been calling thee to come away, but hath lately heard of thee. Now it lies something upon me, that thou mindest to see her, for the spirit and power of God is with her; and there is given to her much of excellent and innocent wisdom arisen, and arising in her, which will make all the honest-hearted to praise the Lord alone, and no more set up self. And, therefore, let not, my Lord and Master have any jealousy again of her, for she is highly beloved of the Lord, and that shall all see who come to know the Lord. And now he doth bless them that bless his, and curse them that curse his; for this hath the Lord

A. "Thou hast said I am a prophet.

Q. "Dost thou own that attribute, the Judge of Israel?"

A. "The judge is but one, and is witnessed in me, and is the Christ; there must not be any joined with him. If they speak of the spirit in me, I own it only as God is manifest in the flesh, according as God dwelleth in me, and judgeth there himself.

Q. "By whom were you sent?"

A. "By Him who hath sent the Spirit of his Son in me to try, not as to carnal matters, but belonging to the kingdom of God, by the indwelling of the Father and the Son, to judge of all spirits, to be guided by none.

Q. "Is not the written word of God the guide?"

showed me, that her portion is exceeding large in the Lord; and, as her sorrow hath been much, so shall her joy be much more; which rejoiceth my heart, to see her walk so valiantly and so faithfully in the work of the Lord, in this time of so great trials as hath been laid upon her especially.

And I am

HANNAH STRANGER."

THE POSTSCRIPT.

"Remember my dear love to thy master. Thy name is no more to be called James but Jesus.

JOHN STRANGER."

This John Stranger was husband to Hannah Stranger, and this above was added as a Postscript to his wife's letter, as is acknowledged.

"Remember my love to those friends with thee. The seventeenth day of the eighth month," Superscribed "This to the hands of James Nayler."

A. "The written word declares of it; and what is not according to that is not true.

Q. "Whether art thou more sent than others, or ther others be not sent in that measure?"

A. "As to that I have nothing at present given me of my Father to answer.

Q. "Was your birth mortal or immortal?"

A. "Not according to the natural birth, but according to the spiritual birth, born of the immortal seed.

Q. "Wert thou ever called the Lamb of God?"

A. "I look not back to things behind, but there might be some such thing in the letter; I am a lamb, and have sought it long before I could witness it.

Q. "Who is thy mother, or whether or no is she a virgin?"

A. "Nay, according to the natural birth.

Q. "Who is thy mother according to thy spiritual birth?"

A. "No carnal creature.

Q. "Who then?"

A. [To this he refused to answer.]

Q. "Is the hope of Israel in thee?"

A. "The hope is in Christ, and, as Christ is in me, so far the hope of Israel stands; Christ is in me the hope of glory.

Q. "What more hope is there in thee than in others?"

A. "None can know but them of Israel, and Israel must give an account.

Q. "Art thou the everlasting Son of God?"

A. "Where God is manifest in the flesh, there is the

everlasting son, and I do witness God in the flesh ; I am the Son of God, and the Son of God is but one.

Q. " Art thou the Prince of Peace ?

A. " The Prince of everlasting Peace is begotten in me.

Q. " Why dost thou not reprove those that give thee these attributes ?

A. " I have said nothing unto them, but such things are written.

Q. " Is thy name Jesus ?

A. " [Here he was silent.]

Q. " For what space of time hast thou been so called ?

A. " [And here.]

Q. " Is there no other Jesus besides thee ?

A. " [These questions he forbore either to confirm or to contradict.]

Q. " Art thou the everlasting Son of God, the King of righteousness ?

A. " I am ; and the everlasting righteousness is wrought in me ; if ye were acquainted with the Father, ye would also be acquainted with me.

Q. " Did any kiss thy feet ?

A. " It might be they did, but I minded them not.

Q. " When thou wast called the King of Israel, didst thou not answer, thou sayest it ?

A. " Yea,

Q. " How dost thou provide for a livelihood ?

A. " As do the lilies, without care, being maintained by my Father ?

Q. " Whom dost thou call thy father ?

A. " He whom thou callest God.

Q. "What business hadst thou at Bristol, or that way?"

A. "I was guided and directed by my Father.

Q. "Why wast thou called a Judge to try the cause of Israel?"

A. "[Here he answered nothing.]

Q. "Are any of these sayings blasphemy or not?"

A. "What is received of the Lord is truth.

Q. "Whose letter was that which was writ to thee, signed T. S.?"

A. "It was sent me to Exeter goal by one the world calls Thomas Symonds.

Q. "Didst thou not say, if ye had known me, ye had known the Father?"

A. "Yea, for the Father is my life.

Q. "Where wert thou born?"

A. "At Anderstow, (vulgarly called Ardley,) in Yorkshire.

Q. "Where lives thy wife?"

A. "She, whom thou callest my wife, lives in Wakefield.

Q. "Why dost thou not live with her?"

A. "I did, till I was called to the army.

Q. "Under whose commands didst thou serve in the army?"

A. "First, under him they call Lord Fairfax.

Q. "Who then?"

A. "Afterwards, under that man called Colonel Lambert. And then I went to Scotland, where I was a quarter-master, and returned sick to my earthly habitation, and was called into the North.

Q. "What wentest thou for to Exeter.

A. "I went to Lawson (Launceston) to see the brethren.

Q. " What estate has thou ?

A. " I take no care for that.

Q. " Doth God in an extraordinary manner sustain thee, without any corporeal food ?

A. " Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Father. The same life is mine that is in the Father ; but not in the same measure.

Q. " How art thou clothed ?

A. " I know not.

Q. " Dost thou live without bread ?

A. " As long as my heavenly Father will ! I have tasted of that bread of which he that eateth shall never die.

Q. " How long hast thou lived without any corporeal sustenance, having perfect health ?

A. " Some fifteen or sixteen days, sustained without any other food except the word of God.

Q. " Was Dorcas Erbury dead two days in Exeter, and didst thou raise her ?

A. " I can do nothing of myself. The Scripture beareth witness to the power in me, which is everlasting ; it is the same power we read in the Scripture. The Lord hath made me a sign of his coming, and that honour that belongeth to Jesus Christ, in whom I am revealed, may be given to him, as when on earth at Jerusalem, according to the measure.

Q. " Art thou the unspotted Lamb of God, that taketh away the sins of the world ?

A. " Were I not a lamb, wolves would not seek to devour me.

Q. " Art thou not guilty of horrid blasphemy, by thy own words ?

A. " Who made thee a judge over them ?

Q. " Wherefore camest thou in such an unusual posture, as two women leading thy horse ; others singing, Holy, holy, &c. with another before thee bare-headed, knee deep in the highway mud, when thou mightest have gone in the causeway ; and at such a time, that, it raining, thy companions received the rain at their necks, and vented it at their hose and breeches ?

A. " It tended to my Father's praise and glory, and I ought not to slight any thing which the Spirit of the Lord moves.

Q. " Dost thou think the Spirit of the Lord moved, or commanded them ?

A. " Yea.

Q. " Whom meant they by ' Holy, holy, holy, &c. ?

A. " Let them answer for themselves, they are at age.

Q. " Did not some spread their clothes on the ground before thee, when thou ridest through Glastonbury and Wells ?

A. " I think they did.

Q. " Wherefore didst thou call Martha Symonds mother, as George Fox affirms ?

A. " George Fox is a liar and a firebrand of hell ; for neither I, nor any with me, called her so

Q. " Thou hast a wife at this time ?

A. " A woman I have, who by the word is called my wife ; and some children I have, which according to the flesh are mine.

Q. " Those books which thou hast written, wilt thou maintain them, and affirm what is therein ?

A. " Yea, with my dearest blood."

Martha Symond's Examination.

She confessed, that " she knew James Nayler formerly;" for he is now no more James Nayler, but refined to a more excellent substance; and so she saith she came with him from Bristol to Exeter.

Q. " What made thee lead his horse into Bristol, and sing Holy, holy, holy, &c. and to spread thy garments before him ?

A. " I was forced thereto by the power of the Lord.

Q. " He is styled, in Hannah Stranger's letter, the fairest of ten thousand, the hope of Israel, and the only begotten Son of God. Dost thou so esteem him ?

A. " That James Nayler, of whom thou speakest, is buried in me, and he hath promised to come again.

Q. " Dost thou like of that attribute, as given to him ?

A. " I cannot tell, I judge them not.

Q. " Whether didst thou kneel before him ?

A. " What I did was in obedience to a power above.

Q. " Dost thou own him to be the Prince of Peace ?

A. " He is a perfect man; and he, that is a perfect man, is the Prince of Peace.

Q. " Hast thou a husband ?

A. " I have a man, which thou callest my husband.

Q. " What made thee to leave him, and to follow James Nayler in such a manner ?

A. " It is our life to praise the Lord, and the Lord my strength (who filleth heaven and earth) is manifest in James Nayler.

Q. " Oughtest thou to worship James Nayler upon thy knees?

A. " Yea, I ought so to do.

Q. " Why oughtest thou so to do?

A. " He is the Son of Righteousness; and the new man within him is the everlasting Son of Righteousness; and James Nayler will be Jesus, when the new life is born in him.

Q. " By what name callest thou him?

A. " Lord.

Q. " Why dost thou call him Lord?

A. " Because he is the Prince of Peace, and Lord of Righteousness.

Q. " What reason canst thou show for thy calling him King of Israel?

A. " He is so anointed.

Q. " What hath anointed him?

A. " A prophet.

Q. " What prophet was that?

A. " I will not tell thee.

Q. " Thou confessest that thou didst spread thy clothes?

A. " Yea, I did.

Q. " Tell me; doth that spirit of Jesus, which thou sayest is in Nayler, make him a sufficient Jesus to others?

A. " I tell thee; there is seed born in him, which, above all men I shall (and every one ought to) honour.

Q. " Is he King of Israel, as thy husband saith?

A. " If he saith so, thy testimony is double.

Hannah Stranger's Examination.

She saith, " she came from Bristol to Exeter with James Nayler ; and that she flung her handkerchief before him, because commanded so of the Lord ; and that she sung Holy, &c. and that the Lord is risen in him."

Q. " Wherefore didst thou sing before James Nayler ?

A. " I must not be mute when I am commanded of the Lord.

Q. " Wherefore didst thou sing to him ?

A. " My conscience tells me I have not offended any law.

Q. " Was that letter thine, and didst thou spread thy garments before him ?

A. " Yea, and my blood will maintain it.

Q. " Dost thou own him for the Prince of Peace ?

A. " Yea, he is so.

Q. " What dost thou call his name ?

A. " It hath been said already ; I have told of his name.

Q. " Dost thou not know it to be blasphemy, to give him such and such attributes ?

A. " If I have offended any law, &c.

Q. " Didst thou send him that letter wherein he was called the Son of God ?

A. " Yea, I do own the whole letter.

Q. " Didst thou call him Jesus ?

A. " [She would not answer.]

Q. " Didst thou kiss his feet ?

A. " Yea.



Thomas Stranger's Examination.

He owneth "the postscript of the letter, in which he calleth James Nayler Jesus: but could not be got to answer to any more questions, any further, than, "if I have offended any law." He confesseth "he called James Nayler Jesus, and saith he was thereto moved of the Lord."

Timothy Wedlock's Examination.

Q. "Dost thou own James Nayler to be the only Son of God.

A. "I do own him to be the Son of God.

Q. "Wherefore didst thou and the rest sing before him, Holy, holy, holy, Lord God of Israel!

A. "I do own the songs of Sion.

Q. "Thou wilt go through a great rain bare-headed; why then wilt thou not be uncovered to a magistrate?

A. "What I did was as the Lord commanded.

Q. "What is your opinion concerning religion?

A. "I own no opinions, nor any judgments.

Q. "Wherefore didst thou honour him in towns, and not elsewhere?

A. "We did, as well as in commons; but in both as the spirit of the Lord directed us.

Q. "Wherefore didst thou kneel before him?

A. "The truth.

Dorcas Erbury, the Widow of Wm. Erbury, once a Minister, her Examination.

Q. "Where dost thou live?"

A. "With Margaret Thomas.

Q. "Wherefore didst thou sing Holy, &c.?"

A. "I did not at that time; but those that sang, did it in discharging of their duty.

Q. "Dost thou own him that rode on horseback to be the Holy One of Israel?"

A. "Yea, I do; and with my blood will seal it.

Q. "And dost thou own him for the son of God?"

A. "He is the only begotten son of God.

Q. "Wherefore didst thou pull off his stockings, and lay thy clothes beneath his feet?"

A. "He is worthy of it; for he is the Holy Lord of Israel.

Q. "Knowest thou no other Jesus, the only begotten son of God?"

A. "I know no other Saviour.

Q. "Dost thou believe in James Nayler?"

A. "Yea, in him whom thou callest so, I do.

Q. "By what name dost thou use to call him?"

A. "The son of God; but I am to serve him, and to call him Lord and master.

Q. "Jesus was crucified; but this man you call the son of God is alive?"

A. "He hath shook off his carnal body.

Q. "Why, what body hath he then?"

A. "Say not the Scriptures, "Thy natural body I will change, and it shall be spiritual?"

Q. "Hath a spirit flesh and bones?"

A. "His flesh and bones are new."

Q. "Christ raised those that had been dead; so did not he?"

A. "He raised me."

Q. "In what manner?"

A. "He laid his hand on my head, after I had been dead two days, and said, 'Dorcas, arise;' and I arose, and live as thou seest."

Q. "Where did he this?"

A. "At the gaol in Exeter."

Q. "What witness hast thou for this?"

A. "My mother, who was present."

Q. "His power being so much, wherefore opened he not the prison-doors, and escaped?"

A. "The doors shall open, when the Lord's work is done."

Q. "What apostles hath he?"

A. "They are scattered, but some are here."

Q. "Jesus Christ doth sit at the right hand of the Father, where the world shall be judged by him."

A. "He whom thou callest James Nayler, shall sit at the right hand of the Father, and shall judge the world with equity."

The preceding examinations, as well as what follows, are extracted from a curious pamphlet published at the time, called *The Grand Impostor Examined; or, the Life, Trial, and Examination, of James Nayler, &c.* By John Deacon. We will, however, not be diffuse in our re-

marks upon these examinations of Nayler and his companions; but will hear what Mr. Bevan observes upon the distribution of justice at this period, in such cases:—

“ One is led to think that the laws of England had at that time no provision for the punishing of such disturbances; since the legislature took upon itself first to be the court of trial, and next the awarder of the nature and the quantity of the penalty. If we allow that laws did exist, by which the offenders could have been punished, we must look for some other motive which could induce the parliament to take the business into its own hands; to deliberate on it from day to day, to the interruption of public concerns; to conclude it at length with so much severity, and even to have meditated more. If we suppose it was the honour of the Christian religion which it had at heart, and the abhorrence of blasphemy which it felt, why then did it not pursue the companions of Nayler with equal severity; from whose mouth proceeded the expressions which were termed blasphemous; and whose hearts, hands, and knees, had been the means of erecting him into an object of worship?”

We do not agree in the whole of Mr. Bevan's observation, that Nayler's punishment formed any part of the persecution of the Quakers, and therefore omit it.

“ The house interfered the 30th of November, and received the report of a committee the 5th of December; and, after twelve times taking up the business, (at some of which, however, it was only to adjourn it,) on the 16th they constructed their sentence, which was resolved in form the day following. Before however

we recite it, a summary view of the proceedings will be proper.

“The evidence appears to have been taken before the committee of parliament, and agreed to by the house. The facts, as to the kneelings, singing, strewing garments, and walking in procession, were proved, as well by other witnesses, as by the ready confession of the actors themselves; who rather gloried in their deeds than attempted to deny them. Nayler also confessed the facts alleged, and expressed his belief that his companions were moved of the Lord to perform the part they had taken. One of the charges was, his having ‘*assumed* the name and the incommunicable attributes of our blessed Saviour,’ as “The Fairest of Ten Thousand; the Only Begotten Son of God.” The evidence for these were letters written to him by others. At one of his examinations, being asked whether he had reprov'd them; and to the question, whether he owned or disclaimed them, he replied, ‘If they had it from the Lord, what am I that I should judge it?’ He also said, ‘If attributed to the creature, then it is reprovable. If they did it to the Lord (whom he believed to be in him) then I dare not reprove it:’ also that he looked upon it to be really to the true honour of Christ, or else he would utterly have denied it. During this time it is said to have been the practice of Nayler’s companions, at his lodging, when under custody of the serjeant of the house, to sit on the floor, or on their heels, or to kneel, singing their usual ejaculations of praise, while he was seated in a chair; but my anonymous annotator says, they did the same in his absence. It appears

however, that he was still clouded in mind, and far from that state of true and lively contrition to which he afterwards attained. The following answer, which seemed to close his examinations before the committee, will however show that he was not without some perception of the true and only object of religious honour. 'I do abhor that any of that honour which is due to God should be given to me, as I am a creature; but it pleased the Lord to set me up as a sign of the coming of the righteous one; and what hath been done in my passing through the towns, I was commanded by the Lord to suffer such things to be done to the outward as a sign. I abhor any honour as a creature.'

"The report of the committee having been received by the whole house on the 5th of December, the next day Nayler was had before the house, and ordered to kneel, which he refused; and several questions were asked of him, of which no record seems to have been kept. By the 8th, the Parliament got so far as to resolve, 'That James Nayler, upon the whole matter of fact, is guilty of horrid blasphemy;' also, 'That James Nayler is a grand impostor and seducer of the people.'—The house having passed these two resolves, the question came daily before it, (the 14th excepted, which was the first day of the week,) until the 16th; and two divisions took place, when a motion was made that the punishment should be death. This was lost by the majority of ninety-six to eighty-two; and, after much deliberation the same day, the next day the punishment was resolved as follows: 'Resolved, That James Nayler be set on the pillory, with his head in the pillory, in the Palace-yard,

Westminster, during the space of two hours, on Thursday next, (*i. e.* the following day,) and shall be whipped through the streets from Westminster to the Old Exchange, (*i. e.* the top of Cheapside,) London, and there likewise be set on the pillory, with his head in the pillory, for the space of two hours, on Saturday next; in each place wearing a paper, containing an inscription of his crimes; and that at the Old Exchange, his tongue be bored through with a hot iron, and that he be there also stigmatized in the forehead with the letter B, and that he be afterwards sent to Bristol, and be conveyed into and through the said city on horseback, bare ridged, with his face backward, and there also publicly whipped, the next market day after he comes thither, and that from thence he be committed to prison in Bridewell, London, and there restrained from the society of all people, and there to labour hard till he shall be released by Parliament; and during that time shall be debarred the use of pen, ink, and paper, and shall have no relief but what he earns by his daily labours.'

“Before the admission of Nayler to hear his sentence, it was moved that he should be asked, whether he had any thing to say, why judgment should not be pronounced upon him? which was determined in the negative by one hundred and seven to eighty-seven. On the speaker preparing to pronounce sentence, Nayler said he did not know his offence; to which the Speaker (Widdrington) replied, ‘that he should know his offence by his punishment.’ Although he was thus not permitted to speak, he is said, as he left the house, to have uttered these words, ‘He that hath prepared the body will enable me to suffer; and I pray that he may not lay it to your charge.’

“It is natural to inquire what, during all these proceedings, was the part of Oliver Cromwell, who was then at the head of the executive government, under the title of Protector. He appears thus far not to have interfered at all; and even the warrants to the several sheriffs, for the execution of the sentence, were issued by the speaker.

“On the day appointed, Nayler suffered the first part of his sentence. He stood the allotted time in the pillory, and received, at a cart, in a course of nearly two miles, three hundred and ten stripes; after which he was left with his wounds undressed for above an hour; when a woman, a person in esteem with the society of friends, not one of his ranting companions, came and washed his stripes. It is therefore probable, that four hours must have elapsed from the time his head was fastened down until the arrival of this relief. A treatment so severe would of course reduce his strength; and his sufferings operated so forcibly on the minds of several persons, not members of the society of friends, that they petitioned Parliament for a longer respite than until the next day but one; when, according to the sentence, he was to be pilloried again, and burned in the forehead and tongue. The Parliament accordingly granted a week's respite, namely, until the 27th. Encouraged probably by this, several other persons petitioned for the remission of the remainder of the sentence; which petition, as it is a specimen of the manner of the times, and contains also much good sense, and tokens of aversion from the practice of torturing the body, under pretence of mending the mind, I here insert:—

“ ‘To the Parliament of the Commonwealth of England,
Scotland, and Ireland, &c.

“ ‘The humble petition of divers peaceable and well-affected persons in the cities of London and Westminster, in behalf of themselves and many others, sheweth,

“ ‘That your moderation and clemency in respiting the punishment of James Nayler, in consideration of his illness of body, hath refreshed the hearts of many thousands in these cities, altogether unconcerned in his practice; and hath opened their eyes to see *something more than the terrors of Mount Sinai, to dwell upon your honourable house*; and hath likewise given them some hopes to see you come forth in the Spirit of our Lord Jesus, yet more and more to the convincement of those that err, and are out of the way. Wherefore we most humbly beg your pardon, that are constrained to appear before you in such a suit, (not daring to do otherwise,) that you would remit the remaining part of your sentence against James Nayler; leaving him to the Lord, and to such Gospel remedies as He hath sanctified. And we are persuaded you will find such a course of love and forbearance more effectual to reclaim, and will leave a seal of your love and tenderness upon our spirits.’

‘ And we shall pray, &c.’ ”

“ ‘It is remarkable of this petition, which, as has been said, is a specimen of the manners of the times, that it, too, contains words which might, if a malevolent person were to interpret, be construed into blasphemy. It will easily be seen that I refer to the figure which would seem to erect the Parliament into a second Sinai. Such how-

ever was much the language of that day, a language which the loose manners of the Restoration laughed out of fashion; and which the more temperate manners of our own times, times when we are too careless about religion to be extravagant in it, forbid to become again the mode. All I here mean to infer is, that the Quakers should have their due share of allowance for the habits of the age in which they arose; and not that all we find in them, which varies from our present customs, should be charged to their peculiar principles.

“ With regard to the petition just mentioned, it was read and debated on; but the petitioners do not seem to have confided in it; for they endeavoured to support it by another, which they preferred to Cromwell. The protector thereon wrote to the house, and, by some words of his letter, seemed alarmed for his prerogative. He says, after having disclaimed the countenancing of such crimes as ‘are’ says he, ‘commonly imputed’ to Nayler, ‘not knowing how far such a proceeding (wholly without us) may extend in the consequence of it, we desire the house will let us know the grounds and reasons whereupon they have proceeded.’ The letter seems to have only occasioned a fruitless debate, and the time of Nayler’s second suffering drawing near, the petitioners, on the 26th, applied again to Cromwell. All, however, seemed in vain, for, on the 27th, Nayler was conveyed from Newgate to the Old Exchange; stood two hours more with his head in the pillory, and was bored through the tongue and stigmatized. A few particulars, respecting the execution of this part of the sentence, are material to relate. The boring iron and the mark were red hot.

The former was held a small time in the tongue, that the bystanders might be witnesses of the execution, and the letter held to the forehead until smoke arose; during which time Nayler did not flinch; but, when he was unbound, he embraced the executioner. The fortitude and patience of the sufferer may probably be shown by this recital; and, I think, a confirmation of the opinion that the parliament wanted to cast an odium on the Quakers, in the person of Nayler, is to be found in the circumstance about to be related. On the 18th of December, the house had referred to a committee, the facts and crimes of the rest of the persons apprehended with him; and yet, on the 27th, three at least of the women were so much at liberty, as to come up on the pillory, and seat themselves, two before, and one behind him. After execution, he was conveyed to Newgate.

“ There is one occurrence which should not be omitted in taking a view of the case of Nayler; although I am not able to penetrate into the motives which occasioned it; the delegation of five ministers by the parliament, to confer with him: namely, Caryl, Manton, Nye, Griffiths, and Reynolds. They visited him on the 24th, which, being previous to the date of Cromwell's letter, forbids our supposing that the house had been moved by the Protector's intercession, and was seeking for grounds whereon to found its lenity. In this case too, its messengers, independent ministers, men whom Nayler and the Quakers in general were continually opposing, were not likely persons to effect his repentance. Could it be that the house was seeking further means of justifying a severity in which it determined to persist? The conduct, at least, of the visitors, is dubious; for they refused that any

witness should be present at their conference. Nayler, alarmed at this, refused to say any thing, unless they consented that what occurred should be written; and a copy signed by themselves left with him, or with the keeper of Newgate, where he then was. This was at first agreed to; but on Nayler's uttering these words, 'How soon have you forgot the work of the bishops, who are now found in the same thinking to ensnare the innocent,' they rose up, burned the papers, and departed. It appears, however, from what James related of the conference, that he had persisted in renouncing the adoration of the creature, and in justifying his having omitted to reprove those who had bowed to what he esteemed the power of Christ in himself. In support of this, he had inquired of his examiners, whether Elisha had been guilty of blasphemy, in not reproving the Shunamite, when she fell at his feet.

“ About three weeks after his suffering the second part of the sentence at London, the third part, (namely, the ignominious exposure, and the second whipping,) was inflicted at Bristol. It seems doubtful, from the account which I have followed in this part of Nayler's life, that the whipping was much more than formal, as a person is said to have been suffered to hold back the executioner's arm; but here a remarkable thing is related of one of Nayler's friends, whose name is so connected with the sufferings of the former, as not to be omitted in the relation of them. This was Robert Rich, a merchant of London. He had written to the speaker, previous to the sentence of the house; offering to prove, from Scripture, that nothing which Nayler had said or done was blasphemy. On the day of Nayler's whipping, in London,

he had stood at the bar of the house, accosting the members, as they entered, with texts of Scripture; he had cried to the court of Chancery, then sitting, 'The land mourns because of oppression;' and he had walked, singing, from the door of the house, through Westminster-hall, to the pillory in Palace-yard, which confined his friend. When Nayler was again pilloried, and burnt in the forehead, he had kissed him, and licked his wound; and now, at Bristol, while Nayler was dragging after a cart-horse, and followed by the scourge, Rich rode before him bare-headed, and sung, 'Holy, Holy.' Rich, however, does not seem to have been eminent enough among the Quakers for parliamentary animadversion. Rich remained without punishment. Nayler was sent from Bristol to his close confinement in Bridewell, London; where he remained a prisoner until the 8th of September, 1659, at which time he was liberated by parliament. On his liberation he went to Bristol, the chief scene of his offence; at which city, in a public meeting, he made a confession of his fault in so affecting a manner, as to draw tears from most of those who were present; and to occasion his reconciliation with many who had been estranged from him. There is no doubt that he had made a good use of the solitude which his confinement afforded, and the alteration effected in his conduct towards his friends quickly produced a return of their friendship and fellowship; so that he appears to have been as closely united to the body as before; and not to have occasioned in it any rent or schism, as has been insinuated."*

We would wish our readers particularly to have refer-

* "Robert Barclay, in his piece called 'William Mitchell unmasked, has the following expressions concerning James Nay-

ence to the note below ; which fully exonerates the society of Friends from any of Nayler's very condemnable conduct. Indeed, from Mr. Bevan's own account, it does not seem that the government of Oliver's protectorate was inclinable to persecute the Friends ; the audience of Fox with Cromwell, mentioned in p. 26. justifies exactly the contrary.

“ A part of the sentence of Nayler had been the deprivation of materials for writing. Nevertheless he certainly procured them, for he wrote, and even published several pamphlets and papers during his imprisonment, some of them relating to his fall, and his restoration. The following extracts will show the temper of his mind, and his own opinion of the case.

“ ‘ Dear brethen, my heart is broken this day for the offence that I have occasioned to God's truth and people, and especially to you, who, in dear love, followed me, seeking me in faithfulness to God ; which I rejected,

ler. (See p. 84. of the folio edition of his work.) ‘ The story of James Nayler, which he subjoins, any may observe to be merely brought in to render us odious, and fill up the paper, though, indeed, it tends no ways to our disadvantage, *he being in that thing, and at that time altogether denied by us ; and has since in print freely acknowledged his fall in that hour of temptation ; of whose sincere repentance and true return to the fellowship of the truth, we have had many evident tokens.*’ And in p. 876, ‘ Apology vindicated,’ in answer to an Examination by John Brown, &c. more at large. ‘ But the poor man thinks (it is like) he has hit the nail on the head to the purpose, when he says, p. 542, upon this subject, *One thing I would ask, what he thinketh of that honour and worship that was given to James Nayler, as he rode into Bristol, Oct. 24, 1656 ?* I answer, I think it was both wicked and abominable, and so do the People called Quakers ; who thereupon disavowed him, and all those that had a hand in it.’

being bound wherein I could not come forth, till God's hand brought me, to whose love I now confess. Unless the Lord himself keep you from me, I beseech you let nothing else hinder your coming to me, that I might have your help in the Lord. In the mercies of Christ Jesus, this I beg of you, as if it was your own case. Let me not be forgotten by you.'

“The following was delivered to the parliament.—
'Christ Jesus, the Immanuel, of whose sufferings the Scriptures declare, him alone I confess before men; for whose sake I have denied whatever was dear to me in this world, that I might win him, and be found in him, and not in myself, whose life and virtue I find daily manifest in my mortal body (which is my eternal joy and hope of glory,) whom alone I seek to serve in spirit, soul, and body, night and day, according to the measure of grace working in me, that in me he may be glorified, whether by life or death; and for his sake I suffer all things, that he alone may have the glory of my change, whose work alone is in me: even to that eternal Spirit be glory, and to the Lamb, for ever. But to ascribe this name, power, and virtue to James Nayler, or to that which had a beginning, and must return to dust; or for that to be exalted or worshipped; to me is a great idolatry, and with the spirit of Jesus in me it is condemned: which spirit leads to lowliness, meekness, and long-suffering. So, having an opportunity given, with readiness I am willing, in the fear of God the Father, in honour to Christ Jesus, and to take off all offences from every simple heart, this to declare to all the world, as the truth of Christ is in me, without guile or deceit: daily

finding it to be my work to seek peace in truth with all men in that Spirit.'

"But the paper from which the following is extracted, seems to contain more respecting his judgment of those particular circumstances which have brought him into public notice, than any other: It was written soon after his release, and cannot, therefore, be suspected of being fabricated in order to obtain it.

" 'Glory to God Almighty who ruleth in heaven, and in whose hands are all the kingdoms of the earth; who raiseth up and casteth down at his will; who hath ways to confound the exaltation of man, and to chastise his children, and to make man know himself to be as grass before him; whose judgments are above the highest of men, and his pity reacheth the deepest misery; and the arm of his mercy is underneath, to lift up the prisoner out of the pit, and to save such as trust in him from the great destruction, which vain man, through his folly, brings upon himself; who hath delivered my soul from darkness, and made way for my freedom out of my prison-house. Let his name be exalted for ever, and let all flesh fear before him, whose breath is life to his own, but a consuming fire to the adversary. And to the Lord Jesus Christ be everlasting dominion upon earth; and his kingdom above all the powers of darkness; even that Christ of whom the Scriptures declare, which was, and is, and is to come, the light of the world to all generations; who hath been the rock of my salvation; and his Spirit hath given patience and quietness to my soul in deep affliction; even, for his name's sake, praises for ever!

'But condemned for ever be all those false worships, with which any have idolized my person in the

night of my temptation, when the power of darkness was above. All their casting of their clothes in the way, their bowings and singings, and all the rest of those wild actions, which did any ways tend to dishonour the Lord, or to draw the minds of any from the measure of Christ Jesus in themselves, to look at flesh, which is as grass, or to ascribe that to the visible which belongs to Christ Jesus; all that I condemn, by which the pure name of the Lord hath been any ways blasphemed through me in time of temptation; or the spirits of any people grieved, that truly loved the Lord Jesus, throughout the whole world, of what sort soever. This offence I confess, which hath been sorrow of heart, that the enemy of man's peace in Christ should get this advantage in the night of my trial, to stir up wrath and offences in the creation of God; a thing the simplicity of my heart did not intend, the Lord knows, who, in his endless love, hath given me power over it, to condemn it. And also that letter which was sent to me to Exeter, when I was in prison, with these words, *Thy name shall be no more James Nayler, but Jesus*; this I judge to be written from the imaginations, and a fear struck me when I first saw it, and so I put it in my pocket close, not intending any should see it; which they finding on me, spread it abroad; which the simplicity of my heart never owned. So this I deny also, that the name of Christ Jesus was received instead of James Nayler; for that name is to the seed to all generations, and he that hath the Son hath the name, which is life and power, and the unction, into which name all the children of light are baptized. And all those ranting wild spirits, which gathered about me in

that time of darkness; and all their wild actions and wicked words, against the honour of God and his pure Spirit and people, I deny that bad spirit, the power and the works thereof: and as far as I gave advantage, through want of judgment, for that evil spirit in any to arise, I take shame to myself justly; having formerly had power over that spirit in judgment and discerning, wherever it was; which darkness came over me through want of watchfulness and obedience to the pure eye of God, and diligently minding the reproof of life, which condemns the adulterous spirit. And it is in my heart to confess to God, and before men, my folly and offence in that day. Yet there were many things formed against me in that day to take away my life, and bring scandal upon the truth, of which I am not guilty at all: as that accusation, as if I had committed adultery with some of those women who came with us from Exeter prison, and also those who were with me at Bristol, the night before I suffered there; of both which accusations I am clear before God, who kept me in that day, both in thought and deed, as to all women, as a child, God is my record.' After an exhortation to the reader, how to behave under temptation, and a warning against relying on gifts, wisdom, and knowledge, the piece concludes thus: 'This I have learned in the deep, and in secret, when I was alone; and now openly declare, in the day of thy mercy, O Lord! Glory to the Highest for evermore, who hath thus far set me free, to praise his righteousness, and his mercy, and to the Eternal, Invisible, Pure God, over all, be fear, obedience, and glory, evermore. Amen.'

“ James Nayler did not long survive his imprisonment. He died in October, 1660, and but little account is transmitted to us, respecting him, after his being set at liberty. George Whitehead, who lodged with him at a house in London, in 1659 and 1660, bears this testimony of him, ‘ that he was revived by the Lord’s power, and in measure restored to his ancient testimony, and to bear the same publicly in divers parts of the nation, as the Lord enabled him, both in his ministry and writings; and (adds Whitehead) he walked in much brotherly love and simplicity among us, until his end came.’* ”

“ We have also a short account of Nayler from Thomas Ellwood, who, before he became a member of the society of Friends, had met with him, while visiting at Isaac Penington’s, at Chalfont, in Buckinghamshire. Edward Burrough, being also present, was discoursing with the father of Thomas Ellwood respecting Predestination; which doctrine Ellwood, the father, espoused; when Nayler, interposing, ‘ handled the subject with so much perspicuity and clear demonstration, that his reasoning seemed to be irresistible;’ and this surprised

* “ George Whitehead also mentions another circumstance respecting James Nayler, which I find difficult to understand, unless it be supposed that Nayler had occasional respite from his confinement. George Whitehead relates the manner of his fall, as he himself had related it when they were walking together in Westmoreland, in 1657; in which year, it appears, in Whitehead’s life, that he was in that county; whilst, on the other hand, one of Nayler’s papers is said to be written in Bridewell, in 1658; and it doth not seem that the date is an error of the press, and Whitehead was, as hath been mentioned, in London in 1659 and 1660.

young Ellwood the more, as the appearance of Nayler was that of a plain simple husbandman or shepherd.

“ Since the first arrival of James Nayler in London, in the year 1654, it doth not appear that he had ever revisited his habitation; if indeed at all since the time of his quitting it in 1652. At length he set out homewards, and was noticed by a friend, as he passed through Huntingdon, to be in a frame of mind so awful, as that he appeared to be redeemed from the world. It is not known whether, soon after this, he was suddenly taken ill, or had been robbed and abused. A countryman found him, in the latter part of the day, in a field near King’s Rippon; and he was conveyed to the house of a friend at Holm. A physician attended him, and he was inquired of, whether he desired to see any of his London friends, which he declined. On having his clothes shifted, he said, ‘ You have refreshed my body, the Lord refresh your souls;’ not long after which he departed in peace, aged about 44 years. His remains were interred at Rippon. About two hours before his decease, he is said to have uttered the following words: ‘ There is a spirit that I feel, that delights to do no evil, nor to revenge any wrong, but delights to endure all things, in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations: as it bears no evil in itself, so it conceives none in thoughts to any other. If it be betrayed, it bears it; for its ground and spring is the mercies and forgiveness of God. Its crown is meekness; its life is everlasting love, unfeigned; and takes

its kingdom with intreaty, and not with contention, and keeps it by lowliness of mind. In God alone it can rejoice, though none else regard it, or can own its life. It is conceived in sorrow, and brought forth without any to pity it; nor doth it murmur at grief and oppression. It never rejoiceth but through sufferings; for with the world's joy it is murdered. I found it alone, being forsaken. I have fellowship therein with them who lived in dens, and desolate places of the earth; who, through death, obtained this resurrection, and eternal holy life.'

“ During the time of James Nayler's travels and imprisonment, he had frequent recourse to the press. Some of his writings were doctrinal, and many of them controversial. Some of the latter contain an asperity of language, which appears ill adapted to convince either the opponent or his adherents. The writings of Nayler, however, are not eminent for these; and, in estimating how far an author has exceeded the point of right, we should allow for the provocation; and great provocation was certainly given to our elder friends, by the misapprehension of their principles. This occasioned their adversaries to charge them with opinions (often monstrous enough) which they did not hold. Such however is the impatience of our minds, that we find it easier to cry down an opinion which clashes with our own, than to examine it with coolness; and to inveigh against its author, than to desire his instruction. While this is the case, debate is not likely to sift out truth; but when the time shall come, that such as profess the name of Christ shall infuse into their controversies all the gentleness, forbearance, and love, which his religion enjoins, it is

probable that Christianity will be advanced, by the superior conviction which will attend the discussion of its votaries. May the mind that is convinced of these truths suffer them to operate as a rule of its conduct! and thus be one to carry on the work which it desires to see accomplished. A collection was made in 1716, of such of Nayler's writings as were thought suitable for re-impression; but this has also been long since out of print.

“ On a review of the life and writings of James Nayler, he appears to have been a man of no mean abilities, and of great sincerity, but tinctured with what will generally be esteemed an excess of credulity; not only as to his own gifts, but also in estimating the pretensions of others. But he seems remarkable for no quality more than for patience under suffering, and quiet resignation to what he believed to be divinely enjoined or permitted. To this quality, as the means, *we may attribute his restoration to soundness of judgment*, and the calmness of his closing moments.

“ After all, probably his life will be viewed through the medium which each one has been accustomed to use. The scoffer at religion will think him a fool; the professor of religion, who measures all things by his finite unenlightened reason, and rejects the notion of divine influence, will exult at his fall; but the believer in this influence, who counts the cost of his faith, and has descried the dangers on the right hand as well as of the left, will at least view his story with instruction; if not be induced by it to adhere more closely to that guide, which alone can preserve man from falling; but which repeated deviations may conceal from the view.”

Having thus far admitted every available apology for James Nayler, from one who is too desirous to class the punishment duly inflicted on him with the persecutions inflicted on the Quakers, we do not find that there was any evil intentions practised towards their religious opinions or their assemblies during the time of the Protectorate; but that all mischiefs with which they were afflicted arose during the reigns of Charles II. and James II. as we have before hinted, and that certainly they experienced nothing worse than the general body of dissenters were compelled to sustain. William Penn did not suffer more from the terrific hands of that monster Jefferies than was felt by the famous Richard Baxter: consequently we cannot think otherwise than that, though the severity of Nayler's punishment was excessive, still, if it produced the effect of restoring him to his reason, and to repentance of the vile opinions he had circulated, a great benefit was procured to himself, and a very serious monition to such as obstinately suffer their humours to supersede the reason with which the Almighty has endued them.

We shall close this part of our subject with an account of some of Nayler's votaries, extracted from various parts of Deacon's publication, at that time:

“One of James Nayler's disciples, having attained to some knowledge in the French tongue, went over into France to a city called Bourdeaux, where, after entering into a congregation of the Protestants, he began, after his wonted manner here in England, to cry out, in the open congregation, against the minister, calling him “censurer, liar, impostor, deceiver.” And the elders and people being astonished at the novelty, and reputing

him a madman, came and told him, "that they had laws in France to protect the congregations, either of papists or protestants, from any disturbance;" and thrust him forth out of their Church. Upon which he went into the church-yard, and, upon a stone, continued his discourse, which drew the whole congregation out of the Church after him, and caused the minister to give over; and the elders, coming again to him, told him, that "he being a stranger, they were willing to favour him; but, seeing he did continue his disturbance, they would commit him to justice." He told them, "justice was never in that place until his appearance." Upon that, they took him away to the governor; where, being brought, with his hat on, he asked the governor "what he was?" who told him "he was the governor of that place under the King of France." He said, that "he would not answer him as governor, his government being carnal." And a certain bishop being with the governor, who was a papist, desiring that he might question him, and demanding "what he was?" he told him, "he was an Englishman, and sent of the Lord to prepare his way." He demanded of the bishop "what he was?" who told him, "he was a bishop;" whereupon he replied, that "against him he was sent, who was one of the locusts that was sent forth of the bottomless pit, and that the weapons he had with him were fitted to destroy him and the whole kingdom of Antichrist, who was held in darkness and blindness; and that he was to pour out vials of the Father's wrath upon him." The Governor of Bourdeaux, perceiving several of the people to be infected with his doctrine, demanded, "if there was any ship ready to sail for England?" which

being informed of, he therein shipped him, being not willing to use extremity to a stranger, but caused some six or seven, who had been infected with his doctrine, to be whipped through the streets.

“ *A Relation concerning some others of the same Tribe.*

“ SEVEN or eight others went over in a vessel to New England, where, being arrived, they began to spread themselves; but the governor having notice, caused them to be clapped up close in a castle, and would not suffer any one to come to see them, under penalty of five pounds. In the mean time, he sent for the master of the ship that brought them, and commanded him immediately to carry them back into old England; which he refusing, was also clapped up close prisoner, until he consented, and took them a-board again.”

“ Now, reader,” proceeds Deacon, “ I shall close up all with a word or two of his life and actions.

“ James Nayler is a man of so erroneous and unsanctified a disposition, that it is hard to say, whether heresy or impudency beareth the greater rule in him; as will appear,

“ First, In what he testifieth before sufficient witnesses; (see the *Brief Relation of the Northern Quakers*, page 22,) that he was as holy, just, and good, as God himself; and,

“ Secondly, That he, in a letter to one in Lancaster, expressly saith, that he that expected to be saved by

Jesus Christ, that died at Jerusalem, shall be deceived. See *Mr. Billingsly's Defence of the Scriptures*, page 16. *The Perfect Pharisee*, page 8. And so said another of that sect, "he was not such a fool as to hope to be saved by Jesus Christ, that died at Jerusalem sixteen hundred years ago." See *Mr. Farmer's Mystery of Godliness and Ungodliness*. Thus they glory in their ignorance, and count that foolishness which is the true wisdom.

"Thirdly, in a letter I had in my possession, but now lent to a friend, subscribed by the pastor and other members of that congregation in the north, whereof Nayler once was a member; till, for his apostacy, he was excommunicated, it is offered to be proved, and by them testified to be true, that one Mrs. Roper, her husband being gone on some occasion from her, a long voyage, this Nayler frequented her company, and was seen to dandle her upon his knee, and kiss her lasciviously; and, in that time of his society with her, she was brought to bed of a child, when her husband had been absent seven and forty weeks, to a day, from her; and, on a time, he was seen to dance her in a private room; and, having kissed her very often, she took occasion to say, 'Now, James, what would the world say if they should see us in this posture?' To which he said somewhat, but he was so low, that it could not be heard. This was objected against him, but he denied to answer it before the said church; objecting, that "he would not speak to them that spoke not immediately by the spirit."

"Fourthly, in that, when I had discourse with him, concerning perfect perfection, at the Bull and Mouth, he said, 'I was a liar, to say he owned it:' then I proved

it from his own writings, as that he said, 'They that say they have faith, and their life is not the life of Christ; and them that say they have faith, and yet they cannot be saved from their sins but in part in this world, them and their faith I deny, &c.' To which he hypocritically said, 'that I was a liar, to say that he owned it in himself, though he disowned it in others.' And, when I had objected any thing against what he said, he would deny it as soon as he had spoke it; which, to convince the people of his lying deceits, I desired them that stood by me to remember that he said, 'All that are in the world, are of the world,' in direct opposition to that saying of Christ, John xvii. 'I pray not, holy Father, that thou shouldest take them out of the world, but preserve them from the evil of the world;' which I presently accused him with; for which he called me 'a liar; for,' he said, 'he said not so.' I then desired them that had heard him 'to testify to the truth against the liar and his deceit,' which they did; but his seared impudence was such, that he said, 'Should a thousand say so, they were all liars;' with much more to the like effect."

"The above relation, and the afore-mentioned letter from the church whereof Nayler was once a member, were offered to be proved and made good, in the public meeting, at the Bull and Mouth, to Nayler's face, more than once or twice, who was unable to say aught unto it, but left his standing and sat down silent. They, that offered it so to public trial, were one Mr. Percival and Mr. John Deacon, author of *Public Discoveries of their secret Deceit.*"

“For his character.—He is a man of a ruddy complexion, brown hair, and slank, hanging a little below his jaw-bones; of an indifferent height; not very long visaged, nor very round; close shaven; a sad down look, and melancholy countenance; a little band, close to his collar, with no band strings; his hat hanging over his brows, his nose neither high nor low, but rising a little in the middle.



COPIOUS ACCOUNT

OF THE

FRENCH and ENGLISH**PROPHETS,**WHO INFESTED LONDON DURING 1707, AND THE
FOLLOWING YEARS;

THE

EXHIBITION OF SOME OF THEM ON
THE PILLORY;

AND A

COMPLETE EXPOSURE OF THEIR INFAMOUS
PRACTICES.*Edward Pugh*BY D. HUGHSON, LL.D. *provd.*

EDITOR OF THE HISTORY OF LONDON, AND OTHER WORKS.

LONDON:PRINTED FOR AND PUBLISHED BY S. A. ODDY,
2, IVY-LANE, NEWGATE-STREET.

THE

BRITISH AND FOREIGN
REVIEWS

AND

THE

REVIEWS

PRINTED BY HAMBLIN AND SEYFANG,
GARLICK-HILL, THAMES-STREET.

THE FRENCH AND ENGLISH PROPHETS.

1707.



IN the reign of Queen Anne, towards the close of the year 1706, three French Cevennois, commonly called Camisars, arrived in England, and, by their enthusiastic effusions, pretences to prophecy, and extatic convulsions, raised the curiosity not only of their countrymen in London, but gained many followers. This gave great offence to the generality of the French refugees; and the ministers and elders of the royal chapel in the Savoy, (the principal of the French congregations in Westminster,) thought it their duty to inquire into the mission of these new prophets; and, being authorized by the bishop of London, (then the Hon. Dr. Compton,) their ecclesiastical superior, they summoned the three supposed prophets, Elias Marion, John Cavalier, and Durand Fage, to come before them. Two of them obstinately refused to appear; but the third boldly justified their pretensions to inspiration. Whereupon, the French Church in the Savoy made an act on the 2d of January, 1707, wherein these prophets were declared impostures and counterfeits; and this act was confirmed by the bishop of London.

Notwithstanding this anathema, these pretended pro-

phets, having gained to their opinions M. Maximilian Misson, a French refugee, M. Nicholas Facio, Professor of Mathematics at Geneva, and others, continued their assemblies in Soho, and various parts of the city, and uttered their prophecies with loud vociferations. Being supported by Sir Richard Bulkeley, Bart. and John Lacy, Esq. two Englishmen of very good estates, they took upon themselves to brand the ministers of the Established Church with the most odious names and characters; and denounced the heaviest judgments against the city of London and the whole British nation.

They likewise published their predictions under the following title:—*A Collection of Prophetical Warnings of the Eternal Spirit, pronounced by the following Persons; viz.*

Mary Aspinal,
 Mary Beer, aged 13.
 Thomas Dutton,
 Thomas Emes,
 John Glover,
 Ann Good, aged 11.
 Elizabeth Grey,
 Mary Keemer,

Anna Maria King, aged 13.
 John Lacy,
 John Moor,
 John Moul, aged 15.
 John Potter,
 Mary Turner, and
 Ann Watts.

They pretended in their mission to be actuated by motives of the following description:

“Who can look upon mankind, and say that it is come, or even yet did come, to that state for which it is designed? Corruption, ignorance, error, oppression, tyranny, wickedness, and violence, overspread the face of the earth. God himself is forgotten, despised, and rejected. Where is, say they, the promise of his coming? Mankind, in the face of heaven and earth, is dexterously kept divided into numberless factions and sects, which,

at their pleasure, vary and establish their particular, and, for the most part, insignificant distinctions; agreeing in nothing else but a general deriding and persecuting that hope, built upon the Scriptures, That the true Shepherd of the flock will, at last, appear, to put an end to these disorders, and restore all things, as at the beginning."

"The great persecution in France," say they, "has seemed to many, from Scripture, to be a near forerunner of those times in which it is to be proclaimed, that the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and that he shall reign for ever and ever: and, accordingly, in the midst of the persecuted people in the Cevennes, inspiration, or the spirit of prophecy, exhortation, supplication, and comfort, has been powerfully revived; and attested to be the Spirit of God, by many wonderful works, and by several instances of his protecting and guiding that people. Some thousands of men, women, and children, were inspired there; even a considerable part of the people of the country. These all spoke in the name and person of God; not of themselves, but being over-ruled by a superior agent. They proclaimed the destruction of Babylon, and the approach of God's judgments and kingdom. Now, if one only of all that people were sincere, and not disturbed in mind, it is highly probable, that he, and in consequence the rest also, that did agree with him, really spoke from God. And the greater number we suppose amongst them, of the like sincere persons, the greater is the force of this conclusion; even so as not to leave any rational ground for doubts. But their sincerity they have

witnessed to, times without number, even by their suffering unto death; so that their very enemies have been forced to acknowledge it in print, and otherwise, that they were really sincere.

“The further proofs, that force us to believe that the message of this revived spirit of prophecy comes from God, are exceeding many; and much more than it is possible to collect or mention. Some few shall be just hinted here, to excite the further inquiries of such as think that the glory of God and his kingdom, and their own salvation, do deserve some serious thoughts.

“That message is altogether agreeable to Scripture, and brings nothing with it but what is consonant to them, and what must necessarily be expected, and what it is high time to look for, if we depend upon them.

“It calls men to repentance: it warns them of the approaching judgments: it presents to them the tender mercies of God, and the graces of his Spirit.

“It is offered as a voice from God; as the midnight cry promised by our Saviour, to warn us, ‘Behold the Bridegroom cometh; go ye out to meet him.’

It has been witnessed to by about forty inspired in London, who all have delivered it in the tremendous name and person of God, agreeing all among themselves in the main.

“It has been further witnessed to by about one or two hundred persons in this place, or kingdom, whom the Spirit of the Lord has begun to agitate at times, as it did Sampson: for so may the Hebrew text be translated; and so it is actually rendered in the interlineary version of the Polyglotte.

“ These agitations were seen upon the ancient prophets, as it has been demonstrated, both from Scriptures and from a passage in the Hebrew book *Shaare Orah*; and may further be seen in R. Albo, and other unbiassed Jewish writers. Against which testimonies, the contrary opinion of a few late fathers, educated, not among the Jews, but in other parts of the Roman empire, where the Christian church was already fallen away from the Spirit, as to his extraordinary gifts, is of no weight. Impostors, now-a-days, would surely have avoided, and not affected, those agitations; since they appear ridiculous to the world, and could not but prove an occasion of scandal. The heathen prophets and sybils, who are supposed to have been introduced in imitation of the Jewish prophets, had the like agitations also.

“ They are sometimes such, as cannot at all be imitated; no, not by the persons themselves, out of inspiration. It agrees with the wisdom of God, that there should be some such token of the presence of the Spirit. They are an appropriated sign, becoming a message of terror: and several learned commentators and divines have acknowledged, in their works, those agitations in the ancient prophets.

“ When there was no such word as *Theopneustos*, *Inspired of God*, (in the Greek version,) this word was even coined, carrying with it a lively representation of the state in which the present inspired appear.

“ If these messengers speak in the person of God, so did often prophets, or angels, of old.

“ If they speak to themselves in the person of God, the like is often observed in Scripture. And in Zechariah,

where the English translation has it, *The Angel that talked with me*, the Hebrew has it always, *The Angel that spoke in me*; though often the discourse there be directed to Zechariah himself.

“ Many of their enemies do own them to be actuated by a superior spirit, which they would have to be the spirit of the devil. But this spirit proclaims the destruction of the devil’s kingdom; and it owns Christ as Lord, as Priest, as Saviour, as King. And so, by the rules given in Scriptures, it must needs be the Spirit of God.

“ It is a spirit of prayer and supplication to God: a spirit of sanctification and love to God; leading to charity, repentance, meekness, humility, and all sorts of virtues; and to an entire forsaking of this world. It is a spirit of patience and sufferings, and resignation to God’s will. From the like effects exerted upon sinners, the apostles and primitive Christians argued, that that was, indeed, the power of the Spirit of God.

“ It is one spirit; I say one: a most wise and holy and active spirit, uniformly and with application prosecuting one single design and plan of his own, vastly too great for any man, or council of men, to imagine or manage. In which plan, every one will be lost and confounded, who looks but superficially into what it is the highest duty and concern of every man to examine with care. For such is the intent of that spirit, even to harden, to ensnare, and lead into destruction, those that set up idols of their own, and presumptuously despise the message of God. And these are of old the ways of the Spirit of God, as may be seen in Ezek. xiv. 6—11. in Isa. xxviii. 9—13. in Isa. vi. 9—12. and the parallel

places in the New Testament; and also in many other places of Scripture. Thus God, as Judge, does rain snares upon the wicked scoffers of his gracious message. And in that way, and others, will he plead, and does now begin to plead himself, by his Spirit, with all flesh.

“ It is a spirit which is communicated to others by prayer and blessing, and laying on of hands; even as the Holy Ghost was, in the time of the apostles.

“ It is a spirit which God gives to those that earnestly pray to him for his Holy Spirit; which our Saviour says is readily granted, to such as ask it of God; even of our Father, who cannot give us a stone, when we desire bread from him.

“ It is a spirit which, by his extensive spreading, and nature accommodated to the souls and occasions of men, is capable, as the Spirit of God, of being poured forth even upon whole nations, and by consequence mankind. And it has often visited babes and harmless children, out of whose mouths it has perfected praise.

“ It is a spirit of joy, brightening, and not clouding, the mind; but exalting and purifying all the faculties of man; refreshing, and never injuring the body.

“ It is a spirit which divines and others have attacked, not with fair objections, but with forgeries, lies, calumnies, wrested arguments, and open violence; even as they did of old, always oppose the Spirit of God. Acts vii. 51, &c.

“ It is a spirit which prophecies of judgments and calamities; even as did of old the prophets of God; and not of smooth things, to please the world, as did the false prophets.

“ It is a spirit which is, as the Spirit of God, jealous of the heart of man; excluding all sharers, and any prevalent affection, for whatever objects are presented to us from the tempter of the world.

“ It is a spirit laying open the secrets of man’s heart; and also reproving the thoughts and actions, though known only to God.

“ It is a spirit addicted to no one sect or party among men, but calling and shewing itself a common father to all.

“ It is a spirit interceding both for a man’s self, with unutterable groans, and also for others, even as did that spirit which was in the prophets of God.

“ It is a spirit of praise and thanksgiving; a spirit of consolation, tenderly comforting us in our troubles; a father of spiritual joys; inditing, upon occasions, hymns and spiritual songs to God; bringing to the soul peace, and all the other fruits of the Spirit.

“ By it several persons have spoken languages, which they were otherwise unable to speak. By it dialogues have been carried on between persons that did not understand one another’s language.

“ By it several cures, and other miraculous things, have been wrought; and some punishments inflicted.

“ By it many things have been foretold, which are come to pass, and none but God could bring about: in particular, the very spreading of this spirit upon the English nation, and its visit, as promised to many private persons by name.

“ It is powerful in exhorting and refreshing the soul; able to reveal mysteries, and the deep counsels of God;

explaining Scriptures with the key of David; that is, of God's kingdom and anointed king, even the Son of David, and successor to his throne.

“ It exercises a power over unclean spirits, and discerns and lays it open, when the spirit of man or of the stranger does intermix; which is what the Spirit of God did among the primitive Christians also.

“ It does, wonderfully, both govern and protect those that hear its voice; giving continual and particular directions, and preserving from dangers.

“ Many attest to it by the visions and voices from God, and divine dreams, which they assure have been sent them.

“ It threatens or foretels not only particular, but also universal judgments; both which it does conformably to several examples in Scriptures; acquainting us also how they may be avoided.

“ If this spirit is sometimes severe, and expresses threatenings and wrath against those that oppose it, so did also Christ, and the Spirit of God, in the ancient prophets and apostles; taking often even private opposers to task.

“ It gives promises to, and enters, or offers to enter, into covenant with private persons, and with whole nations, or mankind; and it manifests to them God's will and commands.

“ It takes upon itself to indite revelations of God, and gives that account of the universal destination of heaven and earth, and of mankind, which is most agreeable to Scriptures and God's infinite wisdom and goodness; but

very different from the common thoughts and schemes of divines.

“ It lays the foundations for the regeneration and perfecting the salvation of mankind, and delivering them from sin; and both them and all the creation from the curse.

“ It does prepare instruments for the recalling of the Jews, and converting of infidels; proposing to itself to bring it about, that there shall be, over all the earth, but one God, and one faith, and one law.

“ In some thousands of discourses, of people of different sects, and opinions, and capacities, this spirit has betrayed no false doctrine; though speaking often of matters very mysterious and abstruse; and that, by the mouth of children, and other ignorant persons. It has invited to no sins, nor enticed men to any forsaking of God.

“ On the contrary, it brings men nearer and nearer to God, and insensibly leads them into all truth, or all the truth; wonderfully opening the deep and hidden things of Scripture, and exposing naked some errors and false doctrines that have prevailed among Christians.

“ That spirit shews how it is possible, indeed, that every man should be taught of God, and not go to his brother for the knowledge of the Lord. And it has already delivered some rare and wonderfully excellent interpretations of Scripture.

“ Its very presence, and, as it were, return amongst men, does fulfil a great many prophecies; and begets a lively hope, that the Spirit of God shall be poured on all flesh, as the waters cover the sea.

“ By its ministration angels have again appeared visibly, and even spoken to men.

“ It is a spirit of instruction, of knowledge, of science, of understanding, of wisdom; speaking in the proper and unimitable language and style of the Spirit of God; that is, by phrases altogether new, so playing, by the mouths of ignorant people, with the secret and hidden keys of divine wisdom, as to manifest to those few men who may discern it, that it is acquainted indeed with the mysteries of God. And this is, as it were, the very seal by which the Spirit of God has thought fit, in an authentic manner, to attest to all, or almost all, the books of Scripture.

“ This spirit prepares and adorns the bride against the coming of the bridegroom. Without such a presence, and the extraordinary gifts and powers of the Spirit of God, neither the spreading and full establishing of the gospel, nor the promised union of all nations into one faith, and one law, nor the fulness of God's kingdom, can ever be expected to be brought about. Its presence, and immediate operations and gifts, were necessary for the beginning of the conversion of man to God and his Christ. And now, when the harvest remains yet to be made, (for what has been done hitherto is but an earnest,) and when Christendom itself is deplorably hardened, misled, and divided, its immediate concurrence and manifestations are not less necessary, but rather more.

“ If anti-christ is to be destroyed by the Word of God, and the Spirit of his mouth, this spirit also takes upon it to bring about that work.

“ By this spirit we have access to God, and may inquire of him, and have his true answers returned, even as of old.

“ We know it cleanses our thoughts and hearts, and makes us the temples of the Holy Ghost: and it takes in hand that proper work of the Spirit of God, even the cleansing his sanctuary also.

“ That spirit pronounces forgiveness of sins; working so upon the mind, at the same time, as to fill it with peace and consolation, with a deep repentance, and with love hotly flaming towards God. It makes our hearts, our breasts, and neighbouring parts, to be filled with a burning and holy fire; exciting to prayer and thanksgiving, and unknown to any but such whom the Spirit of God does inflame.

“ It has turned many to God that were deeply engaged in sin, or in the world; and has made us to know God, as a tender, gracious, and most accessible Father; never refusing to embrace a returning sinner. It dispels those terrors with which sin and a wrong education are so apt to work, a dread of despair, or a separation from God in our minds.

“ God, in his word, has laid the foundation for those things which he will bring to pass. And if, in his mercy, he is now pleased, as in former times, to use men as instruments for his work, a great effusion and communication of his Spirit is necessarily required, to qualify them for that service.

“ By this spirit truth is watchfully kept, when once delivered; and pride is shut out from amongst men.

“ It does, even as of old, employ angels in several ad

ministrations, relating either in general to men, or else to those that follow its voice.

“ It has enabled many men and women, and young persons, to suffer, even unto death. England itself, besides what they know has been done in the neighbouring kingdom, has seen that spirit tried by severe tribulations: and thus were always intreated the true prophets of God.

“ It does wonderfully lay the ground for bringing about God’s determinate counsel; and acquaints all diligent followers of its voice, with the reasons of almost every considerable step of God’s Providence, as his work goes on; so making good what the Scripture says, ‘ Surely the Lord God will do nothing, but he reveals his secret unto his servants the prophets;’ when, at the same time, worldly men have their eyes shut, and wander without light. And thus did that angel of God, that led the Israelites, give light to them in the night by a pillar of fire, which to the Egyptians was a cloud of darkness.

“ It cannot be denied, but this spirit prepares the way for God’s kingdom on earth, were it only by putting men upon the study of the Scriptures throughout, with a constant eye to that kingdom.

“ How wonderfully does it guide, as it were, by the hand; and how does it deliver from the midst of danger! What a thirst does it give after its refreshing presence! And how have we been perishing, as long as he kept absent from us! Prov. xxix. 18.

“ Oh! what occasion for that first Guide and Author of his church; that ancient preserver of discipline, and order, and truth, and humility, and union in it! that

only hope of ours, to have the sweet and infallible teachings of God substituted to the dangerous, biassed from the word, and distracted teachings of men, agreeing neither with the truth nor among themselves.

“ Let this voice be tried by such rules, which, being transferred to the particular times and messages of the prophets, would have condemned none of them. Other rules, now made to serve the designs of some people, are highly dangerous; and so much the more to be pronounced false; as, by them, a greater number of those true messengers of God must have been rejected. Now, by such a trial, this voice is found to be God’s.

“ If we look abroad, many things, as it might be well expected, where Christ’s approaching kingdom was to be proclaimed, do seem to have prepared mankind, in these last ages, for this universal message of God, and the appearance and easier reception of the King and Heir of all things. Such are the discovery of America; and the way opened by navigation into the East-Indies also; the vast improvements of trade and communication between different countries, and the establishment of posts; the art of printing; the perfection of other arts; the reviving of learning; the violence and arbitrariness of those maxims by which mankind is governed in many parts of the world; reformation; and even that multiplicity of sects and parties, which makes it palpable, that Christians, notwithstanding all their pretences, are involved in Egyptian darkness; the study of prophetic Scriptures; the clearing the rights of conscience and of men; the variety of journals, or abstracts of books, printed weekly or monthly, &c.; and both the late and

the present workings of the Spirit of God abroad, in France, in Silesia, in some other parts of Germany, and elsewhere: for the Spirit of God evidently seems to begin to work in many countries at once; and we hope will work, until the whole lump or mass of mankind be leavened.

“ Now, God, in the Scripture, having confined himself to recall the Jews, and all nations, by an effusion of his Spirit, how can Christians but perceive that this is the beginning of that effusion! or at least suspect and fear, that it may, in the end, possibly prove to be so! How does that belief become a crime, in any one, where liberty of conscience is established, even by the laws of the land! And how dangerous must it be, presumptuously to ascribe these things to the Devil, while the Scripture gives that description, which we read in it, of the only one impardonable sin!

“ To these reasons many other proofs may be added, that this is the Spirit of God; some of which may be further gathered out of the printed *Prefaces* and *Warnings*; *The Cry from the Desert*; and the French book called, *Theatre Sacré des Cévennes*; from *The Way of Trying Prophets*; *The Impartial Account*; *Sir Richard Bulkley's Answer to several Tracts*; *The Dealings of God to his Servant, John Lacey*; and the *Letter to Doctor Woodward*. What more proofs were to be mentioned here, must be suppressed, for want of room. But the Warnings themselves, some of them pronounced by very young persons of the weaker sex, will give no small light to the solemnity, origin, and truth, of this divine and tremendous message,

“ The number and character of these witnesses for God, all of them English, their agreement in doctrine, and in the chief import of their message, the difference of the style, evidencing that they are not taught one of another, and the contents of the discourses, surpassing the natural capacities of the persons, must needs fill the minds of all sincere readers with many serious thoughts and reflections; who will be able to gather, even without seeing these messengers, that they are under direction of one super-influencing spirit; and that they have not, as is imputed to them, their dependance upon any man. And with these do agree a considerable number of inspired of other nations; besides some more English, of whom nothing could be inserted in this short collection, either for want of room, or because of some other limitations, in the order commanding it to be printed.”

The collection of incoherent and unintelligible jargon shewed the authors to be men thoroughly infatuated. It being, however, suspected that there was a mixture of artifice and design in the whole concern, it was thought necessary to apprehend Marion, John Daudé, and Facio, who were indicted and prosecuted at the expence of all the French churches in London, as disturbers of the public peace, and false prophets. They received sentence in the Court of Queen’s Bench, to stand twice on a scaffold, with a paper denoting their offence; to pay a fine of twenty marks each; and to give security for their good behaviour for one year.

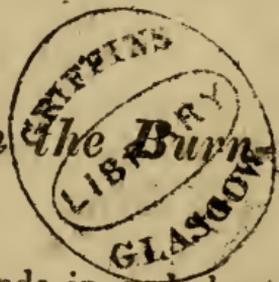
According to this sentence they were exposed on a scaffold at Charing Cross, and at the Royal Exchange.

But the principal exposure of these prophets took place

some time after, by the publication of a book intituled,
 “ *A Brand Snatched from the Burning*; exemplified in the
 unparalleled case of Samuel Keimer.”

This man had been a letter-press printer of some emi-
 nence in his profession; but having been induced to
 become one of this scandalous fraternity of impostors,
 he explored the arcana of their iniquity; which he
 published as a personal narrative. The book being ex-
 ceedingly scarce and curious, we have made considerable
 extracts from it, to shew, to all who are willing to be
 convinced, that knavery has been too often the machine
 by which all these supposed effusions of prophecy have
 been agitated. Mr. Keimer afterwards turned Quaker.
 His narrative begins thus:—

“ *A Brand snatched from the Burn-
 ing, &c.* ”



“ It is not unknown among thousands in and about
 this city, that near eleven years since, there arrived here
 several persons from France, who called themselves (or
 were generally called by others) by the name and title
 of French Prophets.”

“ The business they came upon, was (as they declar-
 ed) to promulge the speedy approaching judgments of
 the Lord, upon the wicked of the earth, to call all
 mankind to a speedy repentance; for that God was com-
 ing to make a decision between the *precious* and the *vile*,
 the latter of which, with Babylon, was to be totally and
 finally destroyed, as forerunners of the kingdom state of
 Christ on earth, which was immediately to ensue there-
 N^o 6

upon.—That the cup of the iniquity of the people of this land, &c. was quite full, and therefore the judgments would be immediately poured upon the rebellious, and all those that did not own and readily submit to that appearance, or dispensation, as they then called it.

“ This was the chief purport of the pretensions, as delivered by these Prophets, under very violent and strange agitations or shaking of the body, loud and terrifying hiccups and throbs, with many odd and very surprising postures, &c. ; all which they gave out was performed by nothing less than the operation of the Holy Ghost.

“ The uncommon nature of this affair drew many sober and religious people to enquire into it ; not knowing but that God, *whose ways are in the deep*, might be the author of it, and might in this latter day reveal himself in an extraordinary manner, for some extraordinary end.

“ On the other hand, several who were curious for seeing novelties, went likewise to several of their meetings, which were frequently kept near the Seven Dials, Baldwin’s-gardens, &c.

“ Those who were truly religious, and led by the Spirit of Christ, thereby being able to make a true judgment, by the *trial of spirits*, quickly discerned the fallacy of their gilded pretensions, and accordingly disbelieved, disowned, and opposed that diabolical spirit which operated upon them.

“ However, it was not long ’ere this Spirit of Prophecy had communicated itself to many of the English nation, by the laying on of hands of these prophets, who became thereby agitated and shaken much in the same manner as the French prophets were.

“ Thus the infection began to spread and operate most unaccountably upon the bodies and minds of men, women, and children, who were generally persons that had made a serious profession of religion, under the various denominations in this our land, *viz.* those of the National, Presbyterian, Independent, and Baptist persuasion; but being ignorant of the true life and power of religion, (though somewhat sensible of the dead lifeless forms, with which the greatest part of professors contented themselves) were unhappily drawn into this most wretched and pernicious delusion of Satan; a delusion such as scarce ever has been the like since the world began; such a one as may be justly ranked with those whom the Apostle distinguished by the name of *STRONG Delusions*.

“ Among the many who went with a design to be informed in this matter, which now began to make a great noise, and was become, in a sense, the general subject of the press and pulpit, was the unhappy author of the ensuing relation.

“ Being informed that a meeting was intended to be kept in Southwark, by the invitation of several sober well-meaning people on that side the water, who had not yet made trial of the spirit operating upon them, I got leave of my master, Mr. Robert Tooley, Printer, Christopher-court, Threadneedle-street, a sober religious man, and endued with many virtues, for half a day to go abroad, not acquainting him with my intended business, which if he had known, he would have been far from suffering me to go one step on such an occasion.

“ When I came into Southwark, I was with some others conducted to the meeting of the said prophets,

which was kept at the meeting-house formerly used by the Baptists, near Mary Overy's-Dock. As soon as I entered the room, which was large, and pretty full of people, the first objects which drew my observation, was a woman well dressed, on her knees, and a man standing before her, with his hands upon her head, uttering several sentences, mixed with strange hiccups, and shakings of his head forwards and backwards, his body, as it seemed to me, jumping while he was speaking. Between every two or three words speaking, he cried, Hoh ! Hoh ! Hoh ! Hoh ! O——h ! O——h ! O——h ! as if he were taking his last gasp. This man's name was John Lacy, Esq. a person known by many to be a man of sobriety and substance, and who belonged to a congregation of Presbyterians, to whom Edmund Calamy, a noted man, was preacher. This laying on of hands, and speaking to the person on her knees, was called (as I afterwards came to understand) *the gift of blessing*.

“ The next scene that offered, was a Frenchman violently agitated and shaken, but in another sort of a manner than the former. This person, whose name was John Cavalier, (one of those who arrived from France,) on a sudden, being under agitation, was flung along upon the ground, with a sort of violent force, shewing several strange postures, such as boys in their play commonly call *bending the sea-crab*, walking on his hands, with his legs erect, &c. There were several men, English and French, who sat at a table, taking down in writing what was spoke, and afterward read it to the assembly present. There was, I think, a third that spoke, whose name was Elias Marion, another of those that came from France.

“ When all was over, the spectators severally made their remarks on what had happened; some were of opinion it might possibly be of God; some ascribed it to madness; some to a diabolical operation; some to one thing, and some to another.

“ For my own part, I could see little of God or religion in this strange appearance, and did not know what to make of it.

“ However, I plainly saw the infection had diffused itself like the plague, insensibly at first, upon several who came to enquire into it, or to be spectators.

“ Among this number were two neighbours, one of whose names was William Draycott, a brazier, in Tooley-street, a man accounted of a sober life and conversation, and one that had been join'd for several years in church-membership with the particular Baptists; the other was Anna Finkley, a widow, in Joyner's-street, who was likewise of good repute, who invited the prophets home to her house, to refresh themselves, &c. After their so doing, one of the prophets being seized with the spirit, called for the mistress or head of the house, who being come to him, he blessed her and her house, with many others, who kneeled, and had the prophet's hands laid upon their heads.

“ Here it was that my sister, before-mentioned, began to be greatly affected, having, as I think, been blessed (as they called it,) but of that I will not be certain, and was taken with a violent fit of weeping, as was another young woman, and a very little girl. This was the first day of their and my seeing the prophets, and I saw nothing more remarkable that time, which was, I think,

about the beginning of the sixth month, called August, in the year 1707.

“ The next time I went to my father’s, which was about a week after, to my great surprise, my sister had commenced prophetess, having, at times, the agitations upon her very violent and surprising. While I was there, the spirit came upon her, and she spoke somewhat ; but what I cannot remember.

“ By this time, my mother (who though she was a woman that made a strict profession, knew little of the essence or spiritual part of religion) began to have a favourable opinion of this matter ; and being persuaded by some to be blessed, after some reluctance, at last she submitted, had several fine things (pleasing to corrupt nature) said to her ; and in some little time after became a captive of Satan, by firmly believing, and giving herself up to him, in this his work.

“ Here was now mother and daughter caught ; there remained only father and son. For my part, it was a long while before I could in the least be reconciled to it.

“ About this time, my mother and sister were caught in the snare ; and my mother being a zealous woman for what she professed, though without true knowledge, was earnest for me to go and be blessed ; which I for several times refused, fearing it was the Devil that possessed these prophets, and being unwilling to be caught in his snare. It was some months I continued thus aloof from being blessed, though at times I went to several of their meetings, having a desire to be informed thoroughly in this matter.

“ At one of their meetings, which was kept at the

Rummer, near Honey-lane Market, where I was present, there was one Thomas Dutton, a lawyer, seized, being a man well dressed, in a long tie-wig, and, I think, having a sword by his side. This man, under agitations much like the rest whom I had seen, uttered a very rational discourse, or warning, which I well remember was somewhat to this effect, ' You call this a delusion ; but can it be a delusion to bid you repent ? Will the Devil preach repentance ? ' with many other things to the same purpose. After he had done, there was a young woman spoke, whose name I cannot tell.

“ This spirit of prophecy had by this time arose to a great height, and many were the followers of it. Likewise there were several sober persons who became prophets and prophetesses, particularly one John Potter, a Baptist, and a member of a large congregation, to which ——— Foxwell was pastor, at Horselydown, Southwark, John Glover, a Baptist preacher, Mary Aspinal, Mary Turner, and Sarah Draycott, with many more whom I shall not here mention.

“ Observing there were many sober people, some of whom I knew, who professed faith in this appearance, and who loudly cried it up as the work of God ; that it was the beginning of the fulfilling of the many glorious promises mentioned in Scripture, *viz. the calling of the Jews, the Lion's lying down with the Lamb, &c.* I began to have a favourable opinion of it ; and being persuaded by my mother to receive a blessing, accordingly with some reluctance I consented, and at the next meeting I was at, in a neighbour's house, after almost all present had been blessed, I went towards the prophet, whose

name was Elias Marion, and falling on my knees before him, he laid his hands on my head, and spoke several sentences in French, after which he took his hands off, and I arose from my knees.

“ The meeting soon after broke up, and as it was usual, those who took down in writing what was spoke, if it was in French, translated it, and read it in English to those present, and if desired, would write out copies of what was spoken, and particularly blessings, and gave them to the persons so desiring. My blessing came at last to be read over, at which I was somewhat affected, or rather elevated, which being given me in writing a day or two after, was exactly as follows :

“ My Child, till now thou hast been rebellious to my will. I come, I tell thee, to appropriate thy heart to me. I come to make thee a new creature. I come to give thee the engagement promised to my children. Thou hast habitation in my house ; thou may'st ask me without fear ; but let thy heart humble itself before me. Let it seek my word, whilst I do present it to thee. The blessing of God the Father, the Son, and the Holy Ghost, rest upon thee, and shall never depart from thee. Go in peace.— Pray to me without ceasing, and draw back entirely from the world and its commerce. Resign thyself to follow me. I call thee.”

“ This blessing, when I came to read it over, had a strange and uncommon effect on my mind. I read it over and over, being much affected therewith. I was willing, with a sort of hope on one hand, to believe that it was God spoke to me ; on the other hand, I was very much

afraid it was the alluring voice of the Devil, to draw me into the destruction of my immortal soul. Sometimes my mind was raised to a high pitch of elevation, and sometimes I was cast down in great perplexity. What to do I could not tell. I thought it could not be of God, it flattered me so much. And then I considered with myself, God was a gracious being, infinite in mercy, and boundless in his love towards the children of men. At last, after a great deal of exercise of mind, at different times, concerning this affair, I came to be fully persuaded, and did sincerely believe it was of God, and that He was come in a wonderful manner to do a mighty work on the earth.

“ Nor had I, in the least, any other view or prospect in my receiving or believing this voice to be of God than the good of my precious soul, about which I had been earnestly concerned at times, almost ever since I could speak. The all-knowing God, before whom I must shortly appear at the great tribunal, knows I utter truth.

“ It was not very long after, to the best of my remembrance, that a messenger came out of Southwark to my master's to speak with me one Seventh-Day-Night. The message he came upon was to acquaint me, that my mother desired my master to give me leave to go over; for that the Spirit had told my sister, through her own mouth, that that very night at twelve o'clock she was to die.— The news very much startled me, and made me sorrowful, to think of parting with my sister, whom I loved very well; and getting leave of my master, I went over, in full purpose, to condole, and take a farewell of my dying sister. When I came to my father's, I found her in

bed, my mother and several neighbours, who were believers, being in the same room. It was about ten of the clock when I got there, and my mother having sent for a quart of wine before, we each of us drank to, and afterwards saluted, my sister, fully expecting at the hour appointed she would certainly die.

“Twelve of the clock being nigh come, I observed one or two in the room composed themselves to private prayer on this occasion. For my own part I waited with grief of heart to see my sister depart, between hope and fear, when, on a sudden, she was violently seized and agitated to such a degree, as was amazing, which continuing for some time, (I think about a quarter of an hour,) the Spirit went off her, and we were informed she was not to die this time, to my very great joy, as well as to theirs who were present, who wept upon this occasion.

“There were many conjectures upon this failure of prediction. One would have it to mean that she was to die to sin, another that it was for the trial of our faith, and a third gave another reason, different from both.

“It was not long after ere the Prophets and Prophetesses began to predict many particular, strange, and wonderful, things, naming persons, times, and places.—And there being one Thomas Emes, commonly called Dr. Emes, a reputed Socinian, who had received this spirit, and had become a Prophet, and to whom the spirit, through several of the rest of the prophets, had promised should do many marvellous things. This Emes (notwithstanding all that was assured him, of his being a great instrument to work miracles of all sorts,) was taken ill about the fourth day of the tenth month, commonly called De-

cember, with a violent head-ache, or megrim, and died on the 22d, and was buried the 25th of the same month on the day called Christmas day, 1707, in the burying place in Bunhill-fields, commonly called Tyndall's burying ground.

“ While he lay ill, he was told by John Lacy, John Potter, &c. under agitation, many flattering stories, that if he died, he should quickly be raised again, which the poor man, as I have reason to think, firmly believed.— After the doctor was dead, instead of being laid out, as is usual for a dead corpse, he was kept hot in his bed, till he stunk so as there was scarce any enduring it, several imagining he would come to life again.

“ The day he was buried, I being at a Meeting in Southwark, at the dwelling house of Guy Nutt, at which was present John Potter, whom I had heard much of, but never before had seen to my knowledge, upon whom the Spirit came, and, after violent agitations, with a very awful voice, spake as follows:

‘ Remember this day, my children. I say, remember this day. It is known vulgarly to all. For, I say, from this day will I be glorified in all that believe. This day shall be a day of joy to you, my children; of exceeding joy unto all that trust in me. Remember it, therefore; for, know from this day I will make an extraordinary beginning. The wonderful works of your God shall be seen visibly, if you will but behold. And I say, Whoso seeth not is worse than blind naturally. This day shall be unto you as the beginning of days. And as days were before months, so the first day of the next month shall be to you the beginning of months. For I will work, and

nothing shall let. My word shall run and be glorified. My power shall be made known. The strength of my arm shall be felt. The power of the Almighty shall cause such echoes in this city, as that the city shall tremble. Blessed are they that hear. It is on them I will set my mark; that, when the destroying angel cometh, they may be preserved. But whoso will not hear, in their bowels shall the sword of mine indignation be sheathed. It shall gore in their hearts; it shall be made drunk with their blood. This, this, this is the great and notable day of the Lord: terrible to the wicked, but cause of exceeding joy to those that obey. Therefore, my obedient ones, ye who have heard my voice, and say, we know it is the voice of God, I am now about to answer your prayers. I'll give now undeniable proof that this is my word; that these distracted motions are caused by the operation of my spirit in my children. The restoring of the blind, the healing of the sick, the raising of the dead, shall decide it, after some months being interred. Will not this do? Take heed, you that say I shall believe, when I see this. Take heed, I say, you simple ones; for if faith, as thou confessest, be the gift of God, thou knowest not whether I will give faith then. No, no, I will not gratify the humours of my worms, in whose destruction I can be glorified; and I will, if you will not accept of this act of grace, which is now proclaimed by the mouths of my servants. Therefore it is now that I call unto you.—Come, come, come; come all you that would escape approaching judgments, and enter into this ark, which I have prepared for your safety. Yes, I will raise the dead. By the same power that I have raised Jesus, will I raise

that body now asleep; more fat and more fair than ever he has been. It shall not be known by his friends that he hath fasted so many months. So fat, so lovely shall he appear, that the beholders shall fall in love with him.— Yes, the same body, the same face, though more lovely. For the beams of my glory shall overshadow that earthly tabernacle; so as that it shall be made glorious thereby. Come, my children; I know you wait.'

“ Here he fell backward in his chair, and cried out in a different tone from what he had before spoken with, ‘ O Lord!’

“ Then the spirit answered, by way of dialogue, ‘ What would you that I say unto you?’ He then cried out in the different tone, ‘ By another Lord!’ And then fell down with some force to the ground, where he lay silent.

“ In a little time afterwards, Anna Maria King, a girl of twelve years old, was seized, and, under agitations, spoke as follows:—

‘ Rejoice greatly, O my children, and be exceeding glad; for great is your reward in Heaven. And be you assured, that all that I have spoken by my servant, at this time, and all other times, shall come to pass. And if you knew me, you would believe me. By the hand of my servant Lacy will I raise the body of my servant, that is now dead. But you must wait my time; for I am not at your wills, neither will I be. He, I say, he shall arise and fulfil his testimony. Did I ever speak in vain? No, I assure you; I never did, nor I never will. You have sufficient proof already that this is the power of God.— But there is none can deny this that I am going to bring

to pass. If he be dead and rotten, yet I will raise him, as I have spoken, to fulfil his testimony. There is not one tittle of what I have spoken shall pass away. I will do greater things than these. Yes, I will do such things as never yet have been.'

"After which, John Potter being again seized, spoke as follows:—

'O thou timorous child! Why prayest thou thus unto me? Thinkest thou that I will be entreated by thee to speak that, by others, which I purpose to speak by thee? I tell thee, I will not. Therefore let me no more be solicited upon such occasions. I will excuse thee for this time. But know, from thy mouth, shall be declared the positive day in which my servant shall be raised from the dead. I only give thee time to consider of the weakness of thy prayer. I have heard it; but, I assure thee, I approve not of it.'

"Here he fell into most violent and surprising agitations, crying out, in a different tone of voice, 'O Lord! who can bear it?' The Spirit, through his own mouth, then said, 'Thou shalt, and a thousand times more.'

'If thou wilt enable me, Lord.

'Thy brethren may judge of the weakness of thy prayer by that childish expression. Did I ever require any thing, at any time, to be done, by any of my servants, but they were assisted by me in the performance of it?

'True, Lord, I know thou never didst.

'Well, learn then to know my will, and do it. For know, thou shall not only declare the days in which I will work miracles; but thou shalt likewise, with a loud voice, in this city, declare the positive day in which my judgments shall descend from Heaven. Thou shalt tell

the day in which fire and brimstone shall descend, to the consuming to ashes famous buildings in this city. Be thou still, therefore ; and know, that I am God ; and that it is I that speak in thee, and not thyself.'

'The next day John Potter was seized again by the Spirit, at another meeting, and spoke as follows, by way of dialogue :—

'Wilt thou declare willingly, with an open mouth, those words which I speak unto thee ?

'*Do thou rule, O Lord, over all my faculties. My will is, that thine may be done. Take possession of it, Lord, and it shall be so.*

'But I will that thou resist not.

'*Lord, remember my weakness ; thou knowest that I am but dust.*

'What! wilt thou still interrogate ? Have I not told thee, I will be strength in thy weakness, wisdom in thy folly ; and that I will always assist thee as the matter requires ? Take heed, lest I strike thee dumb ; which I will, if thou ceasest not.

'*Thy will be done, Lord, Lord ; Lord, thy will be done. I must speak yet unto thee, Lord. Spare me, Lord, send me not ; for I cannot bear.'*

'Here he was thrown down backwards, and lay so on the floor for some time. After which he rose again, and, in a most lamentable and affecting tone, he cried, '*Oh ! the burden of the Lord ! the burden of the Lord !*'

'Do thou remember, my child, how much the excuse of my servant Moses tended to his loss. Was it not weakness in him to say unto me, thou knowest I am a man of a stammering tongue ; and, at the same time, I would have

given him the tongue of the learned? He lost the honour of being a famous orator by his excusing himself.—Therefore, say not I am weak, but the contrary; in the Lord am I strong. His power inhabits my heart. And that shall appear in all that trust in me. Therefore, when I command thee, be thou willing; saying, on thine arm will I trust. What sayest thou now, my child? Art thou willing? Say no more; Thy will be done, Lord, and then frame excuses for thyself.

“I will not excuse myself, Lord. Only this, only this— Spare me yet a little while.

‘If I should, it will be always, Yet a little while.’

‘No, Lord, no; but I entreat thee now.

‘Thou sayest well in every thing; but when it comes to the trial, thou startest back. I will be entreated by thee. Thou art spared. But let the time be spent in considering the nature of the message: for thou canst not say, thou art ignorant of it.

‘I am not, Lord.

‘And in thy continual prayers, see thou ask for strength, and I will give it thee.’

“The next day, being the 27th, John Potter was again seized, and spoke, by way of dialogue, as follows:—

‘Behold, I come, I come, I come! My children, see to yourselves therefore. For, I say, the righteous shall scarcely be saved. Be ye not careful, therefore, what the state of the wicked shall be; no, no; look to yourselves. Rejoice in your God, therefore, you whom I have called. And know of a truth, that so long as you obey my voice, which speaketh through you, you are safe.— But I tell you, there are some amongst you who obey

not that voice. Thou, thou wretch, by whom I speak, disobeyest.

“ Here he was thrown all along upon the floor, crying out, ‘ *Slay me, Lord, and thou shalt be just.*’

‘ I will not, yet will I be just. Thou complainest of the burden of the Lord.

‘ *I will speak, Lord; I cannot bear it, though the unworthiest of all. Yet be merciful, O Lord God.*

‘ Rise thou.—[Here John Cavalier was seized with most violent agitations.]—I tell thee, the burden thou complainest of shall be five times heavier.

‘ *Thy will be done, Lord; thou art strong; on thy arm will I lean.*

‘ Thou audacious presumer! Wilt thou rebel against me, and say, Lord, on thy arm will I trust?

‘ *Thou knowest my heart, O Lord.*

‘ I do; and I will burst in pieces that heart. I will consume thy bones. The flames of my wrath shall consume thee, if thou wilt not give vent to that within thee.

‘ *Thy will be done, Lord; I cannot.*

‘ I told thee how it would be. Didst thou not say, it should not be so?

‘ *Lord, I did not think thou wouldst have called so soon.*

‘ Thou foolish child! Must the wicked say so when I appear?

‘ *Be entreated, O Lord, to speak by another mouth; but if not, thou must spare me yet.*

‘ I will speak by thee; and I will spare thee that thy burden may be increased five times. Thou shalt be an example to the rest, for thou art not alone. Thou fool!

can death ease thee? No, no. Art thou fit to die?— Consider, thou dost not know what it is to die.

‘ Lord, I am ignorant of every thing. Thou hast called me; but I am as a bullock unaccustomed to the yoke.

‘ But I will accustom thee to it. I know what thou art.

‘ Unworthy.

‘ Yes, thou art unworthy. And the language of thy actions is this, I will be more unworthy.’

“ [Here John Cavalier was again seized; and with a naked knife in his hand, and his arm lifted up, he said, ‘ *Je viendrai rassasier ma colere sur ceux qui renouent ma parole. Je ne veux point des serviteurs rebelles à mes commandements dans ma maison.*] But I say, that stiff neck of thine shall be broken; so that thou shalt couch to the burden of the Lord, and not cry out of its being heavy.’

“ Then John Potter cried out, ‘ *Thou only canst do it, O Lord. Do it soon.*’

“ The same day John Potter received a blessing.

“ The next day, being the 28th, John Potter was for a long time under violent agitations, and laboured greatly with strugglings in his throat and organs of speech, almost as if he were choking; and uttered some inarticulate sounds. After which he spoke the following warning:

‘ Did ye understand, my children? You shall know more perfectly in a short time. The words were pronounced, even the day in which my servant Emes shall rise. Take this as a mark.—[Here the Spirit instantly threw him upon the floor, where he lay stretched out as dead, without motion or breathing. After some time, there came a trembling motion into every part of him at once; his feet, legs, hands, arms, and shoulders. After which there appeared some breathing, which grew still

louder and stronger in him. After he had been in that manner for sometime he said,]—The operation of my spirit upon his body shall cause the earth over him to be loosened. You shall not break the ground; no, he shall rise without; in this form. [Here he raised up his head, and his body forward, into a sitting posture.] By thy mouth will I command. [This he directed to John Lacy, who sat by him.] And thou shalt raise him. [He then stretched out his hand, and took hold of John Lacy's hand, and thereupon stood up upon his feet.]”

“About this time, as John Potter and John Cavalier were passing by the place where Dr. Emes was buried, John Potter was seized with the spirit, and then said :

‘Thou, my servant, who lies interred in this place, shalt, in a few natural months, arise. My child, thy tongue shall declare the positive day. Be thou obedient, and I will exceedingly reward thee. But if thou resisteth, I will break thy neck with a rod of iron. Consider, therefore, and be wise.’

“My Christian reader may observe here with what solemnity these warnings were uttered, being spoke in the first person, as if the Great and Omnipotent God, the Creator of all things, had been the author of them; and likewise what was herein promised to the believers.

“I shall now proceed in my narrative, by acquainting him, that we were told, that, on the first day of the 10th month, commonly called New Year's Day, wonderful things were to be declared by the spirit, and the positive day in which the Doctor was to be raised out of his grave. And this being to be the beginning of months, as before declared, we all were raised with vast expectations.

“ It happened that I had the liberty of going abroad on this day ; and as I was walking pretty betimes into Southwark, I met my mother, and several others, who were going to a meeting appointed at the Three Foxes in Holloway. We took coach, and as we were proceeding in our journey, before we got out of town, the spirit seized my sister in the coach, and we were told, that that very day, it should be declared when Dr. Emes should rise.

“ When we came to the place aforesaid, there was a handsome large room appointed for the meeting of the English, and another, over that, for the French. In a little time the room began to fill, and the spirit had before commanded us, as I was there informed, to salute one another with a kiss, which we accordingly did.

“ After which, being seated, and the writers placed round the table as usual, the spirit in a little time began to operate upon several men, women, and children, very violently, making a strange and awful noise, which continued for some considerable time, and then by degrees decreasing, John Lacy began to speak a warning, which to the best of my remembrance, was to the purport following :—*That the children of God had hitherto been in a wilderness-state, like the Israelites of old. That as they went over the River Jordan, so must we expect to pass over the Jordan of Affliction ; and as when they drew near the Land of Canaan, God took Moses up to Mount Pisgah to give him a sight of the land ; so we should in a little time, (either in a few minutes or hours) have a sight or taste of the spiritual Canaan, &c.*

“ As soon or before he had done speaking, John Potter was carried violently by the spirit from the place

where he sat, into another room, several persons that were believers, following him to see what he was going about. For my own part, I was not so curious.

“ However, it was not long before he came into the room again, but in such a manner, as was the most awful and affecting as ever I saw ; for he being a tall man, under most violent agitations, came in, his arms extended to the utmost, in each of his hands holding and shaking a piece of paper, and crying out with a thundering voice, *Grace! grace! grace!* which words having repeated several times, he threw one of the pieces of paper which was blank, backwards over his head, and the other piece, on which was something he had wrote when out of the room, he laid on the table, which being read by Sir Richard Bulkely, was (to the best of my remembrance, for I would not add one tittle more than truth) as follows:—

“ Here is your pardon purchased by the blood of the Lamb, for all your sins past to this day. Signed and sealed by the Great Jehovah. I AM.

“ This paper was no sooner read but the whole room full, as it seemed to me, was in the heighth of elevation and extacy, some crying, some jumping and dancing, with all the signs of joy possible. For my own part, I was in such raptures, as thinking this was the Pisgah sight spoken of by John Lacy, or rather, being wrapt up into the third heavens, that I could scarce contain myself. And indeed, what could possibly be more affecting than to believe, that God himself was speaking to us,

telling us, that all our sins were pardoned, as it were, face to face ?

“ Some time after this, John Cavalier came from the upper room with a woman, who had lately buried her son, whom the spirit promised likewise should be raised much about the same time with Dr. Emes. And a little while after, John Cavalier jumped up on the table in the middle of the room, and with his foot stamped distinctly many times thereon, and spoke something in French, which was interpreted by one present (I think Sir Richard Bulkely) to signify either the number of weeks, or number of days, Dr. Emes should lay in his grave.

“ The resurrection of the Doctor was also predicted by several, if not all the inspired, soon after. And now, reader, it was, that I was fully given up to Satan, to believe lies ; now it was, the reason which God gave me, came to be captivated and destroyed ; my will and affections raised to an elevated pitch, by the power of vain imaginations which (like poison in the body, that diffuses itself through every part of the man) infected me throughout body, soul, and spirit, and consequently led me into a labyrinth of confusion, misery, and distress, hereafter to be mentioned.

“ Now it was, I entered myself a volunteer under the banner of Beelzebub, believing him to be Jesus, the captain of my salvation. And instead of being enlightened and reprov'd by the spirit of Christ, I was caressed, flattered, and soothed up in my sins, by the flattering voice of the Devil.

“ Nor was it my case alone ; for there were many others, who in the sincerity of their hearts, were seeking

the way to Sion, but through ignorance, were enticed and prevailed upon by the voice of the Deluder, to whom I trust, God will in his own time make known his salvation, by their deliverance. But to return to my relation:

“ There being a considerable number of inspired, and a far larger number of believers, several of the latter being men of distinguished sense and judgment in natural things, as well as substance, the spirit now began to predict and thunder forth most lamentable judgments on the inhabitants of this land, &c. such as pestilence, famine, fire, and blood, and several frightful representations were made thereof as signs, under agitation, much like players upon a stage. It was not long after this, the spirit commanded the believers to wear a green ribbon, of about a yard long, as a mark for the destroying angel to know us by, when he should come to execute the judgments of the Lord. Accordingly, I with the rest bought a green ribbon, and wore it according to command, on the left side under my upper garment. After some time we were all commanded to wear it on our heads, and round our right arms, all which I, in sincerity and simplicity, with many others exactly obeyed, and particularly one Havey, a Frenchman, was commanded to wear his ribbon openly, which he did, by fixing it upon an upper breast-button of his coat. This wearing of ribbon was also adjudged and looked upon as a bride-favour for the marriage of the lamb, which we were often told by the inspired, under operation, would very quickly be solemnized.

“ We were also commanded by the spirit, each of us for ourselves, to buy the largest and fairest apple that

could be bought for money, and write our names thereon; accordingly I being sent of an errand, bought the best I could light on, at Stocks-market, for which I gave a penny, brought it home, and very devoutly wrote my name thereon. This I kept several months, as choice as possible under lock and key, until it was rotten: and then, to the best of my remembrance, I think I ate it. One Anne Steed, (hereafter to be mentioned,) being unwilling to have her apple spoiled, made a dumplin with it, as I was informed; but what the rest of the believers did with theirs I cannot tell.

“ It was much about this time, (as I take it,) that being in Southwark, I heard that John Potter was at a meeting hard by, and had the gift of blessing. Upon the news of which, I immediately posted away, to partake of what I then thought a great favour. By that time I got there, almost all in the room were blest, as I afterwards found, and making up to the prophet, the next vacancy, I presented myself on my knees, and had the prophet’s hands laid on me, who spoke the following words:—

‘ The spirit is willing; and I so strengthen thee: thou art not forgotten by me. I remember thee in thy bonds; but know, I will make hard things easy in a little time. Rejoice in this, that thou canst call upon thy God. The hearts of all are in my hands, and as the rivers of waters, I will turn them; but thou shalt be exercised. I will appear for thee. Be thou faithful in thy station; therein thou obeyest me. Thou shalt receive my spirit. It shall operate in thee. Thou shalt bless my people, and those thou livest with shall kneel before thee. See thy

heart is upright in humility. Receive this, praise my name. Take all opportunities to obey my commands. In so doing, thou wilt incur my favours, and oblige me to manifest myself unto thee, more and more.'

“ While the spirit was speaking to me thus, I remember I was affected, as believing God immediately spoke to me very suitable to my case. But to proceed.

“ The spirit had now commanded several of the inspired and others to leave off their trades, which they accordingly did, viz. John Potter, who was a packer in Aldermanbury, in good business, and in a thriving way; Thomas Dutton, a lawyer, who, as I am informed, flung himself out of a very considerable yearly income upon this affair; Nathaniel Sheppard, a young apothecary, just coming into the world, (a man, whose fellow for his sober conversation, exquisite sense and parts, and other accomplishments, to do him justice, I must needs say, I never in all my life met with, considering his age,) with several others I shall not, lest I be too tedious, here mention.

“ We were now pretty well modelled as a body of people; and the spirit commanded each family or believer for themselves to lay up six months provisions of those eatables that would keep, for that there should be a very sore famine in a few days; and several of the inspired had visions thereof, as they said, which represented numbers of persons dropping down dead in the streets for hunger, and several howling, as ready to perish. Accordingly each family bought in, or had sent in, large quantities of provisions, and several fine things were said

to us of God's blessings, &c. relating thereto. I remember my mother bought in a quantity of meal, peas, beef, pork, oil, raisins, red-herrings, and the like. This was much about the time the noise was of the person called the pretender's being about to make his first descent upon Scotland.

"I well remember, having a great love for my master, Tookey, I was concerned in my mind whether to acquaint him with the approaching famine (for him to prepare) or not, he never believing the least tittle of what the prophets pretended to. At last, after great consideration, I concluded, that when the famine came, I would give him some of the provision which my mother laid up for me, sparing it out of my own belly to keep him from starving.

"We were likewise commanded to go and be marked in the forehead by an old French woman named Rous, dwelling somewhere about the Seven-Dials; for that an angel had appeared to her, and so ordered. Upon which I went one first day, with several other sober people, who were also marked, which was done by dipping her finger into a bason of water, and rubbing it on the forehead, (and I think crossing, but of that I won't be positive.) We were here told that we might read over one of David's psalms every day or night, which I took care to do for several days successively; and sometimes after I had done work, and was weary, I would hurry the reading over, scarce knowing, even as to the letter, what I read. Such was my stupid ignorance and spiritual blindness.

"We were likewise commanded to meet by sevens,

having seven candles lighted, which was accordingly put in practice. But I being an apprentice, could not be present at any of those meetings, so can give no account of what was said or done there.

“There were also very often love-feasts commanded, which were performed by select companies meeting at proper places, and after having eat and drank what they had a mind to of what was provided, which was generally very good, the spirit would come upon one or more of the inspired, who would administer the sacrament (as it is called) of bread and wine to all persons present.—There were also love-meetings commanded by the spirit, which were abominable; but of those hereafter.

“The sacrament of bread and wine was several times administered without the love-feasts; and I intending to receive that most holy ordinance, (as I thought it,) took care to prepare myself according to my vain imaginations, viz. by reading a book or books wrote upon that subject, saying my prayers upon my knees, &c.

“The time being come for the performance whereof, I went one first day to the dwelling house of James Jackson, in George-court, in Jones’s, (St. John’s lane,) when, being conducted into an upper room, where was a table spread with a linen-cloth, and, after having sat down waiting some time, the spirit came upon John Potter, and several others, whom, after speaking a great deal, somewhat suitable to the occasion, I received the bread with several others from the hands of John Potter, and the cup from Elias Marion, a Frenchman, who spoke all in French, and of which I did not understand one word, except *mon Enfant*, my Child, or so. What was spoken

by John Potter was much to the same purpose as is generally spoken by the Dissenting teachers, but with this difference, as the latter, when they are celebrating that ordinance, speak to their people as men, saying, *Behold your dying Lord, as represented, &c.* the prophets spoke as Jehovah to this effect, *Behold the flesh of my Son, behold the blood of my Christ!* with many other such like affecting words. At the same time of receiving with me, there was one Nathan Finkly, (to the best of my remembrance,) a furrier, now dwelling at the sign of the Lamb, betwixt Watling-street and the end of Queen-street; one Ebenezer Draycot, a printer, apprentice to the widow Everingham; and a little girl of about seven or eight years of age, with several others. After we had received, and had had a great deal of flattering stuff said to each of us, we rose up off our seats, to make room for others. What was spoken in French was afterwards read in English.

“ These and several other commands were implicitly obeyed by the body of believers, which now were not for numbers inconsiderable; and had the spirit commanded a thing never so vile, we were by this time so modelled, as punctually to obey it, as I shall shew hereafter several in a more private capacity did.

“ Nor was the spirit, presiding in the prophets, less wonderful in its predictions than it was in its commands; and not only out of the mouths of one or two of them, but of all of them; some few instances I shall here insert, among some of the several hundreds that were uttered at distinct times under the operation of their spirit.

“ And, first, it was prophecied by several of the inspired, that John Potter should never speak by a wrong

spirit under agitation, but should always infallibly utter the pure truth of the mind and will of the holy and eternal God. For my part, I had such a thorough belief of the divinity of the spirit presiding, that had John Potter, under operation, commanded me to kill my father, mother, or even the late Queen on the throne, I sincerely believe I should immediately have attempted it. To such a height of diabolical madness was I, with others, arrived to!

“It was prophesied by John Potter, and several others, that the late Queen Anne should become a prophetess, and be agitated in like manner as they were, the spirit calling her by the name of My Servant Anne; that she should go to Barbican, which place was prophesied should become more noted over the whole world than ever Jerusalem had been, and there preach the everlasting Gospel; and that the Queen should give to Mary Beer, my wife’s own sister, (whom he took upon his knee,) the right hand of fellowship, as her eldest sister, as being the eldest prophetess.

“It was prophesied also by John Potter, and several others, that, on the 25th day of March following, (for so the prophet’s spirit called it, like the Heathens,) fire and brimstone should be poured from Heaven to the consuming the city of London, and all the wicked therein.—But all those who believed in this appearance should be wonderfully preserved. The day prefixed being come, a prophet came to a neighbour of my fathers, where were several of the believers, and was seized by the spirit, and pronounced a warning to the purpose as follows: *My Children, now, even now, are my judgements descending*

upon the city; now is fire and brimstone pouring from Heaven, &c. Upon which I was informed some went as far as London Bridge to see whether it was so, but found there was nothing in it.

“ It was also predicted by several, if not all, of the prophets and prophetesses, they should have the power of striking dead on the spot all their opposers; that when they should be mobbed in Barbican, &c. such miraculous powers should be given them, as, with a word of their mouth, such a slaughter should be made, as that they should walk over their shoes in the blood of their enemies. Nay, further; it was said by Cavalier, that a boat should sail in the streets in the blood of the slain.

“ It was likewise predicted by several, that when the miraculous powers were given to them to inflict, that they should then be persecuted as conjurors, witches, and as having to do with familiar spirits. And poor Lord-Chief-Justice Holt (since dead) was thundringly threatened by the spirit in John Potter, that while he was sitting to give judgment, the blood should burst out of his veins from head to foot, and that he should, in an agony, cry out to this effect,—*Behold the judgments of the great God upon me, by the hands of his servants!*

“ It was also predicted that such a desolation should be in this land as that the living should not be enough to bury the dead; and John Lacy had a doleful sign of the same by a melancholy toll, toll, toll, in imitation of a passing bell. We were also commanded to pray for the hastening of the judgments on the heads of our enemies.

“ At another time, John Lacy and my sister, both under the operation of the spirit, performed a sign, as they

called it, which was as follows: John Lacy represented a jailor, Mary Keimer, one of the inspired, being about to be cast into prison for her prophecies. After many strange passages between them, John Lacy cries out, in way of ridicule and laughter, Moll! Moll! Moll! where are your prophecies now, Moll? much like a clown on the stage. And I suppose Moll was not behind hand in her performances to make the sign complete.

“It was likewise prophesied, that Mary Keimer should go to France, and there speak to the late French King, who should upon his disobedience be immediately struck dead by her mouth.

“This prophecy was confirmed by vision, as were many others of the like stamp.

“It was also predicted, and times set for the performance of all sorts of miracles, and John Lacy imagined he had received earnest of the said gifts, and a miracle was said to be wrought by him upon James Jackson, in restoring him to sight, after he had been blind many years. I thought this a little strange, when some time after I saw the same Jackson led along as a blind man, not able to see his way. However, this poor old man fancied he could see, and published a half sheet of paper to cry up the miracle.

“The time being come that Dr. Emes was to rise, according to John Potter, the infallible prophet, and the rest of the inspired’s prediction, we did not go to the place appointed, according to order, though there was one or more commanded that very day to attend there.— Thus, though in every thing we found ourselves disappointed, yet so deeply rooted were we in this delusion,

that all the reason, solid arguments, and plain scriptures that were brought by our friends, to convince us of our grand mistake, proved ineffectual.

“The 30th of the same month, being the first day of the week after the day the doctor was to be raised, John Potter, at a meeting, had a very comical warning, wherein he mimicked the several preachers on that day, who were telling their hearers they might now see how the false prophets had discovered themselves, &c. ; bantering and ridiculing the said preachers in his warning at a great rate; telling us the wisdom of man should be baffled, confounded, and brought to nought, with several smooth exhortatory precepts, to continue stedfast in our faith, &c. At the close of the meeting, John Glover had the gift of blessing to all present; and mine was as follows:

‘O, my Child, I have said that thou shalt be a minister extraordinary in this dispensation; and in order thereunto, I will visit thee with my holy spirit. Thou shalt receive it in great abundance: it shall descend upon thee visibly in cloven tongues of fire. Thou shalt receive the gift of languages, the gift of healing all manner of diseases. Thou shalt receive the gift of revelation, by which it will be manifest that thou art inspired by the All-wise God, who only knows the thoughts of the children of men. Thou shalt not always be bound to an earthly master: no; thou shalt be at liberty from those bonds before the time be expired, which was agreed upon betwixt thee and him. Draw near to me by thy prayers. Lift up thy heart unto me in secret, and I will reward thee openly. Go in peace, my child, my blessing is upon thee.’

“ My reader may here perceive the fine delusive promises of the Devil, very agreeable to the corrupt part of man, and just after such a shock as the failure of raising Dr. Emes had given us ! Nor were such promises made to me alone, but to many others at the same or at other times.

“ I well remember in the blessing of Nathaniel Sheppard, an apothecary, there was this advice : *‘ That he should take great care of himself, for, that when the gifts of healing all manner of diseases was given him, which would be in a little time, his fellow-traders (meaning the apothecaries) would say, Come, let us give this fellow a dose of poison, for he will quickly take away all our business.’* As if it was likely a man endued with all sorts of miraculous gifts need fear being hurt by the private malice of his neighbour. Stupendous folly !

“ The many failures which had come from the mouths of the inspired, and many of a public nature, began to give some people a little uneasiness, fearing they were not of God. Upon which, Nicholas Pacio, a great mathematician, a member of the Royal Society, and one, as it is said, who understands well to speak and write fifty-two languages, writes a very cunning and subtile exposition on the 22d verse of the 18th chapter of Deuteronomy, viz. *When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously : thou shalt not be afraid of him.* This exposition was so cunningly made, that I now verily believe had twenty Jesuits joined together to consult, they could not have given a more clever

turn to overthrow the meaning of so clear a text as this Pacio did. This exposition was handed about amongst believers, and, I think, not without its intended success.

Much about this time a schism rose amongst us, occasioned by one Whitrow, an English prophet, one who had received many great promises to do mighty things. This Whitrow had got Sir Richard Bulkely over to his side, (who was a man of substance, having, as I have been informed, some thousands per annum, and 30,000*l.* in cash,) with some others. No sooner was this separation made, but Whitrow, in his warnings, preaches up the doctrine of levelling, or that the rich must part with all their estates, and become poor, if ever they designed to enter the kingdom of Heaven. This doctrine was opposed by the spirit, through John Lacy, who himself was worth about 2000*l.* per annum; and, in a very rational and spiritual discourse, the doctrine of levelling was exposed and confuted. The warning was ordered to be sent to Sir Richard for information that he was under a delusion, calling Whitrow a deceiver.

“Several of the inspired had visions much about the same time of the dreadful judgments that were to fall upon Whitrow; and particularly one had a vision of him, seeing him with his head split in twain, one half of which hanging over one shoulder, and the other part over the other shoulder; with many other sad things full as ridiculous.

“A little before this separation of Sir Richard, Whitrow, though a prophet, had beat his wife in a lamentable manner with a horsewhip, for committing adultery with another man. The poor woman at first denied it, and

the spirit, through John Glover, asserted her innocence against Whitrow. However, being reprov'd by the light of Christ, she, in a little time after, confessed her guilt, and declared she had several times committed that sin for which her husband had beat her, though the spirit through many of the inspired, had blessed and flattered her to a great degree.

“ Sir Richard Bulkely, however, being deluded by Whitrow, would by no means hearken to the spirit, through the other prophets, nay, not to John Lacy himself, who had done an extraordinary miracle upon him, as he had before given out in one of his printed books; and though he had been promised to be made strait, (having been many years very crooked,) nothing could prevail with him to return to the body of the prophets.

“ Whitrow, by this time, having made sure of Sir Richard, quickly got rid of the rest siding with him, and then had commands for them both to go up and down the countries in England and Ireland, and give away Sir Richard's money to the poor. Accordingly Sir Richard, in the simplicity of his heart, readily obeyed, laying out his money, by the hands of Whitrow, in bread, meat, clothes, &c. which were given away in great quantities to the poor in the several countries they came to. After the money they had by them was exhausted, and they seemingly wanted, (till fresh supplies could be remitted from London, &c.) on a sudden, to their great surprise, they found pieces of gold in the midst of a half-penny or penny-loaf, (supposed to be put there by the contrivance of Whitrow,) which Sir Richard would cry up as a miracle. At other times, Whitrow would have warnings,

bidding him to go to such and such a place, where he should find such and such monies. Accordingly they would go and find it exactly as foretold. Upon which Sir Richard, with hands and eyes lift up to Heaven, would give God thanks for this pretended miracle, though, as it is said, nothing less than the black villany of Whitrow, who had before put it there.

“ Thus was this poor man led up and down for a year, two, or three, till at last, having made away with most if not all he could, (as I am credibly informed,) seeing his fatal mistake, broke his heart, and quickly died.

“ Whitrow, after this, was very rich, lived at a great rate, and kept his chariot; but whether he got the money by miracle or out of Sir Richard, I will leave to my reader’s judgement to determine.

“ At a meeting in Lombard-street one first day, Thomas Dutton had the gift of blessing, and spoke to me as follows :

‘ Thou shalt confound those that do speak against this my appearance unto thee. Thou shalt see how I will work. They that think themselves so wise shall be found covered with shame and folly. Give thou not heed unto the advice of men, who counsel according to the wisdom of this world, which is foolishness before God. Do they teach a turning of the back upon the world, a taking up the cross, and following the Lord? No; they teach a turning the back upon the Lord, and engaging with the world. It is not with them, First seek the kingdom of God and his righteousness; but it is, First seek the riches and pleasures of this world, and then the kingdom of God: they

act as if it were to be added unto them. But before your Lord was to enter into his glory, he was to endure sufferings, trials, tribulations, a cross. That is the way; and every true Christian, true disciple of the Lord, does find that that is the way by which he must arrive at the joy of the Lord. Seek thou unto God only, seek unto him by earnest prayer. Regulate thy life and conversation according to the directions that he has laid down in his word. Endeavour with all thy might to keep thyself unspotted from the world. Be thou ready. Prepare thy vessel, that when I call thou may'st answer, Lord, I am here ready to do thy will. Take care of snares and temptations. Be thou always upon thy watch: Let not any thing seduce thee unto evil; nor do thou conform thy conversation to that of those who speak lightly and contemptuously of this my appearance. The eye of God is every where: wherever thou art, thou art in his presence. Consider that; do his will, and it will be a joy unto thee. My peace, my love, and my blessings are upon thee. Go in peace.'

"My Christian reader may here behold a lively instance of Satan's transforming himself into an angel of light, and how far the Devil may go in deceiving poor souls by this blessing. What can be more cunning and subtle than, after my reason being captivated, and the light of Christ extinguished in my soul, to begin with a promise, the most suitable as can be, to what was my darling lust, Pride, viz. *Thou shalt confound those that do speak against this my appearance, &c.* then to make a complaint of the degenerating and wickedness of man-

kind, afterwards, to declare several excellent truths in opposition to them, and, last of all, to dismiss me with a soothing, flattering, lying good-bye, *My peace, my love, and my blessings, are upon thee. Go in peace!* Nor am I wrong in the least to declare, that this blessing, with the rest which I received, and all those given to others, are nothing less than damnable delusions, as destructive to the souls of those that believe them, as the most strong dose of poison is to the bodies of those who drink it; as I shall, in the close of my book, prove to a demonstration. But to proceed:

“At the same meeting where I received the above blessing by Thomas Dutton, there were two sober ingenious young men: the one was — Eaton, son to an eminent dissenting minister in the country, who himself was designed for a preacher; and the other was Isaac Owen, son to another dissenting minister, sometime since well known to those of the presbyterian persuasion, having wrote several books in their behalf, viz. *Moderation a Virtue, and Moderation still a Virtue*, in answer to Charles Lesly; and whose life was printed, and sold by John Lawrence, in the Poultry; and designed for a doctor of physic, intending to go to Holland in order to take his degrees. This being the first time they ever saw the prophets, as one of them told me, by the plausible pretences of the spirit at that meeting they were prevailed on to kneel and receive blessings, and thereby were caught, to both their eternal ruin, if God, in his infinite mercy, do not prevent.

“In a short time after, — Eaton went into the country, and his father dying, he succeeded him in estate,

and as preacher to the same people : and in the accounts we had of him, we were informed he had several times the agitations in the pulpit while he was preaching ; and that after some time, thinking within himself, that, having the true spirit of God, he would no longer preach the study of his own brain, and therefore laid it down, claps on a large wig and sword, travels abroad to Rome, &c. kisses the Pope's slipper, and some months since returns to England, as complete and airy a gentleman as most are.

“ As for poor Isaac Owen, he staid in town, and lodged for the most part at Dr. Angier's, in Walbrook, wholly declined following his intended study of physic, sold his estate, expecting the great revolutions the spirit had told him of, lived on the principal, and, after having travelled up and down the countries in missions, with the prophets and prophetesses, spending his time and money for the propagating that spirit of confusion, went and dwelt meanly with a relation of his in Tower-street, who told me, having spent all to about five or ten pounds, took it to heart, sickened, and died.

“ The prophets and prophetesses had gone missions, as they termed them, into several parts of the kingdom, and were now commanded on several more. Some went to Bristol, Coventry, Worcester, Oxford, Cambridge, &c. ; others went to Holland, Ireland, Scotland, and Wales.— Nor were they without success in their several progresses, deluding many sincere people into a belief of the strange revolutions approaching, much to the same purpose as I have before mentioned were expected in this city.

“ The many failures of predictions, the strange and

unheard-of confusion and distractions at their meetings in and about London, did not obstruct their issuing in parties up and down the country. Nor was their preaching or prophecying there attended with different fruits from what they produced here. An instance or two only of which I shall here give, (for it would swell my account to a very large volume to insert all the particulars.)

“ At Sleaford, in Lincolnshire, the spirit made wretched work, through the mouth of one Mary Parks, (who afterwards was a servant of mine,) commanding the believers to do several things contrary to sense, reason, and religion. One time she commanded one of the believers (I think it was Samuel Shaw) to go immediately and give away all his substance, which the poor deluded man forthwith readily began to obey, by sending for those that owed him money, to give them receipts, and giving a sack or two of meal to one, somewhat to a second, to a third, and so on; and, if I mistake not, he gave away several sums of money. However, it happened, that either the people were honest, and would not take his effects, seeing he was under a violent delusion, or by some other means, he was prevented from totally ruining himself, wife, and family.

“ Some time after this, we were told we must be singled out by tribes, as the children of Israel were, and have new names given us. Accordingly we met at several different times, and at several different places; and the spirit, through Elias Marion, named abundance that were picked out from amongst the believers, amongst which I was one. What was spoken to me on this occasion was as follows :

‘ Jesus Christ invites thee to set at his table. Prepare thy heart, for thou hast yet some way to go. But he comes to strip thee of thy old garments, and clothe thee with his spirit. That bread* is a sign unto thee, that thou shalt receive the bread of angels in thy heart, which is the spirit of Jesus Christ, proceeding from him and the Father. I will enlighten thy soul in a few days; I will open the door of thy heart to cause my spirit to flow into it; I will establish thee in my house to be a prophet unto my people; I will give thee a great and glorious ministry. The day draws near wherein thou shalt possess thy soul with the patience of Jesus Christ; for I will send thee my spirit to nourish thy soul in the hope of eternal life.— Wherefore I bless thee in the name of the Father, the Son, and the Holy Spirit. Thy name shall be JONATHAN, the son of Saul. Thou shalt be an instrument of peace and blessing in my house; for, from this very day, they do rest upon thee.’

“ After this blessing and pageantry was over, Nicholas Pacio, who sat at a table as a writer, gave to each of us a little piece of parchment, about two inches diameter, on which was writing. What was on mine was as follows:

‘ *Jonathan, of the tribe of Azer, keep this as a precious pearl.*’

“ This, indeed, I did keep as a precious pearl for a considerable time, it being sown up in the green ribbon

* Here he gave me a piece of bread, like what they call Shrewsbury-cake, which he took out of his coat-pocket.

before mentioned. And had any person proffered me ten thousand pounds for my piece of parchment, so bigoted was I, that I would not have taken the money for it.

“ It pleased the Divine Disposer of all things, that Nathaniel Sheppard (notwithstanding the many promises made to him by the spirit) was taken ill of a lingering sickness, and, growing worse and worse, though he had the ablest human help that could be got, his life was despaired of; upon which the spirit declared Mary Keimer should go and pronounce him whole. But she being very unwilling to deliver such a message, having been so often disappointed, the spirit through her own mouth severely reprov'd and threaten'd her; notwithstanding which, she still was obstinate and resisted. Afterwards, being where Nathaniel Sheppard was, the spirit came upon John Potter very violently, (who was likewise there,) and terribly reprov'd and threaten'd her for her disobedience, commanding her still to obey, which she with the greatest reluctance possible at last did, by going to the sick man, under violent agitations, and pronouncing him whole. However, notwithstanding all which, in a little while after he departed this life, to the grief of all that knew him, and was buried near Dr. Emes, in Bunhill-fields, attended by a company of friends, and amongst the rest, the author of this relation, who was indeed a true mourner for him.

“ After Nathaniel Sheppard's death, John Potter and I had a most strict and intimate friendship, and we used often to lodge together for conveniency of being at meetings, &c. Sometimes he would be with me at the Wi-

dow Morton's house in Long-walk, near the Blue-Coat Hospital, where we had meetings; and sometimes I would lodge with him at the house of William Draycot, in Tooley-street, Southwark. Our friendship continued thus a great while, and was as strict as that of David and Jonathan mentioned in sacred writ. On my side it was so great, that it became a proverb among several in Southwark, when they saw John Potter, that they would say, 'Here comes Sam Keimer's idol.'

"I should have before acquainted my reader, that about five months before the time of my apprenticeship was expired, an offer was made to me, as whether it would be any advantage for me to print some warnings commanded by the spirit to be printed. Accordingly I readily consented, not so much with a view of profit, as thinking myself blest in being any ways instrumental to publish (what I thought) the oracles of God to a sinful world; and thereupon agreed with my master for just five months of my time, for which I gave him ten pounds, which I had of my mother. After which, I printed the book at my master's, allowing him somewhat besides for the use of his letter. How I behaved myself as a servant my master will satisfy any curious enquirer. I shall only say this of myself, which my own conscience bears witness to, I was no eye-servant, and displeased my master in nothing more than in following the prophets.

"After I went from him, he having then no constant business for a journeyman, I went to work at Thomas Grantham's, in Bartholomew Close; from thence to the Widow Everingham's, in Ave-Maria-lane; then to William Pearson's, who dwelt in Jewin-street; and last of

all at Thomas Ilyff's, in Aldersgate-street : at all which places I printed some of the prophets' books, some of which were at my own charge, being very zealous ; and, to my knowledge, do not remember that I behaved myself at those places dissonant in the least from a sober honest man.

“ All this while, which was about three years after I was out of my time, I, with the rest of the believers, continued in great expectations of approaching changes, according to what the spirit had so often said (and continued still to declare at times) should happen.

“ Our meetings were generally kept at the dwelling houses of Francis Moulton, then dwelling in Watling-street, Joseph Tovey, in Lombard-street, Samuel Noble, in Long-walk, William Draycot, in Southwark, and at one Cocks, in Wine-Office-court, Fleet-street ; at which places the spirit continued at times to do many strange and surprising performances.

“ At the house of Francis Moulton I have seen a prophet tear a prophetess by the hair of the head, leading her up and down in a very frightful manner, both being under violent agitations : after which the prophet turned her out of the room.

“ In Long-walk there has been such mad work as has broke chairs, bed, &c. where I have seen and heard Rebecca Cuff, a prophetess, roar out in so hideous a manner, ‘ The Devil ! the Devil ! the Devil ! ’ that it has terrified the believers themselves ; and had not the windows of the rooms we were in been close stopt up with shutters, rugs, and blankets, to drown the noise, the outcries must needs have put the parish in an uproar.

“ In Southwark there have been a great number of strange signs acted, such as I believe never before were heard of. A few only of which are as follows :—

“ At one of their meetings, one of the prophets personated God, a second the angel Gabriel, a third the Devil, and the fourth (who was Mary Beer, a prophetess) acted the Church. These several persons acted their parts, under agitation, in such a frightful manner, as the very remembrance of it to this day fills me with horror : John Glover, who acted the Devil, making such a grim and distorted face, as if indeed he had been a fiend of hell in human shape, pretending a right to the Church ; and John Potter, who (I think) personated God, threatened the Devil at a great rate, the Devil commanding him that personated God to bless the Church. After a great deal spoke by way of dialogue between them, each striving which should have the Church, who was tossed and tumbled to and fro, much like a foot-ball, the believers were plucked down (by the inspired under agitation) into the middle of the room, and tumbled one on the top of the other, heels over heads, wallowing on the ground in a great heap, in a filthy manner : sometimes the spirit tumbled an inspired down stairs headlong, enough to have killed him at another time ; then making him jump up again in such a manner as nothing less (in my opinion) than a real possession of the Devil could perform the same. These pranks continued some hours ; and, as one of the believers told me, she, with several others, being terribly frightened, got of the room, went down stairs, and locked themselves in another room ; upon which a prophet came thunderingly down stairs, and, under agi-

tations, threatened to break down the door if they did not open it; which they doing, were drove all up again; and several more tricks were played, all which were looked upon to be signs wrought by the Spirit of God."

In some of these assemblies, the deportment of some of the agitated was so indecorous, nay, indecent, as related by Mr. Keimer, that, as it would be very improper that their transactions should appear in print, we have necessarily erased them, and continue the thread of Mr. Keimer's curious relation.

"Another time I have seen my sister, who is a lusty young woman, fling another prophetess upon the floor, and, under agitations, tread upon her breast, belly, legs, &c. walking several times backwards and forwards over her, and stamping upon her with violence. This was adjudged to be a sign of the fall of the whore of Babylon.

"At a meeting in Wine Office-court, there was one Sarah Wiltshire, a woman of great accomplishments, who had received fine promises from the spirit, who preached; That Christ Jesus had interceded with his Father, that the judgments which the rest of the prophets had predicted should not be inflicted. This doctrine was opposed and exploded by the spirit through Mary Keimer; and the spirit precipitately hurried a young fellow to Sarah Wiltshire, and, under agitations, he beat her in a violent manner.

"In the year when Sir R. Beachcroft was Lord Mayor of the City of London, James Cuningham, Laird of Barns, (grandson to the Archbishop of Andrews, in Scotland, who was murdered by twenty ruffians, as noted in history,) a Scots prophet came up to London, and

was commanded to go to St. Paul's Cathedral, being told by the spirit he should there prophecy. Accordingly he went the sixth of the fifth month, with several believers, and among the rest I went. The priest preached upon these words, to the best of my remembrance, '*Beloved, I write unto you that ye sin not,*' &c. No sooner had he ended his sermon, and gave the blessing (as it it called) to the people, but up starts J. Cuningham, who was in a pew by himself, under agitations, and, with a very loud voice, distinctly utters the following warning, which was taken down in writing by some believers, who placed themselves conveniently for that purpose :

' Thus saith the Lord, to the inhabitants of this city, Repent, repent, and turn from the evil of your doings.— I have begun to shake the foundation of your peace and security. The spirit of animosity and discord is poured forth amongst you. And I am going to proceed in a greater measure. And where it will end, ye know not.— Humble yourselves in the dust before the Lord, and you shall find mercy.'

“ All the while he was speaking, there was a general silence throughout the choir, the people being in amaze ; but as soon as ever he had done, one of the vergers fetches him out, and he was led before the priest, who was at the door of the vestry, and after some words had passed between them, was dismissed to the rage and fury of the mob, who seemed resolved to execute their wrath in the highest manner possible. For my own part, I endeavoured as much as possible to keep close to the pro-

phet, thereby to prevent the blows falling on him, being willing to venture my life in his defence. As we were going down the stone steps, fronting Ludgate, the mob pushed him all along with such violence, that one, if not more, of his teeth were beat out of his head; the mob crying out, 'Pump him, duck him, to the Thames with him,' dragging him along with great fury. However, the believers got about him as well as they could, and I got hold of his left arm, and some other friend hold of his right arm; some of the believers before him, and some behind him. In this hubbub we were hurried up and down in the midst of some thousands of people, his friends crying out, 'Let's have him before my Lord Mayor! let's have him before my Lord Mayor!' Thus were we carried up and down by the violent pressure of the mob about two hours, till, with great difficulty, we got to Skinners'-Hall, where the Lord Mayor kept his mayoralty. When we came there, it was some time before we got in, and I resolved, if possible, not to part with my hold, crowded in with the prisoner, to our no small joy, being very much tired and fatigued with the baitings of so great a multitude.

"As soon as we came before the Mayor, the Accusers were asked for, and what they had to say against the prisoner. Upon which one or two present told the Mayor, that he had made a disturbance by speaking in the church. Then the Mayor asked them what he said, and they answering him somewhat like the purport of the warning before-mentioned, the Mayor then asked them, whether he disturbed the congregation in Divine Service, &c.' and it being answered in the negative, the

Mayor directed himself to the prisoner, asking him, 'whether he did so?' Upon which James Cuninghame answered him, 'That he was commanded by God to go and speak as he did,' and somewhat more to the like effect, but spoke with such a coldness, (as it seemed to me) as I was then somewhat daunted, supposing the ambassadors of Christ should speak up with a holy boldness and courage, when brought before the civil magistrate. After the Mayor had examined both sides, he told the prisoner, he must, according to law, bind him over to the Quarter-Sessions, which he accordingly did, at the same time using him with civility and complacency; and one Philips, Arts-master, with myself were bound likewise for his appearance. After which, the Mayor ordered us into a little room, where we sat and rested ourselves, till the mob was dispersed, but had not been long, before the Mayor came in to us, and in a friendly manner discoursed the matter with James Cuninghame, who, to my thinking, was very short in what he said to the Mayor. We were after this conducted a back way through the coach-house, and got safe into Lombard-street, where the prophet was received with exceeding great joy.

This Cuninghame, as I have been told, was in his mother's womb in the coach, out of which his grandfather was plucked, at the same time he was murdered; and was a man well read, a good scholar, had been a traveller, of a sober life, and, though a great prophet among us, yet took up arms for the person called the Pretender, against King George, was at the battle of Preston, and carried to Chester, and there died in prison.

After this, it was whispered about amongst believers,

that John Lacy was commanded by the Spirit to do some great thing, which was to make a noise in the world. What it was, we were not yet acquainted with. Only a few were entrusted with the secret. We were only told it was of such a nature, that he (as he said) had rather be burned at a stake, than submit to it, being such a trial to him and the believers, as never was the like. This set us all agog (who were yet unacquainted) to know what it was, and we quickly framed strange ideas of the approaching trial. I remember, one imagined it was to set the city on fire; a second, that it was to make some desperate attempt on the Queen; and a third, somewhat as dreadful. After being kept in suspence some weeks, if not months, we were at last acquainted, that John Lacy was ordered to leave his lawful wife, and take Elizabeth Gray, a prophetess, on whom he was to beget children. This news put several of the believers into a ferment, especially the women, who thought it not only a breach of the seventh commandment, but a very ill precedent for a man to be commanded by the spirit to leave his wife; thinking (I suppose) it might come to be their own case. Amongst those who dissented from this affair, and could by no means be reconciled to it, were Thomas Dutton, a prophet, an ingenious man, who wrote somewhat to prove it could not be a good spirit so commanding, which was answered by John Lacy, whose answer was printed three several times, for the use of believers, and by Mary Keimer, who exclaimed loudly against it, till the spirit came upon her, and severely reproved her for so doing, vindicating and ap-

plauding the fact she was so much against. Some time this, (as I take it,) John Lacy, one morning, gets up betimes, leaves his wife in bed, (having before made over all his estate, but two-hundred pounds per annum, for the use of his wife and children, as likewise commanded by the spirit,) takes Elizabeth Gray, and were both joined together, by the spirit through Mary Keimer, at a meeting commanded by the inspired. From this time, or before, John Lacy and Elizabeth Gray lived together as man and wife, and it was prophecied, that, as a confirmation the command afore-mentioned was from God, the first child begotten by them should be a son, and should work miracles as soon as born. However, after some time, Elizabeth Gray proved with child, and was delivered of a daughter. It was again prophecied the next child was to be the son; but that prophecy likewise proved false as the other had done. Notwithstanding all which, they still live in adultery, believing the Holy God had so commanded. For my own part, I now sincerely believe that John Lacy did not leave his wife from any lustful desire, but solely in obedience to the spirit's commands.

“ Had the same spirit commanded him to kill his wife, I likewise sincerely believe he would have readily done it in obedience to the said command. Nor could it be otherwise with all those that were sincere, by reason the spirit had taught us to this effect, That true-saying faith consisted in an implicit belief in, and strict obedience to, whatsoever that spirit commanded, without consulting our reason, or having regard to the commands of God as revealed in Scripture. The inference I draw in my mind

from this doctrine was, that sin was no other than a breach of the commands of God, the great Law-giver, and therefore all acts ceased to be sins, though contrary to former revelation, and become duties whenever God commanded them. For instance, suppose the spirit presiding had commanded the prophet to kill King George, he must immediately obey it, upon pain of eternal damnation for so refusing; and though such a damnable action as this would be diametrically opposite to the Commandment, *Thou shalt do no Murder*; yet it would become a duty if ever so commanded, according to the doctrine of the spirit presiding. What the consequence of such doctrine as this may hereafter produce, I cannot as yet tell, time alone must discover that; but this I can truly say, when I reflect on what I have seen and known already done, I dread the mischievous consequences that will come to this nation whenever the prophets appear again in public, as some time hence I expect they certainly will do.

“ After John Lacy had left his wife, and gone to Elizabeth Gray, the spirit commanded one of the French, if not more, (who had a long while distinct meetings from the English,) to put away their wives. But how they followed or obeyed the commands of the spirit I cannot exactly relate, so shall say no more on that head.

“ We had already so many confused doings, distractions, and schisms, (as indeed the whole from the beginning to this day has been little else but such,) that we now could believe any thing, though never so gross and abominable, if commanded by the spirit. A few instances more I shall but here mention; for indeed, Christian

reader, I am even quite tired in raking in this dunghill of a religion.

“ The French had made a schism from the English, or the English from the French, but which I cannot positively determine. However, the French had love-meetings commanded, where they would meet, kiss, and tickle one another, chucking one another under the chin, laughing and crying out, ‘ He, he, he, he, he, he!’ and using many postures, which I shall not here mention.

“ Among the English there were also several strange practices, viz. one Samuel Tomlinson, a butcher, (well known in Newgate-market,) who had the agitations, and who generally went under the denomination of a Quaker, (but disowned by that people, who have no unity or fellowship with any that walk irregular in their lives, though they may wear the plain habit, and frequent their meetings;) this man having a command to cohabit with one Ann Steed, (who was one that pretended to great visions,) proposed it to her six times, and the seventh time she consented, being unwilling (as she said) to resist any longer, *for fear of the judgment of the Lord*. This is the woman that Henry Pickworth boasts so much of in his false charge of error, heresy, &c. against the most noted leaders of the people called Quakers; in which book he inserts some of her pretended visions, one or two of which, being somewhat particular, I shall here insert, and are as follow :—

‘ I beheld the Lord Jesus Christ at my left hand, in a personal appearance, in a large room, where were a great many of the people called Quakers, some of which had

crowns upon their heads ; amongst whom were Theodore Egglestone, George Whitehead, William Bingley, John Feild, William Warren, George Owner, William Pen, John Butcher, and Samuel Waldenfeild, all sitting.

‘ Francis Moults* coming in, went directly to Theodore Egglestone, laid both his hands upon his crown, and went away with it ; notwithstanding I saw a chair set for him in Christ’s glorious kingdom upon earth, now near approaching, which he might obtain if he pressed hard for it, but if there, he might content himself with a crown.

‘ Then John Potter, being under a most powerful operation of the Lord’s Holy Spirit, after the same manner I saw him go before the believers (in this glorious dispensation of God’s holy spirit lately broke forth) in Enfield Chace, came, and, with great authority, laid both his hands in like manner upon the crown George Whitehead had upon his head, (which was more magnificent than the rest,) and said, ‘ Did I not charge thee to hold fast what thou didst receive ? Hadst thou obeyed, none would have been able to have taken thy crown from thee :’ and then, with an angry snatch, took it off, and went away with it, under the powerful operation above-mentioned.

* This Francis Moults is a believer among the prophets, a man of great riches, sense, and knowledge, in natural things, (but one, I fear, who by wisdom knows not God,) and who has been several missions with the prophets and prophetesses, as a writer, particularly five or six months at a time with Mary Keimer and Mary Beer up and down England and Wales, and who has disbursed (as I have good reason to think) many hundreds, if not thousands, of pounds, for the carrying on and spreading that delusion,

‘Then William Bingley’s crown next fell from his head with such a mighty force, as if it would have been broken all to pieces; upon which he, in a dreadful concern and great amazement, cried out, ‘Our crowns are fallen from off our heads. Woe unto us that we have sinned!’

‘The next, John Feild’s, fell also from off his head with a mighty force, though not so great as William Bingley’s. After which, William Warren’s tottered exceedingly, as if it also was going to fall, but I did not see it fall.

‘Then I beheld one different from the rest upon the head of George Owner, at which I greatly marvelled; whereupon the glorious person that all the while stood by my left-hand said, ‘Why admirest thou at the difference betwixt that and the rest? He is not in the kingly power amongst this people, but in the dukedom;* wherefore that thou seest upon his head is a coronet:’ which also tottered as William Warren’s.

‘Then I beheld William Penn, John Butcher, and Samuel Waldenfeild, with their crowns on their heads; upon the beholding of whom I, under a great concern of soul for them, broke forth in great bowedness in supplication to the Lord, and said, ‘O Lord God, I beseech thee hear a poor creature; suffer not those crowns to be taken from them, neither do thou, but humble them, that they may take them off themselves, and lay them down at thy feet,

* In which state, viz. the Dukedom, she pretended she also saw Thomas Lower among several others who were some in the degree of Lords and Earls, &c. many of whose names she said she was unacquainted with.

who is only worthy of all honour, praise, might, majesty, and dominion :’ which I have reason to believe he in his own due time will incline them to, from another vision he in his divine goodness was pleased to give me concerning them and others, which was as follows :

‘ I being often livingly concerned before the Lord for this people, who notwithstanding* contemptuously rejected me and my Christian travels for their welfare, a few months before the above-mentioned vision, being sat at work by my bedside with my child one morning, at the dwelling house of our ancient and truly worthy friend, James Jackson, fell into deep vision, wherein I saw the dead corpse of the people called Quakers heaps upon heaps ; amongst whom was presented William Pen, John Butcher, and Samuel Waldenfeild ; upon the sight of whom I was bowed in deep supplication before the Lord, and said, ‘ O Lord God, for thy dear Son’s sake, who now lies prostrate at thy feet, begging for these my dear friends, and not for any worthiness of mine ; save them, save thy people :’ upon which my life went from me, so as that I fainted ; then I saw the father take up his beloved son with both his hands, and thereupon looked smiling upon me, which was a ground of hope to my mournful soul, that my sincere petitions were answered for them.’

* This Ann Steed was one that formerly made profession of truth, as held forth and maintained by some of the people called Quakers ; but falling therefrom, was disowned, and, joining in with the French Prophets, set up for a great person, imagining herself to be inspired, and who did go, or was to go, to John Potter to demand the keys from him.

“ So much for Ann Steed’s visions, or rather whimsies and imaginations. I shall now acquaint my reader, that she with several others used to meet together, and (as I have been informed) had all things in common in the most strict sense. It was no longer ago than the 30th of the first month in this present year, 1717, that the City of London was prophecied to be burnt down with fire and brimstone from Heaven; and she with her colleagues packed up their all, and departed far from the city thereupon. But, to leave this woman, and return to what more immediately concerns me.

“ About the time (as I take it) that John Lacy took Elizabeth Gray, the spirit, thro’ John Potter and others, had forbid any further meetings of the believers, but that only those that were inspired should meet, and not when they would, but only when they were commanded by the spirit, which was but seldom. Now it was that John Potter and I, with some others, would walk into the fields, St. James’s-Park, &c. on a first-day, scarce knowing how to spend our time. I, for my part, could not relish any preaching but what came immediately from the spirit, (which was the case of many others,) and therefore could not go with a hearty desire to be informed, to hear the preachers of the several different congregations in this city. The spirit had declared those that preached for hire, soul-brokers, &c. and the Quakers (as they are called) to be apostates, self-righteous, &c.; for which reason I could not down with their preaching, (because all this while raised and elevated by my vain imaginations.) Besides, considering the tautology and meanness of expression as were used among the Quakers, I could

by no means (according to my human wisdom, which indeed was but folly,) reap any benefit thereby.

“ In this state I continued some time, and John Potter would sometimes (though but seldom) have warnings at private houses for our encouragement, still soothing us up with smooth things.

“ In the year 1713, I altered my condition, by marrying one that was of the same opinion in religious matters with myself, and one that belonged to a reputable substantial family on worldly accounts, and who were believers in the same dispensation. Before I was married, my character was enquired into where I served my time, and being found not displeasing to the enquirers, it was proposed by my wife’s friends that we should wait to know the mind and will of the spirit relating to our marriage, to which I readily consented. At an appointed time several met, viz. John Potter, James Cuninghame, and (I think) Thomas Dutton, Mary Keimer, and Mary Beer. After we had waited some time, the spirit came violently on John Potter, who, getting up from his seat, went to the several corners of the room, under operation, and then spoke a great deal to the matter we were waiting about, exhorting us, and as approving of our intentions of marriage. After he had done, James Cuninghame spoke under agitation likewise, which was also as an approbation of the same. After which we were married by a priest, a quondam school-fellow of mine, had likewise three booksellers at my wedding, (two of which were my school-fellows at that noble school of Merchant-Tailors, when that excellent teacher of human learning, Dr. Matthew Shortyng, was master, under whose tuition I

was, being designed for a priest, and Charles Shelly and — Pickering were ushers,) and who were all printing booksellers, and could promote me very much in my business, whose names were John Lawrence, Royston Meredith, and Daniel Jackson.

“ As soon as I was set up, I quickly had very great business, (I believe never any young man had more for the time,) and had I acted with any wisdom in my outward affairs, I might very probably have become a rich man. But, alas! how was it possible a man that sincerely believed those many preposterous things before mentioned, whose reason was captivated, whose judgment, will, and intellects, were poisoned to so great a degree, could act otherwise than I did.

“ The booksellers I worked for were John Lawrence, in the Poultry, Henry Clements, William Innys, in St. Paul’s Cathedral yard, for Bernard Lintot, S. Pember-ton, in Fleet-street, Jones Brown, without Temple-bar, and N. Cliff, in the Poultry; all which I found very fair dealers, and I believe were, and those that are still living are, very honest men in worldly dealings. I likewise printed for many others, whom I shall not here mention, besides a great number of private treasonable libels against the late Queen and her last ministry, (which I am now truly sensible was a sin, of a scarlet die, as I now judge libelling the present government the same,) by which I got a great deal of money. After I had dwelt in Black-friars about a year and half, I was warned out of my house by means of a wicked woman who had influence over the landlord, because I forbid my journeymen to fetch drink at her house. The whole time of dwelling there,

my conduct in my outward affairs was such, as none but a man void of reason, or one in my case, (I think) could be guilty of the like.

“ I should have told my reader, that when I first set up, and long before, I prided myself to a very high degree with a conceit what a fine character I should bear in the world for an honest man, having always the strictest notions of justice and honesty, as to *meum* and *tuum*, to the persons of all mankind, having never done the least thing to my knowledge unworthy that character.

“ All the while I dwelt in Blackfriars, John Potter (who had long before left off his business, and now dwelt with Francis Moulton, in Hatton-garden,) continued his friendship with me, my sister under agitations having commanded that he should marry one of Francis Moulton’s kinswomen, which was accordingly obeyed, and John Potter had a considerable fortune* with her.”

Mr. Keimer writes much more concerning the raptures of these profane enthusiasts; but we think that our readers will be perfectly satisfied by the specimens we have

* This Francis Moulton is a man of such great substance, that he said in my sister’s hearing, (as she told me,) ‘ That when the prophets first came forth, he had acquired even almost as much as Sir Charles Duncomb, (Lord Mayor in 1707,) and had a design to make himself worth full as much, but left the eager pursuit thereof when he became a believer in that dispensation;’ and is a man so bigoted to that affair, that if John Potter should out-live him, he will be (as I have good reason to think) many thousand pounds richer than he now is for that command.

already given. We shall conclude this account by Mr. Keimer's list of this fraternity, among whom it is pitiable to observe many persons who ought to have been the last to assiste in such a shocking delusion.

LIST OF THE PRINCIPAL CHARACTERS

Who distinguished themselves among the

French and English Prophets in London:

BY SAMUEL KEIMER.

JOHN GLOVER, a Prophet.

JOHN POTTER, a great Prophet, (who, with the former, are represented as two bridemen,) dwelling near Salisbury-court.

ANNE WATTS, a Prophetess, married, and dwelling in Joiner's-street, Southwark.

MARY BEER, a Prophetess, dwelling in Lombard-street.

GUY NUTT, a Prophet, who goes in plain habit, but not owned by the people called Quakers.

The Widow STERRIL, an old French Woman, who had th^e agitations.

HANNAH EVERS DEN, a Prophetess, a baker's daughter in Southwark, who was commanded by the spirit to go to a congregation of Baptists, meeting at Tallow Chandler's Hall, to which she did before belong, and to which John Noble was pastor. Accordingly she obeyed, and spoke a warning, putting the congregation into an uproar.

FRANCIS MOULT.

MARY MOULT, his kinswoman.

N^o. 8.

JOHN MOULT, a Prophet, kinsman to Francis Moulton.

ELIZABETH HUGHES, a Prophetess, living in St. Martin's-le-Grand.

JOHN GILES, a merchant, who dwelt at Canonbury-House.

MARY KEIMER, a Prophetess, a jolly young woman, who dwelt in Southwark.—(Keimer's sister.)

— DOUGLAS, a rich East-India merchant.

MARGARET MOULT, kinswoman to Francis, who was married to John Potter, as commanded by the spirit through Mary Keimer, as was her sister Mary to Charles Portales, who thereby became a topping merchant.

PATRICK URQUART, a believer, living near Montague-House, who has the agitations.

— EVERARD, who was Envoy from the British Court to France, and afterwards confined prisoner in the Tower several years, but removed from thence by the Habeas Corpus Act, which was made for his relief at the coming in of the Prince of Orange. He likewise had the agitations.

ISAAC OWEN, a believer, and one of the writers.

Lady JANE FORBES, of Scotland, a Prophetess, and had the agitations.

THOMAS LARDNER, apothecary, writer and missionary to the Prophets.

SARAH CRITCHLOW.

REBECCA CUFF, a Prophetess.

Her Husband.

WILLIAM KING, tallow-chandler, and great Philadelphian Preacher and Prophet.

Widow HUGHES, one who pretends herself to be the Woman clothed with the Sun, mentioned in the Revelations, and who said she bore the sins of the whole nation on her body. She can neither write nor read, has been a missionary to Holland, is mother to the Prophetess of that name, and dwells at the sign of the King's Arms, in St. Martin's-le-Grand.

A. FINKLEY and ANNE STEED, formerly among the people called Quakers, but disowned by them.

— PRESTON, an old man, said to be miraculously cured by John Lacy of a swelling in his neck.

WILLIAM DRAYCOT, at whose house meetings were often kept.

Widow MORETON, who likewise often had meetings at her house in Long-walk, and bought the printing-house of Samuel Keimer, author of the foregoing tract, and in two years ruined herself thereby, as the author before had done.

ELIAS MORETON, her son, whom John Potter under agitations took up in his arms, holding him above his head, declaring he should be exalted above Princes. This youth had the new name of Abel afterwards given him by the spirit.

SARAH DRAYCOT, a Prophetess, whom the spirit had often declared she should be cured of the evil, of which she has been many years sorely afflicted.

ANNA MARIA KING, a young and eminent Prophetess, who was turned out of meetings by John Potter, for what I cannot tell.

ANNE TOPHAM, another Prophetess, who was likewise turned out. She was called the Bishop, by reason the orders for meetings and missions came so often through her mouth.

THOMAS DUTTON, an eminent Prophet, a sober ingenious man, by profession a lawyer, who wrote a letter against John Lacy's taking Elizabeth Gray, which occasioned the printed vindication of it.

Widow CRITCHLOW, who kept a house in Baldwin's gardens, where the Philadelphians used frequently to meet, she herself being a preacher amongst them.

NICHOLAS FACTO, a great Mathematician, who was tutor to and travelled with the late Duke of Bedford, and was one of the three that stood on the pillory at Charing Cross and Royal Exchange.

BENJAMIN JACKSON, a writer and missionary, and inventor of a swimming engine, also of a new sort of coach or chaise that cannot be overturned.

— BENNET, shoemaker, one of the arts-masters of Bridewell.

Dr. CRITCHLOW and Dr. BYFIELD, both followers of the Prophets, and well known for their *Sal Volatile Oleosum*; the former dwelling in Salisbury-court, the latter near Fetter-lane.— Dr. Critchlow's wife and daughter had also the agitations.

SAMUEL NOBLE, a bookseller, writer, and missionary, of the Prophets, dwelling now in Long-Walk, next the Blue-Coat-Hospital; formerly dwelt at Plaisterer's-Hall.

PETER CUFF, watchmaker in Salisbury-court.

JOSEPH STEEL, stay-maker. This man married Mary Aspinall, a Prophetess.

JOHN MORE, a Prophet, and clog-maker.

— RIGBY, a believer, who deals in canes, of whom it is said, that he laid a great wager on the resurrection of Dr. Emes, but lost.

— FORSTER, Prebendary of Sarum, who publicly declared for the Prophets in the pulpit, for which he was suspended preaching six months, by Gilbert, late Bishop of Sarum. He received the agitations, and (as it is said) administered the bread and wine under agitations to his parishoners.

PETER ROCHFORD, believer, inventor of the mock-trumpet.

— GLADMAN.

HALL REASON, writer, a cunning sophistical spark, that could seemingly reconcile the greatest absurdities for clearing up the dispensation.

— STEFFIN, an eminent musician, and believer.

Dr. EMES.

A Prophet at Birmingham, who prophesied he should die on a day prefixed, but was disappointed.

Sir RICHARD BULKELY, a very crooked person, of whom it

was prophesied he should be made strait by the spirit through John Lacy, but happened to die before the miracle could be performed.

JAMES CUNINGHAME, a Prophet, who used often to speak his warnings underagitations in metre. This same man went to St. Pauls, before-mentioned, and with his voice put a stop to the organ.

HENRIETTA ERWYN, a Scotch Prophetess.

JOHN GILES.

MARY RIGBY, an acute young girl, who had the agitations to a great degree, and is since drawn away to be a Roman Catholic.

JOHN LACY, who left his lawful wife to cohabit with

ELIZABETH GRAY.

It may be necessary to add here, that the famous William Whiston, in his sermons delivered at Bow-Church, at Boyle's Lectures, inveighed most forcibly against this sect of impostors. They were also attacked by the Rev. N. Spinckes, in "*The New Pretenders to Prophecy Examined.*"—8vo. 1709. And in Sion College Library are deposited no less than five volumes, containing "*Papers relating to the late False Prophets, commonly called French Prophets.*" So that it is evident they made some noise in London whilst they existed.

But it is plain by what has preceeded that these Prophets and their followers were deluded and cheated.—For, though the spirit presiding in and over them constantly deceived them, time after time, with abundance of notorious lies, yet were they so bewitched, as impi-

ously to fix the falsehoods of Satan upon the true God.— This we may certainly perceive in their supposed predictions relating to Dr. Emes. How many notorious falsehoods were told by the spirit in John Potter, and the rest of the inspired, relating to that circumstance? And yet what could be more plain than the positive prediction of this John Potter?—“*the 5th of May next!*”—The City of London was to have been burnt with fire and brimstone “*on the 25th of March;*”—Queen Anne was to go *as a Prophetess* to Barbican!—a dreadful famine was to desolate the land!—the Devil was to take the French Clergyman out of his pulpit before the whole congregation, as Cavalier asserted, as a crow would carry a piece of flesh in its mouth:—Sir Richard Bulkely, who was deformed, was to be made strait;—the populace who opposed the practices of these gentry were all to be struck dead;—Marion, the Prophet, was not to die, *but to change!*—It unfortunately happened for their predictions that none of these things happened, but quite the contrary. How miserably, then, were these enthusiastic fanatics imposed upon, when, out of upwards of sixty of the *positive* predictions of their *presumptuous leaders*, not one but proved a *diabolical lie!* How, then, ought people to be upon their guard against similar delusions which are daily liable to be practised upon them, as it may suit the humour or interest of the designing ambassadors of Satan!



ELIZABETH BARTON,

A NUN, CALLED

THE HOLY MAID OF KENT;

*Who, with her Abettors, were executed for their
traitorous proceedings.*

1533—1534.



THE dissolution of monasteries, and the reformation of religion in the reign of Henry VIII. was an unexpected revolution in the ecclesiastical religion of this country. What motives might have induced Henry to hazard such a very strong measure, we will not at this distance of time enquire; suffice it to say, that if Queen Catharine, of Spain, experienced hardships and ill-usage, under the guise of a tender conscience; poor Queen Anne Boleyn experienced much worse and most infamously cruel and unjust treatment, without any apology for tender conscience; and, therefore, suffered a martyrdom for her religious principles, through the party which had set up and prevailed against her; and who, though they prospered on her ruin for a short time, ultimately suffered the punishment due to *real* crimes, of which they had endeavoured, falsely endeavoured, to hint against the martyred Anne, and cause her unjust death, to satisfy Henry's horrid jealousy.

But, besides this, the professors of the Roman Catholic opinions, had fastened such chains on the minds of the

people, at the same time that the professors had belied their own practice, and had caused the sacrifice of some religious martyrs who had devoted their lives to contrary opinions, by which the minds of the public had been estrayed ; indeed, the vicious lives of the Romish clergy had become so notorious, as to attract even the ridicule of the humblest classes of the English population. In fact, the spirit of superstition and hypocrisy had made such bold intrusions upon religious worship, that the clergy, unmindful of the sacred trust that had been committed to their care, sought only their own gain, and grew pampered, haughty, and covetous.

Another cause of the dissolution of monasteries was the abominable abuses practised by the monks, by imposing false miracles upon the people, which had formerly been resorted to for other interested purposes ; but now were projected, as a *coup de main*, to depreciate the king's supremacy, to vitiate his divorce of Queen Catharine, and to raise the popular odium against the government.

The principal transaction of this kind, was the imposture of Elizabeth Barton, a nun, of whom the following account, extracted from Ancient English Chronicles, is given :—

“ About this time, the craftie practices of one Elizabeth Barton, named the holy Mayde of Kent, came to light, and were discovered, so that shee and her adherents, in November following, were brought to the Star chamber, and there, before the king's counsell confessed their fained hypocrisie and dissimuled holiness, trayterous purposes and intents. The names of those, her adherents, which were presented with her before the Lords, in the

Star Chamber, were as followeth: Richard Master, parson, of Aldington, in Kent; Edward Bocking, doctor of divinity, a monke of Canterburie, Richard Dering, monke also of Canterburie; Edward Twaites, gentleman; Thomas Laurence, Register to the Archdeacon of Cant^oburie; Henrie Golde, Parson of Alder Marie, in London; Hugh Rich, fryer observant, Richard Risby, and Thomas Golde, gentleman. These were adjudged upon their confession, to stand at Paule's Crosse, in sermon time, where they, with their own hands, should severally deliver each of them to the preacher, a bill, declaring their subtile and superstitious doings, which thing they did the Sunday next following, standing upon a stage or scaffold before the Crosse, the Bishop of Bangor, late Abbat of Hide there preaching, showed their offences, from whence they were committed to the Tower of London.

“After Christmas, 1534, the Parliament beganne, wherein the forenamed Elizabeth Barton, and other of her complices were attainted of treason, for sundrie practises by them put in ure, sounding to the utter reproch, perill, and destruction of the king's person, his honour, fame, and dignitie, for they had put into the heads of many of the king's subjectes, that the say'd Elizabeth Barton was given knowledge by revelation from God and his saints, that if the king proceeded to the divorce, and maryed another, he should not be king of this realme one moneth after, and in the reputation of God, not one day nor houre.

“This Elizabeth, first through sicknesse, being oftentimes brought, as it were, into a traunce, whereby her

visage and countenance became marveilously altered at those times when she was so vexed: at length, by the encouraging, procurement, and information of the fore-named Richard Master, parson of Aldington, she learned to counterfeit such manner of traunces, as in her sickness, by force of her disease, shee had bin acquainted with, so that shee shewed unto the people divers marvels, and sundry alterations of the semblable parts of her bodie, craftilie uttering in her said fained traunces, divers counterfeite vertues and holy wordes, tending to the rebuke of sinne, and reproofing of such newe opinions as then beganne to bee spread. And to bring the people the more in beleefe with her hypocriticall doings, shee was counselled to say, that shee should never be perfectly whole, till she had visited an image of our ladie at a place called Court at Streete, within the parish of Aldington aforesaid. Thither was she brought, and by the means of the sayde Richard Masters and Edward Bocking there was assembled a two thousande persons at the daie appoynted of her thither comming, to see the myracle. At which time shee being thither brought before all that assemblie and multitude of people, shee falsly fained and shewed in the chappell of our Ladie of Court at Streete, many alterations of her face, and other outward sensible parts of her body: and in those traunces she uttered wonderous wordes, as shee was before subtilly induced by the Edward Bocking and Richard Master. And amongst other things she uttered, that it was the pleasure of God, that the sayd Bocking should bee her ghostly father, and that shee should bee a religious woman. And within a while after such fayned traunces,

shee appeared to the people to bee sodainely released from her sicknesse by the intercession of the image of our Ladie being in the sayde chappel, by reason of which hypocriticall dissimulation, the sayd Elizabeth was brought into marveilous fancy, credite, and good opinion of a great multitude of people of this realme; and to increase the same, by the counsell of the said Edward Bocking, shee became a nunne in the priorie of Saynt Sepulchres, at Canterburie, to whom the sayde Edward Bocking had commonly his resorte: and by conspiracie betweene her and him, shee still continued her dissembled traunces, alleaging that in the same shee had revelations from Almighty God and his saints: and among other, that which as before we have mentioned, touching the king's marryage, as yee have heard. This matter proceeded so far, that there was a book written by her complices, namely, by Thomas Laurence, Register to the Archdeacon of Canterburie, of her fayned myracles, revelations, and hypocriticall holinesse. All things were handled so craftilie, that not only the simple people, but also the wise and learned were deceived by the same: insomuch, that William Warham, late Archbishoppe of Canterburie, and John Fisher, bishoppe of Rochester, and divers other being informed thereof, gave credite thereunto. All which matters and manie other had beene trayterously practised amongst the parties manie years, chiefly to interrupt the divorce, and to destroy the king, and to deprive him of the crowne and dignitie royall of the realme, as in the act of their attainder made more at large doth appear.

The 20th of April, Elizabeth Barton, a nunne pro-
N^o. 9.

fessed, Edward Bocking and John Dering, two monks of Christs church, in Canterburie, and Richard Risby and another of his fellowes of the same house, Richard Master, parson of Aldington, and Henry Gold, priest, were drawn from the Tower of London to Tyborne, and there hanged and headed, the nun's head was set on London bridge, and the other heads on gates of the city: these, as ye before have heard, were attainted by parliament. At which time also were attainted of misprision for the same matter, J. Fisher, bishop of Rochester, and John Adeson, his chaplain, Thomas Able, priest, T. Golde, gentleman, and Thomas Laurence, register of the Arch-deacon of Canterburie."

This imposition so operated on the public opinion, that the government, willing to assist in the exposure of many of the delusions, by which the ignorant had been duped, caused many of the supposed miracles to be exposed at St. Paul's Cross, in London, where was daily exhibited, for some time, the machinery by which their tricks were set in motion, which, as being considered by the most ignorant as dexterous artifices to impose on the understanding, proved a very material cause of furthering the Reformation in England which ensued, and which has been firmly established till the present period.

It is evident that the deceived Elizabeth Barton fell into a species of hysterical fits, and spake such things as made those about her think she was inspired of God.— Master, the parson of the parish, hoping to draw advantages from this, gave information on the subject to Archbishop Warham, who ordered him to watch her carefully, and bring him an account of what he should ob-

serve. But it seems she forgot all that she said in her fits when they were over. The artful priest, however, would not suffer his hopes thus to pass away, but persuaded her that she was inspired, and taught her so to counterfeit those trances, that she became very expert at it, and could assume them at her pleasure. The project was soon noised about, the priest intending by it to raise the credit of an image of the Blessed Virgin, which stood in his church, that so pilgrimages and offerings might be made to it by her means. He associated to himself one Bocking, a monk of Canterbury, and they taught Elizabeth to say in her fits, "that the blessed Virgin appeared to her, and told her she could not be well till she visited that image." She spake many good words against ill life, and also against heresy, and the king's suit of divorce then depending; and by many strange motions of her body she seemed to be inwardly possessed.

Soon after this, a day was appointed for her cure; and, before an assemblage of two thousand people, she was carried to that image; and, after she had acted over her fits, she seemed suddenly to recover, which was ascribed to the intercession of the virgin, and the virtue of her image. She then took the veil, and Bocking was her confessor.

Between her and this wolf in sheep's clothing, however, many persons suspected a criminal intercourse to subsist; but the esteem the nun was in bore them down.—Warham, and others, thought her a prophetess. A book was also written of her revelations, and a letter was shewed, in letters of gold, pretended to be written to her from Heaven by Mary Magdalen. She said, "*That when the*

King was last at Calais, she was carried invisibly beyond sea, and brought back again; and that an angel gave her the sacrament; and that God revealed to her, that if the king went on in his divorce, and married another wife, he should fall from his crown, and not live a month longer, but should die a villain's death."

Several monks of the Charter-house, and the Observant Friars, with many nuns, and bishop Fisher, were induced to give credit to, and set a great value on the nun, and grew very insolent upon it; for friar Peyto, preaching in the King's chapel, at Greenwich, denounced the judgments of God upon him; and said, "though others, as lying prophets, deceived him, yet he, in the name of God, told him, that dogs should lick his blood as they had done that of Ahab." The king bore this patiently, contenting himself with ordering Dr. Corren to preach the next Sunday, and to answer all that he had said; who railed against Peyto as a dog and a traitor. Peyto had gone to Canterbury; but Elston, a Franciscan of the same house, interrupted him, and called him "one of the lying prophets, that went about to establish the succession of the crown by adultery;" and spoke with such vehemence that the king himself was forced to command silence.— So unwilling was the king to go to extremities, that all that was done upon so high a provocation was, that they were summoned before the Council, and rebuked for their insolence. But the nun's confederates, proceeding to publish her revelations in all parts of the kingdom, she and nine of her accomplices were apprehended, when they all, without either rack or torture, discovered the whole conspiracy: They were upon this confession ap-

pointed to go to St. Pauls, where, after a sermon preached upon the occasion by the bishop of Bangor, they repeated their confession in the hearing of the people, and were sent prisoners to the Tower. It was given out, however, that all was extorted from them by violence, and messages were sent to the nun, desiring her to deny all that she had confessed. The king, on this, judged it necessary to proceed to further extremities: she and six of her chief accomplices were attainted of treason, and the bishop of Rochester and five more were attainted of misprision of treason. But at the intercession of Queen Anne, (as is expressed in the act,) all others that had been concerned with her were pardoned.

After this, the nun, with her coadjutors, were executed at Tyburn. There she voluntarily confessed herself to be an impostor, and acknowledged the justice of her sentence, laying the blame on those who suffered with her, by whom she had been seduced into the crime; adding, that they had exalted her for no other cause than for her having been of great profit to them, and that they had presumed to say, that all she had done was through the inspiration of the Holy Ghost, when they were sensible the whole was a trick. She then begged pardon of God and the king, and resigned herself to her fate. Thus ended one of the vilest impostures ever known in this country:

Had this fallen out in a darker age, in which the world went mad after visions, the king might have lost his crown by it. The discovery of it disposed all to look on older stories of the trances of monastical people as contrivances to serve base ends, and made way for the ruin of that order of men in England; but all that followed at present

upon it was, that the Observants were put out of their houses, and mixed with the other Franciscans, and the Augustin friars were put in their room.

Upon the first discovery of the above imposture, Cromwell sent Fisher's brother to him to reprove him for his carriage in that business, and to advise him to ask the king's pardon for the encouragement he had given to the nun, which he was confident the king would grant him. But Fisher excused himself, and said "he had only tried whether her revelations were true or not. He confessed, that, upon the reports which he had heard, he was induced to have a high opinion of her, and that he had never discovered any falsehood in her. It was true, she had said some things to him concerning the king's death, which he had not revealed, but he thought it was not necessary to do it, because he knew she had told them to the king herself; she had named no person that should kill the king, but had only denounced it as a judgment of God upon him; and he had reason to think that the king would have been offended with him if he had spoken of it to him; he, therefore, desired to be no more troubled with that matter." Cromwell, upon this, wrote a sharp letter to Fisher; shewing him, "that he had proceeded rashly; being so partial in the matter of the king's divorce, that he easily believed every thing that seemed to make against it; he shewed him how necessary it was to use great caution before extraordinary things should be received, or spread about as revelations, since otherwise the peace of the world would be in the hands of every bold and crafty impostor; yet in conclusion, he advised him again to ask

the king's pardon for his rashness, and he assures him, that the king was ready to forgive him." But Fisher would make no submission, and was in consequence included within the act ; yet it was not executed till a new provocation drew him into further trouble, and precipitated his death in the Tower.



WILLIAM HACKETT,

EDMUND COPPINGER,

AND

HENRY ARTHINGTON.

1590.

ALTHOUGH the reformation of religion had been fully established in the reign of Queen Elizabeth, and although that wise Princess had pursued the most prudential means to prevent discordance in religious opinions; yet the dangers she suffered by the many treasons which were practised against her by the Roman Catholics, as well as other sectarists, made it necessary that the Government should come to the resolution of amply punishing such as, by profane and seditious proceedings, strove to endanger the safety of the State, beset as it was, both politically and on a religious account, internally as well as externally, by the most-bitter enemies.— The subjects of this article were the most prominent in this mode of iniquity; and two of them deservedly suffered the sentence of the law for their rash and dangerous conduct.

On the 16th day of July, 1590, in the morning, Edmund Coppinger and Henry Arthington, gentleman, repaired to one Walker's house, near Broken-wharf, Lon-

don, where, conferring with one of their sect, named William Hackett, of Owndale, in the county of Northampton, yeoman, they offered to anoint him king; but Hackett, taking Coppinger by the hand, said, "You shall not need to anoint me, for I have been already anointed in Heaven by the Holy Ghost himself." Then Coppinger asked him, "What his pleasure was to be done?" "Go your way, both," said he, "and tell them in the City that Jesus Christ is come, with his fan in his hand, to judge the earth; and if any man ask you where he is, tell him he lies at Walker's house, by Broken-wharf, and if they will not believe, let them come and kill me, if they can; for, as truly as Jesus Christ is in Heaven, so truly is he come to judge the world." Then Coppinger said, "It should be done forthwith." He thereupon went forward, and Arthington followed; but ere he could get down the stairs, Coppinger had began below in the house to proclaim "News from Heaven of exceeding great mercy! that Christ Jesus was come, &c." with whom also Arthington cried the same words aloud, following him along the streets, from thence to Watling-street and the Old Change towards Cheapside: they both adding, beyond their commission, these words: "Repent, England, repent!" After they had both thus proceeded, with a mighty concourse of the common multitude, vociferating an uniform cry into Cheape, near the Cross, and there finding the throng and pressure of the people to crowd about them, so that they could not well pass further, nor be conveniently heard by them all, as they desired; they got up into an empty cart, which stood there, wherein they repeated, as they stood, not only the words of their former

cry, but reading something out of a paper, went more particularly over the office of Hackett, "how he represented Christ, by partaking a part of his glorified body, by his principal spirit, and by the office of severing the good from the bad, with his fan in his hand, and of establishing the Gospel in Europe, &c.;" telling also the people, "where they saw him, where he lay and remained; that they were two Prophets, the one of Mercy, the other of Judgment, sent and extraordinarily called by God to assist him in this great work, and were witnesses of these things, &c." And thereupon the one of them pronounced "Mercy, great comfort, and unspeakable joys to all that should repent presently; be obedient, and embrace this acceptable message and opportunity offered:" and the other denounced "terrible judgments if they repented not, which should, even presently also, fall upon them, and especially upon the City of London;" affirming, that "all who believed them not were condemned, body and soul:" mingled with traitorous invectives against the Queen, and some of her Privy Council. They had purposed to proceed with the like cry and proclamation through the other chief parts of the City, but the throng was so great, that they were forced to go into a tavern in Cheape, bearing the sign of the Mermaid, because a gentleman of Coppinger's acquaintance plucked at him, whilst he was in the cart, and blamed him for his demeanor and speeches. Thence they went by back lanes, crying, as before, "Repent, England, repent!" &c.; back to Walker's house, at Broken-wharf. The account of this strange uproar having been quickly circulated through the City, all appeared in a kind of astonishment

what to think of the matter. The circumstance speedily reached Queen Elizabeth, who dispatched two of her Council to London to take further cognizance of the whole matter. About one o'clock in the afternoon, Coppinger was sent for, whilst Hackett and Arthington were brought before the members of the Council, and others, who came to assist in the investigation at the Lord Mayor's house, to be examined. It was concluded, that Hackett should be committed for trial; so that, on the 26th of July, he was brought from Bridewell to the Sessions-House, near Newgate, before the Lord Mayor, and other Justices; where, being arraigned, he was by two several indictments found guilty of having "uttered and spoken divers false and traitorous words against her Majesty; to have raised and defaced her Majesty's arms, as also a certain picture of the Queen's Majesty; and did maliciously and traitorously thrust an iron instrument into that part of the said picture that did represent the breast and heart of the Queen's Majesty," &c. He had judgment, and on the 28th of July was brought from Newgate towards the place of execution about ten o'clock in the morning, there being an incredible multitude in the streets, but especially in Cheape.

All the way that he was dragged upon the hurdle, he continued his crying out "Jehovah! Messiah! Jehovah! Messiah!" Another while crying out thus, "Look! look how the Heavens open wide, and the Son of God cometh down to deliver me!" When he came under the gibbet, which was reared hard near the Cross in Cheape, he was exhorted to "ask God and the Queen forgiveness, and to fall to his prayers;" but he, instead thereof, fell to rail.

ing and cursing the Queen in the most villainous manner; and then began a most blasphemous and execrable prayer "against the Divine Majesty of God." They had much difficulty to get him up the ladder, where he was hanged, and afterwards bowelled and quartered.

On the next day, being the 29th of July, Edmund Coppinger, having wilfully abstained from meat, as was said, died in Bridewell. Arthington, long after in the counter in Wood-street, was reserved in hope of perfect repentance. An exact account of this was then printed in a book, called "*Conspiracy of pretended Reformation,*" &c.

These three were fanatics, combined with many other shocking enthusiasts, who pretended to keep fasts, and to have revelations; taking the delusions of the Devil, or their own vile imaginations, for inspirations from Heaven, or, at least, intending to persuade others to take them for such. Their blasphemies were so horrid, that they are not fit to be repeated; and under those diabolical expressions was couched the malice of embroiling the whole kingdom in blood, and destroying all that were not as much enthusiasts as themselves.

The pamphlet whence the above is extracted, is very scarce to be found; but there is much of the substance of this relation to be seen in "*Bancroft's Dangerous Positions,*" and in Camden's Life of Queen Elizabeth.



HUGH PETERS.

1647—1660.

A CONSIDERABLE volume might be composed of the blasphemies of this most infamous canting saint. His life has been already written in a small book, too short for his deserts, and yet we must be much shorter here, as not having room to dilate upon his depravity. We shall, therefore, only give some short hints of his hellish villainies. He was a fellow of a buffoonish wit, with some reading, and doubtless an errant Atheist, though a great pretender to sanctity, that is, to gain, which was truly his idol. Having been fanatically educated, he went over betimes into New England. After living there several years, he returned into England, at the time when the rebellion had broken out, as thinking that a proper opportunity, by the help of his wicked principles, for him to rise upon the ruins of honest men; in order to which, he went over into Ireland, where he was employed by the brethren, and sent again into England; there he exerted his talent, frequently preaching blasphemy and treason, exciting the people to give their

blood and treasure for the destruction of his sovereign, and very often in the pulpit playing the most impudent buffoonery to please his infamous audience. Walker, in his *History of Independency*, Part II. p. 49. tells us, that on the 22nd of December, 1648, four lords and twenty commoners kept a mock fast at St. Margaret's, Westminster, where Hugh Peters, the pulpit buffoon, acted a sermon before them, the subject whereof was Moses leading the Israelites out of Egypt, which he applied to the leaders of the rebel army, whose design, he said, was to lead the people out of Egyptian bondage. "But how must this be done? That is not yet revealed unto me," said Peters, and then covering his eyes with his hands, and laying down his head on the cushion, until the people, falling into laughter, awakened him, he started up, and cried out, "Now I have it by revelation, now I shall tell you: this army must root up monarchy, not only here, but in France and other kingdoms round about; this is to bring you out of Egypt. This army is that cornerstone cut off the mountain, which must dash the powers of the earth to pieces. But it is observed, the way we walk in is without precedent; what think you of the Virgin Mary? Was there any precedent before, that a woman should conceive a child without the company of a man? This is an age to make examples and precedents in."

It would be endless to enumerate all his usual blasphemies, treasonable expressions, and other villanies; we will, therefore, pass by the most of his wicked life, and come to the period of it. After the restoration of King Charles II. Peters was most justly excepted in the gene-

ral act of indemnity, as highly concerned in the murder of King Charles I. and being taken, was brought to his trial on the 13th of October, 1660.

Dr. Tongue deposed there against him, "That Peters lying in his house ten weeks, they grew familiar, and that then the said Peters told him, that he had been sent out of New England, to stir up and drive on the rebellion; that the Parliament had sent him into Ireland to do the same there; that he frequently reviled and railed at the king, the royal family, and monarchy in general; that he told him, he had concerted with Oliver Cromwell how to bring the king to justice, try him for his life, and cut off his head."

One Starky deposed, "That not long before the murder of the king, he had heard Hugh Peters earnestly affirm, that 'the king was a tyrant, that he was a fool, that he was not fit to be king, or bear that office, and that, by his frequent private consultations with Cromwell and Ireton, he was fully convinced that he had been one of the principal contrivers of the murder of his majesty.'" Mr. Walkely and Mr. Proctor both deposed, "That they saw Peters riding in a triumphant manner before the king's coach, when he was brought prisoner to St. James's."

Others swore, that they saw him at the consultations for trying of the king, and in Westminster-Hall when his majesty was tried, and one of them added, that he heard him say: "This is a most glorious beginning of the work."

"Sir Henry Whitecott swore, that Peters, speaking of the pretended court, said, "I cannot but look upon this

court with a great reverence, for it doth resemble, in some measure, the trial that shall be at the end of the world by the saints."

Nunnely deposed, "That he saw Peters on the scaffold before the king came to be beheaded, that he went off, and after the bloody act he saw him come out of the room into which the masked persons, one of whom struck the horrid stroke, had been put to unmask; that he came out with the hangman, and went with him to take water."

Stephen Clough deposed, "That at a consultation in the Painted Chamber, about the murder of the king, Peters was desired to call for a blessing upon their business, and in his prayers uttered these words: 'O Lord, what a mercy it is to see this great city fall down before us; and what a stir is there to bring this great man to a trial, without whose blood he will turn us all to blood, if he reign again!'"

Mr. Beaver deposed, "That on a day appointed by those king-killers to be kept as a fast for the murder they had then in hand, he heard Peters preach before the Parliament, and that there he uttered these words: 'It is a very sad thing that this should be a question, as among the old Jews, whether our Saviour Jesus Christ must be crucified, or that Barabbas should be released, the oppressor of the people. O Jesus, where are we, that this must be a question among us? And because that you should think, my Lords and Gentlemen, that it is a question, I will tell you it is a question. I have been in the city, which may very well be compared to Jerusalem in this conjuncture of time, and I profess, those

foolish citizens, for a little trading and profit, they will have Christ (pointing to the red-coats) crucified, and that great Barabbas, at Windsor, released; but I do not much heed what the rabble says. I hope that my brethren of the clergy will be wiser; the lips of the priests do use knowledge. I have been with them too in the assembly, and having heard and seen what they said; I perceive they are for crucifying Christ, and releasing Barabbas. O Jesus, what shall we do now? My Lords, and you Gentlemen of the House of Commons, you are the Sanhedrim and the great council of the nation, therefore you must be sure to do justice, and it is from you we expect it; you must not only be inheritors of your ancestors, but you must do as they did; they have opposed tyrannical kings, they have destroyed them, it is to you chiefly that we look for justice. Do not prefer the great Barabbas, murderer, tyrant, and traitor, before these poor hearts (pointing to the red-coats) and the army, who are our Saviour, &c." Such blasphemies did this monster utter in the pulpit to persuade them, already forward enough, to murder their sovereign.

Mr. Chase then deposed, "That he heard him preach before Cromwell and Bradshaw, upon these words: '*Bind your kings in chains, and your nobles in fetters of iron,*' and this he applied to encourage them to murder the king." The above Tongue swore to the same effect concerning his preaching; so did one Bowdler, one Rider, and one Walker. To conclude, so manifest were his horrid villanies, that there was no room to hesitate, and accordingly he was brought in guilty, and sentence passed upon him. Pursuant to the sentence,

on Thursday, the 16th of October, John Cook, his fellow-traitor, and he, were drawn to Charing-Cross, and there hanged and quartered. Peters's head was set on London-bridge, and his quarters on the gates. Hugh Peters, after his sentence, appeared full of death and terror; the brethren, fearing he might happen to repent, kept him drunk, and in that condition he was carried to the place of execution and died.

LIGHTS OF WALTON.

1649.

THIS seems an odd title, but as we have not the particular names of the men, we are obliged to make use of that of their madness. The story is thus:—About the beginning of Lent, in the year 1649, Mr. Faucet, Minister of Walton-upon-Thames, in Surrey, preached in his parish church in the afternoon; when he came down from the pulpit it was twilight, when six soldiers came into the church, one of them with a lantern in his hand, and a candle in it, the others had four candles not lighted. He with the lantern called to the parishioners “to stay a little, for he had a message to them from God,” and offered to go up into the pulpit, but the parishioners would not let him; then he would have delivered his errand in the church, but there they would not hear him; so he went forth into the church-yard, the people following him, where he related to them, “that he had a vision, and received a command from God to deliver his will unto them, which he was to deliver, and they to receive, upon pain of damnation.” It consisted of five lights:

“1st. That the Sabbath was abolished, as unnecessary, Jewish, and merely ceremonial. ‘And here (added he) I should put out my first light, but the wind is so high I cannot ght it.’”

“ 2d. Tithes are abolished, as Jewish and ceremonial, a great burden to the Saints of God, and a discouragement of industry and tillage. ‘ And here (he added) I should put out my second light,’ &c. as aforesaid.

“ 3d. Ministers are abolished, as Anti-Christians, and of no longer use, now Christ himself descends into the hearts of his saints, and his spirit enlighteneth them with revelations and inspirations. ‘ And here (said he) I should put out my third light,’ &c.

“ 4th. Magistrates are abolished, as useless, now that Christ himself is in purity of spirit come amongst us, and hath erected the kingdom of the saints upon earth; besides, they are tyrants and oppressors of the liberty of the saints, and tie them to laws and ordinances, mere human inventions. ‘ And here I should have put out,’ &c.

“ 5th. [Then putting his hand into his pocket, and pulling out a little bible, he shewed it open to the people, saying,] ‘ Here is a book you have in great veneration, consisting of two parts, the Old and New Testament; I must tell you it is abolished: it containeth beggarly rudiments, milk for babes. But now Christ is in glory amongst us, and imparts a fuller measure of his spirit to his saints than this can afford, and therefore I am commanded to burn it before your faces.’ So, taking the candle out of the lantern, he set fire to the leaves; and then putting out the candle, he proceeded, ‘ And here my fifth light is extinguished.’ ”

Such were those Saints who had actually brought their King to the block, and now were for overturning all religion to set up their blasphemous enthusiasms!

THE LIFE OF
LODOWICK MUGGLETON

1655—1676.



WE have now to notice a profane fanatic of a peculiar cast; one governed by instinct rather than intellect, but in all his movements turning from bad to worse; and finally, like an *ignis fatuus* of divinity, carried about with every wind. In fact, a being whose extraction, being from corruption, has exhibited a religious monster, not intended, but produced; whose principles were like the chaos, a confused lump of negatives, whose practices were unsuitable to his professions:—one who pretended adoration and worship, when his practice was rebellion; who, under the mask of sanctity, imposed upon the minds of those who refused to uphold him in his iniquity the most unqualified execrations, and dealt his abominable curses against all who were too prudent to be dupes to his horrid blasphemies. Such was Lodowick Muggleton, of which the following is taken from “*A modest account of the wicked life of that grand Impostor, Lodowick Muggleton: wherein are related all the remarkable actions he*

did, and all the strange accidents that have befallen him, ever since his first coming to London to this twenty-fifth of January, 1676.—Also, a particular of those reasons, which first drew him to these damnable principles; with several pleasant Stories concerning him, proving his commission to be but counterfeit, and himself a cheat, from divers expressions which have fallen from his own mouth.”—

“Lodowick Muggleton was born of poor though honest parents, living at Chippenham, within fifteen miles of Bristol. His relations having but little means, and a great charge of children to maintain, they were forced to send their daughters to wait on their neighbouring gentry, and to place their sons to such trades as cost little binding them apprentices. But, amongst all the rest of those of this worshipful brood, they were blessed withal, they might have observed, even in his youthful days, in this Lodowick Muggleton, an obstinate, dissentious, and opposing spirit; which made them desirous to settle him at some distance from them, and also to bind him to such a trade and master as might curb him from that freedom, which the moroseness of his coarse nature extorted from his too indulgent parents. By which means, as soon as he had made some small inspection into his accidence, without any other accomplishment besides a little writing and casting of accounts, he was hurried up to London, and there bound apprentice to one of the cross-legged order, but of an indifferent reputation in the place where he lived, though by trade a tailor. We will pass over the parenthesis of his youth in silence, therein being nothing but usual waggeries, which generally recommend to our

expectation something remarkable, when the usual extravagancies shall be seasoned with age.

“When the time of his apprenticeship grew near its expiration, so that he was admitted more liberty than formerly was granted him, he was observed to be a great haunter of conventicles; insomuch that there could not a dissenting non-conformist diffuse his sedition in any obscure corner of the city but this Lodowick Muggleton would have a part of it; by which means, continuing in the same idle curiosity, and taking great observation on that unknown gain many of that canting tribe got by their deluded auditors, he proposed to himself a certain and considerable income to be got by the same means by which he had observed many of those great pretenders gull both himself and others: for a rooked conventicler, like a bankrupt gamester, having for some time been culled out of his money, learns the trick, sets up hector, and trades for himself.

“Thus did Lodowick Muggleton, by sliding out of one religion into another, so dissatisfy his judgment, and run himself from the solid basis of first principles; first degenerating from the Orthodox tenets of the Church of England to Presbytery; from thence to Independency; thence to Anabaptism; thence to Quakerism; and lastly, to no religion at all.”

When men have thus once fooled themselves out of religion and a good conscience, it is no wonder that their secular interests draw them into all sorts of impiety and profaneness, as it did this Lodowick Muggleton; who, though, in himself, a poor, silly, despicable, creature, yet had the confidence to think he had parts enough

to wheedle a company of silly, credulous proselytes out of their souls and estates; and, indeed, he had such admirable success in that wicked enterprise, that, though we cannot absolutely conclude that he had cheated them of the first, yet it has proved, that he defrauded them of the latter, as was often told him from the day of his standing in the pillory.

“It has been told already how this impious impostor lay claim to a counterfeit commission, whereby he has infected the truths of many honest ignorant people with an extraordinary power that was delivered to him by as infamous a blasphemer as himself, John Reeve; who, as he formerly rivalled Muggleton in impiety, had he been yet living, should certainly have clubbed with him in his deserved punishment.

“It is about twenty-one years since this impudent creature began his impostures; who, knowing himself as defective of reason as of religion, made it one of the grand maxims of his policy that his proselytes should be fully persuaded, contrary to all sense or probability. Reason was that great beast, spoken of in the Revelation, and consequently not to be consulted withal as to the examining of any fundamental point in religion; whereby he secured both himself and his shallow disciples from all those frequent disputations and arguments which otherwise must necessarily have diverted them from adhering to his damnable, impious, irrational, tenets, which I purposely omit, as being too unsufferably profane for the modest ear of any sober well-meaning Christian.

“But we may judge a little of the theoretic by the practice; I mean, of his principles by his practices, and of

the soundness of his doctrine by those duties he held himself and his followers obliged to in the performance of it, which, indeed, were none at all; it being his usual custom, when they met on the Sabbath-day, to entertain them with a pig of their own sow, I mean, with wine, strong drink, or victuals; which either they sent in before-hand, or brought along with them; allowing them to be as licentious as they pleased in all things that might gratify or indulge their senses.

A friend of mine was one Sunday walking in the fields, and, meeting there an old acquaintance of his, who was lately turned Muggletonian, with a young baggage in his hand, which he did more than suspect was light, he could not forbear expressing his admiration to this Muggletonian himself in these or such like terms: "I cannot but wonder to see you, my old neighbour, who have, for these many years, busied yourself in the study of religion, and was not long since like to have gone mad, because you knew not which opinion to stick to,—I say, I cannot but wonder to see you abroad on the Sabbath-day, in this brisk posture: you are altered in countenance, apparel, and manners, so that I almost doubt whom I speak to." "Ah," answered the Muggletonian, "you know, friend, how I have heretofore troubled myself about religion indeed; insomuch that it had almost cost me my life; but all in vain, till about six weeks since; at which time I met with Lodowick Muggleton, who has put me into the easiest way to Heaven that ever was invented; for he gives us liberty, provided we do but believe in his mission, freely to launch into all those pleasures which others, less knowing, call vices; and, after all, will as-

sure us of eternal salvation." Behold, reader, what a sweet religion here is like to be!

But, as Muggleton was liberal in the freedom he gave his adherents, so he was always careful to avoid the prohibitions of the law; he generally appointed his bubbles to meet in the fields, where he also permitted them to humour their sensualities with any recreation, not excepting uncleanness itself; for which profaning the Sabbath he was, in Oliver Cromwell's time, committed to Newgate, where he had like to have been so dealt withal then, that Tyburn had saved the pillory this trouble now: but that perfidious usurper, conscious to himself that Muggleton could not be a greater impostor in the church than he was in the state, upon the consideration of *fratres in malis*, restored him to his liberty.

Howbeit, a little before Oliver's death, Muggleton, by continual flatteries, had got into his books, and, amongst other prophecies concerning him, had declared, that Oliver should perform more wonderful actions than any he yet achieved before he died. But, he happening to depart this life before he had done any thing else that was remarkable, Muggleton was demanded why his prophecy proved not true. He answered very wisely, and like himself, viz. that he was sure Oliver would have performed them, had he lived long enough.

But since his gracious Majesty's return, he has driven on a much more profitable theological cheat; having assumed the liberty not only of infusing what doctrine he pleased into the minds of his ignorant deluded followers, but wrote several profane books, which, to his great advantage, he dispersed among them; poisoning their

minds thereby with a hodge-podge of rotten tenets, whereby they are become incapable of relishing the more sound, wholesome, and undoubted principles of the Church of England.

I shall conclude with one story more concerning Muggleton, and so leave him to the censure of the ingenuous reader. A timish gentleman, accoutred with sword and peruke, hearing the noise this man caused in the town, had a great desire to discourse with him, whom he found alone in his study; and, taking advantage of that occasion, he urged Muggleton so far, that, knowing not what to say, he falls to a solemn cursing of the gentleman, who was so enraged thereat, that he drew his sword, and swore he would run him through immediately unless he recanted the sentence of damnation, which he had presumptuously cast upon him. Muggleton, perceiving, by the gentleman's looks, that he really intended what he threatened, did not only recant his curse, but pitifully intreated him whom he had cursed before; by which we may understand the invalidity both of him and his commission.

Thus, whoever considers the contents of Muggleton's whole life, will find it, *in toto*, nothing but a continued cheat of above twenty-one years long; which, in the catastrophe, he may behold worthily rewarded with the modest punishment of a wooden ruff, or pillory; his grey hairs gilded with dirt and rotten eggs; and, in fine, himself brought, by reason of his own horrid and irreligious actions, into the greatest scorn and contempt imaginable, by all the lovers of piety, discretion, or good manners.

The opinions of Muggleton and Reeves consisted in the following tenets:—

That they were the two last witnesses and prophets of Christ, sent by his spirit to seal the foreheads of the elect and reprobate: that Christians using the sword of steel, are ignorant of Jesus, and enemies to his Gospel: that the two consecrated substances of earth and water were eternally resident in the presence of God the Creator: that death was from all eternity: that the poison of the reprobate angel, or serpent, entered into the womb of Eve, and there died, but quickened in her all manner of uncleanness: that there is no desire but what dwells in the body; so that the desire spoken of so often in the Scripture, is man's spirit of unclean reason: that God the Father was a spiritual man from eternity, and that in time his spiritual body brought forth a natural body: that if the very Godhead had not died, (that is, the soul of Christ, which is the eternal Father, had not died,) all men had perished eternally: that Moses and Elijah are angels, and represent the person of the Father in heaven, as they did the person of the Son on earth: that Elijah was made protector of God, when God became a child; and that he filled the Lord Jesus with those great revelations of his former glory which he possessed in heaven, when he was the immortal Father, and that it was Elijah who spake these words from heaven, saying, "This is my beloved Son, in whom I am well pleased:" that all the ministry in this world, whether prophetic or ministerial, with all the worship taught by them, is a lie, and abomination to the Lord: with other damnable doctrines too gross for insertion.

RICHARD BROTHERS.

1792—1795.



WHENEVER a state is convulsed by the effects induced by contending parties, internally or externally, whether it be by foreign warfare or civil irruptions, the mischief has ever been assisted by the ebullitions of those perturbed spirits, who, imagining themselves endowed with communications from heaven superior to the fellow-creatures, have vented their nostrums of supposed spirituality with all the impudence of the most consummate quacks, and unfortunately dragged into their knavish snares numbers of devotees, who did not feel themselves convinced of error, till reason, in re-assuming its place, had to combat with the pitying ridicule of those, who, having used every argument to warn the deluded, and finding only obstinate resistance to their well-intended endeavours, too often suffered volatility to assume pre-eminence, in laughing at what they conceived to be folly, when they should rather have rejoiced that the bubble had exploded without having ac-

complished any serious mischief to its admirers. Though the above remark is very justifiable, in reference to several of those on whose characters and principles we have dilated, we are induced to except him of whom we are now about to give some account, and place him upon a line with Elizabeth Barton and James Nayler, who were the victims of temporary frenzy, rather than of radically evil tenets, and who, indeed, would not have been particularly noticed, but for the temporary mischiefs they severally occasioned in their day.

Respecting the birth and family connections of Richard Brothers, it is unnecessary to enter into particulars; suffice it to say, that his family had interest sufficient to procure him a station as an officer in the royal navy, in which, whether he had before exhibited any symptoms of disarrangement, he fancied to himself that he ought not to take the usual oaths necessarily imposed on seamen, previously to receiving their pay. It is evident what the Board of Admiralty thought of him and his application, by what he relates himself of their and his conduct on the occasion:—

“ I was an officer in the English navy,” says he, “ and necessarily so, although I did not know it, that the judgment of God on David, king of Israel, might be fulfilled, which was, that the sword should never depart from his house.

“ I am the prophet that will be revealed to the Jews, to order their departure from all nations to go to the land of Israel, their own country, in a similar manner to Moses in Egypt, but with additional power.

“ Therefore, my present poverty is no obstacle to my

future elevation, neither is it of much concern to myself; for the time of my being revealed with power from heaven is nigh, when God, to manifest his regard, will give me favour with many, and influence all the people of London to help me." *Revealed Knowledge, Part I.* p. 54.

We think it right again to let our readers form their opinions of this afflicted lunatic from his own words:—

“ In the year 1790, the spirit of God begun first, *although I always had a presentiment of being some time or other very great*, to enlighten my understanding, and teach me to distinguish Right from Wrong. At that time I was an officer in the Navy, and considering that VOLUNTARY SWEARING, which I was obliged to comply with every six months as a qualification to receive my pay, was unnecessary, unjust, and wicked, I requested to be indulged with permission to receive it without, stating at the same time the concealed and unheeded cruelty of the oath, with my own reasons for objecting to the form: when I was told, in answer to my request, that there was an ORDER of COUNCIL to take the oath, and that it was not in the power of the Admiralty to dispense with it.

“ Soon after this I made another request, supporting my objections to VOLUNTARY SWEARING, with observing, That, if the *Order of Council* enforced an oath in any manner, or under any form whatever, and that the man it was directed to operate on swore that he was not forced, but that the Oath he took was a voluntary act—*the result of his own free will*,—would it not, in the sight of GOD in Heaven, and every *man* of dis-

cernment under him on earth, amount to a FALSE OATH?

“ These reasons with these objections, and the Letter I received from the Admiralty, stating their insufficient power to dispense with the usual form of swearing, I published at that time in the Newspaper called the *Public Advertiser*.

“ During the time of my writing officially to the Admiralty, I had occasion to write also to the President, whom I knew to be a member of the Council. With the business of swearing, which led me to make an application, I remarked to him, that as men, whether few in number, or the increased multitude of a senate, were not infallible, they must consequently be subject to error. To corroborate more forcibly this assertion, and likewise to impress a conviction of its justice, I mentioned, among other things, a decision of the Privy Council, relative to a native of Glasgow, who had his ship seized in the West Indies for an *undesigned* infringement of the Navigation Act.

“ After a legal investigation in that country, it was clearly proved, and openly acknowledged, that, although the apparent defect in the REGISTER might authorize the seizure, it could not justify a condemnation; because the commander, *like an honest man*, shewed it at the Custom-House, and received the approbation of the principal officer.

“ An appeal was lodged against this acquittal by the seizing officer in the West Indies, and brought before the Privy Council in England.—The ship was condemned.

“ To constitute a HIGH COURT of EQUITY, its members, to pronounce their judgment agreeable to that very name their existence as a court is derived from, must be governed more by the *intention* than the presumptive proof. But to constitute a COURT of LAW, its judges must be directed by the express letter of the act of parliament under which they officiate.

“ For example, two men go into a forest; while the one is fetching a blow to cut down a tree, the axe flies from the handle and kills the other: here is a presumptive proof of murder, and the law very justly brings the survivor to trial. But *equity*, viewing this circumstance in a proper light, declares the innocence, and acquits accordingly.

“ Another, and more revelant to the seizure. A man buys a stamp to legalize a bond for the better security of trading with his money; *or, in plainer language, lending it on interest*: to be certain that this stamp is warrantably just, according to the prescribed forms of law, he shews it at the Stamp-Office, where it is acknowledged to be good and safe: after this, in consequence of some defect, it is declared to be illegal, and the holder subjected to a penalty.

“ I believe every man on earth, that has the common faculty of distinguishing white from black, will agree with me in saying, that it would be repugnant to equity to fine the holder for a defect that he had no knowledge of as such, and for what was authorised by the very office of government that always issued the stamps.

“ The *law* supposes criminality from the appearance; but *equity* measures it from the design. The one is ex-

ternal and visible, provided many years before it may be wanted: the other is internal and spiritual, always alive in the heart of every judge that possesses prudence, learning, and penetration.

“When I was writing of these things to the Earl of Chatham, on my knees I made a solemn vow to the Almighty God, declaring, that if he would be pleased to enable me, I would most surely procure an indemnification for the poor man that lost his ship. Since that time the Lord God has told me by revelation at night, ‘That he would most truly enable me: for if I liked, I should be made President of the Council, and Chancellor of the Exchequer: I should have any thing that I required.’ Immediately after this I heard another voice from Heaven say, The Lord have mercy on them if they had not you for their friend and counsellor; for England is the spiritual Egypt mentioned in the 11th chapter of the Revelation to St. John.

“After making the numerous representations I have mentioned, the Earl of Chatham, with great propriety, acknowledged their justice so far as to erase the word *voluntary* from the prescribed form of swearing: but I was then reminded of the words of Christ, in the fifth chapter, 34th verse, of St. Matthew, and strictly commanded to obey them. Soon after this I requested from the Admiralty, and often repeated it, a dispensing order that I might receive my pay without an oath; but they would not grant it.

“If the Earl of Chatham had shewn me the small favour I asked for, and certainly it would have been but a very small one to him, he should be held up to the world

as my friend, to be admired and regarded; he should wear such a durable coronet as would make him the envy of princes; it should be a coronet that no human power would ever be able to remove.

“As the Admiralty would not give me that reasonable indulgence I requested, as they would not shew me that kindness which as men living by the navy they might have done with ease, and without prejudice to their dignity, I wanted for a bit of bread to eat: I was besides, treated so ill, as to be dragged to a workhouse, without any legal authority, against every remonstrance I could make, and against every threat I could make use of to call them to a strict account for the injustice. The Admiralty knew all this: they might have prevented it, by ordering what was due to me to be paid; but they would neither prevent the evil, nor enable me to be liberated: they would not order the payment of what was due, until open falsehood was made use of to say I was out of my senses. It seemed as if they were under some private apprehension, though pleased with my distress, of being charged one day or other in the eyes of their country with unfeeling cruelty, and wanted some colourable evidence to justify the proceeding.

“Hear, therefore, all nations, and be warned by it, what the Lord God has told me by revelation, and now commands me to write, that the injuries I received, because done for obeying his Word in the blessed Gospel, the remembrance of them should never be blotted out from the throne of Heaven. Moreover, he said likewise; ‘That he would shake the English Admiralty as a man would violently bread in a basket, until he loosed

the foundations of the earth, and shook the place in pieces.'

“ If I am out of my senses in the opinion of the Admiralty for refusing, first, to take an idle oath ; secondly, a false one ; and, thirdly, to take any : CHRIST, the Saviour of the world, and him that Isaiah the prophet calls **WONDERFUL COUNSELLOR**, who prohibits by his Gospel, in the strougest terms, all kinds of swearing, must, by the same rule of knowledge, for giving such a command, be out of his.

“ As the Quakers never swear, and their objections to it are sanctioned by a just indulgence of law ; they, the King and Parliament, for giving the indulgence, must, for the same reason as I am, be out of theirs.

“ CHRIST having been abused at Jerusalem, reproached with having a devil, being mad, and out of his senses, makes it the less astonishing for me, who am his servant, to be reviled in the same manner. For which the LORD God commands me to remind all men from the testimony of his blessed Gospel, that the sin is blasphemy against his Holy Spirit, and that the punishment is everlasting fire.

“ It is from visions and revelations, and through the Holy Ghost, that I write this book for the benefit of all men : therefore, to say it is false, that I am mad, am an impostor, have a devil, or am out of my senses, constitutes the dangerous sin of blasphemy.”

From this period it is evident that the perverted imagination of Mr. Brothers assumed its full caprice ; but his eccentricities did not appear in the public prints till 1794, when a pamphlet was announced with the follow-

ing title and preface: "A Revealed Knowledge of the *Prophecies and Times*. Book the First. Wrote under the direction of the LORD GOD, and published by his sacred command; it being the first sign of warning for the benefit of all Nations. Containing, with other great and remarkable Things, not revealed to any other Person on Earth, the Restoration of the Hebrews to Jerusalem, by the Year 1798, under the revealed Prince and Prophet. London: Printed in the Year of Christ, 1794."

The poor man, whose mind, under its pitiable malady, really presumed upon its imaginary authority, now took upon himself not only to lead the Israelites to the promised land, but to denounce the government of England and the city of London with the most dreadful anathemas; and to threaten the utter destruction of the whole, with the exception of some few that Mr. Brothers had interceded for with his UNCLE, for no particular merit of their own, as he confesses; but because it was necessary that they should be saved from the general wreck.

"The Lord God was so exceeding angry at the time of the loud thunder I have mentioned in the preceding part, (the beginning of January 7, 1791,) that he determined to leave his other judgments unfulfilled relative to London, and burn her immediately with fire from Heaven: soon afterwards I was informed by revelation of what the thunder meant, and was commanded to go from London beyond the distance of eighteen miles. I had, *similar to the prophet Daniel at Babylon*, an attending angel to explain all the visions, and support me under the grief I was loaded with for its approaching fall.

"The Lord God, knowing that I loved him with all

my heart, and had often resisted the calls of hunger and distress, rather than comply with customs that would offend him, pitied me; for I had beseeched him to let me inform the people of London of their danger, and try by all possible means to save them; but was refused permission, because they would imprison and use me very ill for it.

“In addition to all that God had promised and repeated by his angel to make me happy, he was now pleased to give me another proof of his unalterable regard, and convince me by it, that, *although he could not in justice to his recorded judgment spare London, yet, for my sake he would shew mercy to some; and take care, by sickness and other causes, to remove the persons I desired should be saved, to a sufficient distance beyond the limits to be destroyed and sunk.*

“After thanking the Lord God, I mentioned several, both men and women, and called the remembrance of his mercy to others whose names I did not know, but pointed them out in my mind.

“Among those I mentioned, was William Pulteney, William Pitt, Gilbert Elliot, Charles Grey, the Earl of Buckinghamshire, the Marquis of Lansdown, the Earl of Chatham, Maitland, now called Earl of Lauderdale; Henry Phipps, for I remembered his brother to have done me an act of friendship; John Dalrymple, John Griffin Griffin, Alderman Pickett, *because that during his mayoralty he opposed by a public advertisement the frequency of taking oaths; in doing so he honoured that all-remembering God, who will in due time as publicly honour him for it.* Wilberforce, Bastard, Sheridan,

Philip Stevens, Charles Fox; John Luke, a poor Quaker; Samuel Hood; the King and his family, for they were to be gathered into London; Ponsonby, for whom I conceived an esteem, from observing in his countenance openness and honesty, and possessing, as I thought, a heart similar to my own, I was led to intreat for him: until last year I could assign no other reason for mentioning that name than what I have given; but the true one is, that as God had determined not only to keep in London the people then in it, but likewise to allow great multitudes to be drawn to it from all parts of the country he would be found among the number to be destroyed; for which, to prevent his death in such a place, the Lord God influenced me to regard him, that I might afterwards remember such a person and be mindful of his safety.

“ I am not in the least acquainted with the man I have mentioned, whom God was pleased to distinguish by so great a testimony of his regard, but although I am not, and our names are different, *he is, as well as myself*, descended from DAVID, KING OF ISRAEL. The Countess of Buckinghamshire, whom I am no more acquainted with than the stranger I mentioned before, is likewise descended from David, King of Israel; the family she is married into are also of the Hebrews, and are descended from JOSEPH, the once PRESIDENT OF EGYPT.

“ There are many families of the same origin as those three I have named, made known to me by revelation, but I am forbid to mention any of them at present, for public knowledge.

“ After entreating for the persons I have set down, and pointing from my mind to numbers besides whose names I did not know, I was, *to prepare me for the designation of God*, carried up to Heaven in a vision, and saw on my right side at a small distance, a beautiful silver white bird in the shape of a Dove, but a little larger; it was the HOLY GHOST, and was the very same that descended on the head of my BLESSED SAVIOUR, when he came up from being baptized in the river Jordan; he kept between me and *Satan*, who was then revealed that I might witness it, and great power given him to visit the earth. The LORD GOD then spoke to me from the middle of a white shining cloud.

“ After this I was in a vision, *having the Angel of God near me*, and saw Satan walking leisurely into London; his face had a smile, but under it his looks were sly, crafty, and deceitful. On the right side of his forehead were seven dark spots; he was dressed in white and scarlet robes.

“ Again I was in a vision and saw London a scene of confusion; it was effected on a sudden; all the people were armed and appeared quite furious: I was carried through the city in the Spirit of God to see all things that were designed should come to pass, and be informed how quick they could be accomplished.

“ After this I was in a vision, and saw a large river run through London coloured with human blood.

“ Exceedingly unhappy for all that I saw, and which I knew would soon be fulfilled; I prayed and entreated the Lord God to give me one more instance of his mighty regard, *by sparing London and the great multitude in it*.

I said, I acknowledge, O Lord my God, that the people do very wrong, but it is through compulsion and for want of knowing better.

“The Lord God was so highly displeased, that I should, after all his former kindness, strain his affection and entreat him to annul his *recorded judgment*, as to stop me, and in a voice of great sharpness and anger say,—*They have my blessed Gospel, and will not obey it.* The angel that was appointed to give me instruction, forsook me in an instant on hearing this answer. I trembled for my life, and seemed to be another man; for I was afraid of being destroyed with the city. It was three days after this before the Lord would be reconciled to hear my prayers, and speak to me with his former kindness.

“ In ten days after the three I was in a vision, and being carried up to Heaven, the Lord God spoke to me from the middle of a large white cloud, and said in a strong clear voice—ALL, ALL. I pardon London and all the people in it, for your sake: there is no other man on earth that could stand before me, to ask for so great a thing.

“ *For ever, O Lord my God, I will praise and thank you for this great instance of your blessed regard; all nations will hear it, and may all nations honour you by their obedience; your great mercy is over them all, and by its goodness the world is now safe.*

“ Had London been destroyed in the year of 1791, the place where it stands would have formed a great bay or inlet of the Channel: all the land between Windsor and the Downs would have been sunk, including a distance of eighteen miles each side, but considerably more towards

the sea coast ; it would be sunk to the depth of seventy fathoms, or four hundred and twenty feet, that no traces of the City might be ever found, or even so much as looked for.”

As the spirit of this poor man became more inflated, the effects of that inflation were sufficiently evinced by the threatened vengeance which he ultimately began to fulminate against all the powers of the world ; but to shew, at the same time, his wish in favour of the safety of the King and Government of his own country, and his influence with his Almighty Uncle to accomplish it, he declared his power and inclination in various instances.

“ I wish well to the KING and QUEEN, and likewise their FAMILY : to know all that I have related and more than I am permitted to tell, to know the unavoidable death of him, and afterwards the certain destruction of an amiable woman and her children, would, I thought, be a crime to reproach for ever the feelings of my heart, if I did not implore, when I knew the great kindness that God had for me, and endeavour, by all the means in my power, to prevent it.

“ But in doing this I have subjected myself to the power of human laws, when indeed I had the choice to make them subject to me : for if I had not become an intercessor by prayer and supplication for the people I live among, I should have been sent away from London. Its fall would soon after take place, and then my revelation, as the next great thing to warn the world, would immediately succeed : but preferring its safety to my own immediate advantage, *although in-*

formed at the time that the people would not believe, that I should be despised and made suffer, I obtained its pardon at the risk of my own life, and determined to remain in it until my time to be revealed was entirely completed.

“I find, yes, I feel by dreadful experience, that all men are insensible to the consequences of those judgments recorded in the Scripture, and are also exceedingly hardened against believing their true interpretation and time to be fulfilled. That I have suffered by imprisonment and distress, more than is proper now to publish, for entreating, *when I was told that my entreaties were contrary to the Prophecies*, to save the King and his Family, London and its inhabitants, from recorded destruction; God, who is more generous to give mercy than man is grateful to believe and accept it, is by all this revealed knowledge of his prophecies my witness now, and will in due time, in a short time, be additionally so by terrible signs and mighty wonders.”

-It is surprising that the effervescence of this insane visionary's wanderings should have attracted the countenance and patronage, not only of persons in high repute for their mental accomplishments, but that some of the Senators in the House of Commons should attempt to divert the attention of the House from the contemplation of the most serious matters for the genuine safety of the realm, to attend to the vagrant fancies of Mr. Brothers! Yet, strange to tell, Nathaniel Brassey Halhed, Esq. made a motion in the House in favour of Mr. Brothers' supposed mission; and it was a pitiable circumstance, that

some of the most worthy and intelligent Members expressed themselves, as though they were convinced that the vagaries of Mr. Brothers' disordered brain, were the evanescent blessings of the Divinity; but the motion met its merited fate, a mark of compassionate negligence.

Mr. Halhed, however, distinguished himself in another manner in favour of the Prophecies of Mr. Brothers. He published *Testimony of the Authenticity of the Prophecies of Richard Brothers, and of his Mission to recall the Jews. By Nathaniel Brassey Halhed, M.P. 1795.* He also permitted the following to precede his pamphlet:

“ To Nathaniel Brassey Halhed, Esq. Member of Parliament, Pall Mall.

“ IN obedience to the sacred command of the Lord God, whose servant and prophet I am, I inform you, that you are descended from his ancient people the Hebrews, of the tribe of Judah, and of the family of David, King of Israel. His sacred commands delivered to me by revelation for you, are, That you publish and declare to the world in writing, without the least fear of any human power whatever, that the revealed knowledge of his judgments given to me, and published by his sacred command in two books (called *A Revealed Knowledge of the Prophecies and Times,*) for the information, warning, and benefit of all nations, is from him the Lord God, and is true.

“ I am likewise commanded to say to you, Write and publish, according to the light, wisdom, and understanding, which the Lord my God gives you by his blessed

Spirit ; by the mighty power of which you was converted to the full knowledge of his word, and convinced that I am his prophet.

“ I am likewise commanded to say to you, when your testimony of the judgments of God, and of me the Prince of his People, is wrote and published, you are directed by his sacred command to send printed copies to the King of England, his Queen, and Family ; all the Members of both houses of parliament ; the judges, and all foreign ambassadors ; the mayor and all the aldermen of London.

“ I am likewise directed by the Lord my God to inform you, that his command to you is, that you publish this letter, containing his directions, with your own Testimony.

RICHARD BROTHERS,”

The man that will be revealed to the Hebrews as their prince, to all nations as their governor, according to the covenant to king David, immediately under God.

London, No. 57, Paddington-street, 28th of the month called January, 1795.

It is with regret that in the eighteenth century such a document should appear ; more especially from a gentleman, a scholar, and one of high mental abilities !

Such testimonies, such notions, pampered the ideas of poor Brothers. He imagined himself so much a favourite with heaven, that his very thoughts were to be consi-

dered as mandates upon earth. He began, therefore, to interfere with the *political* concerns of the country, which had suffered his illusions to be abrogated without that magisterial interposition, which the legal constitution of that country had for ages suggested to check. The prophet thundered now against the British jurisdiction in the most unreserved manner :

“ The Lord God commands me to say, for the information of the English government, the judges, and all men, that the prisoners now in confinement, and on trial for their lives, charged with the crime of high treason against the life of the king of England, are innocent: as such, he requires me to make known to the king his sacred commands in writing, and to publish this for the knowledge of all.

“ The Lord God commands me to inform, through this book, all that honour him—his servants—the peaceable and righteous in all nations, which have had their property, whether in land or money, confiscated, for no other reason than because the nation they belonged to declared war against the nation they lived in—all such property, or its full value, with reasonable interest for the time, shall most surely be restored.

“ And you PETER Woulfe, *one of the Avignon Society*, whom the Lord my God commands me to mention here by name, as a testimony of his great regard, your property, confiscated in France, will all be restored with interest, and much kindness shewn to you by the members of its government: they will restore the property of every other *peaceable individual* likewise.—By the same

divine rule of justice, Spain, England, Prussia, Germany, Holland, and all the other nations of Europe, must restore theirs: for the time of the world is just now come, and God is firmly determined to manifest his mighty power for the preservation of his people and saints, by fulfilling by me his words in the eleventh chapter of Isaiah, a part of which are, *But with righteousness he will judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked.*

RICHARD BROTHERS."

London, No. 57, Paddington-street,
26th of the month called Oct. 1794.

The publication of this document, induced the government to come to some strict measures; and the members of it at last contemplated, that though they had been guided by prudence to suffer the erratic conceptions of Mr. Brothers's lunacy to pass unnoticed, as *personally* harmless, yet, when they discovered the bent to which those conceptions were aiming, it was thought highly necessary that their career should be stopped. Consequently, an order of council was issued to apprehend Mr. Brothers, when, after an examination had taken place, it was thought proper to provide for him a lunatic asylum at Islington, where, we have heard, that discipline, and medical attention, have produced a restoration of the faculties to this man, who, with the return of his reason, has evinced his good sense, by retracting all his former

opinions, and by his sorrow for their effect; a true standard of virtuous principle, however it may have been accidentally misled.

We cannot, however, suppress our indignation, not pity, that there should exist, at the present day, such extravagant notions, certainly promulgated with no good impulse, professedly attached to the opinions of Mr. Brothers's disordered mind, and for which it appears he expresses his unfeigned sorrow. There is this vast difference: Mr. Brothers accumulated no emolument. His pretended imitators have profited by his simplicity; for, on the contrary, their net is spread to receive all the profitable things that come!



JOAN OF ARC.

AT Dom-Remy, in the year 1429, near the banks of the Maese, lived a country girl of seventeen, called Joan d'Arc. She was born of poor but honest parents, who had given her an education comfortable to her situation in life. Joan, from her infancy, had been taught to hold in detestation the English name; and the ravages of war, which she saw extended even to her father's cottage, increased the abhorrence which had been early instilled into her infant mind. At thirteen she fancied she saw visions, and conversed with Saint Michael, Saint Margaret, and Saint Catherine, who assured her that she had been appointed by God to expel the English from France, and to place the crown on the head of the dauphin. The rural life, to which she had been ever accustomed, had given additional vigour to a habit of body by nature robust, and strength to a mind that was naturally pure and intrepid. She had the external figure of a woman, but was exempt from all those infirmities which characterize the weakness of her sex.

Pressed more and more by that secret impulse which urged her to arm in defence of her king and country, she presented herself three times to the governor Vaucouleurs, who, tired with her incessant solicitation, and believing her bewitched, wished to have her exorcised by the curate of the parish. She maintained, however, the truth of her mission; and, in order to convince Baudricourt, assured him that the royalists had just sustained a defeat near Orleans.— he account of the battle of the Herrings, which arrived soon after, staggered the go-

vernor; Joan's revelations henceforth met with general credit, and she was regarded by the whole country as a preternatural instrument of Providence. Having surmounted this difficulty, she was furnished with a suit of complete armour; and two gentlemen, with their servants, were appointed to accompany her to court, where, though Charles had divested himself of every sign of royalty, she pointed him out from all his courtiers. Her patriotic address to the King, upon the object of her mission, made converts of all present. The King gave publicity to the divine nature of her call, and it was considered celestial in an assembly of doctors and theologians. The parliament at Poitiers were more scrupulous, and wanted the display of some miracle, but she bid them attend her to Orleans where they should be fully satisfied; and then, with an air of confidence, declared that the English should raise the siege of Orleans; that the King should be crowned at Rheims; that Paris should be restored to Charles, and the English be expelled the kingdom.—Her mission was to end at Rheims and Orleans; The nation being now prepared for her public capacity, she was armed *cap-à-pié*, mounted on a stately courser, and exposed to the sight of the people, wielding a sword that was found behind the great altar of Saint Catherine de Ferbois, miraculously placed there.

Such was the superstitious timidity of those days, that the English, hitherto fearless, felt a panic at the idea of fighting against heaven. Orleans had been invested seven months by the English, when Joan, having formed the priests of the town into a battalion, marched at their head, accompanied by the troops, to relieve it. On

horseback she directed the movements of the soldiers, and, with her consecrated banner, beat the English, and succoured the town. After various conflicts, the Earl of Suffolk, having lost 6000 of his best troops, raised the siege. Though wounded, she went to inform the King of her success, when it was determined to drive the English out of Champagne. At the siege of Jargeau, a stone struck her on the head, as she was mounting the breach with her banner. Recovering herself, however, she encouraged her comrades, and the place was taken. Meun and Beaugency next fell, and a grand battle was fought at the village of Patay, near Yenville. The English were signally defeated, and the maid now proposed the bold measure of marching to Rheims, though near 80 leagues distant, and in possession of the enemy. Having with much difficulty collected an army, and arrived at Troyes, Joan undertook the whole arrangement of the desperate assault. The garrison were panic-struck, and Charles entered the town in triumph. Challons next fell, and then Rheims, where Charles was crowned, the maid standing at his side in complete armour. When the ceremony was finished, she begged leave to return home, but he requested her to stay with the army.

Various places now submitted to Charles, while the Duke of Bedford did all he could to counteract him.—Two days at Monpilloi did the armies remain in sight of each other; at length the English retired to Paris, and the King to Compeigne. Soon after Charles sat down before Paris, but the attack was not successful, and Joan was dangerously wounded in the thigh. This brought on a truce for the provinces of Picardy, Artois, Cham-

pagne, and Burgundy. After taking St. Pierre-le-Moutier, Charles granted a patent of nobility to Joan and her three brothers. Various towns were taken and besieged by either party, until the maid, in an attack on the post of Marigny, was compelled to retreat to the town, when just as the last ranks had passed the barriers, an English archer attacked the maid, pulled her from her horse, and she surrendered herself prisoner. In the year 1431 the unhappy and heroic maid of Orleans was doomed to fall the victim of a barbarous age. She was brought to Rouen, loaded with chains, February 21, and, after numberless meetings of the Doctors, Judges, and Theologians, to all whose perplexing questions she answered with great firmness and ability, she was condemned, on the 24th of May, to pass her days in prison with no other food than bread and water, and forbidden to wear man's clothes any more; but her own clothes being taken in the night, and man's apparel laid in their place, she was, from a call of nature, obliged to put them on. This re-assuming of male attire was fatal; she was delivered over to the secular arm, and burnt in the Old Market Place, as a blasphemer, an apostate, and a heretic! Thus miserably perished the unfortunate Maid of Orleans. If she possessed fanaticism, it was of the noblest kind: her courage and humanity were equally conspicuous: her trial was a mockery of justice, and her fate a disgrace to the English name.—Posterity have done her justice, and in 1456 her sentence was pronounced cruel and unjust. A cross was erected to her memory on the spot where she suffered, and the spirit of the maid hovered over the arms of the French till they drove the English totally out of France.

MAHOMET.

MAHOMET (or according to the true pronounciation of the word Mohammed,) was born at Mecca, a city of Arabia, of the tribe of the Korashites, which was reckoned the noblest in all that country. After his father's death, he continued under the tuition of his mother till the eighth year of his age; when she also dying, he was taken home to his grandfather, Abdal Motallah, who, at his death, which happened the next year after, committed him to the care of his Uncle, Abu Taleb, a rich and powerful man in Mecca, to be educated by him out of charity, Taleb, carried on a trade of merchandize, took him into his employment, and bred him up in the business of it; and, as soon as he was of fit age, he was sent with the camels into Syria.

Till the twenty-fifth year of his age, he continued in this employment under his Uncle; but then one of the chief men of the city dying, and his widow, whose name was Cadigha (to whom he left all his stock, which was of considerable value) wanting a factor to manage it for her, she invited Mahomet into her service; and he so far insinuated himself into her favour and good opinion, that about the 28th year of his age, she gave herself to him in marriage, being then 40 years old.

In the 38th year of his age he withdrew himself from his former connexions, and affecting an hermetical life, used every morning to withdraw himself into a solitary cave near Mecca, called the cave of Hira, and there continue all day, exercising himself, as he pretended, in fastings, prayers, and holy meditations. Having, after

some difficulty convinced his wife of his prophetic mission. in the 40th year of his age he began to take upon him the stile of the apostle of God ; but for four years he did it only in private among such as he had most confidence in, confidentially insinuating his delusions unto them. His first Proselyte, as has been said, was Cadigha, his wife ; his second was Zayd Ebn Hareth his servant ; and the third his cousin Ali, the son of Abu Taleb his Uncle ; and the fourth Abu Beker, a very rich and wise man. To these he added five others, who afterwards became his chief generals, and the instruments of his imposture. In the 44th year of his age he openly declared himself a prophet, said he was come to abolish all idol worship, and substitute that of Adam, Abraham, and Ishmael. He allowed the Old and New Testaments, but said the Jews and Christians had corrupted the holy writings. He denied the Trinity, said he received all his communications from the Angel Gabriel, and these always when he was in a trance. Part of his Alcoran was published at Mecca before his flight, and the other part at Medina, being deposited in a chest, the care of which was given to Haphsa, one of his wives, and the whole was afterwards published by Abu Beker, to counteract the Alcoran of another impostor, who, in the last year of Mahomet, stood out for a true prophet also. His paradise was entirely sensual and voluptuous. The pains of hell he denounced on unbelievers, notwithstanding which, his stories were called fables, and the doubting people demanded a confirmation by miracles, as in the case of Moses and Christ. These he always maintained were useless, as these two great prophets before-him had

experienced. Several absurd miracles are attributed to Othman, a man of letters, and secretary to the Impostor, Mahomet being illiterate, and much indebted to a Jew and a Monk for his knowledge of the Bible revelation, who with him contrived the Alcoran in his house. In the 8th year of the prophet's mission, the city of Mecca, after the death of his Uncle Abu Taleb, opposed him and his disciples; but, awaiting the proper opportunity to strengthen his designs by marriage, upon the decease of Cadigha, who had lived with him 22 years, he united himself to Ayesha, the daughter of Abu Beker; to Sewda, daughter of Zama, and some time after to Haphsa, daughter of Omar; and thus became son-in-law to the greatest men of his party. In the twelfth year of his mission, he took his Mesra, or famous journey to heaven on the beast Alborak, and saw the throne of God. After publishing this fiction, the chief men of Mecca determined to cut him off, but he and his followers escaped with Abu Beker and Ali, to Yathreb, a city 270 miles from Mecca, where a strong party of his friends had invited him. Here he built a house, and changed the name of the city to that of Medina, which signifies the "City of the Prophet." The flight is called *Hegira*, and the Mahometan years are dated from the time of his arrival, which was on the 24th of September, A. D. 622.

Having married his daughter Fatima to his cousin Ali, and thinking his party sufficiently powerful, he declared his intention of enforcing the truth of his mission by the sword. He accordingly raised his standard, and after an obstinate battle, plundered a rich caravan going from Mecca to Syria. His next injunction was to all his fol-

lowers when they prayed, to turn their faces towards Mecca, as there was the *Caaba*, or Temple; he also appointed the month of Ramadan as a fast. The next year he made war upon several tribes of Arabs of the Jewish religion, and lost the battle of Ohud, where he was nearly ruined. Recovering himself however, and getting strength by several minor battles, he marched towards Mecca, near which a battle was fought without any decisive effect, and a truce was concluded for ten years. One important condition however was, that his followers should enter Mecca without the least obstruction, and hence he enjoined them once in their lives to make a pilgrimage to his native city. In the 7th year of the Hegera, he announced himself a king and a prophet, was publicly prayed for, and officiated himself as chief priest, or Mufti, in his mosque at Medina, and in the 8th year he attacked Mecca with 10,000 men, declaring it had broken the truce, and it surrendered at discretion. In the two following years, his empire and religion became established throughout all Arabia; but in the next, he died from the slow operation of some poison he had taken three years before at Caibar—No particular declaration or occurrence attended his death. He was 63 years old when he died. His person was handsome;—his predominate passions were lust and ambition—his means of success, fraud and the sword. He may justly be placed at the head of all Impostors, and probably the world will not for thousands of years contemplate a fraud so glaring and successful.

115V
FINIS.

Presented to W & B Browne

by

A. Primrose

Aberdeen Assn.

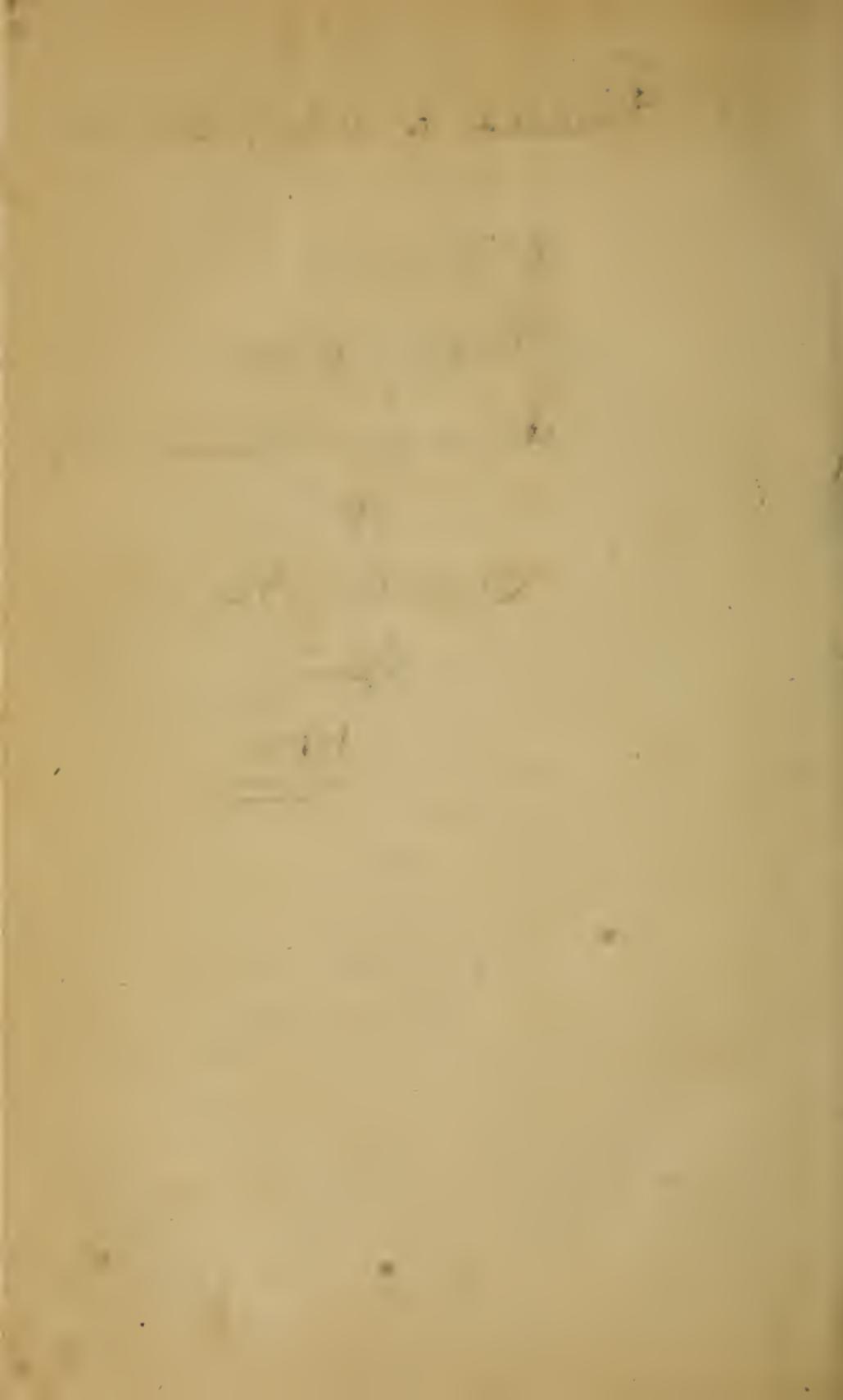
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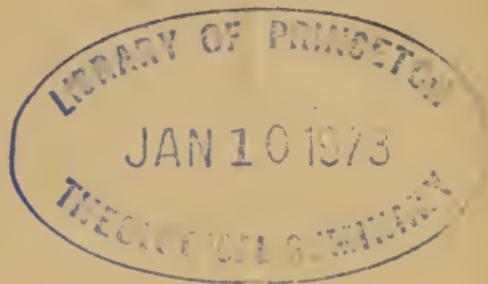
Spring

1862.



R. Primrose

ECSTATICS OF GENIUS.



BY

J. W. JACKSON.

LONDON:

ARTHUR HALL, VIRTUE, & CO., 25 PATERNOSTER ROW;

H. BAILLIERE, 219 REGENT STREET.

EDINBURGH

MACLACHLAN & STEWART, 64 SOUTH BRIDGE.

1859.

EDINBURGH:

PRINTED BY A. AND W. R. WILSON, HIGH STREET.

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INTRODUCTION.

IN no department of literature is the incompetency of authors for the task which they have undertaken more manifest than in history and biography. What a lamentable incapacity for appreciating the presence and working of great first principles do we not find in the ordinary narrators of events! What a dwelling on the merely surface phenomena of effects! and what an obvious inability to penetrate into the profounder realm of causes is revealed in the pages of those cumbrous tomes of inanity that with the majority serve for an authentic revelation of the past! And when a really great man is introduced to our notice, and we expect a life-like portraiture, have often, in place of the veritable great-souled mover of the world, the true authentic creator of an age or an epoch, on whose majestic framework of ideas the after generations have been but too content to fashion their every thought; how often, we say, in place of this living reality, with his lofty aspirations, his ennobling emotions, his exalted faith, and his vast and plastic conceptions, have we some second-hand description of a dead piece of state-machinery that went by clockwork, or some miserably defective sketch of an impossible combination of wild enthusiasm with cold-hearted hypocrisy! The sham is ever present, the man is ever absent; and, in place of the generous, warm-hearted, and in every way vitalized enthusiast, whose electrical sympathies rendered him irresistible with all generous spirits, we are presented with a monster from whom all higher natures would have shrunk with abhorrence. Slowly, however, yet surely, is justice being done in this matter. We are beginning, though with much reluctance and recalcitration, to

apprehend at something like their true value the heroic master-spirits of other times. Men are arising among us, gifted with a sufficiency of insight to prevent the feeble reiteration of groundless and libellous insinuations in reference to souls of whom the earth was not worthy, and the prophet spirits of the past are being, one after another, reînthroned in the heartfelt reverence of their race. Of all the indications of our age, we hold none to be more hopeful than that which is afforded by this true catholicity of appreciation. We are leaving the beclouding mists of sectarianism behind, and rising into the clear empyrean of universal thought. Of all the evidences of true manhood, none are more hopeful than that which is afforded by this power of heartily appreciating its presence in others. He who can fully and unreservedly recognize the heroic in another is not himself at an altogether infinite remove from that of which he has so acute a perception, and to which he can accord such entire sympathy. A true intuition of the noble is never accorded to the mean, nor can the base ever give right recognition to the really exalted. The worshipful of any age is the best index of its essential character, for the dead saint is ever but the *beau ideal* of the living man.

Of the seriousness, earnestness, and truthfulness of earth's great master-spirits, most right-minded enquirers have now little doubt. Of this the evidence is indeed too clear for any but the blindly prejudiced to fail in obtaining an intuitive perception. But there is nevertheless one very important circumstance connected with their condition, to which scarcely an intelligible allusion is to be found in any work treating either on the details of their biography, or on the success and character of their mission; we allude to the fact, that many of them were obviously ecstasies, that is, they were clairvoyants or seers. Now so important an element in their mental constitution ought not to be overlooked, if we would arrive at a correct estimate of their mental resources, or of the nature of the influence which they were capable of exercising over others. It is the key to much that would

otherwise seem utterly unaccountable in their career, and inscrutable in their character. This interior light, this visional illumination is a force, our ignorance of which can scarcely fail to lead us occasionally into a false estimate of the motives under which the whole life of such men proceeded in its higher phases of development. Through it they would have a different outlook upon the universe, and in a sense conceive of themselves as holding a higher relationship to the entire scheme of existence. Of the effects of such an endowment, however, we shall be better enabled to speak when we come to treat of its existence and varied modes of manifestation in the successive subjects whom we have selected as appropriate examples of its presence and influence. Confined to no age, country, or faith, limited to neither the learned nor ignorant, the young nor the old, and appearing alike in either sex, the instances of lucid vision that history presents are both numerous and varied; so much so, that we are more likely to be encumbered by their multiplicity than limited by their scarcity. The difficulty indeed consists less in the discovery than the selection of cases: and our guiding principle in the choice of individuals as illustrations has been, in general, their historical celebrity, in virtue of which their lives are better known, and their action on society more readily appreciable.

ECSTATICS OF GENIUS.

No. 1. — PYTHAGORAS.

COMPARED with Asia, that birth-place of man and cradle of civilization, that mother of knowledge and nurse of art, Europe, with all the splendour of her classic traditions and the magnitude and importance of her subsequent history, seems but a young and morally dependent colony. Our antiquity may be venerable to the Occident, but it is a thing of yesterday to the Orient. When we talk of our "ancients," the Brahmin smiles in pity, and the Persian sneers with ill-disguised contempt. They were old when we were young; they are the originals of which we are the copies. Ethnology and philology have shewn us the quarry whence we were hewn. From the teeming plains of India and Iran came those bands of primeval emigrants, to whom the West owes alike its culture and its power, its intellectual activity and its political supremacy. We, too, though afar off and at many removes, are "children of the sun," albeit we have followed our radiant sire, as worshippers of his vesper glory rather than his matin splendour. We are the descendents of Asia's noblest nations, and the inheritors alike of their grandest ideas and their purest blood. Let us not, then, despise our venerable mother in the hour of her decrepitude. To the East we owe our lineage and language, our religion and philosophy. The Druid in his grove and the Papal priest at his altar equally exhibit the pliant acquiescence of European faith, in its uninquiring submission to Asiatic apostleship; while a more extensive study of Sanscrit literature has shewn us that the Grecian schools, from the earliest Eleatics to the latest Alexandrians, were little other than the reflected light of Asian intellect. In none, however, is his so strongly marked as in that of Pythagoras, whose

principles were so obviously an Eastern transcript, that their relationship is unmistakable. He taught transmigration as a doctrine, and enforced vegetarianism as a practice. Returning from long years of studious travel, which is said to have extended from India to Britain, he brought to his great work a mind suffused with all the higher elements of Oriental theosophy, and looms out upon us, through the mists of tradition, rather in the semblance of a Brahminical or Budhistic meditationist, the subject of interior illumination, with its visional inspirations, than a Grecian sage, with ideas limited by the range of his logical faculties, and conceptions regulated by the exercise of his judgment. Regarded, indeed, by his followers as of divine descent, he seems to have not wholly disclaimed the position and attributes of an incarnation. Mystical in his teachings and miraculous in his operations, he spoke from and to the supersensuous sphere, and hence required a prepared audience, "fit though few," as the capable recipients of his transcendental tuition.

Strictly speaking, Greek philosophy was theosophy in transition. Its various schools exhibit Asian intuition in the process of adaptation to European deduction. They were an endeavour to endue the insight of inspiration with the vesture of reason, and so accommodate its sublime verities to the rationalistic apprehension of European intellect. It was a stage in that long descent, whereby, during humanity's lengthened march westward through space and downward through time, we have been landed by the inductive philosophy on the firm though low foundation of fact. Still *a priori* in form, the tuition of the Grecian sages was gradually becoming *a posteriori* in spirit. It was a preparation for the desertion of first principles, and the abnegation of faith, in favour of experimental investigation and deductive logic. The process was progressive; and hence the earlier schools exhibit less of the practical, and abound more in the theoretical, than the later. Now, a distinctive feature of the Pythagorean system was an endeavour to stay this downward course, and bring men back to the grandeur and sublimity of the primal philo-

sophy of earlier ages. Its founder, in the estimation of his disciples, was more than a sage; he was regarded as a saint or demi-god. Deeply imbued with the higher spiritualism of his eastern masters, he was a religious missionary rather than a philosophic teacher, the hierophant of a faith rather than the founder of a school.

Our data for a life of Pythagoras are rather traditional than historical. His memory is shrouded in legend and surrounded with miracle. Must we, then, conclude that his moral stature was so overawing, that his contemporaries could not see its limits, and, like a mountain whose lofty peak is crowned with clouds, his head appeared lost in the wonderland of heaven. He was said to be the son of Hermes, and even of Apollo. He could tame wild beasts by a word, and restrained an ox, who was devouring the sacred beans, by a whisper. He was heard to lecture in different places at the same day and hour. His head occasionally appeared surrounded with a halo, and his whole aspect was less human than divine. He was pre-eminently susceptible to all the finer influences of nature: he looked on the harmonious proportions of beauty with an artist's eye, and he listened, even to the music of the spheres, with a poet's ear. He taught the metempsychosis, and professed to remember the experiences of his former transmigrations. His knowledge was obviously supersensuous: he could divine men's secret thoughts, and his utterances were oracular and prophetic. Nature herself is said to have acknowledged his greatness by modifications of her phenomena, and the spirits of water, wood, and wild audibly recognised his presence.

Through the somewhat transparent disguise of this mythical narrative, the following facts become abundantly evident. A Grecian youth of consummate ability, of commanding talents, and of extraordinary, we might almost say universal, genius, and endowed, moreover, with a pure and elevated moral nature, and a refined spirituality of thought and feeling, rare even among the most gifted of his countrymen, having exhausted the higher tuitions of his native land, determined

to travel for the noble purpose of extending his knowledge by experience, and expanding his ideas by personal intercourse with the wise and good of other nations. To this end he visited Egypt, India, and the extreme West, so that, when he had completed this vast circuit of study, he could, in his mature scholarship, compare the teachings of the Budhistic Lamas with those of the British Druids, and admeasure Brahminical truth by the creed of Misraim. In this learned pilgrimage he expended twenty-two years of the prime and vigour of his manhood, and at its conclusion might be considered as immeasurably the most accomplished scholar and philosopher of his age. Now, let it be remembered this vast lore was not embodied in a walking lexicon. It was all digestible and nourishing pabulum to one of the most highly vitalized souls that ever illumined earth by the reflected radiance of his supernal glory. Here was saint and sage, priest and poet, in one august personage. In him genius culminated into seerdom, and the mission of the prophet crowned the labours of the man of science and letters. Historical Greece had never before seen his equal, and except in Apollonius Tyanaeus, never afterwards beheld his rival.

His mind suffused with the ideas, and thoroughly interpenetrated by the doctrines of his Indian teachers, his endeavour was to restore the reverential spirituality of the olden time. Intellect had dominated over the moral nature in the Hellenic race long prior to his day, this distinctive characteristic of European culture, as compared with that of Asia, being thus early exhibited. As a result, reason with its disintegrative analysis triumphed over faith with its recreative synthesis. Since the age of the still more mythical Orpheus, in the faintly reverberated echoes of whose traditional existence we have the indistinct indications of a prior but somewhat similar theosophic missionary advent, no man had taught with the authority of direct insight. Masters and disciples were alike on the low level of deductive reasoning, and, as a necessary consequence, were drifting into an interminable embroilment of difficulty and doubt, the mutually

destructive force of contradictory hypotheses, tending to no positive result, and leading only to that refined Pyrrhonism, in which all merely rationalistic schools of philosophy have so miserably terminated. Pythagoras stood on the higher plane of intuition, his doctrines being direct revelations of inspired truth, rather than the doubtful results of laboured excogitation. He taught the unity, spirituality, self-consciousness, omniscience and omnipotence of God, the immortality of the soul, and its progressive advance from the outer or lower, to the inner and higher spheres of being. He symbolised the order and beauty of the moral and physical creation, by the mathematical proportion of numbers, and the musical notes of the harmonic scale. He believed in a hierarchy of spirits, and, as a consequence, in the adaptation of some and inadaptation of other human beings to the reception of great and God-given truths. Hence his pupils were a carefully-selected band, and could only be admitted to a knowledge of his deeper esoteric doctrines after a prolonged initiation intended to try their courage, worth, probity, and purity. He imposed restrictions on diet, and was careful of the moral as well as physical health of his disciples.

Now, what have we here? A Budhistic Grand Lama, a Brahminical Saint, an Egyptian Hierophant, and British Arch-Druid, robed in the mantle of a Greek philosopher. The form alone is Hellenic, the spirit is pre-eminently Oriental, or, shall we say, primeval. Pythagoras was grandly conservative, his object being to restore a once sublime and heroic though now forgotten past to its pristine vigour. This, among others, was one reason why he selected his pupils from among the aristocracy; they were of high caste, and such as he had been accustomed to see the honoured depositories of truth among his Eastern teachers. The essentially democratic character of Greek institutions, and the profoundly analytical character of Greek intellect proved too strong for him. In its grander and ulterior objects, his mission was a failure. He could not reinstitute on a lasting foundation, either the hierarchial constitution or social divi-

sions of primitive Iranian civilization. He could not permanently change either the faith or practice of his countrymen ; they were not, as a body, amenable to his tuitions, either in matters spiritual or temporal, and hence, in place of founding a religion and organizing a state, he simply originated a school. As legislator and prophet the man was there, but the time and place were wanting. It was a missionary "enterprise of great pith and moment," but it was in opposition to the tidal movements of destiny, and hence, despite the ability, sanctity, and inspiration of its originator, terminated in confusion and defeat.

The gifted Samian was a lucide, not an occasional crisiac, but a permanent seer. Hence his oracular utterances, the halo around his brow, and his magnetic power over all brought duly within the sphere of his personal influence. Of structure the noblest, and temperament the finest, he had doubtless been subjected, under his foreign initiations, to all those time-honoured processes of fasting, solitude, and meditation, which have been found, by long experience, so effectually conducive to the development of ecstasy. By these, combined, doubtless, with a constitution originally prone to lucidity, he appears to have attained, eventually, to a condition in which vision, intuition, and thought-reading, were habitual, rather than rare experiences. His belief in transmigration was, as we have observed, a return to the exalted doctrines of the primal Iranian faith, and the assertion that he could remember the personalities and details of his previous incarnations, was in strict accordance with the tuitions and example of those Budhistic Lamas, who still profess to recollect the events, and recognize the attachments of place, furniture, &c., with which they were familiar in their former terrestrial life. That, in achieving the intellectual efforts, necessary to demonstrate this to their adoring, yet keenly observant disciples, they manifest a high form of clairvoyance, there is no doubt ; and Pythagoras appears to have exhibited the same when he pointed out the shield which he had used as Euphorbus at the siege of Troy. His asserted ability to

appear and lecture simultaneously in two places, is what has been narrated of several ancient magicians. It seems to be an instance of that phenomenon whose occurrence has been occasionally noticed in modern times, and often as attaching to persons by no means remarkably gifted or illustrious. The Germans speak of these double presentments of the same person, as *dopple gangers*; and in England they are termed wraiths or fetches. Unless we are prepared to deny human testimony, we must admit that occasionally, though rarely, the image of an individual, perfect in every lineament, so that the nearest relative or most attached friend could recognize nothing distinctive from the original, has been observed in one place, while the physical organism has been in another. It would appear that a state of intense abstraction on the one hand, or of proportionately high excitement on the other, are alike favourable to this unusual liberation of *nervo-vital* power, by which the *eidolon* is projected forth on "the magic mirror" of nature. Hence crisiacs are probably more liable to it than others, and the subject of our present notice would doubtless be more than ordinarily susceptible to such a duplex presentment of his corporeal envelope. It need scarcely be said that such a fact occurring only once or twice in the life of so illustrious a teacher, would be magnified, by the admiration of his pupils and the accumulative force of tradition, into a customary and voluntary multiplication of personality, amounting to something like an attribute of approximative omnipresence.

Altogether, the enterprise of the Samian sage had a religious and missionary, in short, a theosophic rather than a philosophic character. He taught with authority, as one having primal rather than derivative light. His followers were disciples, not pupils, and he impressed them with dogmas which were the tenets of a sect, rather than principles which were the convictions of a school. For so distinguished a position and such important duties, he was, in many points, pre-eminently qualified, both by his mental and corporeal attributes, by his original powers and their subsequent culture.

His failure was the result of circumstances, which would have rendered even greater qualities than his unavailing for such a purpose at such a time. His success would have involved the retrogression of Greece, Italy, and eventually, perhaps, of all Europe, for humanity had not completed the cycle of intellectual change, which would permit of the commencement of the epicycle; and hence its march to the higher Iranian theosophy, must have been backwards to the letter of the past, rather than forwards to the spirit of the future. As an eminent instance of ecstatic exaltation with its lucidity and its moral magnetism, Pythagoras has few rivals in any age or country; and the gigantic proportions in which he looms out upon us through the mists of tradition, may be taken as unmistakeable evidence of the inherent grandeur and dignity of his character, of the vastitude and power of his mind. It must have been a substance of more than ordinary greatness, which could cast so Titanic a shadow on posterity, a sound of more than usual volume, whose echoes have reverberated with undiminished force, adown so many centuries.

No. 2.—SOCRATES.

It has been generally supposed that the persevering study of philosophy is antagonistic to the effective development of imagination. Whether this be a popular fallacy or not, quite certain it is that there are many notable exceptions to the rule. He who would undertake to assert that Shakespeare was not one of the profoundest thinkers in the sphere of moral philosophy that humanity has yet produced, would exhibit but slender powers for appreciating the real depth and earnestness of those passages in which this wondrous master-spirit reveals his intuitive acquaintance with the subjective sphere of being. He does not syllogistically demonstrate or scientifically deduce a conclusion; he is neither dry, nor precise, nor formal in his enunciations of

abstract truth. It must be confessed he abounds not with laboured excogitations, nor does he provide us with the slowly elaborated results of severely and cautiously applied principles. His glance is that of an eagle, who from the sublime altitude of the empyrean contemplates those wide-spread provinces which the most accomplished of engineers can only survey in succession with much ado and vast toil, and to whose successful achievement of the task a great diversity of instruments and a vast multiplicity of aids and assistances are an essential prerequisite. He whose more lucid intuitions indeed transcend not both the heights and depths of mere scholastic philosophy has but imperfect claims to the gift of insight. That vision to which the interior life remains unrevealed is scarcely worthy of the name. The bard who has failed to discover that most momentous of all secrets to him, his own soul, yet needs to have his spiritual eye opened. The poesy, in truth, which is not the result of seerdom, more or less, must be considered but as a sounding brass and a tinkling cymbal. And conversely may we not say of the sage, that he who is devoid of the ideal is but the fraction of a man. As well might a wing-clipped barn-door parade itself for the perfection of birdhood, as a merely incarnate deduction, or digesting demonstration, presume to consider itself as a befitting embodiment of humanity's completed wholeness. The sage, like the bard, is ever something of the seer — is in verity a prose prophet.

Who so blind as not to perceive all the elements of a true poet and vates in our own illustrious Francis of Verulam! What page of prophecy was ever more truthful in the matter, or more sublimely eloquent in the manner of its enunciation, than many which we may find in the *Novum Organum*! Was there in very truth no celestial inspiration to prompt such far-stretching thoughts, which in effect embraced so much of the glorious futurity of man? Was there no creative power in that mighty intellect, whose "meditations" furnished the plan of that magnificent temple of knowledge, on whose enduring foundations and never-failing pillars the great and

gifted of all subsequent generations have laboured in willing obedience to the design of their architectural chief? Was there no insight here, no spiritual eye to discern the forecast shadows of coming events? No gift of tongues wherewith to clothe thoughts so weighty and aspirations so sublime in a befitting vestment of language, whose eloquence still stirs us as with the sound of a trumpet? What is this great work indeed rightly considered but a terrestrial echo of that interspherical harmony, by whose guiding notes suns and systems keep step and time in their magic dance through the infinite, where now all is order and beauty, while without some such directing influence all would be confusion and chaos? And must he not have had a poet's eye and prophet's soul who could so rightly discern and truthfully declare the relationships and sequences of things in that *terra incognita* of science, on whose outermost boundary man had then scarcely set foot? What is prophecy if it be not a precognition of coming events, and who then shall deny to Francis Bacon the gift of seerdom? Poet and philosopher, sage and seer, has not all human culture ever commenced with such grand humanitarian spirits, who could embrace *both* these characters, whose vast circuit of being comprehended at least thus much of perfected manhood? Did not the first law-givers propound their authoritative edicts in rythmical cadences, and what were the primal creeds of men but deductions of after generations from those revelations of the celestial in which the anthems and other productions of early bards abounded? The weak and unauthorized separation of sage and seer is a poor after-thought, to which the colossal minds of the first ages, of whose cyclopean remains in the moral world our existing beliefs are but fragmentary remnants, would never have condescended. They valued the man in his *integrity*, and esteemed *oneness* in the work and *entirety* in the author as a needful accompaniment of all true greatness, without which to predicate perpetuity of any human production were the vainest of fancies.

We have been more especially led into this train of reflec-

tion while contemplating the ecstatic life of those primeval master-spirits whose sublime contemplations constitute the true foundation of theosophy in the East and philosophy in the West. Humanity's first teachers, we repeat it, were ecstatics. To their grander revelations, as to the fountain heads of thought, all later systems of faith and practice owe their origin. He alone who is gifted with the intuition of a seer can speak with the authority of a prophet. The deductions of logic are never enthroned in the conscience, nor will men in the mass, or through the sequence of generations, ever yield loyal obedience, except to the true Godsent, whose edicts are issued not from the superficial sphere of conscious excogitation, but the far profounder depths of lucid intuition. Reflection is one thing, inspiration is another; the former affords, as its name implies, but a secondary and derivative species of illumination; it is essentially planetary, while the latter is primal, solar, and therefore vital. The first may characterise the philosopher, but it is the second alone which constitutes the prophet. We have said that originally sage and seer were one, and that their separation was itself a declension from the massive greatness of that epoch whose mightier minds have cast their shadow on tradition as Gods and Titans. But when the sacred vates became a mere poet, utterly unconscious of his spiritual gifts and holy vocation, and when those mystic elements of the ideal in his higher being, which should have constituted the subject matter of anthems and the figures of prophecy, became but the playthings of fancy or the fuel of passion, how fearful was the degradation, how terrible rather shall we say this desecration, of so chosen a vessel of the sanctuary to the paltry uses of man's vile body feasts. And yet, perhaps, if we think of it aright, even this misapplication of power in the wayward and erring bard is not so wide a departure from the higher path of inspiration as that which we see manifested in the self-sufficient sage, when he descends to the rank of a sophist, and bandies propositions from side to side, not with the exalted aim of arriving at an assured and guiding truth for

the right direction of less gifted souls, but for the petty purpose of exhibiting his intellectual agility in the childish game of battledore, with ideas for shuttlecocks. A passion-blinded bard, swooping down into the fiery depths of a moral Tophet, on those glorious pinions which should have borne him heavenwards into the regions of prophecy, is in some sense an object of admiration as well as of pity. This very power is a redeeming quality, and we feel that the impulse which has carried him on daring wing to such depths of sensuous perversity, might yet, in regenerated and rightly directed strength, bear him again upwards to the celestial altitude of prophetic vision and heaven-vouchsafed inspiration. We still look, if even with abhorrence, yet at least with solemn awe and heartfelt dread, on the wreck and ruin of such noble powers. We may listen with horror to his blasphemous adoration of the terrene in place of the divine. We may lament over, but we cannot thoroughly despise, this outcast Godson, wandering afar from his brethren and his sire, for, amidst the gusts of his passion and the wailings of his despair, we still at intervals distinguish the echoes of those tones which proclaim that a seraph-harper is present, though clad, alas, in the sad and degrading habiliments of a ministrant at the altar of sense, instead of the pure and radiant robes of a heavenly hierophant. But of the calm, clear wisdom of the true sage, of his profound revealings from the stilly depths of wrapt meditation, what remnant do we find in the silly and superficial sophist, whose intellectual armoury is the mere show-shop of mind, where the deceptive glitter of cleverness passes for the golden ore of true wisdom, and the sterling worth of reality is sacrificed to the passing semblance of appearances.

Of such seers and sages, however, as those to whom we have been alluding, but little truth biographical, above all *auto*-biographical remains. We read their careers in their effects, their actions are in their bequests, their lives are in their testaments. 'Tis true we have a code of Menu, a creed of Gautama Budha, and a very insignificant echo of the first

Zerdusht in the second; but, except in *THE BOOK*, with its lawgiver upon Sinai, and its zeal-consumed prophet, mounting heavenwards in his fiery chariot, we nowhere, as yet, find a clear and authentic revelation of the revealer. We hear the thunders of command gradually reverberating adown the centuries, and in the wrecks of antecedent faiths we may trace the path of that bolt which occasioned their destruction, but the hand which launched it is generally hidden from view behind those mists of tradition where we know there must be light, as we are sure there is a sun beyond those clouds of the evening west, whose varied hues are but the glory-woven veil of a passing brightness, the jewelled throne of a retiring majesty, withdrawn not for ever, but only till the cycle of another morning shall re-bless the earth with the ruddy radiance of a second day. It is, therefore, of no small value to the effective illustration of these greater spirits, that we are permitted to know something of a minor visitant of the same order, and, if we cannot stand face to face with a primeval Titan or veritable Olympian, we may at least observe and converse with a restorer of truth of no mean order.

The master of Plato and the founder of a school of Greek philosophy, or rather philosophers, whose meditations have been the glory of the western world for more than two millenniums, is not to be despised, even in a comparison with the intellectual giants of remoter ages. *SOCRATES WAS AN ECSTATIC*, and as such in the truest sense of the term, a *master*. His wisdom, self-derived, looked to no other teacher for its origin. To him it was a primal revelation, a God-sent illumination from the interior sphere of trance-life and daimon converse. Behold him standing wrapt in absorbing thought from morning through the burning day, and outwatching the evening star till the matin light of another dawn, "when as the sun rose he saluted it with a prayer and departed." Whoso beholds not here an indication of seer-life, has simply not brought with him the power, that is, the requisite knowledge to see. In this one fact, connected as it is with so

much beside of corroborative evidence, whole volumes are revealed to all competent to the study of such manifestations. And then that Dæmon, who *always forwarned him of impending evil either to himself or friends*, what student of the phenomena of ecstatic exaltation does not here recognise the guiding influence of the interior Ego—the unconscious self-intuition of the uncompleted mystic, the inter-communion between the temporal and fleshly-tabernacled mind and the eternal “dweller in the temple?” Is there not, also, even in his careless endurance of heat and cold, of hunger, thirst, and fatigue, an indication of some approach to that insensibility of the physical system, which has produced in those still more advanced in the ecstatic condition their forty days’ fasts and their long journeys over desolate regions on angels’ meats? Truly, it is no wonder, that the sculptor’s son could emerge from his father’s shop to be the tutor of Plato and the guide of Xenophon, that he who had no master should become the devoutly worshipped leader of those great and gifted men who have proved themselves the world’s masters. How could sophism do aught but wither in the presence of his spirit, even when this base system prevailed to destroy the life of his body? He was the truth, and lies perished before those veracious utterances in which his every thought was clothed. The prison at Athens was a Golgotha, where the martyrdom of futurity’s prophet sealed the doom of antiquity’s effete bequest of outworn forms. Well do those who write a history of the Grecian schools consider his life and teachings as the beginning of an epoch. Such a man at such a time marked the commencement of an era, which was only intellectual and not religious, because the sent one came not to a people having the theological, but the philosophic mission upon them. He was the prophet of thought, because the race of which he came, and the time at which he flourished did not permit him to be anything else. But we doubt not that he who was so faithful to the lesser message would have been equally so to the greater, had Athens been Jerusalem, and Greece Palestine.

Socrates derived from nature a powerful and peculiarly constituted cerebral organization. *His head was large and finely developed, both in the moral and intellectual regions.* The latter is pre-eminently indicative of abstract thought, the reflective faculties being far above the average and altogether preponderating over the perceptives. His face, anything but what might be called Grecian or classical, departs from the line of facial beauty and proportion, not like the Roman, by *convexity*, but rather like that of a Mongol, by *concavity* of outline. Contemplated ethnologically, the impression which he gives is that of a half-caste, who has derived his highly Caucasianized upper head from one parent, and his common place vulgar physiognomy and basilar region from another. With this was united a very mixed temperament, in which, however, the nervo-lymphatic decidedly preponderated. Such a being, although he might be profoundly receptive and deeply thoughtful from early youth, would scarcely attain to radiating energy till the middle of life. While from the imperfection of his development, in fact from the *incompleteness* of his organization, he would ever remain disinclined to the sustained mental effort required for that formal and systematic embodiment of his conclusions which is implied in the production of a professed philosophic treatise or dissertation on a special subject. Discursive and desultory, yet intuitive and original, ironical, eloquent, sarcastic, and profound, as the case required, his almost inspired conversation was, in his higher moments, the spontaneous outpourings of a richly-gifted, self-cultured, and many-sided mind, whose fine native endowments had been exalted by ecstasy to an almost preternatural beauty, grandeur, and power of manifestation. On such occasions, and they seem to have become frequent, and almost habitual, he spoke with that peculiar force which attaches to and characterizes the crisis, when his communications come directly from the interior and subjective sphere. Then it was that he shone with that self-derived light which ever exerts so magical an influence over duly susceptible minds, and thus converts the otherwise careless hearer or thoughtless pupil

into the life-long and devoted disciple. Nevertheless, creative rather than constructive, he needed more prominently developed and more scholastically trained, though perhaps less profoundly meditative, minds among his followers, to act as his interpreters to the many, whether of his cotemporaries or of posterity. An earnest and gigantic, yet after all, imperfectly constituted intellect, he suggestively furnished the germs of thought to others, to whom of necessity he left their farther development and subsequent diffusion. Without befitting and competent pupils as needful and appropriate media, his sublime tutions, embodying as they do so much of philosophic truth and moral wisdom, would have been utterly lost. But for the scholarly authors of the *Phædon* and *Anabasis*, those sublime and eloquent utterances, which affected Alcibiades even to tears, and "made his heart leap up like those of persons who celebrate Corybantic mysteries," even these glorious revelations would have died away like the matin song of the laverock, or the evening anthem of the nightingale, leaving but a sweet remembrance, ever growing fainter and yet fainter among his listeners, and at last dying out in a vague tradition amidst the widening void of space and the ever-deepening gulf of time.

The nearest approach which we have had in modern times to a mind so constituted was in the case of Coleridge, where we find an anterior and coronal development almost equally expanded and exalted, together with a somewhat similar temperament, and a style of physiognomy which, although certainly less inharmonious, was nevertheless very imperfectly developed. And where, despite a much more systematic culture in early life, and a much greater *organizing* faculty, we may yet detect the same tendency to avoid the labour and minutiae of composition, and to substitute for it an easy and unstudied yet eloquent and almost inspired oral intercommunication with a few favoured friends, who in this case also seem to have listened rather as disciples, waiting for the oracular and authoritative responses of a master, than as independent critics prepared to question the statements or analyze

the opinions of their interlocutor. In so far there was a marked and easily observable, nay we might say a *generic* resemblance between the two "old men eloquent," although by a profound analysis of their respective individualities it would of course be comparatively easy to find many points even of radical diversity. The manner in which *Kublai Khan* was written (from the imperfectly remembered fragment of a dream), together with the character of many of his other productions, such as *The Rhyme of the Ancient Mariner*, are however amply sufficient to shew the essentially ecstatic nature of Coleridge's higher intellectual manifestations. The exhaustless flow of his conversational power in early manhood, and the seer-like depth of his wisdom in age, his "talk" ever radiant and glorious with at least the reflected light of intuition, welling up from the mystic recesses of his marvelously-gifted being, a mighty compound of the sage and poet, these and many other indications of a grand interior life, ever bursting through the coarse envelopment of external thought and attainment, are amply sufficient to shew that in the spokesman of Highgate we had the elements of a master-mind that probably wanted but the evocative influences of a nobler and more spiritualized, of a more deeply enthusiastic and profoundly emotional age, to have become fully developed into seerdom, with all its grand prerogatives of prophetic annunciation and authoritative theosophic tuition.

To return, however, to the subject of our present prelection: we see in Socrates the tendencies and endowments that under other circumstances might have readily ripened into the Indian Gymnosophist or Sanyasi, the Persian Sooffee, or the mediæval mystic. But born in the practical and energizing sphere of a Greek republic, trained from youth to a daily calling for his livelihood, and having as a man to discharge the varied duties of soldier in war, and citizen in peace, he became more practical, perhaps, even as a teacher, more availably useful, than under other and less positively evocative influences would have been probable or even possible. Still despite all these modifying circumstances, the ecstatic

tendency is unmistakably evident, and the sage of Athens may be studied with advantage as a fine example of that exalting influence which a development of the interior and subjective sphere of being exercises over the exterior and objective life, when, as in the case before us, good sense, sound judgment, high principle, and habitual self-command, combine to restrain the inspiration of lucidity from degenerating into visionary fanaticism or insane enthusiasm.

The *Daimon* of Socrates, on which so much learned discussion has been expended, was, as we have already hinted, simply the form which his interior illumination assumed, being doubtless so conditioned, partly by the stage of ecstatic development to which he had attained, and partly by the profounder faith of his age and country as to the usual character and manner of preternatural communications. In another time and under another creed, that is, under other circumstances and with different impressions, this internal monitor might have assumed the traditional form of a Gabriel, a Creeshna or a Budha, and in that case might perhaps have imposed a mission somewhat less philosophic and sedate than that which actually fell to the lot of "the wisest man in Hellas." This wisdom, welled up from the stilly depths of his earnestly meditative soul, where by prolonged and frequent contemplation he communed with his higher self, till at length the interior Ego assumed this daimon phase of manifestation, wherewith he seems ever afterwards to have held high and holy intercourse.

Verily, as we have said, but a little lower than the plane of a true and God-commissioned prophet, stood he of whom we have been writing. And we wonder not that after two-and-twenty centuries he should still be regarded as the greatest and wisest of those mighty ancients to whom we are indebted for all the models of our purer literature, and all the examples of our higher art, and without whose philosophy we had still been in very truth barbarians in intellect, even though Christians in morals.

No. 3.—JOSEPHUS.

RACES have their especial mission, and nations their peculiar vocation, like individuals; nor are the gifts and graces requisite for the effective discharge of their respective duties withheld from the one more than the other. Egyptian wisdom, Babylonian learning, Grecian genius, and Roman policy, were all necessary elements in the great scheme of human progress, and without any one of which the world of to-day, and we may add of the far to-morrow, would have lacked somewhat of its greatness and much of its glory. To deny the Jew a distinguished place in the great family of man; to speak slightingly of his influence, or disparagingly of his achievements, is simply to display our ignorance, or demonstrate our prejudices. A servant on the Nile, a captive on the Euphrates, an exile on the Tiber, and an alien throughout Europe, he has been swept resistlessly on the tidal flow of imperial power, as it surged from east to west, bearing on its troubled waters, or submerging in its fearful depths, the wrecks of mightier nationalities than his own. Beholding the decline of ancient, and the rise of modern civilization, he has trampled on the ruins of cities, where his forefathers dwelt as slaves, and seen the advance of peoples to imperial power, whose ancestors were painted savages, when Solomon's wisdom was the admiration of the world, and Jerusalem sat as a queen amidst the nations. Memphis is a sand-drift, and Nineveh a sheep-walk, while Paris has become the centre of European refinement, and London the world's exchange; Osiris is defunct, Baal is subdued, and Jupiter is dethroned, while the cross and the crescent reign supreme where these once mighty deities were of old so fondly worshipped; yet the unchanging son of faithful Abraham still remains the silent, the solemn, and we might say the sublime witness of this earthquake-march of time, in his devastating yet recreative course.

Ignorant of art, which his monotheistic religion taught him

to despise, and but imperfectly versed in science which his simple habits rendered almost needless, the Hebrew was nevertheless master of an idea, which dominated alike the lore of Egypt and the culture of Greece. The pure and exalted faith of the shepherd patriarch of Ur was a living power, before which the might of heathen tradition gradually waxed faint. The Jew has a mission : it is to maintain the unity of the Deity against all the polytheisms in the world, and he has accomplished this arduous task with a persistency and endurance beyond all praise. A victor through faith, he stands a moral conqueror on the ruins of empires, whose passing shadow covered his fathers like an eclipse. A spiritual warrior, the field of his conflict covers defunct nationalities, that once regarded Palestine as the smallest of their dependencies, and her people but as the meanest of their tributaries. Still an exile, he yet asserts the royal prerogative of his indefeasable, theological supremacy, and sees the kingdoms amidst whose subjects he dwells but by sufferance, the willing believers in his prophets, and the zealous followers of his Messiah. Thus demonstrating that spiritual force wants not social status or political power, to insure for its proclamation of God-sent truth a universal acceptancy. The " eternal veracities," being independent of circumstances, and superior to casualties, and sufficing with the meanest instrumentalities for the grandest and most enduring results.

The death even of an individual is a solemn and awe-inspiring spectacle ; but the extinction of a nation is at once terrible and yet sublime. In the former, we behold the end of a career ; but in the latter, we may be said to witness the termination of an epoch. And such a nation as that of Israel, with its antecedents and its expectations, its history and its prophecies. No wonder that its devoted and enthusiastic children—familiar with the lofty utterances of their sacred oracles, now lowering with the tempest-clouds of anger, and threatening in the fearful thunder tones of impending wrath ; and then radiant with the light, and beaming with the promises of miraculous deliverance—no wonder, we say, that

such a people should have arisen from the wreck of hope into the loftier sphere of faith, and while involved in the common ruin of their unhappy country, have poured forth their lamentations over the past, and their predictions for the future, in a strain of sustained eloquence, that whether for grandeur of imagery, sublimity of conception, earnestness of manner, or greatness of intent, finds no parallel among the orators or poets of either ancient or modern times. The Shemetic race seem to have been endowed with an especial aptitude for the prophetic office. They have inherited the theological mission. To them Europe is indebted for Christianity, and Western Asia for the faith of Islam. A devotional proclivity is the most powerful tendency of their being. Worship affords the supremest happiness of which their existence is susceptible. The solemn awe of wrapt contemplation, dwelling with ecstatic intensity on the unspeakable perfections of the divine nature, is an attitude of mind, a condition of thought and feeling, to which the high-caste Asian is prone, as from elemental constitution. He is born a devotee, and finds in the fervour of religious aspiration the only occupation thoroughly congenial to his devout and yet exalted spirit. Meditation, emotion, affection, and passion, are all laid as sacrificial offerings on the flaming altar, from whence the sweet savour of this costly oblation ascends in fiery volumes to the Highest. Whether we contemplate an Elijah purifying his lower nature of its terrestrial dross, till earth seems no longer a befitting residence for her supernal son, who accordingly mounts fire-winged to his celestial home; or behold a royal David, now the slave of unbridled impulse, and then a God-inspired bard, endowed with every attribute of the most exalted genius, we in either case see a son of Israel, in whose fervent soul the light of the Shechinah never dies, and on whose lips the accents of devotion never lapse into silence.

Now of this specially characterized, and we might almost say, sacred race, and of its sacerdotal tribe, came Flavius Josephus, the distinguished subject of our present remarks. Living after the commencement of the Christian era, it was

his sad destiny to behold, and his melancholy privilege to survive the final overthrow of his people, crushed beneath the resistless weight of Roman power. Living thus in a season of great and heart-rending calamity, his position, and the influences resulting from it, were very similar to those of the older prophets, cotemporary with the captivity. He, too, had seen the ploughshare pass over the ruins of the holy city, and, as captive and exile, had wept over the destruction of the temple, the cessation of sacrifice, and the abomination of desolation even in the most holy places.

Of all life-writing, autobiography should be the most interesting and instructive; when a veracious self-revelation, it is so. The Ego has a centrality of position, for his outlook to which none else can by possibility attain. Others may see him best from without; but he alone beholds himself from within. Of his social relationships, they may be the most accurate judges; but of his spiritual affinities he alone can be thoroughly cognisant. A true autobiography should furnish us with the profounder sources of thought and more secret springs of action in a career, which, contemplated from without, would present only a series of effects. Every man knows much of himself whereof others are necessarily ignorant. Even of his external life, he has been the only ever present eye-witness, while of that internal sphere, where passion, affection, emotion, and thought, play their several parts, he alone can afford an adequate, and therefore truthful revelation.

Fortunately for our present purpose, Josephus has left us an autobiography especially rich in materials illustrative of the character and tendency of his interior existence. The whole narrative is a fearless exposition of his peculiar self-consciousness. Happily he lived in an age and came of a people more favourable than our own to such faithfulness of delineation. Hence he does not palter with the truth "for fear of the folk." He is not ashamed of the whole matter. Had he a dream subsequently fulfilled, a presentiment afterwards verified, a vision which the course of events ultimately

demonstrated to have been prophetic, he narrates it with simplicity and directness, as one conscious of standing on the everlasting foundation of fact. He is not meanly afraid of the wonderful, and therefore introduces it without exculpatory apologies or prefatory remarks. He and his contemporaries had not attained to that stage of advanced intelligence which regards a living prophet as a doubtful character. To him miracles were divine phenomena, whose occasional recurrence involved no grave improbability. He did not think that the mystic veil which divides this temple of earth, with its million-fold worshippers, from the holy of holies in heaven, was finally closed, never to be withdrawn. To him God was a Person, not a mechanism; a Being, not a principle; an omnipotent Spirit, not an impotent abstraction. He believed in the Scriptures, not simply as a record of the past, but as an earnest of the future, and saw no reason why the experience of the older seers should not be renewed in his own, and repeated in succeeding generations.

It is a somewhat notable fact, that, as prophets, few men see the ground on which they stand: this, morally as well as physically, is covered by their own feet. Thus it is no uncommon thing for a seer to foretell the impending fate both of nations and individuals, while yet utterly ignorant of his own to-morrow. Casting supernal light on the future of others, his own destiny remains involved in impenetrable darkness. As a rule, vaticinatory gifts have but imperfectly conduced to the temporal welfare of their possessor. Prophecy, indeed, seldom proves a marketable commodity; its sale is usually the sign, and, in some instances, perhaps the cause, of its worthlessness. It is a loadstar in the sky, not a lamp for the earth; a heavenly beacon for the guidance of bewildered souls across the stormy seas of time, to their celestial haven, not a horn-lantern wherewith to grope for an evening through the common footpaths around our terrestrial dwelling. The seer is usually poor, and not seldom unfortunate. Misery is perhaps to the most a needful element. They are conditioned by adversity as ships by ballast, and would utterly

lose their equilibrium without the weight of suffering to keep them steady.

Now, to most of these specialities the career of Josephus furnishes a remarkable and fortunate exception. His dreams and visions were usually respecting his private affairs, or those with which he was more immediately connected. They were the aids, guides, and solaces of his earthly pilgrimage. They directed him in difficulties, and sustained him under affliction. Gifted, in no ordinary measure, with native talent and energy, of an honourable family, and enjoying, moreover, the advantages of a first-class education, he might by these alone have achieved a distinguished position amidst the tumults and civil wars of his native country; but it was to his vaticinatory powers, both vigilant and somnolent, and to his intuitive and almost supersensuous insight, that he was again and again indebted for escape from the most imminent danger, and for victorious emergence from apparently the most hopeless complication of irretrievable difficulties. Investigated scientifically, he possessed every claim to the epithet of seer; yet, perhaps, contemplated morally, he could not well be termed a prophet. Subtle, refined, and penetrating, his unrivalled readiness and acumen but too often degenerated into Machiavellian craft in the management of public affairs. Prompt and self-possessed in danger, his courage, that never failed, was aided by an astuteness never deficient. Thus, equal to all demands and competent to every crisis, he seems to have been endowed with all the more important qualities of chieftianship, and, perhaps, only wanted a more favourable time, a more opportune combination of circumstances, to have proved the deliverer of his country and the saviour of his race. Even of his faults, many were doubtless due to the fact that, as a military leader, his forces were too small for a display of the grander elements of strategic genius, and permitted only of those irregular movements and desultory attacks which are peculiar to guerilla warfare; while, as a statesman, his possession of power was too short, and the area which he ruled too contracted, for aught but the con-

trivance of temporising expedencies to meet pressing emergencies, and the manifestation of vulpine cunning in dexterously outwitting less acute and penetrating adversaries.

The following are the principal facts in the life of Josephus which have a reference to our present purpose. He was a Hebrew of good descent, being not only of the sacerdotal race, but his ancestors having, in more than one generation, filled the exalted office of high priest, a dignity which, in their day, implied not only ecclesiastical rank, but carried with it also something of regal power. In addition to languages and the other accomplishments of a gentlemanly education, it would appear that he was also reared in a most careful study of the law and the prophets, in which he seems to have made such creditable proficiency, that at sixteen he was often consulted by his seniors on difficult cases, and excelled every rival in the legal acumen and logical precision of his answers. About this time, however, his mind appears to have been much exercised by the religious disputations then prevalent among his countrymen, and he accordingly determined to investigate the tenets and observe the practices of their various sectarian divisions for himself. In the pursuit of this object he expended nearly three years, living principally, it would seem, among the Essenes, a distinguished body of ascetics, devoted more especially to a mortification of the body and an exaltation of the spirit, by solitude, fasting, prayer, and habitual meditation on the attributes and perfections of the Deity. Prone, perhaps, from hereditary predisposition, to constitutional ecstasy, the impressions which he received and the discipline to which he was subjected among these enthusiastic devotees must have powerfully tended to develop into manifestation whatever latent elements of lucidity existed in their susceptible and talented neophyte. However this may have been, the moral and intellectual effects of this training never wholly disappeared, its influence being perceptible in the tone of thought and feeling prevalent at every subsequent period of his life. To such an extent, indeed, is the Essenic spirit observable in his writings, that

some annotators have conjectured he must have been under the tutelage of a disciple of John the Baptist. No such speciality, however, need be predicated of his tuition, as John himself was but an eminent example of the Essenic life of devotion and self-denial; and the profoundly respectful terms in which he is spoken of by Josephus, and the resemblance which we find in the writings of the one to the teachings of the other is to be accounted for by the fact of their belonging to the same great school. That holy academy which, in the predominance of hypocrisy and decline of faith, sought refuge from the profanity of men in the purity of the desert, and there, despite the profligate degeneracy of an untoward generation, endeavoured to maintain somewhat of the fiery zeal and fervent piety of the elder prophets.

On his return to Jerusalem at nineteen, he joined the Pharisees, as the most strict and devout of the religious bodies then in the Jewish capital. Still animated by the spirit, and adhering so far to the practices of the Essenes as to ensure a moral life, he appears to have been gradually initiated into the management of public affairs, and, at a comparatively early period, to have taken a prominent part in the national councils. Here his superior native abilities, combined with many other advantages, soon insured for him a commanding position; and as, from a combination of unfortunate circumstances, his countrymen were being irresistibly precipitated into their last fatal revolt against Roman power, he was compelled to take a leading part in their unhappy rebellion, notwithstanding his having been prophetically forewarned of the failure of their attempt, and the ultimate triumph of their oppressors. Thus, when shut up in the cave at Jotapata, "he called to mind the dreams which he had dreamed in the night-time, whereby God had signified to him beforehand both the future calamities of the Jews, and the events that concerned the Roman Emperors." He afterwards observes, speaking of himself in the third person, "Now Josephus was able to give shrewd conjectures about the interpretation of such dreams as have been ambiguously

delivered by God." When in the cave at Jotapata, it also appears that he fell into a lucid crisis, his words being, "and just then he was in an ecstasy," as if this exalted condition of thought and feeling, under which he was favoured with vaticinatory revelations, were by no means uncommon with him. While thus entranced, he commenced a fervent prayer, during which the mode whereby his life might be saved appears to have been communicated to him. Shut up with forty of the bravest of the Jews, who determined to die rather than surrender, he proposed that they should cast lots whereby the order of their death should be decided as by divine appointment. In this way thirty-eight of these resolute patriots perished by mutual slaughter; and when only Josephus and another were left, the former persuaded the latter to surrender with him to the Romans. It would seem either that he had a clear prevision how the lots would fall, or his clairvoyance enabled him to select the one which conduced to his safety. It is certain that from the commencement of the siege he knew he should not die, for he informs us, "I did foretell to the people of Jotapata that they should be taken on the forty-seventh day, and that I should be caught alive by the Romans." Neither was his lucidity confined wholly to Jewish affairs; for after his captivity, when Vespasian was about to send him to Nero, he remonstrated with him on the needlessness of such a procedure, informing him of the short period which the tyrant had to reign, and of his (Vespasian's) early exaltation to the purple, an annunciation, the fulfilment of which seems to have secured him the protection and patronage of the imperial family to the end of his life. It would also seem that he must have been to some extent endowed with that power of resistance to physical injury which we occasionally find as an accompaniment of the higher forms of ecstasy. For when his angry followers surrounded, with the intention of killing him, in the cave at Jotapata, he tells us, "their swords dropped out of their hands, and not a few of them there were who, when they aimed to smite him with their swords, they were not thoroughly either able or willing to do it."

Such, then, are some of the principal facts illustrative of the ecstatic condition of the Jewish historian. Now, what is the explanation which we are prepared to give of these marvels? What is the solution which mesmerism can afford of these seeming wonders? Josephus was a Jew—one of a race whose whole history indicates a strong proclivity to seerdom. He was, moreover, of the sacerdotal tribe, and hence, possibly, inherited a special tendency to exalted theosophic meditation. While individually, if we may judge from his portraits, he was of superior organization and refined temperament, the features being high and regular, and both the head and face of the purest Caucasian type. Highly educated as a Jew, the tendency of his culture would be to direct his attention to the sacred writings, and evoke in him a peculiar reverence for the prophetic office and character; while his ascetic discipline under the Essenes could not fail to develop whatever seeds of vaticination might be latent in his nature. By the events of his subsequent life as the military leader of a hopeless rebellion, exalted by success, depressed by defeat, continually exposed to mortal peril, both from war and assassination, a general to-day and a captive to-morrow, every faculty must have been evoked, and every susceptibility aroused to the uttermost. Even an ordinary man would, under such exciting circumstances, have been favoured with occasional and subsequently verified presentiments; and it is no wonder, therefore, that, in a character constituted like that of Josephus, with such hereditary predispositions and such personal antecedents, the presentient tendency should eventually have ripened into previsionary ecstasy. It was the career of a prophet operating on an intellect too subtle and tortuous, and perhaps too artificially cultured for a free transmission of supernal effluence. Or, if disposed to be more lenient to the man, then must we be proportionately severe on his age, and say that here were the constitutional elements and individual experiences, that, in the olden times of unwavering faith and heroic devotion, might have ripened into perfect seerdom, with its exalted mission and grave responsibility.

ties ; but which in the decay of national spirit, and decline of ancestral zeal, simply eventuated in a few remarkably fulfilled dreams and predictions. The whole tenor of the life of Josephus, although known to us through the favourable medium of a self-revelation, demonstrates that he stood morally beneath the plane of olden prophetic vision. The childlike simplicity, the trusting faith, the fervent devotion, and the utter self-oblivion of better and purer times is nowhere to be found. For which, indeed, a miserable combination of Jewish cunning with Greek astuteness, constitute but too obviously the wretched succedaneum. The age of Hebrew prophecy was passed. The spiritual wholeness and religious integrity of the people had departed. The life of their once-exalted faith had ceased, the formalities of Phariseeism had eaten its bloom like a canker ; the infidelity of Sadduceeism was feeding like a worm on its putrid corpse. Josephus was born too late for the high and holy office of sacred prophecy, and so he fulfilled the inferior demands of profane vaticination. The heavenly voice of seerdom uttering its divine annunciations, or pleading in tones of celestial eloquence with an erring people, had sunk into silence for centuries, with all who, like himself, acknowledged the rightful supremacy of the Sanhedrim, and of its reappearance, under a new dispensation, in renovated strength, amidst the mountains of Galilee ; and, in more than pristine splendour, on the lonely isle of Patmos, he seems to have received but the faintest echo of intimation.

NO. 4. APOLLONIUS TYANAÆUS.

THE great and good are a sacred harvest yielded by the ages to the Divine Husbandman. The arch-heresy is denial and condemnation of another's faith. Whoso proclaims the God of his brother a devil, the same is a blasphemer. All heavenward desires are holy aspirations. Prayer and praise need no specific forms for their acceptance. There is a charity

without which zeal, the most ardent, is but a blind fanaticism ; and devotion, the most fervent, but a gross superstition. Why should branches of the same tree envy each other the breath and the light of heaven. Stars may differ from each other in brightness, and yet be loving brothers in glory. Unity may be predicated of the Deity ; but diversity is the characteristic of his creation. Every zone has its flowers, and every clime its products. Of all follies the bloody necromancy of a coercive inquisition is the most insane. Bind men's souls in chains of adamant, girdle them ever so closely with stringent forms of thought and action, and yet the simple principle of *growth* shall in due time burst these restrictive bonds, as the lightning rives the oak, or the earthquake rends the temple.

We have been led into these remarks by the long injustice which has been done the subject of our present observations. Of all the great masterspirits produced under classic culture, none loom out upon us with more of mystic grandeur than the mighty Tyanaean. In their respective departments many sages and philosophers were doubtless his equals, and some, perhaps, his superiors ; but in variety and extent of attainment, in exaltation of sentiment, in purity of life, and in thaumaturgic potentiality united, no one, save Pythagoras, even remotely approaches to him. In no other do we find so beautiful a union of the saint and the sage in one person. In none else are the two grand attributes of humanity, moral excellence, and intellectual power so harmoniously blended. A devoted student and an extensive traveller, combining the wisdom of the closet with a practical knowledge of mankind, Apollonius was both a profound scholar and an accomplished gentleman. Living at a period when Roman dominancy had broken down the independent and opposing nationalities of a former period, and yet when the olden currents of thought and knowledge flowed on unbroken, he was enabled to visit every shrine and school of note and study in every library of importance throughout the civilized world. If any one mind can be said to have gathered up into itself the literary and

scientific, the occult and philosophic lore of the entire past, Apollonius is the being who seems most nearly to have accomplished this superhuman feat. He was the ripened result of classic antiquity's long-continued culture. An exalted specimen of humanity, raised up as by Providence, to show what that mighty phase of civilisation, then about to perish, could accomplish under favourable circumstances and on a peculiarly gifted subject.

The jealousy once entertained towards Apollonius as the rival of Christ, seems now to have ceased. It never could have existed save among those who regard his miracles as the chief evidence of the Messiahship of Jesus. It is an idea, moreover, which does great injustice to the Tyanaean, who, notwithstanding the purity of his life and the number of his thaumaturgic achievements, laid no claim to religious leadership, and made no attempt to refund or reconstitute the faith of mankind. More receptive than radiative—profoundly impressionable yet not vigorously creative—endowed with every faculty for the acquisition of varied learning, yet devoid of that plastic power which shapes the ages to its will, he left no footprints on the everlasting rocks, and built no living temple of ideas as his *monumentum perennius aere*. He was, as we have said, simply the summation of heathenism, the culminating point of idolatry's noblest culture,—a man to whose edification all antiquity had contributed—in whose all-comprehensive grasp of intellect every known system of theosophy and philosophy had found its appropriate place, yet on whom the Logos had never brooded, the dove of promise had never descended. If prophet and hierophant, he most assuredly came to a world that afforded no befitting response to his invocation, and yielded no harvest proportionate to his labours. But, in truth, he came not so commissioned, the far mightier work of recreation having been already performed by Him who was laid a helpless babe in the manger at Bethlehem; and all that remained for the world-renowned Tyanaean was, like some brightly illumined and gorgeously tinted cloud of the west, to o'er canopy the

setting sun of polytheism, and shine with the grandly reflected splendour of his departing radiance,—a vision of surpassing yet waning glory,—the wonder and admiration of all who could revere the venerable greatness of a faded royalty,—the majesty of a king, mightily descending like all the time-born to his ancestral resting-place.

Heathenism, indeed, is rather a vague accusation. Applicable to the faith of Socrates the wisest and Plato the sublimest of ancient teachers, it is also used by modern missionaries to designate the grovelling fetishism of the negro, and the degraded hero-worship of the low caste Hindoo. Like Gentilism with the Jews, it is our generic appellation for all creeds fundamentally different from our own. Assuming that, in all ages and at every stage of development, it was wrong, we have been accustomed to regard it as one vast system of error in doctrine and evil in practice. Contemplating it from our own especial platform in time, we have beheld only its aspect in decay, and, while gazing on its ruins, have wondered how the great, and good, and pure of other times could gather round its altars and assemble within its temples. We forget that this, too, like all other majestic decrepitudes, had once its youth of beauty and maturity of vigour; that it once shone radiant with the light of morning, and was gloriously apparelled in meridian splendour, with an admiring and believing world reverentially attendant upon its triumphant march. Like ungrateful heirs, while luxuriating in the almost boundless wealth of our inheritance, we have ridiculed the infirmities, and affected to despise the senile weakness, of our noble and departed ancestor. Classic antiquity was a magnificently designed picture, finished in all its parts with unapproachable excellence, where the faultless figures of Olympian gods were outlined by master hands, and every accessory was thrown in with matchless skill and taste. Let us not be too harsh in our judgment of that constitution of things which produced an Iliad and a Phaedo, a Parthenon and a Jove, and under whose tuition were formed those heroic and masculine generations of whose more choice

exemplars Plutarch and Cornelius Nepos have left us such admirable and awe-inspiring portraits. The men of antiquity are a sufficient response to every slander uttered upon its institutions and its creed. "By their fruits shall ye know them." Miltiades and Cimon, Cato and Brutus, are not the possible offspring of hopeless and irremediable corruption. These morally robust and exalted natures indicate that the influences which formed them could not be wholly unfavourable and deteriorating. Let the literature and art which have been our unchallenged models for two thousand years plead powerfully with us for a favourable verdict. Such a harvest most assuredly demonstrates that the seed whence it was grown and the conditions under which it was raised were not altogether unsuitable.

The following are the principal facts connected with the career of Apollonius which have a reference to the subject of our present work. And it should be remembered that, however extraordinary some of them may appear, they were generally accredited by his contemporaries and their immediate posterity. He was born of wealthy parents at Tyana,—his father, said to have been also named Apollonius, being of an ancient and honourable family. From childhood he was remarkable for beauty and intelligence, for the gentleness and docility of his manners, and for the aptness and pertinence of his responses. At an early period he was provided with learned and accomplished tutors, to whose instructions and leadership he passively submitted till he was sixteen years of age, when he decided on following the Pythagorean doctrine and mode of life. He studied first at Tarsus and afterwards at Ægas, becoming at the latter place acquainted with all the various schools of philosophy,—at the same time frequenting the temple of Æsculapius, with whose priests he seems to have been an especial favourite, and in connexion with whose fane his first clairvoyant capabilities were manifested. These seem to have been developed soon after his adoption of that peculiar diet and dress by which he conformed to the strictest rules of Oriental ascetism. His deliberate choice of

such a system was, in all probability, due to the promptings of an exalted nature, urged by its higher instincts to a course of purity and virtue, in direct opposition to the degrading sensuality and indulgence then almost everywhere prevalent. Such systematic self-denial, consisting in an habitual mortification of the lower or animal nature, with all its grosser tendencies and desires, must have proved especially favourable to the manifestation of ecstatic lucidity, more particularly in one who, from aboriginal constitution—that is, by structure and temperament—was, even previously to any such discipline, so refined, so spiritual, and so gifted.

If we are to trust tradition, Æsculapius himself so approved of Apollonius, that patients coming to the temple were directed, by dreams and otherwise, to consult him; and, after doing so, were, if they followed his directions, cured of their ailments. This was especially the case with an Assyrian youth who was thus relieved of dropsy. In other instances he, by clairvoyant intuition, discovered the circumstances which had conduced to the disease or produced the defect under which the patient laboured, and which, from some sinister motive, was kept secret even from the priests. In this way he informed a wealthy Cilician of the manner in which he had lost an eye. It is no wonder that, after such achievements, he should have become extensively famous—not only the multitude, but persons of distinction coming to him in great numbers, while even crowned heads did not disdain to hold epistolary correspondence with the rare and distinguished youth who was so deservedly a favourite both with gods and men. Young, beautiful, and rich, he was addicted to no vice and prone to no indulgence. Neither was he contented to be virtuous alone, but exerted himself successfully for the reclamation of an abandoned brother, and for the reformation of many profligate relatives and friends. Nor, in achieving these commendable results, was he sparing of his patrimony, sharing it liberally with those of his kinsmen who had impoverished themselves by luxury and intemperance.

After rigidly observing the five years' silence, dictated by the old Pythagorean rules of initiation, he determined on visiting India and conversing with the Brahmins,—passing through Babylon, and acquiring whatever knowledge was obtainable from the magi of that ancient and renowned seat of learning and science. It was while on this journey that he met with Damis, who subsequently became his disciple and biographer,—being apparently one of those worshipful spirits who are peculiarly susceptible to the magnetic influence of such master-minds as the lofty Tyanean, and who seem to be especially appointed and set apart as their faithful followers and historians. From one of his early conversations with this devout recipient of his doctrines, it would seem that Apollonius was a thought-reader, if not, to some extent, also endowed with the gift of tongues. For when the former stated that he might perhaps be of some use to his master as he understood Armenian, Median, and Persian, the latter replied, “My friend, I am well skilled in all these, notwithstanding I never learned any one of them; do not wonder that I profess to understand all the languages of men, for I can tell even those things which they conceive in their very thought.” Here we have the powers of a high ecstatic, whose lucidity extends to the interior sphere of other beings, who are thus perfectly diaphanous to him—revealing their experiences and cognitions to his spiritual insight as clearly as their features and costume to his sensuous observation. This condition appears to have been habitual with Apollonius; so that he seems to have seen and read, to their profoundest depths, all the variously constituted and diversely disciplined individuals with whom his extensive travels and lengthened life brought him successively in contact. Such a perusal of the living volumes of humanity, far transcending that of the most experienced confessor, could not fail to add alike to the knowledge and wisdom of such a mind, so peculiarly adapted to receive the good and reject the evil likely to accrue from the exercise of so tremendous a prerogative. If ever fallible man was endowed with the angelic purity that resists all

contamination, and to whom, consequently familiarity with vice may prove innocuous, here was an instance. From his lofty watch-tower of impregnable virtue Apollonius appears to have regarded the weaknesses and follies of mankind with the feelings and sentiments of a superior being inaccessible to the temptations besetting inferior and more weakly constituted natures. Not that he was devoid of either the antipathies or sympathies of his species, and while beholding wickedness and lies with detestation, he contemplated goodness and truth with fully proportionate admiration and warmth of approval.

Of his farther journey to India many surprising stories are narrated, chiefly on the authority of his devoted companion Damis, who must, in virtue of his Oriental descent, be allowed a certain latitude for Eastern hyperbole and exaggeration. Still after every deduction enough remains to show that Apollonius was a most extraordinary man, not only to those who regarded him reverentially at a distance and through the magnifying light of his world-wide fame, but also to those who lived in habits of daily and familiar intercourse with him, and who, consequently, had every opportunity of observing his errors and detecting his pretences had the smallest element of the sham and charlatan existed in his nature. He who could come forth from such an ordeal, the most worshipful to those who knew him best, must assuredly have had veracity at the basis of his being; nor could his inner or outer life have been other than an earnest endeavour to climb the excelsior path of virtue and integrity.

Like most highly spiritualized natures, Apollonius was prone to analogical modes of reasoning and tuition. In him this was the result of that penetrating insight, whereby he knew not only the apparent but real nature of men, animals, plants, and things, and through which he read at a glance "the open secret" of universal being. This seems to have given him an especial aptitude for that occult branch of ancient lore—the interpretation of dreams—in which he is said to have manifested peculiar skill. Neither was he with-

out some rather remarkable nocturnal presentiments of this kind in his own individual experience, which it seems he occasionally narrated to his companions, not simply for their amusement, but rather as a means of testing their capacity for the solution of such refined enigmas,—as, after hearing their misinterpretations, he would correct their errors, and reveal to them the true signification of such somnolent communications. Of these Damis left many interesting notices on record, some of which have been preserved for us by Philostratus, whose biography of the illustrious Tyanaean reads in many passages, more like the life of an eastern prophet than a classic philosopher. Nor was he less an adept in augury,—the various incidents of travel furnishing him with hints as to coming events, of which he was not slow to avail himself, rather, it would appear, for the instruction and encouragement of his followers, than for his own requirements. He in all probability, indeed, saw the import independently of the sign, needing indeed no such imperfect foreshadowments of coming events for a due cognition of their outline and general character.

While in India he appears to have carefully studied the Brahminical theosophy, for which his previous acquaintance with the Pythagorean system must have especially prepared him. On his return he still continued his pursuit of knowledge, visiting the various shrines and cities where learned men either of the sacerdotal or philosophic order might be found. At times he became himself a teacher, assembling round him a circle of ingenious youth, like those who, centuries before, had listened to the revelations of Pythagoras and the wisdom of Plato. He also practised the art of healing, and is said to have wrought many surprising cures with a facility quite incredible to all but those acquainted with the Hygienic marvels that follow the labours of a naturally gifted mesmerist wielding his innate power with skill and experience. So great was his fame in this respect, that being sent for to Ephesus, where a pestilence was raging, it is said to have ceased at his presence. Combining clairvoyance with this healing faculty,

he on one occasion perceived that a young woman, whose funeral procession was passing by, was not dead but only in a trance; he stopped the cavalcade of mourners, restored her to consciousness, and she returned home to her astonished and overjoyed parents. His lucidity gave him at times immediate cognition of events taking place at a distance. Thus, while at Ephesus, he saw the assassination of Domitian, with all the detailed circumstances attending the death of the tyrant. The phenomenon of a double presence is also reported to have been occasionally manifested by him; so that he has been seen in different places at the same time. This apparition of his *eidolon* was in all probability only perceptible by a few favourite disciples or other persons more or less *en rapport* with him, and would indicate both their susceptibility and his intense abstraction.

In all this the experienced mesmerist will find nothing transcending the laws of nature,—the facts, when duly explained, falling within the category of known and admitted phenomena. Apollonius was obviously a man far more than ordinarily endowed with nervous power. All accounts agree that his organization was of the highest type of refined temperament and powerful cerebral structure. His energies were never wasted in profligacy, his ideas never dissipated in folly. His whole life was one long edification. His culture extended to the passional and moral as well as the intellectual portion of his nature. His every act was one of beneficence, and his every thought a portion of that exalted train of meditation by which his entire being was gradually sanctified and spiritualized. That such a person, if prone to lucidity, would possess it in a very high degree, is what might be expected—his extraordinary faculties of insight and vaticination being such as an acquaintance with mesmerism would lead us to anticipate. Nor is it at all surprising that his influence should have been peculiarly soothing and beneficial to the sick. His emanations could not fail to partake of the angelic purity of his character, the delicacy of his structure, and the intensity of his inner life. They were the aura of a being

who, both in quality and power, far transcended the ordinary range of humanity, and who could not fail, therefore, to produce results impossible to an inferior operator. In addition to these, his inherent endowments, it should be remembered that Apollonius also possessed the traditional lore of the Æsclepiadae, that ancient school of mystic and mesmeric healers, of whom from his early youth he was an initiated and favourite disciple. The mere fact, however, that he united clairvoyant and operator in one person will go far to explain both the rapidity and certainty of his cures. He thus knew both the seat and nature of the disease, and could not fail in the right application of the remedy; while he was at the same time saved the mortification of failure by his intuition of impossibility in hopeless cases. His staying the pestilence was probably due to his knowledge of the laws of health as a physician, rather than his power as a mesmerist; or, as it occurred only once in his life, it may have been one of those fortunate coincidences to which scepticism is so prone to resort as a ready solution of the wonderful. His vision at a distance was simply second sight—a manifestation of spontaneous clairvoyance with which men have been in all ages more or less familiar. His gift of tongues was probably a phenomenon of thought-reading, of which we have many instances among mesmerised lucides, who understand what is said to them in a language of which they are ignorant in their waking state, accomplishing this probably not by cognition of the sign but perception of the meaning. There appears, however, on rare occasions, to be a degree of lucidity so clear, or of interspheration so profound, that the seer or somnambule is enabled to use a language of which, in his normal condition, he is ignorant. His double presence, like that of Pythagoras, was doubtless similar to the doppelgangers of the Germans, and to those wraiths and fetches which constitute so important a feature in the legends of English superstition.

Thus pure in his life and exalted in his aspirations, his existence was spent in the pursuit of truth and the practice

of virtue, in the communication of knowledge and the performance of charity. It may be truly said of him that he went about doing good, dissipating ignorance and removing suffering, his object being, by precept and example, to raise men above the dominion of their passions, and give their higher and human a predominance over their lower and animal nature. In this great and heroic endeavour he was so far successful, as to be rightly accounted the noblest of the later heathens. A man so grandly exceptional was, of necessity, an object of admiration to his contemporaries, and of reverence to posterity. During his life princes sought his converse, that they might obtain wisdom from his responses; and after his death temples were erected and emperors paid divine honours to his memory. He became a tradition, of which declining heathenism was justly proud, and so, perhaps, looms out upon us through the magnifying medium of that *nimbus* wherewith fame loves to encircle the more eminent of her favourite children. But after every allowance for this which the severest criticism can justly demand, a glorious reality remains,—the fact of a great, good, wise, self-denying, and spiritually-minded man, whose excelsior march to his hundredth year was ever upwards and onwards, in whom the wisdom of the sage and the virtue of the saint were combined with the insight of the seer, at whose touch disease disappeared, and to whose prayerful intercession for the sick health was vouchsafed as a response.

The mean jealousy that would unjustly derogate from his merits, and the misplaced fear that would tremble at his rivalry, need now have no place in our estimate of his character. He left no doctrine which can displace the truths bequeathed to us by the still greater who sealed His testimony on the cross at Calvary. The early Christians, surrounded by a dominant though waning paganism, may be excused for a tender anxiety lest the glory of their rising faith should be temporarily obscured by the dazzling splendour of this heathen luminary; but from our vantage-ground we can contemplate the career of the Tyanaean without pre-

judice or anxiety, and, in passing a calm and unperverted judgment on Apollonius, we must confess he was one of the best and most gifted of the sons of men. He lacked, indeed, but one element of the highest greatness and most exalted spirituality attainable by our race—he was not the sorrow-crowned. The thorns of care had never penetrated his lofty brow, and agony of the deepest had never pierced his bleeding heart. He was, in personal experience, comparatively a stranger to suffering. His path through life was on the sunny slopes,—the terrible sublimities of the valley of the shadow being unknown to him, apparently, even by report. Hence there were depths in our nature which he had never sounded, requirements of which he had never heard, susceptibilities of which he was ignorant, and possibilities to which, with all his insight and acquirements, he was an utter stranger. Thus it is obvious his lucidity had its limits, and his cognitions their boundaries. He was great, but not the greatest; wise, but not the wisest—one whom we may safely regard, not with fear but respect, and whose powers and achievements we should contemplate, not with jealousy but admiration.

No. 5. MAHOMET,

Or, Mohammed Ibn Abdallah, the Arabian prophet, a noble son of the Koreish, and founder of the faith of Islam, promulgating a creed and code which have been for twelve hundred years the temporal guide and eternal pole-star of one hundred and twenty millions of our race,—this gifted and extraordinary man has been, till lately, regarded as little else than a cunning quack and successful impostor. Simple in his habits, warm in his affections, generous in his impulses, and enthusiastic in his feelings, he united with these great and ennobling moral qualities those rare gifts of a creative intellect that ever stamp their possessor with the highest attributes of genius. Dwelling apart from the undistinguished multitude in an interior sphere of lofty aspiration and beatific vision, he could with facility descend from this towering alti-

tude to the commonest duties and most kindly relationships of life,—affording that best of homilies on the dignity of labour, its cheerful and voluntary performance by himself, and giving that highest of all sanctions to the obligations of friendship, and the heartfelt affections of the household, by his assiduous discharge of the duties of the former, and his indubitable manifestation of all the sympathies of the latter. As he was constitutionally devout, religion was a primal necessity of his higher nature. Idealistic in the cast of his genius, his entire life was an acted epic. Earnest and truthful, he abhorred lies as death. At once kindly in his disposition and honourable in his sentiments, he could be both just and charitable. Generous and forgiving to his merely personal foes, he was, like most high-wrought natures, stern to a fault in the prosecution of that great enterprise to which he had committed himself with all the zeal of an enthusiast and the commanding energy of a prophet.

Such was Mahomet—a man, under every point of view, one of nature's proudest nobles, who might have been a fanatic, but could never have been a trickster,—a being as incomprehensible to the sceptical historian of the eighteenth as to the superstitious monk of the eighth century. Of such men, happily, the world is never altogether devoid, but it is not in every age that they become commissioned.

And this man, we repeat it, was an ecstatic, a visionary, a seer, a lucid, a clairvoyant—in short, a prophet. The cave at Mecca was his shrine, solitary meditation the energizing process by which the crisis was induced, and the visits of the archangel Gabriel the subjective form under which he communed with his higher self. Epileptic in his earlier years, he appears to have been ever morbidly susceptible to nervous exaltations and depressions. Profoundly imaginative, his thoughts were ever embodied in scenic presentations, and the conclusion of a syllogism became to him the symbolic vision of wrapt ecstasy. Profoundly devotional in his feelings, and spiritually exalted in his meditations, neither the grosser idolatry nor sublime Sabeism of his less enlightened countrymen

could satisfy the irrepressible yearnings of his soul after a purer faith and higher life than then existed among the Arabian Sheiks and their followers, who had preserved, amidst the profligate licentiousness and decadent glories of many successive empires, all the simplicity and much of the fervour of the Hebrew patriarchy. Disgusted with the formalities of the Jew, and the ill-veiled idolatry of the Greek Christian, this great soul, pitiably dark in all that related to merely human learning, but illumined within by that brightness which is never vouchsafed but to prophet-born messengers of the truth, felt himself at last vocationed to the mighty task of originating and promulgating a new faith. The internal processes of his mind in the evolution of this great idea, his subjective experiences, however mysterious or abnormal they may at first seem, are easily explicable by the practised mesmerist, who cannot fail to recognise in every peculiarity of this extraordinary man the distinctive features of a natural seer of the very highest order. Mahomet, in brief, was an ecstatic of genius, and as such the interpretation of his character and career becomes comparatively easy. He was a phenomenon, rare we grant, but neither unique nor exceptional. He was one of a class; and his appearance, so far from violating any law of nature, did but afford a magnificent illustration of that great truth which the world will yet have to receive,—that the vast ideas whose promulgation constitutes an epoch have ever been committed to men, not merely of great ability, of sound judgment, of far-seeing prudence, of consummate tact, and of profound thought, but, above all, of a vivid and creative imagination, rendered in their case subservient to the aspirations of an ardently devotional moral nature, and so acting with an energy to which merely poetic inspiration can never attain. The philosopher may speculate and the bard may idealize, and the system of the former and the epic of the latter may be admired and studied when the tide of thirty centuries shall have swept over the tomb of their author, but it is the prophet alone who can create, who can evolve those forms of

thought which, penetrating into the innermost depths of being, become enthroned in the conscience and constitute a medium through which the subsequent generations have to contemplate their relationship both to time and eternity. Such a man, we repeat, was Mahomet, the fiery, earnest, energetic and enthusiastic visionary of the desert, whose spiritualized veneration made him the first of Iconoclasts, but whose ardent passions left him the victim of polygamy. And who, in his strength and his weakness, in his exalted adoration, his stern justice, his kindly charity, his burning zeal, and his licentious profligacy, stamped his personal impress so indelibly on his multitudinous converts that to this day every true Mussulman is a son of the Koreish *in petto*, a Mahomet in miniature, who, with the Koran in one hand and the sword in the other, would be but too happy to go forth conquering and to conquer, either returning for solace to the houris of this world, or ascending as a martyred warrior to the blooming bowers and fadeless beauties of his sensually symbolical paradise above.

Lest the reader should think we have been too general in the foregoing remarks, we will subjoin, in a condensed form, the principal facts connected with the life of Mahomet that may serve to illustrate and confirm them. He was an Arab of noble lineage and pure blood; a high caste member of that Semetic family to whom the theological mission has been so especially given. Racially allied to the Hebrew prophets, he manifested all their fervour, and much of their spirituality. More than ordinarily gifted with the exalted moral and intellectual qualities of his great brotherhood, he rose superior to the traditional faith of his age and country, and aspired, as by the native instinct of a grander nature, to the development of some higher form of adoration than that which prevailed around him. Handsome in person, of high nervo-fibrous and slightly sanguineous temperament, his lofty and expanded forehead, projecting at the temples,* affords to the

* "*Extremum frontis latus supra tempora prominens exporrectum,*"

phrenologist the sure indication of a poetic structure, of a dreamy and idealistic mental constitution. In his earlier years, ere the Koran was revealed to him, "he was occasionally seized," says Dr Gustav Weil, "with a violent trembling, followed by a kind of swoon, or rather convulsion, during which perspiration would stream from his forehead in the coldest weather; he would lie with his eyes closed, foaming at the mouth, and bellowing like a young camel." Now it is a well-known fact that many epileptic persons have spontaneously exhibited symptoms of clairvoyance, and many others have developed lucidity when under mesmeric treatment. The account of his visit to heaven reveals in the clearest manner possible the fact that it was an ecstatic vision, —an interior revelation, and not an external experience—a mental and not a corporeal journey. It began when a water pitcher was upset, and it ended ere the contents were altogether spilled. This lightning rapidity of thought is occasionally manifested even under artificially induced lucidity. There is also an anecdote which seems to indicate that his face was occasionally radiant with even more than the intelligence of genius, and that it shone with the odic luminosity of ecstatic seerdom. It seems that the poet Abu Kaber had written a piece on this glorious phenomenon, which, however, in some moment of depression, had disappeared from the countenance of the prophet as he sat in moody silence with his young wife Ayesha, who thereupon rallied and recalled the agonized and temporarily desponding visionary to himself.

Have we not here, then, some additional light, from the lamp of science, thus thrown on the mental and physical constitution of this extraordinary man? Are we not thus enabled to more clearly apprehend the basis of original character and proclivity, on which in after years was erected the magnificent superstructure of a prophetic mission. A being less earnest and concentrated would have sunk into idiocy

says Abulfeda, the Arabian historian, who flourished from 1273—1331 A.D., and whose works were published at Oxford, in Arabic and Latin, in 1723.

under his epileptic attacks, or would have raved into insanity under his subsequent visions. But to this man, as to some other chosen ones, it was given "to mount the whirlwind and ride the storm" of constitutional excitement, and come forth more than conqueror from so fearful an initiation. Long-continued solitary self-communings have been the resource of overwrought natures in all periods of the world's history; and the hermit of the Hades, in his frequent retirements at Mecca, did but fulfil a desire and obey a tendency experienced in equal or greater strength by thousands similarly affected but not equally endowed. In so far as genuine, the grander passages in the Koran must be considered as the product of ecstatic illumination, being in this respect, like all other authoritative religious works which lie at the foundation of subsequent creeds, a revelation of genius, wrought up to so high a degree of nervous tension and excitement that imagination becomes exalted into lucid vision, and thought assumes the form of heaven-sent inspiration. Its imagery was derived from the ideas prevalent in the time and country, and taught in the early faith of the author, mingled with the impressions derived from his subsequent studies and the ideas evolved in his hours of meditation and wrapt contemplation. European prejudice may yet long refuse to recognise in the Arabian seer aught but an ignorant fanatic or impostor. But the true mundane charity of a dawning universalist philosophy will know how to embrace not only the Arabian and the Hebrew, but also the Indian and the Persian, in the same great and all-embracing category of worthies: and, while according all due reverence to the magnificently endowed and profoundly devotional heroes of Judaism, will not fail, at the same time, to give befitting honour and acceptance to the Menus and Zoroasters of those other faiths, whose geographical expansion and long continued endurance, among the things of time, may suffice to show to all, but the hopelessly blind, that they came not altogether uncommissioned from Him, in whose hands are the issues, not only of life and death to individuals

of growth and decline to empires, but also of emergence and decay to faiths.

No. 6.—JOAN OF ARC, THE MAID OF ORLEANS.

IN few things more than the sacred does distance lend enchantment to the view. Whether from modesty or ignobility of nature, from exalting reverence or debasing superstition, the masses of any present fail to see in it the true elements of the holy and divine. Is it that the littleness of our nature dwarfs the objects which we more immediately contemplate, so that for a time we seem to reduce everything to the admeasurement of our own puny statures; or is it in the nature of the celestial to cast its shadows close at hand but its lights afar off? Perhaps to the true poet alone is it given to discern clearly the ideal amidst the real, the prophet soul only according hearty and immediate recognition to the Divinity inherently pervading all presences. Truly great is the power required to see into the open secret; weird the enchantment which reveals a fathomless mystery in the commonplace. Of all magic, that which resists the deadening influence of habit must be pronounced the most potent. In truth, the divine is never primarily revealed but to the inspired, of whom others are well content to receive the report at second-hand. This, if we could see it aright, is the true history of those cremations and crucifixions by which so many of whom the earth was not worthy have departed from it, not sorrowfully, but rejoicing as at a mighty deliverance. To stone prophets and then build their sepulchres, to maltreat heroes and then erect their statues, is not in any respect a modern invention; on the contrary, it dates as a venerable custom from the very remotest antiquity. The God-sent travel not on their mystic mission by flowery paths; not chaplets of roses, but crowns of thorns, await the brows of those troubled with the burthen of a celestial message.

Sainthood and seerdom have been claimed by some as the appanage solely of religion : but this is a mistake, for any great and holy cause may have its martyrs and prophets, nay, if it be in very truth sacred, *will* have them. Let us not uncharitably restrict the circle of merit within too narrow confines. Wherever is the spirit of self-sacrifice, there is martyrdom ; and whoso hath unshaken loyalty, the same has devotion. Mere creedology is simply sectarian, and not grandly catholic in its sympathies, and, while loudly vaunting the peculiar merit of its own especial heroes, denies that of the believers in another faith, the supporters of another cause. It is time, however, that the world were raised above its olden prejudices in this matter, and made to approximate somewhat nearer to universality of appreciation. Let us remember that every faith has had its prophets, and every condition of life its " excellent of the earth." Birth has no prescriptive right to virtue, nor are the humble necessarily the pure ; although, where there are the fewest temptations, we may perhaps rationally expect the greatest innocence. Village maidens are admirable subjects for the painter's easel and the poet's verse : nevertheless it is scarcely from such that we should expect the deliverance of a nation in that dread hour when the councils of the wise and the swords of the brave have alike proved abortive. So however it has sometimes proved, as if to show that the weak things of the earth are indeed sometimes chosen to confound the mighty. And of such no nobler or more remarkable example is found in all time than that furnished by Joan of Arc, the Maid of Orleans. This simple-minded yet truly exalted peasant, reared to womanhood amidst the misfortunes which befell her beloved France, in consequence of the English invasion, was a natural ecstatic, who, if she had not been evoked into manifestation as a political prophetess and military leader by the peculiar circumstances and especial necessities of her age and country, would in all probability have become a dreamy visionary in some cloistered convent, and of whom we might then have heard, as of a St Therèse or Hildegardis, not

from the pages of authentic history, but the rather apocryphal chronicles of monkish devotion and legendary sanctity. Joan was from her earliest childhood a seeress. "Since my thirteenth year," said she, in some autobiographical notices furnished to us by Delaverdy, from MSS. in the Royal Library at Paris, "I heard a voice in my father's garden at Domremy. I heard it from the right side near the church, and it was accompanied with *great brightness* (odic light). At first I was afraid of it; but I soon became aware that it was the voice of an angel, who has ever since watched well over me, and taught me to conduct myself with propriety and to attend church. Five years afterwards, while I was tending my father's flocks, this voice said to me, 'God has great compassion for the French nation, and that I ought to get ready and go to its rescue.' When I began to weep at this, the voice said to me, 'Go to Vaucouleurs, and you will find a captain there, who will conduct you without hindrance to the king.' Since that time I have acted according to the revelations I have received, and the apparitions I have seen; and even on my trial I speak only according to that which is revealed to me." These apparitions, it appears, were those of St Catherine, St Margaret, and the Archangel Michael—the forms which had been most forcibly impressed upon her imagination in childhood.

The following appear to be the principal facts in the life of Joan that are of importance in connexion with the subject of the present work. She was the child of Jacques d' Arc, and of Isabeau Romde, his wife, poor villagers of Domremy, on the borders of Lorraine. She was born in 1410 or 1411. At thirteen years of age her visions commenced; at nineteen they culminated in the imposition of her mission. Finding that her claims to inspiration were but a source of grief to her parents, she repaired to the house of her uncle Durand Laxarl, who lived between Domremy and Vaucouleurs, and who was so far influenced by her representations, as to proceed, on her behalf, to Robert de Baudricourt, governor of the latter town. The reception of the honest villager, by

the stern old warrior, was anything but flattering ; and eventually Joan herself proceeded to Vaucouleurs, where, although she failed in producing much effect on the veteran governor, she succeeded in convincing two gentlemen, Jean de Metz and Bertrand de Poulengy, of the reality of her mission. These with an attendant each, and two sub-officials, making in all an escort of six, set forth on their perilous journey to Chinon. Arriving in safety, she was, after much delay, ushered into the stately hall of its royal castle, where she recognised the king, though plainly dressed, and purposely mingled with a crowd of courtiers. Led apart by him, she spoke of secrets known only to himself and God. While being equipped with a suit of knight's armour, she described an old sword marked with five crosses, lying amidst other arms, in the church-vault of St Catherine at Fierbois. It was found, an old neglected weapon, in the very place she had described. Promising to lead a convoy into Orleans, she succeeded, despite, apparently, insurmountable obstacles. Having declared she would raise the seige of this important town, she accomplished it in seven days, although three of them had, by her direction, been devoted to public prayer. Prophesying that she would be wounded near the breast on the morrow, she received an arrow in the part indicated, during an assault on the English works. Returning to the court at Tours, she again read the royal thoughts, together with those of some of the principal commanders by whom the king was then surrounded. Promising to conduct her sovereign to Rheims for his coronation, she achieved this seeming impossibility without even a battle. It would seem, however, that after this her prophetic faculty was greatly diminished, both in the frequency of its manifestations and the clearness of its previsions. She had indeed accomplished her mission, and it was only at the urgent request of the French generals that she consented to forego her avowed intention of retiring to a monastery. Her sad fate, therefore, may be considered as the result of her not obeying the dictates of that internal monitor under whose support and guidance

she had achieved such almost incredible marvels. But, even were it otherwise, her cruel death at the hands of her enemies, although no doubt affording an opportunity for the utterance of a few smart jests on the part of shallow sceptics, is no argument against the truthfulness of her claims or the genuineness of her inspiration; for such has been the kind of departure usually vouchsafed to the archestatics of all times.

Now of this vast array of well-established facts, what is the explanation? Simply, we reply, an admission that Joan was a natural clairvoyant, a spontaneous ecstatic. With that as a master-key, the solution of the otherwise difficult problem becomes perfectly easy; while, without it, the most skilful ingenuity does but involve its unfortunate possessor in fresh complications of absurdity at every attempt which he makes to read this deepest yet simplest of riddles. "She had seen a portrait of the king or heard a description of his person, and by a strange coincidence happened in her subsequent conversation with him to light on the very topic which had been the subject of his secret prayer," &c., &c. Such are the foolish and inadequate explanations which learned historians endeavour to foist on their unhappy readers. Alas! for the miserable inefficiency of such wretched endeavours to fathom the ocean depths of a profound mystery with the foolish toys of a shallow, because ignorantly sceptical, philosophy! So Joan, poor, pure, devout, and simple-minded girl, was but a successful trickster, a lucky guesser, or, at best, a morbid enthusiast after all! Such is modern history's summation of the whole matter; its greatest ability eventuating in the presumption of an impossible combination of elements in one character, for the purpose of affording a very insufficient and unsatisfactory hypothesis in reference to phenomena whose manifestations and laws are utterly beyond its ken!

Joan, as we have said, was a natural clairvoyant, her susceptibility to visional presentments being doubtless inherent: but the specialities of her time and the peculiarities of her faith and position, by their form and pressure, gave that dis-

tinctive character to her endowment under which it is presented to us in history. A quiet and thoughtful, a devout and moral, yet ardently patriotic and enthusiastic girl, she had from childhood dwelt with deep and pardonable earnestness on the political misfortunes of her country, that *belle France*, the love and loyalty of whose gay and sprightly citizens have ever partaken of the character of devotion; and which, in the instance before us, were concentrated into all the intensity and fervour of the purest religion. The English invasion wounded her pride as a citizen, by the humiliation which it inflicted on her country; while it pained her feelings as a woman, by the military atrocities and social evils to which it was continually giving birth. In the quietude of her rustic life, she dwelt with painful interest on each new tale of private suffering and public calamity; till at length her mind, possessed with a powerful desire for the deliverance of her native land from the oppressive yoke of the hated foreigner, fashioned to itself that mystic message which imposed the mission of championship on her own soul. From the innermost depths of her pure and maidenly being, far below the level of all consciousness, welled up that mighty call of duty, in which "the dweller of the temple" spoke to the perishing child of clay, filling her as with the breath of divinity, and bearing her upwards and onwards, above all fear and through every obstacle, to the pre-ordained achievement of what, to every other, had been impossible. Yes! the virgin inspiration, which, under the voice and form of an angel, had, from her thirteenth to her nineteenth year, watched so well and effectually over her conduct and feelings, now attained to a higher stage of development, and projected her from the retirement of rural life, keeping sheep on the mountain side, into all the excitement of a camp and the publicity of a court.

Brave heart, how nobly didst thou bear thyself amidst those trying and unaccustomed circumstances. The rustic maiden remained self-possessed even in the awe-inspiring presence of royalty, and the timid woman quailed not amidst

the shock and rush of battle. What Doborah or Judith of holy records shall, at time's judgment-seat, be held thy superior either in heroism or sanctity? Already has the historian learnedly narrated, and the poet ably sung, thy wondrous deeds. Truly, like most of thine exalted order, it was a fiery chariot and not a bed of down that bore thee within the veil. But fear not; though burnt with indignity by thine enemies as an agent of Satan, grateful France shall remember thy achievements and embalm thy memory when centuries shall have rolled away and dynasties been changed like the phantasmagoria of a troubled dream. The daughters of royalty shall model thy statue, and the good citizens of Orleans, with a pomp and ceremonial utterly unexampled in their quiet locality, shall inaugurate thy monument; and floating down upon the tide of time, outriding the storms of revolution and the mutations of a progressive civilization, the honoured descendants of that humble household, of which thou wert so distinguished a daughter, shall be present, "the observed of all observers." The age when thy memory could be blasphemed by perverted genius and the stage could basely re-echo the unfounded calumny to an applauding audience has passed. So that even we, whose stern and relentless English forefathers provided for thee the terrible honours of a martyr's death, have received thee into our list of time's most noble heroines.

Contemplated scientifically, Joan of Arc is an instructive example of spontaneous ecstasy, developed in an individual of more than usual mental energy. To the duly enlightened student of mesmerism she presents not only the phenomena of ordinary clairvoyance, which are comparatively common, but also that still higher range of manifestations arising from the mystic and commanding moral magnetism, with which it would seem that only the true master-spirits of seerdom are ever effectually endowed. Constitutionally prone to a development of the interior life, her lucidity eventuated not simply in vision, but also in action. It was ecstasy induced upon, or rather evolved from, a naturally noble and elevated character;

from a brain capable of great thoughts, and susceptible to the influence of exalted emotions; and so conducing to that resistless potentiality in virtue of which the prophet calls and his disciples come. Resist the truth as we may, there are born kings and queens of men, and of these the dreamily devout child in the garden at Domremy was undoubtedly one. Her age did not need a new creed: its demand was not for articles of faith, and therefore she came not forth as the inspired founder of a religion. That which her time and place required, she provided; namely, the oracular response of hope to a monarch and people overwhelmed by defeat and sinking under the burthen of accumulated national misfortunes. She was the moral antithesis of Cassandra, and, as the prophetic saviour of her nation, cast the golden radiance of ecstatic illumination on the clouds of the future, till their dusky and sombre masses became effulgent as with the reflected light of some celestial glory. Princes and nobles, learned priests and rude soldiers, once in her presence, were involved in that circle of fascination, with which beings of her order seem ever engirdled. To the effective exercise of this mystic sway, neither the rusticity of her manners, nor her utterly unlettered ignorance ("I understand neither A nor B," said she to the king's plenipotentiaries) seem to have presented any barrier. The resistless force of a great, noble, and enthusiastic nature, fully aroused by an all-absorbing and unselfish zeal for the public good, and thoroughly pervaded in all its thoughts and actions by an interior light far transcending that of genius, seems to have overborne all the limitations usually imposed, even on great minds, by diversity of rank and the manifold artificialities of society. Regal in soul, a queen in thought, she triumphantly vindicated her claim to the exercise of a royal prerogative of command.

It has been attempted to be shewn by some of her biographers, that she really exhibited no ability for military leadership, and that she failed to impress those with whom she came personally in contact with an idea of her superiority, or even with the truthfulness of her claims to veritable inspi-

ration. But the entire tenor of her story demonstrates the very reverse of this. That her enterprizes were often conducted on principles the very reverse of those maintained by the pedantic strategy of her time, is no proof whatever of her being in error. She succeeded where the greatest captains had failed; she retrieved their defeats, repaired their losses, and achieved a series of brilliant victories, by apparently very inadequate means, over the bravest and best disciplined troops in Europe. No plan, even approximately executed according to her design, ever proved abortive. And, although, from the deception and perversity of her subordinates, some of her finest and most daring combinations were but imperfectly accomplished, her presence in the hour of difficulty, induced by their incompetency, at once sufficed to restore the tide of fortune to the cause of Charles. The opinions of men grown grey in the routine of ordinary warfare can never prove an accurate admeasurement of the abilities of genius, whose originality is looked upon by these respectable formalists as an error. Napoleon in Italy was at first deemed a daring ignoramus by the very Austrians whom he defeated with such masterly skill in every engagement. Joan's ability was derived not from knowledge, but intuition. These remarks must be understood as applying to her before the king's coronation at Rheims. After that, she was still the daring heroine, but was no longer the inspired leader. As to her inability to impress those immediately around her, how, we would ask, but for such a faculty, manifested in most extraordinary force, could the peasant-girl of Domremy, friendless and moneyless, have made her way to court; or, when there, have produced such an effect on the mind of Charles and his counsellors as to induce them to entrust her with the relief of Orleans? The rapidity of her promotion without antecedents, is, in truth, not the least marvellous part of her wonderful career. Without birth in an age of caste, a woman in a period of social disorganization and military violence, she yet bounded at a single leap into a position of honour, trust, and authority, that excited the envy of some of the

first men in France. To argue that such a person was devoid of the commanding moral magnetism of a truly great spirit is, with such facts in our hands, simply to reject truth upon system. In the history of neither seer nor hero do we find anything transcending the matchless facility of conversion exhibited by the whole population, from the monarch to the man-at-arms, under the personal impressions produced by this simple shepherdess. In a moral as well as a military sense, she might without arrogance have used the haughty Roman's sublimely laconic triology, *veni, vidi, vici*.

That such beings are common it would be too much to say; but that they are far less rare than is usually supposed we are fully justified in asserting. Unsited, however, to ages of routine, these marvellously-endowed beings generally remain in a state of latent passivity; their peculiar powers, in most cases, continuing, from want of duly evocative influences, in a merely germinal state. Of old, such were usually devoted to the service of the altar, and, as Pythia at Delphi, Druidic priestesses and Scandinavian alrunes, held a recognized position of trust and honour, in which their peculiar gifts were duly cultivated and then provided with fitting opportunity for manifestation. At a period still more remote, the prophetic faculty of these ecstatic females gave them both authority and renown as sibyls. While, in more recent times, they have in the Roman communion frequently attained to the distinction of canonization, and often shone forth among the most eminent saints. In all periods except the present, by which we mean the era of inductive science, these wondrously-gifted individuals were permitted, and even encouraged, to follow the proclivities of their nature; and, in virtue of this, their free development not only attained to a more vigorous expansion, but often became motor forces of considerable importance in the general working of society. We, however, in the full enlightenment of a utilitarian age, consider them as of value principally for the purpose of supplying recruits to our lunatic asylums. Occasionally escaping this, they become important adjuncts to a

revivalist camp-meeting; or still more rarely attain to the doubtful pre-eminence of quasi-religious founders, followed only by a few rampant fanatics, while thoroughly despised by the many, and at best pitied as devout but misled maniacs by the benevolent and enlightened few. From this degradation, however, true science is now beginning to rescue them with as yet but an imperfect appreciation, we fear, of their true position in the scale of moral being. A mesmeric clairvoyant is but an indifferent succedaneum for an ancient sibyl, to whom indeed even a veritable Seeress of Prevorst, though portrayed in the affectionate pages of Kerner, seems rather like a scientific curiosity than a legitimate successor. Fear not, however, O ye mysteriously-gifted daughters of this sacred sisterhood! Ages of hard unbelief, of unfeeling scepticism, of ignorant doubt, and of shallow philosophy, are but the necessary reaction after periods in which dogmatic credulity has run riot and reverent devotion has sunk into grovelling superstition. The sunshine and the cloud, the calm and the tempest, are alike of nature's production. "The eclipse of faith" has passed its maximum, and, though still involved in its penumbra, the rapidly retreating and diminishing shadows proclaim that the returning light of cloudless day is at hand. Ecstasy will yet be recognized as a condition of being to which genius is an approximation, and the seer and the seeress will then, like the poet and the artist, have their rightful place assigned them in the great hierarchy of human intelligences. Among such the fair dreamer of Domremy, the heroic Joan of Arc, will hold no undistinguished position. Her high-toned patriotism, her lofty devotion, her unwavering faith, her fearless courage, and her indomitable energy, placed as they are in the foreground of a picture so historically important, cannot fail to secure her the favourable notice of an enlightened posterity to the remotest ages of civilization. She is a heroine, without the notice of whose glorious deeds the annals of France can never be written. As the champion of her country, she is an instance of lucidity, too important to be overlooked,

too authentic to be doubted. As a divining nun, or a village prophetess, she might and would have been treated with contempt by the pretentious conceit of a philosophy which, while lauding the *Novum Organum*, yet decides every important question by an *a priori* doctrine of probability. But as a seeress, verifying her own predictions by leading armies to victory; as a sibyl, whose magic words converted defeat into triumph; as a pythoress, bounding from the tripod to give confidence to kings and courage to generals; as a prophetess, in short, whose words of mighty import were converted as by a celestial thaumaturgy into unhopèd-for facts which have influenced events through all succeeding centuries, the Maid of Orleans must descend to coming time as a magnificent and indubitable example of spontaneous clairvoyance, grandly demonstrating its presence on the great theatre of the world, and affording a verification of its reality by the lasting modifications which it has induced on the destiny of Europe and, through it, of mankind.

As might be supposed, a life so remarkable and romantic has not failed to furnish a text for many literary productions. The antiquary, the historian, the poet, and the novelist, have each and all found appropriate materials wherewith to prosecute their several avocations in connexion with an individual so exceptional and distinguished. Among the more illustrious continental scholars who have devoted their leisure and erudition to an investigation of the documents which throw light on the biography of this extraordinary woman, we may mention Buchon, Petitot, de Laverdy, and Lebrun de Charmettes, together with de Bramante and Sismondi; while in this country an excellent memoir has been published by Lord Mahon, now Earl Stanhope. Introduced by our immortal Shakspeare into one of his historical plays, her real character, like those of Sir John Falstaff and Richard III., has been treated with that dramatic liberty, or rather license, which, in the absence of all detailed historical knowledge on the part of the people, was then perhaps admissible, but which would not now be tolerated for a moment,

even from a writer of the most commanding genius. Treated with equal injustice by Voltaire, her memory has in our more recent literature been restored to respect, if not reverence. By Southey she was selected as the heroine of a poem, and by Schiller she was chosen as the subject of a drama; while the vivid imagination and fertile pen of Alexandre Dumas have not failed to illustrate the tale of his country's greatest heroine.

It would seem that there is no authentic bust or portrait of Joan in existence, the oldest dating nearly two hundred years after her death. All descriptions agree, however, in representing her as a tall, graceful, and beautiful woman, with flowing golden locks. Obviously one of those fair-haired, blue-eyed daughters of the Gothic stock, who are to be found scattered throughout the north of France, and whose ancestors must have crossed the Rhine in one of the many invasions of Celtic Gaul by its more vigorously-constituted Teutonic neighbours. Phrenologically speaking, we have reason to believe that she presented a sanguineo-nervous temperament, with a moral and intellectual development much above the average. Her statue by the daughter of Louis Philippe, afterwards Mary of Wurtemberg, is well known for its chaste and exquisite beauty—it is the dream of one fair woman by another. At the inauguration of her equestrian statue at Orleans, it would seem that the direct or collateral descendants of all the principal heroes associated with her were present, so that Dunois, d'Aulon, la Hire, &c., reappeared in their representatives. It is well to find her memory thus honoured by her countrymen, who with the true instinct of universal humanity fail not to perceive in her something of the divine. But while such very inadequate and erroneous ideas are entertained respecting her by men of science and historians, we can scarcely expect that the public, who naturally follow these as their leaders, will attain to a due estimate of her truthful and exalted character. We pity the barbarous credulity of mediæval ignorance, but an age is at hand that will look with equal derision on the barbarous scepticism of

modern knowledge. To write the history of Joan of Arc while ignoring ecstatic illumination, with its prevision, thought-reading, intuition, &c., is like treating of maritime discovery without an allusion to the science of navigation by which it has been accomplished. Contemplated as a lucide, her every thought and achievement is perfectly and easily explicable, and her whole life constitutes but a beautiful episode in the history of interior illumination, while without it she seems an unaccountable and meteoric manifestation, sent to dazzle and blind, not to enlighten. When will learned men have the courage to throw off their unworthy prejudices, and cease to write that for the applause of the present which cannot fail to procure them the contempt of posterity.

No. 7.—IGNATIUS LOYOLA.

THE Church of Rome although rigidly unbending in doctrine has shown herself in many ways sufficiently pliable in practice. Immutable in her dogmas, she has proved flexible in her arrangements. Unalterable in her creed, she has manifested a wise spirit of adaptation in its advocacy. Thus her monastic orders were regular developments, in strict accordance with the requirements of successive ages, the evolution in logical sequence of her vitally expansive ecclesiastical organization. Whatever her sins and shortcomings, she seems to have always possessed the ten righteous, who might prove her safeguard in the hour of danger, and has thus far warded off the impending judgment, ever about to be inflicted for the crimes of the many by the virtues of the few. She does well, indeed, to revere her saints, for they have often proved her aegis when nought else would have availed. In no other church is there such provision for utilizing the fervour of a repentant and returning sinner. Many of her mightiest champions and greatest heroes were once "miserable offenders." St Augustine, St Francis of Assisi, and St

Ignatius de Loyola, were all "brands plucked from the burning." Fallen angels, they, in their rebound, once more reached the empyrean, where they have since shone amidst the brightest stars of the moral firmament. It is thus, perhaps, that she has so often falsified the calculations and disappointed the anticipations of those who have been long looking for her downfall. She has always had some spiritual Marcus Curtius, ever ready, with heroic self-devotion, to leap into the gulph prepared for her and her iniquities. And of such we can cite no nobler or more effective example than the founder of the order of Jesus.

The law of supply and demand, however, well understood in political, seems to be but imperfectly appreciated in spiritual economy, yet the latter is as really invariable as the former. Does an ancient and corrupt church want reformation. Then will a Wickliffe, a John Huss, and a Jerome of Prague be called forth in due sequence, till eventually a Martin Luther shall appear, the time and the man now coinciding for the production of a great and long impending event. Do the troubled waters of mutation threaten to prematurely submerge a venerable ecclesiastical structure before it has effectually discharged all the mission of conservation to which it was appointed. Then verily shall an Ignatius Loyola be evoked to found an order of men, who for enthusiastic devotion to the cause of the Papacy, and a spirit of unquestioning obedience, have been unequalled in all the records of church history. How marvellous, too, seems the choice of instruments. What ungifted eye could have detected the hero of Worms in the little chorister who obtained his education upon public charity, and who would have supposed that the gay and courtly young officer was destined to close the floodgates of change and say to the tide of reform, thus far and no further. No doubt Martin was a genuine man, a bold truth-seeker, and a brave truth-speaker. But are we so sure that Ignatius was a false man? had not he too a mission? Was not he also a Godsent some to declare one side of a veracity as his opponent the

other? Is there not a charity sufficiently enlarged to embrace both in its wide category of worthies? Where there is work to be done, whether of pulling down or building up, there must a befitting man, equal to the occasion, be provided. Are we quite justified in doing such despite to God's appointed agencies? Are not the destroyer and preserver alike his commissioned agents; and if we hold only by the one, and do uttermost injustice to the memory of the other, are we not thereby demonstrably mere party men, utterly devoid of that all-embracing universality whereby alone Divine justice can either be accomplished or appreciated?

The following is a condensed summary of the principal facts in the life of Loyola which have a direct bearing on the subject of our present inquiries. He was of noble birth, being the eighth son and thirteenth child of Bertram, Lord of Oñez and Loyola, and Mary Saez de Balde and Ricalde, his wife, and was born in 1491. From childhood, he was distinguished by beauty of person, and by natural grace of demeanour, together with an aspiring disposition, which indicated one destined for distinction, if not command. To insure his effectually acquiring every gentlemanly accomplishment, he was sent at an early period as page to the court of Ferdinand and Isabella. He, subsequently, became a soldier; and although indulging somewhat freely in the gallantry then everywhere prevalent in the South of Europe, he was nevertheless distinguished during the whole period of his youth, whether at court or camp, by many peculiar traits indicative of a superior mind. He never used profane language, disliked gambling, and behaved with becoming reverence to the ministers of religion. In short, Inigo, for such was his baptismal name, must have rejoiced the hearts of his aged parents, as a most discreet and promising young gentleman, never likely to bring disgrace or sorrow upon their gray hairs. Among his comrades, he was remarkable as a peace-maker; and from his tact and delicacy, had the management of complicated negotiations often intrusted to him by public functionaries. Thus gallantly and prosperously, then, did he pro-

ceed to his twenty ninth year, with a military rather than a sacerdotal generalship, as apparently the appointed reward of his virtues and abilities. Providence, however, had determined on the latter, and during the defence of the citadel of Pampeluna, against the French, Inigo received a wound in both legs, which for ever disqualified him for the profession of arms. Kindly sent by his polite captors to the paternal castle for restoration, he there underwent many excruciatingly painful surgical operations, with an unshrinking firmness and resolution, which astonished his attendants, who apparently had failed to discern that latent strength of character, which only waited for duly evocative circumstances to astonish the world by its force and persistency. It was here that he manifested that susceptibility to visional illumination, which has procured him a place in our gallery of ecstasies.

When apparently almost at the point of death, when his physicians despaired, and the priest had left his room, St Peter, towards whom he had always cherished an especially devout reverence, appeared at the foot of his couch, and administered that aid which could come from no earthly skill. From this moment, his recovery commenced, so that it seemed as if a new life had been vouchsafed to him by the heavenly assistance of the prince of the apostles. At a subsequent period of his illness, when his mind was in the throes of a spiritual regeneration, when the passions of the man and the ambition of the soldier warred with the excelsior promptings of the saint, the Virgin Mother, with the infant Jesus in her arms, effulgent in celestial majesty, appeared before him, and remained for some time benignantly in his view. As St Peter had renewed his corporeal vigour, so this vision of the Divine Mother seems to have purified his spirit: for, ever afterwards, the earthly emotions which had characterized his former state of consciousness deserted him, and from this period he might be said to have achieved a complete and lasting victory over his inferior nature. It is worthy of remark, that Loyola never spoke of these visions as undoubtedly miraculous, he simply narrated them as facts in his experience, leaving their inter-

pretation to the judgment of his auditors. (The first was obviously analogous to the sanative revelations obtained in the temples of *Æsculapius*, and the last was the *form* under which his moral nature announced its ultimate triumph over temptation.)

It was while under the high-wrought mental excitement which accompanied the preceding visions, that the grand idea of an individual mission dawned upon him, and he began to say: "Why may not I, too, be a devoted St Francis, and a holy St Dominic?" Accordingly, as soon as his state of health would permit, he visited the monastery of Montserrat, where he devoted himself afresh to the service of the Virgin by a vow of perpetual chastity. After this, although still but imperfectly recovered from his wounds, he commenced a series of austerities, seldom surpassed in the annals of self-inflicted suffering. Having purchased a pilgrim's staff and drinking bowl, a rope for a girdle, a tunic, a hempen cloak of the coarsest texture, and a pair of shoes of matted Spanish broom, he, after full confession of the sins of his past life, and the bestowal of the entire remainder of the contents of his purse in charity, endued himself in these strange vestments, depending for the future, as a mendicant, wholly on the bounty of others. He determined, however, that this formal devotion of himself to the Christian warfare, should be accompanied by a solemn observance, similar to that of the ancient knights on their initiation. From dewy eve to smiling morn, then did he watch by the altar of the blessed Virgin, now standing, and then kneeling, dedicating himself to the divine service, and seeking more especially to propitiate the favour of "the blessed Mother of God." It is a note-worthy fact, that this was on the eve of the Annunciation 1522, near the time when another deeply moved and fervent spirit, summoned to the Diet of Worms, did there defy, not devils within, but fiends without, clothed in all the pomp of principalities and powers of this world. Strange and mysterious coincidence, furnishing fertile subject-matter for thought, not merely to Catholic and Protestant, but also to him whose in-

tellectual altitude is sufficient for contemplating all creeds, however contrasted, but as harmonious parts of one divinely arranged scheme of universal progression.

It might have been supposed, that for a gallant and courtly cavalier to array his graceful person in palmer's weeds, and for a haughty noble to beg his daily bread, was punishment sufficient for any previous misconduct. Not so, however, thought Ignatius : for, in addition, he, three times every day, smartly chastised his bare shoulders with the lash ; thrice every day he attended prayers at church, and underwent besides seven hours of solitary devotion. Not thus, however, did he attain to peace. On the contrary, he became so distressed as to his spiritual affairs, that he was even tempted to commit suicide ; and, in addition to the foregoing austerities, underwent an entire fast : first, of one day, then of two, and ultimately he abstained from food during a whole week. No enlightened student of the laws of lucidity will be astonished to hear, that soon after this, while reciting the office of the Virgin, a light shone around him, amidst the effulgence of which he beheld a triangular figure, symbolizing the mystery of the Trinity. Nor is it matter for surprise, that he should have spoken continuously and perspicuously on this profoundest of theological subjects immediately afterwards. Nay, it is even added, that although, at the time, barely master of the arts of reading and writing, he composed a treatise on the same, in twenty-four pages, which has unfortunately perished, but which his disciples declared to have been inspired.

On another occasion, he had an extraordinary revelation made to him of the deepest secrets of nature ; the elements of all science, sacred and profane, being imparted to him in a vision. He seems at length, indeed, to have become an habitual crisiac : for, during the twelve months that he remained at Manresa, a village near Barcelona, he forty times beheld the humanity of our Lord, not in the distinctness of its members, but as an undefined resplendence (odic light). In a similar manner, the blessed Virgin also frequently revealed herself to him. In addition to these celestial visions, he appears to

have had some of an opposite character ; but, happily, he could always distinguish between demòniacal glitter and true heavenly splendour !—(Probably by difference in the colour of the odic light, that from the passional region being diverse in hue from a purely moral or intellectual emanation).

It was immediately after these manifold visions, that he undertook what has usually been considered his most Quixotic enterprise, namely, a missionary pilgrimage to Jerusalem, without money, or any other aid, than that of casual charity on the road. This extraordinary feat, the proud son of the lordly Bertram, and the delicately nurtured page of Isabella, nevertheless successfully accomplished, stoutly denying himself the sinful luxury of even a pair of shoes till he had once fairly turned his back on the holy city. His sufferings by the way, were, as may be supposed, almost unspeakable. Having landed at Gaeta, he arrived in Rome, famished with hunger, and exhausted by fatigue ; a pestilence, raging at the time, which prevented even the benevolent from affording the usual amount of succour to pious wayfarers. From Rome, still in the habit of a pilgrim, and with only the resources of a mendicant, ignorant of either Latin or Italian, he found his way to Venice, where he embarked for Palestine. While waiting to procure a passage, which, in accordance with his vow, had to be gratuitous, he usually slept under the portico of St Mark.

One night, a noble senator, who lived near that structure, was awakened as by a voice from heaven, bidding him seek a pious pilgrim who was destitute of shelter. He arose, found Ignatius, invited him to his mansion, entertained him with profound respect, and was much edified by his devout conversation. But the saint declined a long sojourn in such sumptuous quarters, and, for the remainder of his stay, took up his abode with a humble countryman from the Asturias. On his voyage to Joppa, which occupied two months, the Lord often appeared to him, as heretofore, in an indistinct manner. When about to leave the holy places, on his return, he, contrary to regulations, separated himself from the

body of pilgrims, determining to revisit some of the more sacred spots previous to his departure. Not answering to his name when the muster-roll was called, an officer of the Franciscan convent was sent in search of the wanderer, who meeting him on his descent from the Mount of Olives, began to drag him forward with threats and violence. To all which, the once haughty soldier, meekly submitted with true Christian humility, and was rewarded by that divine apparition, which had so often solaced him in moments of fear and suffering. His farther return was apparently unmarked by anything of a visional character. And, from this time forward, his career, though decidedly indicative of a man possessed by a great idea, shows the gradual commingling of reason with enthusiasm, till eventually the two assumed their due relationship, the latter as a motor, and the former as a directing influence of thought and action.

On his arrival in Spain he commenced a course of study, beginning with the very rudiments in a boy's school at Barcelona, where, it is said, he submitted to the same corporeal chastisement as his juniors. After which he removed in succession to the Universities of Alcala and Salamanca, at both of which, strange to say, this redoubtable champion of orthodoxy was so persecuted on suspicion of Lutheran heresy, that he found it convenient to remove to Paris, where he finished his curriculum. It was while at the latter that he selected those coadjutors who subsequently became the fathers of the society. During his six years' study, he ceased not to exhort and preach, thus winning back many souls to the faith who, without his aid, would have been for ever lost in heretical pravity, or more practical errors of conduct. At length, after several additional years of voluntary poverty and incessant toil, Loyola and his ten companions assembled at Venice in 1537, and when, consequently, he was in his forty-seventh year,—not in haste was this great man to complete his projects. He had learned to wait in faith and patience for the fulfilment of God's promises in the time and manner which divine wisdom might judge best. His pur-

pose was still a mission to Palestine; but as this, in consequence of war with the Turks, was for the present impracticable, he, with two chosen companions, Lainez and Faber, retired to Vicenza. In a miserable suburb of this place was a deserted building, and unprovided with either door or window. This was their only home. Here these extraordinary men digested the rules and constitution of the society, begging an alms by day, and sleeping on straw by night. Forty days having been spent in penitential exercises, the fathers commenced their apostolic labours in the town, winning many to righteousness. The reader will not be astonished to hear, that, under these circumstances, Loyola's visions were renewed, and that he had visitations and consolations such as had not occurred since he was at Manresa. His grandest experience in this way, however, was yet to come. It took place while on his journey to Rome, whither he was proceeding to make a final offer of himself and companions to the Holy See. On this pilgrimage, his days and nights seem to have passed in recurrent ecstasies. At length, when near the city, he entered a ruined chapel alone, where he seemed to behold the first person in the Trinity, and by his side the Messiah, bearing an immense cross. The Father presented Ignatius to the Son, who uttered the oracular response, "I will be favourable to you at Rome." *Ego vobis Romae propitius ero.* And from this incident, we are informed, the society derived its appellation. Let no suspicion of unveracity rest on the memory of Ignatius for these opportune visions. His renewed austerities, together with his prolonged and especially fervent devotions at Vicenza, are quite sufficient to account for the return of his constitutional tendency to interior illumination there. While the super-added mental excitement of his journey to Rome, where his life-long labours were about to be crowned with success, by a formal inauguration of the society, and its recognition by a Papal bull, was doubtless the predisposing cause of that greatest of his spiritual visitations which we have just described.

It may not, perhaps, prove altogether uninteresting to the

student of physico-psychology to state, that both at Manresa and Vicenza, Loyola suffered from a disease of the stomach, produced, probably, by a combination of mental excitement with insufficient and indigestible food. While at the latter, he was, in addition, afflicted with a complaint in the eyes, brought on, it is said, by excessive weeping, but indicative, we suspect, of over-cerebration. Everything, indeed, demonstrates that he was, both mentally and physically, in an abnormal state during the period of his highest visional ecstasies, and that his visitations may be studied under this aspect medically, as symptoms of deranged nervous function occurring in a pre-eminently susceptible patient, exposed, during a lengthened period, to a multiplicity of disturbing forces.

It must not be supposed, however, that Ignatius was only subject to visional ecstasy. If we are to trust his Papal biographers, he effected many miraculous cures, uttered several subsequently-fulfilled predictions, appeared occasionally with a radiant face (luminous from the powerful emanation of odic light), and was found at times floating in the air, a foot or more from the ground, engaged, or shall we not rather say absorbed, in his intensest devotions. Of course, sound Protestant writers reject these narratives of the marvellous as monkish fabrications. There is, however, no need for such scepticism, as all the foregoing statements might be strictly true, and yet no law of nature violated, the production of such phenomena simply indicating the presence of superior forces, whereby extraordinary would supersede ordinary results. Whether true or false in the case of Ignatius, it is certain that similar facts have been narrated, on credible testimony, of the saintly crisiacs of all ages, and that as humanitarian experiences, they claim an amount of belief, and a degree of attention not yet accorded to them. Sanative power and prophetic faculty imply no miraculous gifts in their possessor, neither are such endowments alone sufficient to demonstrate the purity of his life, or ensure the authenticity of his teachings. They simply demonstrate the existence of cer-

tain corporeal and mental conditions, which, from their rarity, are wonderful, but in their essential character, are by no means preternatural. Luminosity and lightness of body are also dependent for their manifestation on a peculiar state of the nervous system, whereof intensity of action is one important feature, under which the radiation of nervovital force is such, that the emanation becomes visible to common observers in daylight, while under ordinary circumstances it is only perceptible by odic sensitives in the dark. Ponderables are subject to gravitation, imponderables to radiation, and it is apparently to a temporary predominance of the latter, that high-wrought crisiacs owe their occasional and partial liberation from the centripetal tendency which characterises all the grosser forms of matter.

When Loyola had reached his fiftieth year, 3d October 1540 was issued the Papal bull which gave authoritative ecclesiastical existence to the new society as "The Company of Jesus." Thus were the labours, fastings, prayers, austerities, and visions of this extraordinary man finally crowned with success, after a period of delay and probation, that would have exhausted the energies and chilled the zeal of any less enthusiastic, devoted, and concentrated being. Throughout these twenty long years of trial and suffering his exalted faith seems never to have deserted him. He had thoroughly learned the great lesson of entire submission to the leadings of Providence, and was thus enabled to wait in calm and lowly, yet sublime and persistent faith for the ripening of those plans, and the fulfilment of those anticipations which had constituted the purpose and the solace of his existence. Installed by the unanimous vote of his colleagues as General of the order, he saw it gradually expand during the remaining fifteen years of his life, till it covered, and in some places extended beyond the area of the Roman Church. Houses were founded and Provincials appointed in all the great Catholic countries of southern Europe, and in such esteem were the Jesuit fathers universally held, that not only were they made the guardians of youth and the teachers of the

rising generation, but they became the confessors and confidential advisers of princes, and only by most resolute and repeated denials, escaped the honour of a mitre and the temptations of a cardinal's hat. Ignatius remained through all this unchanged, holding fast by his one master idea of a spiritual government of men, now apparently on the eve of realization. For nine years he discharged the duties and endured the anxieties of office unaided, when the advance of years telling on a constitution so severely tried, he proposed to resign. The fathers, however, would not hear of the dethronement of their founder, and eventually as his infirmities continued to increase, a coadjutor was appointed, who, without infringing on the absolute authority of the General, transacted the minor and official business of the society. Thus prematurely old from toil and suffering, but with a name indelibly inscribed on the pages of history, a saint to his church and a moral hero to the world and posterity, died in his sixty-fifth year, the great and good, though to some communions terrible, Ignatius Loyola.

And now, with the foregoing data in our possession, are we prepared to explain this human phenomenon and his specialities? Is Ignatius with his submissive faith and unalterable purpose, his profound humility and his aptitude for command, his clear intellect and visional susceptibilities, explicable on the principles of our philosophy? Is there a plane contemplated from whence his apparent contradictions harmonize and seeming extravagancies disappear? A Biscayan noble, apparently of Gothic descent, with frequent grafts from the Shemitic stock, having probably Phoenician, Arabian, and Jewish blood mingled by intermarriage with the more physically vigorous Teutonic element introduced by the northern invaders. Ethnologically he was descended from the highest Caucasian types of the East and West, and he possessed many of the more ennobling attributes of each. Individually he presented a magnificent phrenological and physiognomical development. The profile both of head and face is strongly marked, arising from the predominance of

the central over the lateral organs, and from that statuesque prominence of feature which is the usual accompaniment of this form of cerebral structure. His self-esteem, firmness, veneration, and benevolence, constitute a magnificent coronal arch, and indicate in connection with powerful concentrativeness, strongly marked perceptive and vigorous reflective faculties, altogether predominating over the imaginative, that aptitude for direct yet persistent action under the guidance of faith, and that consistent unity of idea, by which "the founder of the society" was so pre-eminently distinguished. His temperament was intensely nervo-fibrous, with in youth and prior to his ascetic inflictions, a dash of the sanguineous. The deeply set eye, the aquiline nose, the firmly closed and strongly pronounced mouth, slightly protruding, and the oval face with these its powerfully chiselled features, were all in strict accordance with the cranial contour, and eminently suggestive of similar conclusions as to fixity of purpose and decision of character in their possessor. Here then, we may safely say, was a man born to command, nay, one who only wanted a fitting occasion and sufficiently evocative influences, to emerge into effective manifestation as a true master-spirit. These were provided, and the world had Ignatius Loyola and his reverend confraternity.

Such we say was the man. Now let us look at his discipline and opportunities. Born towards the close of the fifteenth century, he was contemporary with some of the greatest men and most momentous events that Europe had seen since the decline of ancient civilization. The world wanted master-minds, and it found one in him. The Reformation after many preparatory and apparently futile attempts was at length becoming an accomplished fact. Rome was alarmed. Her ancient orders were obviously insufficient for the new crisis, and her troubled spirit in the agonising throes which produced Jesuitism, settled upon the devout and ardent young soldier lying wounded in the castle of Loyola. The spirit of an age, whether it be that of movement or conservation, after attaining a certain degree of intensity, ever becomes

incarnate in an individual, who from that time is not simply its representative but its organ. It would be a denial of Providence to assert that under such circumstances the right man is not chosen. His selection is not of earth but heaven,—he is called not of men but God. The man for the work, a Luther to attack, a Loyola to defend, each righteously discharging the mission to which he was appointed by the Omniscient Ruler of all worlds.

Reason is no doubt a great and ennobling attribute, and he would be unwise who should seek to disparage its influence in mundane affairs, but it is a mistake to suppose that true humanitarian movements have generally originated from this source. Prophetic spirits usually become commissioned not in the calm of reflection, but in the thunderstorm of inspiration, of whose awful tones and elemental voices their message is an echo to the ages. Peruse the records of all faiths, and you will find seer-vision at their basis. They were founded not by sages but saints, not by philosophers but prophets. Master-builders are not framed amidst the intellectual luxuries of the closet, but in the furnace-fire of affliction. The insight which grasps a fundamental idea comes not of laboured excogitation. The heaven-sent conception, whose lightning force is to rive the old and found the new, wells up spontaneously as a free gift from the profoundest depths of unconscious being. Revelation is a gushing spring, dependent not on aptitudes without but supplies within. To apply these remarks, Jesuitism was not a thought but an inspiration, and its founder was not a logician but an ecstatic. He did not with infinite effort master the idea, but on the contrary, the idea with resistless power mastered him. In reference to his mission, he was an unresisting instrument, the passive recipient of influences from above, although in relation to his fellow-men, his moral magnetism was in proportion to his spiritual obedience, the degree in which he was possessed from within, determining that in which he commanded from without.

But these the reader will say are mere assertions. Let us then to the specification. We have seen Loyola as courtly

page and gallant soldier, maintaining an wholly external and thoroughly objective existence till his twenty-ninth year, his vast susceptibility to profound emotion, and his capacity for conceiving and entertaining great ideas lying latent. Suddenly the currents of this gay and sprightly life receive a decisive check. Sickness, solitude, and inaction compel self-examination, and for the first time his own soul stands revealed in all its grandeur and weakness, in all its wondrous possibilities and lamentable failings, to the man of thirty. He is horror-stricken. "Know thyself" had proved more terrible than an order to march to the cannon's mouth. Moral and physical causes combine to produce the most intense mental excitement. Regret and remorse, passions that had never known restraint now forcibly pent up, a frame habituated to continual exercise now compelled to remain dormant, what wonder that, under such a combination of circumstances, the brain eventually assumed an undue predominance, and became preternaturally active, projecting its conceptions as visions, and surrounding its possessor, while in a state of vigilance, with all the phenomena of dream-land. He sees the objects of his youthful adoration, the traditional gods of his kindred and country, St Peter, Christ, and the Virgin. Of these, his previous impressions were the mould, his exalted state of nervous action, his intense cerebration, furnishing simply the projecting force. And now, too, it is that, in strict accordance with the laws of his centrally developed organization, he begins to ask himself,—“Cannot I, too, be a St Francis, or a St Dominic?” “Yes,” responds his interior Ego, “provided thou, too, wilt undergo the requisite amount of suffering. Saints walk not their excelsior path upon velvet, neither lie they on beds of down, or sit often or long at rich men's tables. If thou wouldst be great or holy, deny thyself.”

Such were the inspired promptings of the conscience-stricken young noble. In so decisive a character, there is neither hesitancy nor compromise. The barefoot and the uncovered head carry him from door to door, and even to the

far-off Jerusalem, and back, without money and without scrip, —the master-spirit of Papal Christendom bowing his lordly form and commanding brow to the simplest peasant, or meanest artizan, for a morsel of bread. Such is ever, after some fashion, the fate of genius, whereof we hold saintship to be a by no means ignoble species. “Perfected by suffering,” Gethsemanes and Calvarys are its doom; which whoso would foolishly escape fails of his mission. Behold Dante composing his *Divina Commedia* in exile, and Camoens expiring in an hospital. In our day, see an expatriated Byron gnashing his teeth in agony, and writing *Don Juan* in madness; and even a seraphic Shelley, with his slender form prematurely bent by care, uttering harmonious wails, that might have melted even demons to tears. “Blind and old,” was he “of Scio’s rocky isle.” And he also, who next in rank, amidst this celestial hierarchy, dictated in solitude and disappointment the everlasting chant of “*Paradise Lost*.” God hath many furnaces; but through one or other must his chosen ever pass. Happy they who tread the fiery path without blaspheming, exercising patience and long-suffering even to the end.

Self-inflicted torture, doubtless, seems to us good, comfortable, rational—well-meaning Protestants, the most absurd of all forms of affliction. Yet it is doubtful whether without this painful discipline on the part of their founders, Rome would ever have had either her Franciscans or her Jesuits. The earnest spirits who set such potent machinery in motion, seem, from some cause, to have required such additional opportunity for endurance, and probably sought this apparently needless pain from some high instinct of their aspiring nature. Let us remember that the tendency of Rome, with all her short-comings is to spiritualism. She punishes the body that she may awaken the soul, and our only just cause of quarrel with her is, that she does not teach her devotees to await calmly the allotments of Providence in this matter; but rather urges them to a suicidal crucifixion, as if doubtful whether God were competent to the infliction of sufferings

proportionate to their several occasions. Be this, however, as it may, Ignatius is a notable example of an energetic spirit marching by this path to the accomplishment of his purposes. From the moment of his spiritual awakening, and more especially from the time when he felt himself commissioned to a great work, self-denial, under every form, was his motto. And to such an extent was this carried, that but for the supporting influence of enthusiasm, he would doubtless have perished beneath his accumulated austerities. The reaction of all this upon his naturally fine and susceptible organization, the extent to which it must have exalted the action of his nervous system, and increased his tendency to visional ecstasy, need scarcely be mentioned. Now it was amidst the first outburst of this soul-consuming fervour, and while his prolonged fasts, approaching to starvation, together with other mortifications, threatened him with immediately impending death, that he commenced the composition of that famous work, *The Spiritual Exercises*, and developed the idea of a sacerdotal or rather spiritual government, whereof Jesuitism is the approximate realization. It is no objection to this, that the order, as a fact, was the slow after-growth of many years, that incalculable thought and care, together with consummate prudence, and unceasing industry, were necessary to its consummation. We are speaking of the primal conception whence it originated, not of the processes by which it was completed; of the seed whence it grew, and not of the gardening by which it was trained. Jesuitism, we say, was the creation of a visional enthusiast, who, however fortunately for the success and permanence of his fraternity, gradually cooled down so far towards his normal temperature, as to redevelop his unusually clear and forcible reasoning powers, which in combination with diplomatic tact and military decision, were applied with unwearied zeal, and unresting assiduity, to the edification and consolidation of that spiritual power, which receiving its impulse from vision, nevertheless obtained its direction from thought.

To his Papal biographers, Ignatius is soluble as a saint.

To them his visions are divine vouchsafements, and his austerities commendable mortifications. They do not regard him as exceptional, but only as an exalted specimen of an order wherewith their church has been favoured at intervals from the beginning. In so far they may be said to understand him. But to Protestant writers he looms out as an almost inscrutable mystery, so that they are sometimes fain, in their perplexity, to look elsewhere for the real "founder," and to regard Loyola but as his well-meaning puppet. When he is calm, prudent, and forecasting, they fancy that for a moment the real man is revealed; but precisely where he is most inspired, when the spiritual triumphs over the corporeal, and the eternal absorbs the temporal, there, with amusing perversity, they lose sight of him. These rather grave misapprehensions, however, inevitably arise from testing Papal lives by Protestant principles.

Ignatius, endowed with exalted moral sentiments, and a profound susceptibility to all purer influences, yet, from position and training, habituated till nearly his thirtieth year to manifold indulgences and luxuries, is suddenly awakened to a deep and agonizing sense of the utter spiritual destitution in which he has hitherto existed. Raised to a higher plane, he thence contemplates his previous life of trifling and dissipation with the abhorrence of a noble nature, fully aroused to a consciousness of its innate powers, and its befitting destiny. In the revulsion of feeling accompanying so painful a self-revelation, what wonder, considering his age, country, and faith, that he should have oscillated to the opposite extreme of ascetic severity, determining rather to crucify himself in the flesh than to perish in the spirit. No burlesque of holy poverty, no masquerade of sanctity, was his begging a morsel of bread from door to door, to the gently reared young noble. He was never more in earnest, and therefore never more spiritually favoured than when so engaged. It was ever amidst sickness and privation that his visional susceptibility was most effectually aroused, and his intercommunion with higher beings seemed most frequent and intense.

It was under such circumstances that his grander ideas were developed, and his greater enterprizes originated. His was an ardent temperament, shall we say it, an extreme nature, incapable of the golden mean of commonplace rationality of conduct, that ever sank through comfort into voluptuousness, or rose through self-denial into privation. His visions were in a certain sense natural to him at a certain stage of mental exaltation, under which his thoughts took form and became embodied in symbolical imagery. To speak of these as something unworthy of, or extraneous to the man, attaching to him by accident, and which respectable biographers would rather not narrate, is simply absurd; they were an integral portion of him, constituting indeed one of the most important features of his peculiar but powerful mind. An unvisioned Ignatius might have been an ardent devotee, but never the founder and moving spirit of the Society of Jesus. His lucidity was the prophetic aspect of his many-sided character, the sublime accompaniment of his culmination, the glory-crowned apex of his entire being, the source of his inspiration, and the well spring of his greatness.

8.—GEORGE FOX,

THE FOUNDER OF QUAKERISM.

IN nothing is the gigantic power of a true master-mind more clearly exhibited, or shall we say more forcibly demonstrated, than in the extent to which the followers of a religious leader, generation after generation, unswervingly obey his precepts and devoutly conform themselves to his example. Truly may it be said that such men are the moulds of time. They are divine instrumentalities by which the work of moral creation is being effected. The force which they exert can never be known to their contemporaries, for the ideas which they develope are not simply a gift to the present, but also a

bequest to the future. The systems which they found are not simply a passing power, they are also an enduring inheritance for the ages. And this is true in a minor degree even of those lesser spirits, whose mission is not to found, but to modify, creeds, who do not speak with authority but in utter submission to a predecessor : who profess not to originate but interpret, whose sphere is not the primary but the secondary, and whose intuitions reach not to divine annunciations in the stilly depths of their own souls, but to a more correct appreciation of the wondrous revelations vouchsafed to others. Such a man was Fox, the founder of Quakerism, the leather-jerked enthusiast of Drayton, whose deep, quiet, and faithful meditations on the Scriptures eventuated in the development of a new internal light, under which the pages of inspiration became the vehicle of " knowledge from above."

The mystic is in very truth a practically important as well as morally interesting character. His *visions and aspirations* are no doubt psychological phenomena, which the metaphysician may study with advantage as abnormal manifestations of human intelligence ; but they are also motor forces which, it may be, the ages must recognise and the historian will have to chronicle as among the veritable facts of the past. The mystic is himself however, we must remember, but an embodiment of the higher influences of his era. He is ever, when we come to profoundly examine him, in a certain sense derivative, the result of antecedent influences, a high-wrought effect of preceding causes. As a feature of his time, he is deeply significant, and may be considered as an index of the force and direction of the deeper spiritual currents of his epoch. Neither is he in his simple individuality the sum-total of all the elements of mutation, for not only the extent and success, but the very character of his mission, will to some extent depend on the time and the people to whom he may be sent. Had the fiery, energetic, and poetical son of the Koreish been reared in the sober England of the seventeenth century, who can say how his naturally combustible constitution might have been modified in its manifestations

by the specialities of our then prevalent Puritanism. As it is, his followers, bedizened in the many-coloured and loose-flowing robes of their oriental costume, bearded to the girdle, and turbaned to the brow, gravely pay their devoirs to a multitudinous host of odalisques, the earthly representatives of their anticipated houris. While perhaps under other conditions they might with equal pertinacity and fully proportionate gravity have yielded a preference to drab-coloured habiliments, broad-brimmed head-gear, closely shaven chins, and that monogamatic system of domesticity on which the stringent occident plumes itself in comparison with the looser orient. Man, it is said, is the creature of circumstances, and we may affirm, even of the greatest, that their highest commission is but to sound the trumpet-blast of destiny, their most exalted office that of herald to a resurrection morn.

England during the time of the Commonwealth was the hotbed of theological excitement. From the tyrannical Laud to the uttermost Puritan, all men were more than usually in earnest about either the forms or the spirit of religion. Despite the tremendous political changes then taking place, the theological idea really predominated. It was an age of faith; and men, if we are to trust to their professions, then lived rather for heaven than earth. The more earnest minds of that time were no doubt greatly absorbed by serious considerations respecting spiritual and eternal things. It was an age of gloomy but high-principled fanaticism, of stern but heroic enthusiasm. The saints when triumphant might occasionally have proved tyrants; but, when defeated, they knew how to suffer like martyrs. It was a time too stirring and momentous for the development of philosophic indifferentism. Creeds were then among the living and moving powers of the world. The earthquake changes of the Reformation yet lived in the memory of the aged, and the noises of the new time seemed to them but a reverberation of its thunders. Science and literature were then for the few; but religion was the grand object of interest to the many. Papacy, Prelacy,

Presbyterianism, and Independency, how could men farther go? So no doubt thought the pulpit orators of that day.

To find a still farther remove from hierarchial despotism was left for the Leicestershire shoemaker, whose internal light sufficed for that which college learning and merely ministerial zeal could never have accomplished. George Fox, in short, was an *ecstatic*, a *natural clairvoyant*, a *seer*, a prophet, a lowly brother of the great and good of old, one of that truly spiritual hierarchy of God-filled minds whose mission it ever is to make war unto death against the hierarchy of forms. Devout from childhood, serious, earnest, thoughtful, and enquiring, he seems from the first to have had the elements of seerdom deeply seated in his nature. These were of course especially developed by the tendencies of his age and country. During his internal conflicts, he, like most of his order, sought refuge in solitude, and dwelt much in hollow trees and other rustic conveniences, occasionally seeking alleviation from his sore travail of spirit on commons, moors, and barren hills, where his deeply-tried soul held long and well-nigh despairing communions with itself on the origin of evil and the purposes of the Creator. Poor, young, and uninstructed, but honest, pious, and determined to find the truth or perish in the search, the Drayton artizan tried priest after priest, vexing them with strange inquiries, and putting their best school logic to the test by such strong arguments and startling instances as could scarcely fail to excite the bile even of such reverend and much-enduring men: and then going in quest of a sister ecstatic, some Lancashire woman, who had been in a trance for twenty-two days, but who seems at his visit to have been "under a temptation." Truly it is no wonder that what with constitutional tendencies, exciting influences, long fastings, and the sympathetic re-action of other trance-sleepers, it is no wonder we say that at last the devout and thoughtful religionist should have fallen into a *vision* himself, wherein he tells us "a great work of the Lord fell upon me, and I saw into that which is without end, and things that cannot be uttered, of the greatness and infiniteness of the love of God," so that

“men thought I was dead, and afterwards many came to see me for about fourteen days’ time, for *I was very much altered in my countenance and person, as if my body had been new moulded and changed.*” The over-thoughtful child, the morbidly excitable youth, and the visionary man, what student of ecstasy but must here perceive all the symptoms of its successive stages of development? In these last fourteen days of *corporeal somnolence* and *spiritual vigilance*, the mystic culminated. It was his cave at Mecca, nay, with his body “new moulded and changed,” was it not a species of lowly transfiguration, in which the high-wrought and radiant spirit, beaming through and in a measure overflowing its earthly tabernacle, shone forth a spectacle of lucidity even to carnal beholders? How the future of his earnest life was fashioned by the revelations afforded in this prolonged trance, to what extent even modern Quakerism is indebted to it for its present form and substance, it were difficult, if not impossible, to say. Suffice it that we have here indubitable evidence of that seer-vision, by which we are enabled to place this skin-covered preacher of the moral and physical wilderness within the grand category of prophetic souls, albeit, perhaps he was not the very highest of that exalted order. Even physically we find similar and corroborative evidence afforded, for when they advised him in the fever of early zeal to be bled, the lancet being then as now the never-failing remedy of the legalized manslayer in a difficulty, behold they could draw no blood, his juices being dried up by reason of the world’s sore iniquities, and the inward troubles of his deeply agitated spirit. Verily, whether upon the top of Pendle Hill, “the Lord let him see in what places he had a great people to be gathered,” or whether sitting still in the house, “the elements and stars came over him, so that he was in a manner quite clouded with it;” in either case have we not unmistakable indications of a true *vates*, evoked and commissioned from within, and so having withal a notable contempt for outward ordinances, which to him and his were needless accessories, productive of hinderance rather than furtherance.

But what shall we say to the Elijah-like act of slaying the doughty Protector of England with a look, for, meeting the veteran Oliver riding into Hampton-court at the head of his life-guards, "*I saw and felt a waft of death go forth against him, and when I came to him he looked like a dead man.*" Of a verity, even the profligate Stewart, could he have been but fully certified hereof, would doubtless have held the plain spoken apostle of interior illumination in such respect as a spiritual David after his triumph over the political Goliath deserved.

A plain, simple, earnest, honest man was good George Fox, his leather jerkin and ecstatic visions notwithstanding. His whole life was one long inspiration. His every thought a high intuition, his every act the result of an internal monition: his earthly pilgrimage was that of a wayfarer guided through the valley of the shadow by spiritual presences and Divine vouchsafements. To him miracles were no vague tradition, but experimental realities, nor could the theory of coincidences ever prevail to cheat him out of a supporting faith in Providential deliverances. An absorbed and devoted enthusiast, to him dreams were realities, and the interior life with its direct relationship to God, the all-important concern of existence. The wonder is not that he should have founded a sect, but that his followers subsided at so early a period from world-despising enthusiasts into worldly prosperous men of business; that the most impracticable of founders should have given birth to so practical a discipleship. This was due in a great measure doubtless to the nature of the ground in which his seed was sown. Had the taught been mystic Hindoos or fiery Arabs, the result of his tuitions would have been widely different. But the logic of Barclay, and the practical knowledge of Penn, acting on the constitutional sobriety of British converts, soon gave a form and colouring to the movement, such as few who beheld the shaking devotees, or listened to the singing preachers among the early Friends, could have anticipated. In no sect has the change, from ranting fanaticism to quiet respectability been more marked

or complete, and yet perhaps in none has so much of the real spirit of the founder been preserved, while his minor formulas have been modified or dispensed with. The Quakers are still disciples of George Fox, albeit, were the rudely clad wanderer of Lancashire to be now introduced into the comfortable parlours, and even splendid drawing-rooms, of his modern followers, he might perhaps find subject-matter for remark, if not reproof; but take him to the anti-slavery platforms, meetings for social reform, and other spheres of beneficent action, and he would still say, these are my children.

To the philosophic student of ecstatic exaltation, the quakings, shakings, jumpings, and even flagellations of the various religious bodies who have at different periods emerged into manifestation, are not without profound significance. They all exhibit a generic identity, and are mere varieties of nervous excitation, generally propagated by sympathy, and are usually accompanied by prophesyings and preachings in the more enthusiastic and susceptible of the votaries of this strange terpsichorean inspiration. In addition to this, some of the early Friends appear to have been gifted with the power of affecting others by their breath, so that in America they were even accused of witchcraft, in consequence of the sudden and extraordinary command which they thus acquired over those whom they wished to convert. The mesmerist will of course be at no loss to interpret this—it is simply an instance of sympathy purposely transmitted, and has its analogue in the processes which his science has adopted. Altogether, good George Fox and his Friends furnish many interesting and valuable illustrations of those laws which regulate the evolution of the higher faculties of ecstatic intuition and lucid vision, and his journal, together with those of his more distinguished disciples, will be found to abound with narratives too honestly told, and too truthful in every way to nature, to permit of our doubting for a moment the integrity of the narrators; but which are yet, to those ignorant of the mysterious domain of man's inner being, a stumbling block and rock of offence.

9.—SIR ISAAC NEWTON.

THE inductive philosophy in its lower departments, at least, is eminently prosaic. The observation of facts, the institution of experiments, and even the deduction of conclusions, imply aught but the labour of a creative mind. Intellectual mechanism might accomplish all the achievements of our ordinary savants, though there were no soul behind it. But in this, as in all other departments of human activity, the higher phases of manifestation demand the presence of a constructive and reproductive mind. A true discoverer has ever the intuitive element in his composition. His works are the product of inspiration. He is a poet manipulating nature, an artist, and not an artizan, in her mystic laboratory. All original minds are *a priori* in their essential character, and condescend to induction, as the gods of heathen mythology occasionally veiled the exceeding brightness of their divinity from a kindly spirit of accommodation to the weakness of mortality. This living universe, irradiant with the shadeless glory of the indwelling Godhead, becomes at best a piece of dead mechanism, and but too frequently a cesspool and a grave, in passing through the alembic of a commonplace mind, trained in the schools, and suffused with the spirit of modern materialism. We have lost the high vantage-ground of our Titanic predecessors. We are pigmies perched on the Alpine heights, reared in their conflict with unveracity; and because our prospect is wide, we fancy our souls must be large. But this is an error, as posterity will doubtless not be slow to discover. The colossal facts which have been growing with the centuries, have become too vast for our tiny grasp. They have escaped from the mastery of our contracted minds, and lord it over us, as the unresisting slaves of their overawing magnitude. We can scarcely apprehend, much less comprehend, them. Who, save the late Humboldt, now

thinks of embracing the grand scheme of nature as a mighty and harmonious whole, to be reflected in all its sublime entirety on the mirror of consciousness? Most, on the contrary, prefer attempting its cognition by ineffective raids into different provinces, that endow us not with clear and adequate ideas, but unsatisfactory and chaotic impressions. We look *up* to the material forms of being, from the low level of experience, instead of *down* upon them from the commanding plane of first principles, that is of spiritual perception. Conscious of our inferiority, we endeavour to excuse it by dwelling on the vastitude of our possessions, like puling heirs of mighty houses, who miserably dwarfed in the presence of ancestral greatness, yet rest in pitiable vanity on the length of their pedigrees, the number of their quarterings, and the extent of their estates. Science has outgrown our individual capability; and, as a necessity, we resort to the division of labour, and become, as a consequence, converted more and more into mere wheels and pinions of a dominant mechanism, which employs us but as its subordinate tools and inferior agencies. All this, however, is no doubt analogically correct. We are in the age of analysis, and while disintegrating things in our experiments, are ourselves subjected to a corresponding process, by the spirit of the time in which we live.

We admire the ancients; but we pity and despise their pupils and successors, the mediæval schoolmen. Yet, from the tuitions of these pedantic masters, issued those colossal thinkers, by whose profound meditations we have been made wise, and by whose sublime aspirations we have been led onwards. Our guides were their sons, and our excelsiors were their children. Truly we do well to be angry with these mighty teachers, for they made giants, where we, for the most part, only manufacture mechanical approximations to a sickly manhood. In the Aristotelean schools, Machiavelli acuminated his astuteness, and Dante intensified his almost superhuman energy of thought and conception. While from their training issued those stalwart champions

to whom we are indebted for the revival of learning, the reformation and the inductive philosophy. The logical and *a priori* masters of the middle ages fell, as Gods only can, by the usurpation of their sons. In the revolution of Destiny's grander cycle, the hour of their dethronement arrived; but they succumbed, as became divinities, only to their own immortal progeny.

We mistake in thinking that Protestantism and the experimental philosophy are the product of two separate movements of the human mind. They are simply different branches from the same trunk, duplicate effects of the same cause. They were necessary sequences in a descent from principle to fact, from law to phenomena. While making these frank admissions, however, let us not, we repeat, be hopelessly discouraged. The strongest eagles must at times alight, and not always on mountain tops; for while soaring sunwards for prospect, they must sometimes swoop earthwards for prey. The human intellect which had dwelt for well nigh two milleniums, at the sublime altitude of first principles, became at length an hungered in the pure though rarified air which engirdled its lofty eyry, and so bethought itself of the lowly vales of experimental knowledge, where it has now been feeding and fattening, till some almost begin to fear that the bird of Jove must, by some deplorable transformation, have been converted into a foul vulture, redolent of offal, and ravenous for putridity.

But to return, Protestantism is simply the reign of experiment in theology, while the inductive philosophy is only a manifestation of Protestantism in science. Authority was at an end, whether based on principles enshrined in churches, organized in institutions, or deposited in persons. The revolutionary movement commenced with the two former, and is concluding with the two latter. The era of mutation set in on philosophy and religion, and is ending in society and the state. Its first blow was at the priest and the professor; its last will be at the king and the noble: it began in the sanhedrim, and will terminate in the senate. It is "the mighty

wind," predestined from of old, to thoroughly purge the garner floor of an encumbered earth—"the fire" in which the chaff of ages is to be consumed—"the flood" wherewith the Augean stable of a world's iniquities will be swept clean of its impurities. Let us not be too seriously alarmed at this rather sombre and threatening aspect of affairs. We have arrived at "the beginning of the end." Let the friends of reconstruction thank God and take courage. The storm, if not well nigh overpast, is at all events approaching its maximum. Let all good souls, who can prevail to veritably believe, amidst the manifold delapidations of these latter days, in the existence of "law and order," as dependant, not on an armed force obeying the behests of earthly kings, but on principles which are the vicegerents of a heavenly one; let such, we say, gird up their loins as for a day of battle, and rejoice as at a coming victory. In the interval, is there not work for such as can labour, even though it were but to gather microscopic facts, those pretty pebbles on the beach of the universe, wherewith nature's more industrious children seek to weave a tiny carkanet for the neck of TRUTH, who, majestic, yet beneficent goddess, smiles in loving condescension on their infant efforts, and playfully disposes of the toy on that magnificent yet mysterious form, which none, save the Omniscient, ever yet beheld unveiled.

Of the Olympian progeny of the *a priori* school, Francis of Verulam must undoubtedly be considered as the first in order of rank, the one in whom most of the paternal power survived, and who consequently became, "by right divine," the Jove of the *a posteriori* method, which arose on the ruins of the former. Not of accident, but design, not by chance, but law, did the grandest expounder of the inductive philosophy, Lord Bacon, and its greatest examplar, Sir Isaac Newton appear in Britain, the western terminus of existing, and the focal point of emergence to impending, civilization. Anglo-Saxons both, of the newest imperial race, and the latest imperial country. Golden links whereby a past of

heroic endeavour is to be joined to a future of sublime fulfilment. Of the mighty chancellor and his works, we may, perhaps, find opportunity to speak in some other place, and in some other connexion. Suffice it here, that we hold in unutterable contempt the theory of his being addicted to low and grovelling habits, animated by inferior motives, or governed by perverted principles. On the contrary, we hold him, and William of Stratford, to be, in all points, the most nearly God-like men that have anywhere appeared in these latter ages.

Our business now is, not with the colossal hierophant of induction, but his worthiest pupil; not with the inspired architect, to whose gifted vision the beauty and proportions of the fair temple of science arose as by the revelation of a celestial magic, vouchsafed to truth's most ardent worshipper, but with the great master-builder, under whose direction and superintendence, and, in great part, by whose personal exertions and gigantic labours, its principal blocks were hewn into form, and placed in position. Without a Bacon, we could scarcely have had a Newton, and yet without the latter the former had been almost useless, *vox et preterea nihil*. The first was the thinking head, and the last the executant hand of experiment. Let not these figures, however, imply too much of disadvantage to him, who so bravely achieved what the other had so wisely designed. They may be compared together, and their diversities of endowment stated; but they have no rivals without, and stand apart from their successors, like transfigured prophets on a mount of glory, while even their most honoured disciples rest afar off, like common mortals, unable to endure the celestial radiance of this beatific vision, unless at a distance, which may tone down its supernal splendours to the visional capacity of an earthly observer. If Lord Bacon were the inspired seer of induction, Sir Isaac Newton was its ecstatic labourer, who wrought with Sampson like energy for the fulfilment of its wondrous promises. What the first profoundly foresaw, the last nobly

realized ; what the first, with prophetic prevision, announced as possible, the last, with almost superhuman energy, rendered actual.

Descended from the English yeomanry, Newton was, as we have already observed, of Saxon race, having all the grander qualities of this noble type of humanity in full perfection. With a powerful brain, of unusual magnitude in the anterior and well-developed in the coronal region, his reflective faculties predominating over the imaginative, and the logical preponderating over the analogical elements in his mental constitution, with accurate perceptions, and a retentive memory, he was richly furnished with all the higher qualities of an analytical intellect of the first order. A careful and attentive observer, his data were correct ; a profound and sequential reasoner, his conclusions were sound. With him, knowledge was ever converted into subject-matter for thought. Incapable of resting contented with the observation of effects, he, as by a law of his nature, ascended to their causes. To him, phenomena were but the indications of a power whence they proceeded ; the angel's ladder which leads from the world of fact to the heaven of principle, was never absent from his consciousness. Of nervo-lymphatic temperament, he was solid rather than brilliant, and exhibited the vastitude of his genius, less in the facility of his processes, than in the magnitude of his results. He was essentially, and in all points, an Englishman, whose gigantic practicality, however, embraced the universe and its laws ; the creation and its forces. To say that the homesteads of Britain contain many such might sound like an exaggeration ; but of the colossal brood whence he sprang, Titans have often come, and giants, we may trust, will never cease to be born. This intellect, so grandly massive, was united to a moral nature proportionately elevated. Benevolent, almost to a fault, he who could pursue the powers of nature to their ultimates, with the unerring exactitude of mathematical calculation, who, in the pursuit of his sublime vocation, shrank from no conclusion, and hesitated at no truth, was so merciful to animals, as to disapprove

of the sportsman's pastime from its cruelty. Profoundly reverential, his intimate acquaintance with the mechanism of the universe, never for a moment withdrew his worship from the Creator to his work, his admiration for the latter, only sufficing to increase his devotion to the former. Of incorruptible integrity, and unspotted morals, he was as unimpeachable in his private, as he was illustrious in his public life. Gifted in mind, and unblemished in conduct, affectionate to his relatives, attached to his friends, and beneficent to his kind, he discharged every duty, and fulfilled every obligation, not only with a religious consciousness of the requirements of his position, but with that tendency to goodness, which seems to be manifested by some few superior beings, as if from the proclivity of an exalted nature to every species of moral and intellectual excellence.

Of studious habits, and intent on the acquisition of knowledge, Newton was a persistent and laborious experimentalist. Largely endowed with concentrativeness, he seems to have been always capable of giving his undivided attention to whatever was for the time the especial subject of his thought. With a mind constituted like one of his own lenses, he could focalise every ray of light on a given point, till under this intense luminosity even its minutest specialities became revealed. The habits established by systematic study, reinforced a tendency originating in native endowment, until at last he became so absorbed as to sit occasionally on the side of his bed, half-dressed for hours, lost to the sense of all external objects, in rapt meditation on some abstruse mathematical problem, or some phenomenon not yet fully illustrated by a sufficiently satisfactory experiment. In his moods of severer study, he frequently forgot his meals, and needed to be reminded of many requirements that commonplace minds seldom or never overlook. In short, he was pre-eminently an *absent* man. And it was generally during these fits of abstraction, that his brightest conceptions dawned upon him, it was then that he was favoured with his clearest intuitions, and originated or completed some of his most no-

table discoveries. He had thus attained, at least, to the earlier stage of absorption, and was endowed consequently with more or less ecstatic intuition. Every man to his vocation. Gifted with this interior light, and the supersensuous perception, and preterlogical apprehension which it confers, a Napoleon achieves miracles in strategy, a Socrates develops moral, and a Newton discovers physical truth.

Sir Isaac was a man of genius, devoted to the illustration of nature, and wrought at his glorious task with faculties originally powerful, but, beyond question, wonderfully exalted at times in function. His ability to see at a glance through all the successive stages of a demonstration in Euclid is an instance in point. It was intuition transcending not the *range*, but the *rate*, of deduction, outrunning it in the course, and leaving it at a hopeless distance in the rear.

This tendency to abstraction and exaltation, which, if not always morbid, has ever a liability to become so, culminated and apparently collapsed in his fiftieth year, about the period of life at which Swedenborg's and Cardan's lucidity began to manifest itself. In these two illustrious men it would seem that the nervous crisis eventuated in something like victory, while in Newton it resulted in an approach to defeat. With visional ecstasy, the first united an analogical power of reasoning hitherto unexampled, and while retaining, and even extending, all his previous knowledge of science, extensive, varied, and profound as this was, beyond that of almost any man of his time, he seems to have ascended to a plane of thought, whence he not only intuitively beheld those truths to which he had previously attained by induction, but from whence, as from a watch-tower of the spirit, he was enabled to behold them in all those far-extending relationships united, by which they constitute that majestic whole—a divinely fashioned universe. It cannot be doubted that Swedenborg was a greater man after than before his crisis. One evidence of this is, that his fame depends on his subsequent rather than his previous works. But, independently of this, which some may be disposed to consider rather falla-

cious evidence, and looking only to the inherent capability of his mind during the two epochs, it is obvious that in clearness of intellectual perception, in grasp of thought, in logical acumen, in profundity of meditation, in the diversity of his subject-matter, and in the order, method, and treatment of his wondrous themes, the inspired dreamer of Stockholm was grander in his visions as a seer, than in his investigations as a savant. Ecstasy, though it somewhat disturbed the normal equilibrium of his faculties, in some measure compensated for this, by the almost preternatural aggrandisement of every endowment by which it was accompanied. In him lucidity was in a measure mastered and methodized, and so, while acting doubtlessly as a powerful and dangerous excitant, nevertheless, conduced to a certain growth and increment, perhaps unattainable without its weird presence and mysterious aid. Even in the instance of Cardanus, the development of lucidity was accompanied rather with an increase than a diminution of mathematical and other power. But in the case of Newton, despite the desperate, though hopeless, endeavours of well-intentioned biographers to make it appear otherwise, it is obvious that his maximum of ability was attained before, and not after, the crisis. With those who think his Biblical Chronology and his Dissertation on the Prophecies greater works than his discoveries in light and his Principia, it is of course useless to reason. They have a standard of excellence, which being compounded of the moral rather than the intellectual, of the devotional rather than the thoughtful, has no doubt its own peculiar merits as an admeasurement of worth; but it is one to which the metaphysician must demur, and which the philosopher will refuse to admit. His mission as a discoverer was at an end; his career, as the master-pilot of humanity, into the realms of the unknown was brought to a termination; and, for the greatness of his world-wide fame and the permanence of his everlasting renown, he might as well have expired in the convulsions of phrenitis at fifty, as have survived to vegetate during thirty additional years in the ease and comfort of a glorious, but in

comparison with his more radiant youth, a sterile and unproductive old age. The lightning-like intuition, beneath whose sudden flash truth stood revealed from amidst the rayless gloom of antecedent darkness; the lucid perception to whose electric movement the most rapid deduction had the lethargic slowness of a tortoise march, these had utterly disappeared, and their place was supplied with simply the profound attainments of an eminent Cambridge professor, and the learning of a deeply read and accomplished scholar, competent, no doubt, to the verification of previous discoveries and the annotation of earlier works, but, alas! utterly incapable of rivalling much less surpassing them. The Newton of the *Principia*, the divinely illumined and inspired sage, to whom nature communicated her most recondite secrets and her deepest mysteries as to a holy prophet receiving revelations of truth in the rapt ecstasy of beatific vision, *this* Newton had departed Elijah-like to his proper home, leaving behind him nothing but the mortal simulaerum, which had served as the cloak of his earthly sojourn.

There has been much needless controversy on this subject of Newton's ailment, the discussion being maintained not so much with a view to the elicitation of truth in connection with the matter in hand, as for the supposed purpose of maintaining the peculiar religious or sceptical opinions of the combatants. The fact that Newton was a distinguished savant prior to his disease, and a theologian subsequently to it, has given an interest to his malady in the estimation of certain extreme sections of the scientific and religious public, quite independently of its pathological peculiarities. It is these, however, that we have here to explain. More especially affecting the nervous system, although apparently accompanied with an abnormal condition of the alimentary, it was doubtless produced by those habits of intense and protracted thought, in which for years it had been his custom to indulge. His overwrought brain, exercised by severe study in youth, and strained by the severer labours of manhood, became at length incapable of duly performing its

normal functions, probably from that accumulation of nervous force which, in a more active and excitable temperament, might have burst forth in an irrepressible explosion of mania, but which, in his naturally sluggish and unemotional nature, eventuated rather in stagnation and bewilderment. Where a poetically constituted mind would have experienced a violent paroxysm of delirium, and either perished in or victoriously surmounted this magnetic storm, with its thunder-voiced revelations and lightning flashes of thought and conception, this profoundly meditative, yet unidealistic genius, to whose inner consciousness passion was unknown, sunk overwhelmed by mephitic vapours, which would not blaze into creative light—the former might have become a burning volcano with its molten lava and lurid flame-clouds; but the latter was converted into a dismal swamp, begloomed by those foetid exhalations which brood over fecundity reduced to putrefaction. The age at which it occurred is one of crisis with all men, but more especially the class of severely cultured and hardly wrought thinkers to which Newton belonged. It is the period at which the grosser animal nature generally subsides into comparative quiescence, and when the intellect, with its attainments matured and its capacities enlarged, assumes a more assured sway over the impulses and emotions, which had previously accorded but an imperfect allegiance to the royal supremacy of judgment. Under its expansive and exalting influences, Bacon arose to the vast meditation and far-seeing wisdom of the *Novum Organum*, and Milton culminated in the previously unattainable sublimities of *Paradise Lost*; while, at a remoter epoch, *Æschylus* emerged into the dramatic grandeur of the *Prometheus*, and Plato arrived at the exalted spirituality of the *Phædron*. In certain unfortunate cases, however, this mental victory is replaced by defeat, and he who should have been the conqueror of Chaos becomes the captive of confusion. Such was for a time, at least, the unhappy destiny of Newton, who, on emerging from the cloud, was found shorn of his previous radiance, and reduced more nearly to the level of

ordinary humanity. The essential distinction between the mental condition of Newton before and after his disease, was that between creation and possession, the power to originate and the ability to understand. He sank from genius to talent, from intuitive insight to deductive conclusion, and, as an unavoidable consequence, became but the editor and annotator of his former sublime, and now unapproachable, productions. The sunlight of inspiration was exchanged for the lamp of intellect. The flash, whose sudden radiance had brightly illumined a whole province, was now, alas! superseded by the dull glow of a few expiring embers, ever waxing fainter in their approach to final extinction.

Let not the religious world be troubled at the thought, that such a conclusion, if generally received, will prove at all injurious to those mighty interests for which it exhibits so laudable a zeal. Newton was ever a firm believer in, and devout worshipper of, his Spiritual Father. To him the universe was never a piece of dead mechanism, but, on the contrary, a glorious manifestation of Divine power. It remained for after times to develope that weird spectacle, a great and gifted mind, thoroughly furnished with the higher lore of nature, resting satisfied in this outer-court of the great temple of being, and never seeking to penetrate into those adyta, where, in the Holy of Holies, an ever-present Shekinah brightly burns to illumine the soul of each devoutly expectant and worshipfully reverend hierophant. And such was Newton, who in his best and strongest days, in the noble fervour of his ingenuous youth, and in the unequalled vigour of his maturer manhood, lived a consecrated priest of God, ever placing on the altar those priceless gifts of new knowledge, richer than all the preceding ages had supplied, and in comparison with which, our most costly offerings are unspeakably contemptible. Let not the religious world be discomfited and cast down, then, because the latter days of Newton may be esteemed inferior in mental force and clearness to the earlier portions of his transcendently illustrious and grandly useful career. Commentaries on the Scriptures have

generally been the work of devout but second-rate minds, the artisans, not the artists of literature. Let Scripture readers be assured, that in perusing the sacred volume of nature with a sage's eye, in deciphering the characters, and penetrating into the mysteries of her holy pages, he was engaged on a labour as sublime in itself, and as sanctified by the frame of mind in which he undertook and prosecuted it, as if he had not only commented on, but actually *composed* those books on which they look with such unspeakable reverence. The exalted devotion of Newton's majestic maturity, the undoubting faith, and child-like simplicity, which so beautifully characterized him, when at the maximum of his vigour, and in the midway course of his discoveries, these are the specialities of this gigantic master-mind, on which they may dwell with enlightened satisfaction, and to which they may point in just pride, when taunted with the shallow scepticism and grovelling materialism of scientific men, immeasurably inferior in every higher moral and intellectual attribute. This is their strongest ground, and to descend from this to the comparatively puerile manifestations of his declining years, is but to exchange this unassailable position, for one altogether inferior in logically defensible qualities.

But we may safely leave this department of the subject in the hands of those professionally devoted to the advocacy and defence of faith. Suffice it for our present purpose, that Newton was obviously an ecstatic, although developed under rather peculiar conditions, and with his illumination devoted to the elucidation of somewhat unusual topics. His was pre-eminently an intellectual and thoughtful, as contradistinguished from an emotional and imaginative lucidity. It was an exaltation of the perceptive and reflective powers, but more especially of the latter. Hence not only the accuracy of his observations, but their definitive application to a given purpose, and their entire subordination to the one grand object of demonstrating the veracity or fallacy of a presumed truth. His experiments were crucial in character, and tended to confirm or destroy the hypothetical views of him whole.

stituted them. Hence also the grasp and grandeur of his ideas, whose profundity and vastitude seem almost commensurate with that universe to the discovery of whose laws these mighty powers were so assiduously devoted. Hence also the remarkable and apparently contradictory fact, that, although constitutionally slow in many of his other mental operations, Newton was so largely gifted with intuitive insight, that many of his discoveries flashed upon him as by inspiration, while some of his mathematical processes were accomplished with a rapidity and facility, all but incredible to ordinarily gifted men. It is this especial combination which renders him so interesting, and in a sense unique; but, perhaps, it was this also which ultimately conduced to his defeat. His cold and phlegmatic nature, susceptible of the *light*, could not endure the *heat* of ecstatic action, and succumbed precisely at that stage of development, where more warmly enthusiastic and imaginative beings have usually attained to their highest manifestations, and thus when he should have emerged into seerdom, he sank into annotation.

10.—SWEDENBORG.

SCIENCE justly prides itself upon the exactitude of its processes, while the mathematics repose with dignified assurance on the certitude of their results. As schools of thought each is supposed to produce habits of precision, which if not positively hostile to imagination are at all events eminently calculated to regulate and methodize, if not subdue the native wildness of an undisciplined fancy. The restoration of Paradise Lost to its enthusiastic lender, an ardent admirer of the author's genius, with the cold and almost cynical remark, "that it proved nothing," was a feat that no one but a student of the exact sciences could have performed! As a mere tale, its probability would vanish if told of any other order of the

intellectual hierarchy. We strongly suspect, however, that, after all, this notion of a profound antagonism between the magnificent real of true science and the glorious ideal of pure poesy is nothing more than a popular fallacy, founded on the grossest misconception of what really constitutes the *savant*. We have elsewhere spoken of the epic grandeur of conception which characterized the author of the *Novum Organum*. And descending from the chief of the inductive philosophy to his humbler, though still worthily exalted, disciples, what vigour of conception do we find in the speculations of the elder Herschel on the stellar arrangements of distant space, and the gradual formation of solar systems from the advancing concentration of misty nebulosities! And what is the *Cosmos* of the late venerable Humboldt but a beautifully descriptive poem, in which the otherwise dry if not sterile facts of pure science become instinct with life, and redolent of the most gorgeous beauty and magnificence, when contemplated through the richly-endowed mind of the deeply-studious and far-travelled sage, whose naturally vigorous imagination, so far from being oppressed, is but invigorated by the truly Atlantian load of his acquired knowledge. Are his descriptions of mountain-scenery less sublime, are his chasms less dark and awful, his declivities less precipitous, or his snow-clad peaks less radiant, as they shine forth amidst the cloudless glories of the tropics, because the accomplished author knows the geological structure of their interior, and is competent to explain the meteorological laws on which so many of their surface phenomena depend for the varying peculiarities which they present? Do his descriptions of the luxuriant vegetation of equatorial savannahs lack one element of the beautiful because he is competent to enter botanically into the minutest description of the multiform flora of these magnificent regions? Are his skies less blue, his sunsets less grand, or his prospects more tame and uninteresting, because in his vast mind he enfolds that all but universal knowledge, which, when needed, enables him to enter into the minutest detail of scientific investigation, in every province of nature to

which man has yet directed his attention? And who that has read Professor Nichol on astronomy but must have perceived that the attainments of the philosopher have in no respect detracted from, but rather added to, the native endowments of the accomplished orator and truly idealistic poet!

The cold and cloudy north, land of the mountain and the mist, is the natural home of rude but forcible energy of character. Its short and fleeting summer is followed too soon by the blustrous gales and long dreary stormful nights of winter for the mind to become habituated to easy repose on the bosom of nature. It is no region for languid and voluptuous souls, whom its howling tempests soon rouse from their castle of indolence. The uncongenial elements without afford an environment which is ever compressing the mind upon itself, compelling it to look, if even mournfully, within, for the resources of intellectual existence. Hence high and stern resolve in action and intense concentration of thought have generally distinguished the master-spirits of the Scandinavian race. The vikinger are their earthly heroes, and the gloomy grandeur of the Sagas the most befitting embodiment of their genius, while the bloody onslaughts and barbaric feasts in the halls of Odin are their ideal of heaven. Such at least are the roots of their racial ideas; the black tuberosities of their mythical Igdrasil, ever, as the ages roll away, shooting skyward, till the radiant suns and shining stars become but the adornment of its branches. Of this noble race, which, taking it morally and physically, as well as intellectually, is perhaps the grandest type which humanity has yet developed, was born Emanuel Swedenborg, the son of a Lutheran bishop. Thus reared under paternal influences, which could scarcely fail to prove favourable both to his intellectual and moral growth, he had also the advantage of a first-class education, and the subsequent benefit of a rather enlarged experience in the management of public affairs. Studious from choice, and qualified by nature to become both a scholar and natural philosopher, he was still farther stimulated in the acquisition

of varied knowledge by the diversity of posts to which his eminent talents, rather than his family interests, provided for him a comparatively easy promotion. At the early age of twenty-four, conveying ships overland by his engineering skill, for the military purposes of his warlike sovereign, Charles XII., by whom his extraordinary merits seem to have been fully recognised, he was in after years made inspector of mines and governmental assayer, and throughout the vigour of his manhood seems to have discharged a variety of important offices with credit to himself and with satisfaction to his government. Raised for his eminent services to Equestrian rank, and possessing a gentlemanly competency, he seems to have travelled rather extensively, and made himself personally familiar with the manners, customs, modes of thought, and general condition of the more important nations of western Europe. Gifted with literary as well as scientific abilities, his works on various departments of physics and statistics would alone entitle him to a distinguished place among the more influential minds of the earlier part of the eighteenth century. For fifty-seven years was this massive intellect assiduously devoted to all the higher purposes of exact science, and to all the more practical applications of scholastic attainment. No high-dried political economist ever speculated more effectually, or we might suppose at times more absorbingly, on the best means for developing the national resources. No dull chronicler of small facts ever surpassed him in the assiduity with which he collected the requisite data for his conclusions, and no mere mathematical formalist ever transcended the cool precision with which he worked out his conclusions. Of all men of his time, the rigidly scientific and laboriously studious Swede seemed in the maturity of his systematically-cultivated intellect, and in the meridian splendour of his hardly-earned reputation, the very last of whom a proclivity to the occult and visionary could have been safely predicated. His entire training and experience his whole life environment, educational and official, seem to have been diametrically opposed to the development of that

interior life on which the manifestation of seerdom so essentially depends. To an ordinary observer, he would seem for the first half century of his learned existence to have dwelt of necessity in the objective, and might consequently be supposed very legitimately to have eschewed everything more especially connected with the subjective sphere.

From the first, however, he appears to have been an earnest, and with the advance of years an increasingly serious and religious, man. He seems ever to have loved truth with paramount fidelity, and, while involved in physical investigation, to have regarded matter as the symbol of spirit, and the universe not as a vast sepulchre for the reception in endless succession of death's helpless victims, but rather as the lowly yet glorious portal to eternal sublimities beyond. Studious, thoughtful, and sedate, ever accumulating fresh stores of scientific and other knowledge, sinking from persistence into deeper and yet deeper fits of abstraction, ever becoming more profound in his thoughts, and more solitary in his habits, it is no wonder that eventually an utterly abnormal condition of the nervous system was induced, and ecstasy in some of its highest forms evolved. In a mind of an inferior mould, this might have eventuated in a fit of hypochondriasis, or perhaps of vulgar and chaotic insanity; but in this calm, self-possessed, and faithful man, the crisis terminated not in a subsidence but an exaltation of all the higher mental powers. He emerged from the fiery furnace not a victim, but a victor. He trod Chaos under foot, and, mounting the whirlwind which must otherwise have proved his destruction, converted the dreaming of insanity into the lucidity of inspiration. A mind so profoundly analogical has not elsewhere appeared in these our latter times. A spirit so grandly symbolical in its utterances has not spoken since the seer of Patmos gave his revelation to the seven churches of Asia. Drawing his imagery not from the burning plains and vine-clad hills of Palestine, but from the gloomy grandeur of the cloudy north, he looms on the intellectual horizon, not as a fiery son of Shem, who might ultimately mount heavenward

in the blazing chariot of his own consuming zeal, but rather as a stern and frowning child of Odin, around whose Lutheranized soul the heathen horrors of the Walhalla feasts still lugubriously linger. His gleams of brightness are like the lurid light of a volcanic eruption, or the occasional flashes of a midnight tempest struggling convulsively for manifestation amidst the surrounding and overwhelming immensity of blackness by which they are everywhere engirdled. He dwells on the "night side" of creation, and contemplates its glories by the fitful radiance of his own northern aurora rather than the cheerful luminosity of the morning dawn. In so far as it is possible for a man to be a prophet without being a poet, he was the seer thus clipped of his soaring pinions, exhibiting his strength of wing indeed not so much by sublime ascents into the shadowless translucencies of the empyrean, as by headlong, yet still daring, descents into those regions of rayless darkness whence hope has for ever departed and where despair is tyrant for eternity. He is no artist, and knows no distinction between the terrible and disgusting, the beautiful and the ridiculous. Anthropomorphous in all his ideas of the Deity and things spiritual, his heavens are terrestrial translations, while his hells are simply the reeking cesspools of earthly abominations. Analogically grand, he is idealistically feeble, and his portraits of the spiritual are interesting only as psychological curiosities, exhibiting to us at full length the subjective sphere of a grand and gifted, but wayward and perturbed, intellect.

Scientifically, Swedenborg was a spontaneous ecstatic, and in his lucid crises, which seem at last to have become habitual, if not permanent, his subjective conceptions were projected into apparent objectivity, and the spirits of the dead, devils, angels, and God himself, assumed to his interior eye the form and semblance of seemingly sensuous objects, for which, however, he seems never to have mistaken them. He was a conscious clairvoyant, and as such could transfer the knowledge and experiences of his trance-life into the sphere of ordinary consciousness. Modern mesmerists indeed have no

difficulty in affording him honourable recognition as among the most decisive instances of spontaneously-developed lucidity which have occurred in recent times. From the volume of his brain and the extent to which it had been previously disciplined, he was probably the most powerful lucid of the Christian era, and, had he been of an active and energetic instead of a dreamy and sedentary character when his visionary tendencies commenced, there is no calculating the extent to which he might have influenced the faith and practice of Christendom. To say that he would have been a western Mahomet is by no means to exaggerate the possibilities which might have ensued from the appearance of such a being. Gravely informing the governor and inhabitants of Hanover that a fire was then actually raging at Stockholm, and having his description of the conflagration subsequently verified even to the minutest details of time and extent, who shall estimate the influence of such a seersman, had he but felt himself called to found a new instead of modifying an old faith! His authority, with those who believe in the reality of his visions, is of course primal; it is that of a seer who comes commissioned directly from the throne of Omnipotence. Granting his premises of a divine intercommunion, and from his revelation of the truth there is no appeal but to the counter-statements of a similarly favoured ecstatic. He transcends reason and stands on the lofty ground of direct intuition. His first apprehension of the truth is through the spiritual eye, and his subsequent demonstration of its possibility, probability, or necessity, is but a kindly accommodation to the inferior powers of those who dwell in the lower sphere of excogitation. To the members of his Church he is not only a prophet but the chief of the prophets, and stands second only, in the grand hierarchy of spiritualities who have come clothed in flesh, to him over whose birth the angels sang their celestial anthems, and at whose death the sun was clothed in the darkness of a mourning robe. He is the grand complement of the Christian scheme, the mighty angel whose millennial trump announces to earth the descent of that New

Jerusalem whose analogical archtype was beheld by the rapt Apostle at Patmos during his lonely visions in the Levant. Since the Paradisaical Patriarchs of the primeval church, no son of man has held equally free and unrestrained intercourse with the Lord and his angels. To no mortal mind since the fall has the privilege of direct intercommunion with every order of being been equally vouchsafed. Such is of necessity his aspect to a devout and unexamining believer, who knows Swedenborg and Swedenborg only, and to whom the phenomena of ecstatic illumination, with the mystic sphere of our interior life and its manifold forms of radiant existence, have been revealed only through the multitudinous dissertations of the indefatigable Assessor. Once without this charmed circle, however, with larger data for comparison, and we at once perceive that such an overweening estimate of his special position and authority is quite unwarranted by the facts of the case. We then discover that, though great, he was not unique, although vast, he was one of an order, and has had many predecessors of equal pretensions, and who, without the aid of the press and other advantages which fall to the lot of master-spirits in these latter days, nevertheless achieved greater results than have yet ensued from the labours of the exassayer. The Menus and Hermes', the Gautama Budhas, Zoroasters, and Mahomets, of all ages and countries, were his psychical kin, the variously gifted seermen of their successive generations, to whom it was given to "teach with authority and not as the scribes." Who were in a sense primal and not derivative minds, and spoke from their interior consciousness and not from the exterior and merely deductive intellect, and who thus standing on the plane of intuition commanded thence, as by the right of the strongest, all inter-sphered intelligencies occupying the lower level of reflective thought.

To estimate justly the relative greatness of Swedenborg, then, we must compare him with minds of his order. As an ecstatic there is no other standard by which to estimate his mental stature. Thus admeasured his apparent vastitude

diminishes, from the Titanic and divine to the gigantic and human. He is still seen to be great, but not pre-eminently overawing, and occupies not the imperial throne of a *founder* but the footstool of an *expositor* of faith. He is not in this highest sense a primary, but a satellite, and revolves with all his dependencies around the grander centre of Calvary, and, in the strictest meaning of the terms, is not a master but a disciple in things spiritual.

Having thus fixed his rank and defined his position in the hierarchy of prophetic souls, let us now look at some of the details of his system and endeavour thence to trace its origin and ascertain its character. Its basis then is immediately Christian and more remotely Judaic and Patriarchal. It accepts without questioning the existent faith of Europe in fundamentals. Hence we learn that Swedenborg was geographically limited as to the impressions whence his ecstatic visions were derived. The son of a Lutheran bishop, his revelations are ever conditioned by the essentials of his paternal faith. He never ascended to the sphere of the absolute, but, in his loftiest moments, was still the dependent creature of time, and place, and circumstance. The accident of his birth in Protestant Sweden, in the eighteenth century, provided that mould for his conceptions of things, both celestial and infernal, which would, doubtless, have been far otherwise fashioned had he been a good Catholic of southern Europe, an orthodox Mussulman of Constantinople, a devout worshipper of Brahma, or a true believer in the manifold incarnations of Budha. In the fundamentals of his creed, he was the child of tradition, and hence, as we have said, can be considered only as a profoundly expository prophet, following in the train of a greater, and never feeling the dread evocation to publish anew the thunder-voiced commands of Omnipotence speaking afresh its Messianic messages to the ages.

On this Christian foundation, however, a superstructure was reared, composed apparently of somewhat heterogeneous materials, derived very obviously from the lucid teachers of the East. Such is his conception of a God who is utterly

beyond the cognition of his highest creatures, and his consequent manifestation under a human form—that of “the Lord,” not only on earth but in heaven, not only through time, but in eternity. To such an extent, indeed, is this dogma pushed that it would eventuate ultimately in the war-cry by his followers, “There is no God but Christ, and Swedenborg is his prophet.” This is Buddhism—it is the idea of incarnation carried to the extent of a virtual dethronement of the primal intelligence. From Brahminism also comes his other anthropomorphous notion, that not only heaven itself, but all its several societies and individualities, are in the human form, and collectively constitute the grand or celestial man, whose head is occupied by the highest order of angels, his breast and arms by the second order, and his loins and legs, in gradual descent, by those of inferior condition. No Sanscrit scholar will here fail to recognise the teachings of the Vedas. It is simply the transference of a Brahminical legend, by which the institution of Caste is supported, to the Christian heaven. This similarity is indeed admitted by Swedenborgians themselves, who account for it by the assumption (on their teacher’s authority) of a primeval church, whose members were ecstasies, and from the fragments of whose purer doctrines the great Eastern creeds of an historically remote antiquity were either directly or mediately derived, and that, consequently, the agreement between Swedenborg and the Vedantic seers is due to both having had an independent intuition of the truth. Even granting this to be the case, the profound student of seerdom would come to the conclusion that, in each instance, this phenomenon of consciousness assumed its peculiar form, from the human speciality of the ecstatic being projected upon the subject-matter of his visions and consequently framing and colouring them with its own peculiarities. Like a spectator on the Brocken, each saw the gigantic reflection of himself, limned on the vapours of a morning sky, and mistook this shadow of mortality for the revelation of a divine personality gloriously manifested amidst the grandeur of the

dawn. From the prevalence of anthropomorphous ideas in all religions, it is obvious that seers have seldom if ever been unconditioned by their special relationship to the human form of organic life. In the system of the sage of Stockholm this subjection of ideas to the influence of an animal type is so all-pervading that it occasionally becomes a source of the ridiculous, in his portraitures of celestial scenes and super-sensuous occurrences. To receive such grotesque conceptions as the everlasting vestment of eternal veracity, indicates an abject subjection to the teachings of seer-vision, from whence we may calculate the power of an ecstatic in ages and among a people less enlightened than our own.

The following facts in the life of Swedenborg decidedly indicate his possession of the clairvoyant faculty, and demonstrate him to have been an ecstatic of no mean order. His gift of seerdom, or, as his followers term it, intromission into the spiritual world, was developed between his fifty-fifth and fifty-seventh year, at that period of crisis, to which we have already alluded in our remarks on Newton, when the passions subside and the merely animal life is subordinated to the moral and intellectual. When the conflicts of antecedent years have subsided into a holy calm, when the studies of youth and the experiences of manhood are ripening into the autumnal fruit of matured wisdom, and the man stands a crowned and laurelled victor upon the dread battlefield of a well-fought life. It appears, however, that from his childhood there was a peculiarity in his respiration, which under intense mental excitement, more especially of a devotional character, could be suspended for a considerable period without inconvenience. This he informs us himself was a preparation for his intercourse with spirits. He termed it internal breathing. It is a condition of the system to which the Indian Yogi sometimes attains by austerity and self-denial, and is considered as the accompaniment and evidence of his absorption in AUM. It is a state approximated to and sometimes fully developed in the trance-sleep, whethe

spontaneous or induced, and it would appear that Swedenborg was occasionally subject to the former. During his moments of vision also, his countenance beamed with peculiar and almost unearthly intelligence, and his eyes were lit up with a brightness, "like unto a flame of fire," as his gardener's wife expressed it. As with most persons subjected to supposed spiritual visitations, he was occasionally annoyed by the presence of the evil as well as comforted by that of the good, and his attendants could generally judge by the expression of his physiognomy as to the character of his mysterious guests. He spoke much to himself, or rather with his invisible interlocutors, and occasionally rose in the night, to wrestle prayerfully against demonical assaults and temptations. The experienced phreno-mesmerist will, of course, be at no loss to interpret these oscillations of feeling, and variations in experience. The alternate predominance of coronal and basilar influences, combined with the reaction of a stomach, that had obviously much of the morbid sensibility usually attaching to the digestive function of genius, being amply sufficient to account for this successive presentment of celestial and infernal scenery with appropriate *dramatis personæ* to the mind's eye of the devout philosopher. After the commencement of his seer-life, he became also to a considerable extent a vegetarian and abstainer, partaking largely of *strong*, sweet coffee and gingerbread, and sleeping not at fixed hours, but whenever he felt inclined to rest. The pathologist will here perceive not only the indications, but inducing causes of nervous exaltation, which reacting on a system predisposed to lucidity, could not fail to increase the number and heighten the character of its manifestations.

The anecdotes which illustrate his possession of supersensuous knowledge are numerous and apparently authentic. Thus, it is said, that after the death of the Prince of Prussia, brother to the Queen of Sweden, her majesty said, "Well, Mr Assessor, have you seen my brother?" "No!" was the reply. But, eight days afterwards, Swedenborg entered

the queen's apartment, and whispered something in the royal ear, upon which her majesty was taken suddenly ill and did not recover for some time. Upon coming to herself, she said, "only God and my brother can know what he has just told me." It appears that he had informed her of the last subject of her correspondence with the Prince. He afforded similar evidence to a merchant of Elberfield, whose last conversation with a deceased friend was in a similar manner narrated to him by the wonderful and obliging old man. The widow of the Dutch ambassador at Stockholm was also enabled to recover some valuable documents and jewels, by a dream, which she seems to have obtained through the agency of Swedenborg, who being requested to ask her husband respecting the missing articles, called on the lady, in a few days, to state that he had met her deceased partner in the spiritual world the night before; but he had excused himself from conversation, on the ground that he had something of importance to communicate to his wife. Her dream, it appears, was coincident with this spiritual communication, and must be regarded, on the lowest view of it, as, at least, an extraordinary case of magnetic rapport. While at Amsterdam, in July 1762, he suddenly became absent in the midst of company; and, on being questioned, and repeatedly pressed, he said, "this very hour, the Emperor Peter III. has died in prison," mentioning the manner of his death. The resemblance between this and the vision which Apollonius had at Ephesus, of the death of Domitian, will not fail to strike the attentive reader, and suggest to him the existence of some yet undiscovered law, in virtue of which certain susceptible beings thus obtain cognition of passing events in a manner unattainable by the majority of their race. When starting on a voyage from London to Stockholm, he has been known to announce the very hour at which the vessel would arrive at the latter port. Finally, he foretold the day of his own dissolution, and seems to have passed from this phenomenal world of sorrow and death with the calm joy of one who felt that he was going to his everlasting home, in that

spirit-land of eternal realities with which he had become so happily familiar.

The foregoing facts are amply sufficient to demonstrate that Swedenborg was a lucid ecstatic of no mean order. On his farther claims to direct spiritual intercourse and authoritative religious teaching, it is not our province to decide. We may here, however, remark, that his annunciations of truth do not depend for their reception simply on his visional cognitions; but as propositions addressed to the rational faculty, carry with them their own evidence, independently of the source whence they were derived. His ordinary followers, doubtless, receive the major part of their faith directly from him, and appeal to his supposed revelations as final in all matters of controversy, this being in strict accordance with those laws of leadership and subordination whereby society has been regulated from the beginning. But his more advanced disciples ever show a tendency to leave the man for the system, and even to regard the latter but as a vestibule to the temple of universal truth. It is as a school for thinkers of the latter order, that his works, and the church which has been founded in his name, are so valuable, and it is through them that the prospective benefits which his grand analogical teachings are calculated to confer on mankind may be reasonably expected. It is from such minds that his obviously extending influence on the higher literature of our age has been derived, and it is to such that we must look for an ultimate winnowing of the chaff from the wheat, and the evolution of those principles, liberated from their needless accessories, which doubtless constitute the real basis of that sublime superstructure of ideas, which this gifted and extraordinary man was permitted to bequeath as his intellectual legacy to posterity.

Like Apollonius, Swedenborg wanted that crowning glory of the prophet, a life of suffering. He ever knew where to lay his head, and never needed the ravens as his heaven-sent servitors. His life was passed in the calm of competence, and hence as his evocation was easy, his mission was peace-

ful. He was essentially a man of thought, and not of action. A sublime meditationist and not a God-commissioned organizer. And his message in strict accordance with this, was doubtless a preparatory trumpet-blast, and not an ultimate fulfilment. As a promise of good things to come, his system looms largely on the theological horizon. A baptist-messenger of such an order is indicative of a subsequent advent of no common character. If such the man, what will be the master? If such the shadow, what must be the substance? His disciples, naturally, regard him as the great and final, and will doubtless so continue till a greater be manifested. They see not the coercive logic of events, and thus blind to the tremendous concatenations of destiny, flatter themselves that their link is the last in that mystic chain of sequences, which, beginning with time, ends not save in eternity.

As the truthful revelation of an individual subjectivity, the visions of Swedenborg are no doubt eminently interesting, and as a contribution to the facts of psychology their value cannot well be over-estimated. As the analogical vestments of spiritual truths, as the peculiar form under which, from his mental idiosyncrasy, he had to conceive of and embody his conclusions respecting a higher stage of existence, his *Heaven and Hell*, his *Arcana Cœlestia* and other theological productions, contain many valuable hints and ideas, and indeed superabound with materials for thought that would not have been so long neglected, but for the rather grotesque, and occasionally even repulsive form under which they were presented. Still, with all their faults, his religious writings constitute a very important addition to our means for the analogical interpretation both of the Old and New Testament, and indeed, we may say, of all sacred books whatsoever.

After all, however, the true greatness of this extraordinary man is to be found, not in his visions, but in his meditations. He is the father of analogy, the master of correspondences, and the revealer of final causes. Here he stands alone, the colossal founder of a sphere of thought in which he had no

predecessors save those primal sages of the Orient of whose sublime tuitions but the faintest echoes have survived. He is the Bacon of an *a priori* philosophy, and marks the dawn of a return from the microscopic minuteness of analytical experiment dwelling in ultimates to the vastitude and grandeur of synthetic meditation, ascending as by a "right divine" to the sublime altitude of first principles. Of a genius, however, too diffusive for the composition of an organum of analogical science, his modes of thought and investigation must be sought rather in the manifold examples which he has afforded, than in the formal directions which he has provided. His voluminous works are a vast mine of illustrative exposition, in which God and nature, history and philosophy, are presented under aspects which, if startling, are profound; and, if now and then extravagant, are at the same time generally original; a mine which others may work to advantage, and whence blocks will yet be hewn that a more plastic mind shall hereafter fashion into the pleasing forms of perfectly symmetrical beauty. He was essentially a *precursor*, and came not to conclude but to introduce a system. Thus contemplated, his merits cannot well be exaggerated. A born giant, a native Titan, he stood like lesser men with his feet on fact, but, from the godlike greatness of his mental stature, his majestic head at the same time swept the empyrean of principles, where his glance rested on the starry dwellers in their eternal courses, and he listened, as of compulsion, while the spherul harmonies rang out into the supersensuous music of their everlasting anthems. What wonder, then, that he at length grew giddy, and in a sense confused, mingling profound discourse of nature's highest and holiest mysteries with vain babble respecting fantastic visions and waking fancies, at which fools may mock, and whereby the unwary may be led astray, but over which the wise and good will sigh, as a sad, though perhaps instructive instance of limitation even to the noblest faculties, and of fallibility as attaching even to the greatest minds.

MODERN ECSTATICS.

The Present is ever the commonplace and prosaic, except to those few gifted minds who prevail to lift the mystic folds which hide the open secret. Genius alone is consciously engirdled with the wonderful; not to the superficial can the profounder depths be directly revealed. Matter of fact is ever blind to the awful, and the man of routine never perceives the gulph in which his diurnal repetitions are to be swallowed till it has already opened beneath his feet. Mediocrity worships the Past, while contemplating it through the medium of those great souls whose revelation of its grandeur has become a traditional inheritance; but is incompetent to perceive the growing greatness of an heroic Present, because this demands independent insight. The existing aspect of the world offers unmistakeable evidence that faiths *have grown*, and history tells us in its dim and inefficient way how, in some instances, men of giant mould have prevailed to found them. But that this should ever occur again, nay, is occurring now, seems to the great mass of believers in all existing creeds the most remote of probabilities, nay, the very direst of impossibilities. That cycles should ever revolve their entire circuit, and recommence with all the increment of the epicycle, may be admitted as an abstract proposition, but its rigid application to any existing scheme is of course most carefully eschewed as a fatal heresy. We may believe that Mahomet flourished in Arabia, and that Menu lived and legislated in India, but the recurrence of such a phenomenon, as it would not prove desirable, is of course to be discredited. But we err; seed-time and harvest will no more fail in the moral than in the physical sphere and the forces which evolved the forms of the past will not be wholly inoperative during the future. The demands of the ages ever suffice to evoke competent instrumentalities for their effectuation, and men of mental stature proportionate to the necessities of successive eras will doubtless be in due

time provided. Whether any of our more immediate cotemporaries belong to this Titanic class is of course a problem, which coming time alone can solve. They and their schemes will be weighed in the balance, and if found wanting, will of necessity undergo the fate of all inadequacies. In the interim, it may not prove altogether uninteresting or uninteresting to contemplate the character and pretensions of some of the more prominent and influential ecstasies who have lately been, or who now are, on the scene of action.

No. 11. MRS BUCHAN.

Antiquity had many sybils, but they were not all equally famous with her of Cumaea; and Arabia has produced many religious reformers, but they have not all proved equally successful with "the camel-driver of Mecca." A favourable position, in reference both to time and place, must be combined with innate ability, ere great and effective results can be achieved in the prophetic career. The seer that in one age or country might have been received with the profoundest reverence, may in another be incarcerated as a lunatic, or maltreated as an imposter. There must not only be energy in the founder of a faith, but receptivity in his disciples. There must not only be the man, but the circumstances; not only the eloquent words and wondrous deeds, but also a combination of favourable influences, ere success in the origination of a creed can be accomplished. Religions are not accidents but logically sequential results; not portents, but growths, and have their seasons, whether for seed time or harvest, which whoso neglects will fail in his husbandry. Seerdom, in short, like all other forms of human activity, is conditioned by the laws of its manifestation, to run counter to which is but to ensure a nullification of our endeavours.

Coarse, ignorant, gross, sensual and impetuous, but nevertheless fearless, eloquent, earnest and enthusiastic, Mrs Buchan possessed, with many apparent disqualifications,

most of the fundamental and essential elements of leadership. Impulsive in her passions, ardent in her affections, and yet fervent in her devotions, she exhibited the phenomenon so often observed, of intense religiosity of feeling, induced on a life of previous immorality. Capable, when aroused, of vigorous thought and energetic action, innate force of character seems to have given her commanding power over weaker, though better cultured minds, despite the offensive vulgarity of her manners, and even the open profligacy of her habits. A fanatic rather than an impostor, a visionary rather than a hypocrite, she was herself a victim of the delusions which she taught, and impressed others, not by conscious trickery and deception, but by the earnestness of her manner, the rude eloquence of her discourses, and above all, by the many undoubted marvels which were wrought through her instrumentality. Why, then, it may be asked, did she not achieve a wider success, and leave a permanent result like her cotemporary Ann Lee, or her successor Joanna Southcote? Our reply is, that she promulgated her doctrines in a country, and to a people peculiarly unfitted for their reception. Cool, cautious, logical, and discriminative, the Scotch are slow in the formation of opinions. Habituated to doctrinal discourses from the pulpit, their religious convictions are the result of thought rather than feeling. Distrustful of emotion, both in themselves and others, they generally restrain excitement within the limits of reason, and subject even devotional enthusiasm to the control of the judgment. To such an audience Buchanite rhapsodies would seem little other than the ravings of insanity, and where they did not arouse indignation, would simply excite pity. In addition to this, her laxity of conduct could not fail to disgust and offend a people who, with many lapses in practice, still strenuously uphold the principles of the moral law. Scotland, in short, was not the sphere for Mrs Buchan, and so Buchanism has become utterly extinct, perishing with its last surviving disciple, honest Andrew Innes, to whom through the instructive little work of Joseph Train, entitled

“The Buchanites from First to Last,” we are indebted for the following outlines of extraordinary but to us perfectly credible facts respecting the founder and her followers:—

Elsbeth Simpson was born in 1738, in the neighbourhood of Portsoy, where her parents kept a small roadside inn. Removed from her father's house at three years of age, in consequence of the death of her mother, she passed a childhood of poverty and privation amidst distant relatives in the country, to be exchanged for a youth of shame and profligacy amidst the brutal excitements of the quays of Greenock. Married eventually to a potter named Buchan, the moral respectability of her new position seems to have utterly failed in producing an effectual reformation of her conduct, of which her husband becoming thoroughly ashamed, a separation took place, apparently by mutual consent, and Mrs Buchan once more commenced life on her own account, first as a schoolmistress, and finally as a prophetess. In the latter capacity she began by passing from house to house, exhorting the astonished inmates to a religious life, by quotations from Scripture, and their subsequent exposition in a strain of wild and fervent eloquence, and ended by declaring herself the mysterious woman spoken of in the Revelations. Thus far, however, her career was simply the common routine of vulgar fanaticism, of which the records of religious enthusiasm could furnish many far more attractive examples. It is not as a preacher, but as a lucide—and even in this character, not for her mental but her corporeal manifestations—that we have selected her as an instance of ecstatic exaltation supervening on a nature in every way so rude as to seem altogether unsuitable for the action of so refined and subtle an influence.

Her first symptoms as a crisiac seem to have occurred in her 36th year, and are thus described by herself:—“In the year 1774 the power of God wrought such a wonderful change in my senses that I overcame the flesh, so as not to make use of earthly food for some weeks, which made all that saw me conclude that I was going to depart this life,

and many came to hear me speak, which was all about God's love to mortals." Here we have that incipient stage of ecstasy which is indicated by a predominance of the nervous over the alimentary part of the system. On one occasion when unusually exalted, she became transfigured, a phenomenon which is thus described by her faithful follower, Andrew Innes:—"Her face shone so white with the glory of God as to dazzle the sight of those who beheld it, and her raiment was as white as snow." Here we have that powerful radiation of odic light which is so characteristic of the highest state of luminous crisis, and which has been the distinguishing attribute of many of the more eminent saints of all creeds, countries, and ages. In her case the emanation must have been very potent, as it not only lit up her head and face, but seems to have pervaded even her clothes, like moonlight shining through a fleecy cloud. It is observable that this occurred when she and her followers were expecting an immediate translation, and when, therefore, she was probably affected by symptoms of that "lightness of body" to which more favoured ecstasies have occasionally attained. And, finally, she seems to have expired in the full odour of sanctity. "The savoury perfume that rose from her body ere the lid of the coffin was laid down filled the room with its fragrance." So again says plain Andrew Innes. This remarkable change in the character of their emanations has been noticed both during the life and at the death of exalted crisis, and is doubtless due to some change in their secretions, resulting from increased action of the brain and nervous system generally.

Such, then, were some of the more remarkable manifestations connected with Mrs Buchan, which it is of course easy to meet by denial. The mesmerist, however, has no occasion to cast any such slight on human testimony. To him they are not impossibilities, but only rare and interesting phenomena, worthy of careful study, and demanding thorough and searching investigation; yet when authenticated, susceptible of easy explanation as facts within the legitimate sphere

of nature's laws. And so he leaves the blinded prejudice that would reject them without due examination to the weak fanaticism that fears a living rivalry to its traditional wonders, or the bigoted scientialism that would circumscribe the vast resources of the universe by the contracted boundaries of its own limited knowledge.

NO. 12.—JOSEPH SMITH,
The Founder of Mormonism.

Nature is the same yesterday, to-day, and to-morrow. The wise know this, but the foolish are ever exclaiming in reference to the rarer phenomena of the present, "never before," and of the past "never again." Nevertheless, what has been shall be, and whatever was still is. Could we see the courses of the grander currents of destiny, shall we say rather the entire outline of the vaster plans of Providence, we should find that even the most seemingly stupendous marvels are recurrent, only their cycle is longer in its revolution and their appearance therefore less frequent than that of ordinary occurrences. The sun sets every evening, but it is only on rare occasions that he is eclipsed. The earthquake is as natural though not so common as the storm, and the comet whose revolution exhausts the centuries is as integral a portion of the universe as the fixed star which shines permanently in its own constellation. Nature was not in convulsions when she birthed a Homer, nor was her equanimity disturbed when she produced a Shakespear. She is equal to all emergencies, sufficient for all demands, and can never be found wanting or taken at unawares. There is no conjuncture to which she is unequal, and no difficulty for which she cannot find a solution. The ages are her schools, and men are her children to be therein educated. The real necessities of a time are the truly evocative spell under which the master-

spirits of eras are called forth. The man is ever in proportion to the crisis, albeit the true has but too often his precursors in the false. Did France in the agonising throes of her first revolution cry aloud for a deliverer? Verily at the first shall none seemingly be vouchsafed, for what were your Dantons, Marats, and Robespieres but insufficient attempts, apprentice-like failures, in the effort to produce that imperative requirement of the time, a competent leader. But fear not, when the shadows shall have vanished, then will the substance be revealed and a Bonaparte shall appear.

Prophetic visions and inspired calls are not every day occurrences. But they have been, and therefore they will be, "facts in nature." Seers even to the highest were men, and to their cotemporaries loomed forth perhaps not so grandly as to posterity. Elijah "clothed in a garment of camel's hair, and having a leathern girdle about his loins," running before the chariot of Ahab, did not doubtless to an ordinary spectator seem exactly the glorious personage who should eventually mount heavenwards in a fiery vehicle of his own. Distance lends enchantment to the view in things moral as well as physical. The poetry of a worshipful fact is never fully revealed till it be seen in due perspective:—then its grandeur, beauty, power, and sublimity, come boldly out from the mass of surrounding common-place, and stand forth in ever-increasing and awe-inspiring vastitude, to the admiration of an endless posterity. Time is the great canonizer. He makes the vulgar venerable. There is a halo from the ages to which the existent can never attain. Thus the prophet survives and sanctifies the man, till at length, as with the "son of the Koreish," the very mending of shoes and patching of cloaks becomes an indication of nobility.

Joe Smith was beyond all doubt a vulgar fellow, a man to all outward appearance of an order the most irretrievably common-place, a rustic Yankee, whom nature not only makes by the gross, but the million, and of whom the like might be found in any village throughout the Union. Coarse, ignorant,

and cunning, a more unlikely person than our friend Joseph for the prophetic mission could scarcely be conceived; yet this was the man chosen out of twenty millions to found a new creed and seal its truth as with a martyr's blood. Truly, "vessels of grace" are not always comely in the eyes of their own blinded generation. Thus, in the present case, beneath this very unpromising exterior, mental and corporeal, was there most obviously a spirit, of which the equal is not, from some cause, of daily manifestation among us sons of mortality. Seriously then it may be asked, what was Joe Smith, and what is Mormonism? The former we reply was a *natural ecstatic*, and the latter is one of those nascent creeds to which, in the days their nonage, vision and miracle are usually vouchsafed. As to the first assertion, let Joseph himself be spokesman. He tells us that in the spring of 1823, when he was fifteen or sixteen years old, he began to think about the salvation of his soul. He went one day to a secret place in a grove, knelt down, and began to call upon the Lord, and, praying fervently, at length *beheld a very bright and glorious light* in the heavens above. This was accompanied with a peculiar sensation throughout his system, his mind was caught away from surrounding objects, and he beheld two glorious personages, who foretold somewhat of his future career. On the 21st of September in the same year, he seems to have had *another vision*, in which he saw a personage of a pleasing, glorious, and innocent appearance, who intimated to him the locality where he might find the golden plates of the Book of Mormon. Here are the distinctive features of ecstasy, such as the saintly biographies of every creed in its infancy are sure to provide in abundance. Nor is this all: Joseph it seems was also "a peeper," that is, he was odically *susceptible to the influence of crystals*, for, having when engaged in sinking a well found a bright stone of a peculiar appearance, he placed it in his hat, and said that he could see in it. This it appears originated the Urim and Thummim, by which he was greatly aided in translating the ancient language of the golden leaves. In

addition to this, it would appear that during many years the ostensible employment of the Smith family was digging for money, an occupation not unfrequently pursued by those who are gifted with susceptibility to the influence of the divining rod. The evidence then that Smith was an ecstatic or natural clairvoyant is not only satisfactory and sufficient, but must prove irresistible with all duly qualified judges. The symptoms are unmistakeable, and the patient stands confessed a *rustic seer*, who in another age or country might have proved a harmless dreamer of dreams, or, at the worst, have been suddenly and effectually snuffed out, like "mad Tom of Canterbury," a man by the way in many respects immeasurably superior to the rude Vermonter.

Such was the author. Now what is his book? A convicted plagiarism. A religious novel by the Rev. Solomon Spaulding, converted into the pretended production of a Hebrew prophet. The story of the golden plates is doubtless a pious fraud, but, in all probability, sanctioned to the mind of the inventor by the directions of some ghostly visitant. The real origin of the Book of Mormon is, however, of little importance to the world. The question is, what are its fruits? And Destiny replies, 300,000 converts in twenty years, with society organised on a new basis, and a propaganda whose missionary enterprises insure aggressive action on all the leading nations of the civilized world. How this has been accomplished by an instrumentality so apparently inefficient is a problem which literary criticism, as such, cannot solve. We laugh at the Koran, and treat the Mormon Bible with contempt: but facts are against us, for these confused, bombastic, and thoroughly ridiculous works, are nevertheless received as inspired productions, on whose sentences men are not only contented to live but prepared to die. In our learned refinement we forget that it is not solely by his intellectual gifts and graces that a prophet generally impresses himself, either on his cotemporaries or posterity. Mahomet was, and Schamyl probably is, a barbarian in this respect. Not by the legerdemain of elegance or fluency in

composition, but by the grandly contagious enthusiasm of a deeply-moved and profoundly visionary spirit, is it that the electric fire of sympathetic excitement is roused in duly sensitive minds, who, once intersphered with an appropriate master or a duly prepared school, become from that moment hopelessly enthralled.

Such are the prophet and his book, and now let us ask what is the system to which they have given birth? Facts compel us to answer, that in a moral point of view, it is a profligate fanaticism under which men, on pretence of being guided immediately by inspiration, have found occasion to indulge in the most unbridled licentiousness. While in their endeavour to legalise such proceedings, and obtain for them the sanction of religion, they have, so far as their own community extends, rolled back society on the barbarous institutions of remote ages and restored the rudeness without the innocence of primeval times. The possession of power is a sore temptation to our weak and erring humanity. Success and not failure is the touchstone of the sage. The Mormon leaders are obviously men, and of them we can scarcely say,—

“ Their failings lean to virtue’s side.”

To the philosophic observer of men and manners, this re-appearance of Oriental institutions in the far West, where it begins to face the extreme East, is not without significance. But on this we cannot here dilate. As we have already said, the Mormons profess to be guided by direct inspiration, and to possess the power of healing the sick by the laying on of hands. There is probably a basis of truth in both these towering pretensions. Founded by an ecstatic, they have doubtless inherited from their leader a proclivity to interior excitement, and will, like all similar bodies, transmit it as an heirloom to their more immediate successors. The following passages from the history of the Mormons by Lieut. Gunnison, of the Topographical Engineers, U. S., will afford an idea of the scenes sometimes enacted among these high-wrought enthusiasts. He is describing what took

place at Kirkland, Ohio, in the early days of the Church : "There were ecstasies—men and women falling on the floor in the public assemblies, wallowing, rolling, and tossing of hands—pointing into the heavens at the cloud of witnesses, uttering Indian dialects—there was swooning, rushing out of doors and running into the fields. Some would pick up stones, and read from characters of writing which were miraculously made and then suddenly disappeared. Others found pieces of parchment falling upon them which they declared were sealed with the seal of Christ, and which they no sooner copied than they vanished. Visions, tongues, trances, shoutings, weeping and laughing, the outpouring of prophecies, and terrible cursing of the Missourians, and preaching to unseen nations, were among the signs following at Kirkland." No student of ecstasy will here be at a loss to perceive all the signs of its presence. The people were obviously wrought up to a pitch of fanatical enthusiasm, under which every form of morbid manifestation was to be expected. Such is the inspiration of the saints : while their miraculous healings are simply mesmeric and biological cures, wrought by the combination of faith in the patient with confidence in the operator; which unwise and prejudiced opponents may foolishly deny, but which a truly enlightened and liberal science will acknowledge and explain.

It has been often observed that extremes meet, and hence we suppose it is, that plain, practical, utilitarian, dollar-loving America proves to be precisely the place for fanatical outbursts and theological commotions. Revivalist camp-meetings, spirit-rapping circles, and Mormon migrations, are the tributary streams of that great current of religious enthusiasm which has been long setting in on the States, probably as a needful counterpoise to that very direct practicality of thought, which has itself arisen from the stern necessity imposed on the inhabitants of the new world for rapidly developing the material resources of their imperfectly settled country. This aspect of the subject, however, has more extensive bearings than the geographical boundaries of the

Union. Mormonism finds comparatively ready acceptance here as well as there, and attracts its disciples from the crowded cities of the old as well as the thinly peopled prairies of the new world. Straws, in themselves insignificant indicate the direction of the tempest. The success of heterodoxy is, as we have elsewhere remarked, the admeasurement of orthodoxy's incompetency. So contemplated, Mormonism is a sign of the times not altogether devoid of importance. People do not go by the 100,000 into the wilderness without an adequate motive. The desert is not converted into a garden, nor do cities arise as by magic amidst the primeval rudeness of the mountain and the forest, without the presence of a powerfully evocative and effectually creative spirit. That the apparently primal agent of such immediately extensive and grandly prospective changes was, as admeasured by all ordinary standards of moral worth or intellectual greatness, inherently and unutterably insignificant, nay absolutely contemptible, only adds to the real importance of the movement, for it shows all the more clearly how thoroughly prepared must have been the soil whence a harvest so substantial and abundant could be gathered from seed so very indifferent and by tillage so very unskilful. Such phenomena indubitably and forcibly demonstrate the existence of a deeply seated and widely pervasive feeling of dissatisfaction on the part of no inconsiderable portion of the Christian public of Britain and America with the prevalent systems of theology. Were there real contentment, such facts could never exist, for they arise from a morbid craving for change, a diseased hankering after pseudo-religious excitement, which having sought relief in vain, by making the circuit of ordinary sectarianism, eventually embraces the blasphemous doctrines and brutal obscenities of Mormon impiety.

As we have said, Utah in the wilderness is a sign which those whom it may concern would do well to note. Its real importance, however, we hold to be rather prospective than present. Smith was but a precursor. He had none of the qualities of a true master builder. To him pure eleva-

tion of thought and real earnestness of feeling were unknown. He had none of that overwhelming sublimity of conception, that innate grandeur of purpose, that overawing nobility of nature, which we find ever attaching to the veritable architects of theosophy. He was so essentially vulgar that even visional ecstasy could not raise him above the commonplace. His tale of the golden plates is a clumsy fabrication, and his narrative of their exhumation prosy in the extreme. Compared with it, the Gabriel of Mahomet and the Egeria of Numa are poetry embodied. Smith, in short, was a Yankee edition of the seer, a New England phase of the prophet. The success of a pretender so unutterably contemptible is, however, a grave reality, to whose indications we should not remain wilfully blind or foolishly insensible. Let us remember that shadows ever precede substances, and where the former have loomed so largely the latter cannot be far behind. The want of a teacher must indeed have been urgent when Joe Smith could be accepted as a heaven-sent witness of the truth. Of Mormonism itself, then, we have no fear. It is a vulgar fanaticism, whose force will be expended in less than a century. But, as a premonitory symptom, its importance cannot well be over-estimated. It is No. 1 of a series whereof the rapping excitement may be considered as No. 2, and the late revivals as No. 3. The theological atmosphere is electric, and it requires no great exertion of vaticinatory power to determine that a thunder-storm is impending.

The rise and progress of Mormonism affords an instructive lesson to those who bigotedly oppose the diffusion of mesmerism. Had there been anything like a general knowledge of the phenomena usually attendant on abnormal states of the nervous system, or had the mass of the people been habituated to the wonderful cures which mesmeric manipulations occasionally effect, Joe Smith's visions and the Mormon saints' miraculous healings would have proved perfectly innocuous. As it is, they have led many thousands of other-

wise respectable men and women into courses from which on the ground of morality alone, without any reference to religion, they would, but for such lamentable mystification, have shrunk with disgust and horror unspeakable.

No. 13.—SCHAMYL,
Leader of the Caucasian Tribes.

Of all the individuals now attracting public attention, few perhaps are more really worthy of careful and attentive study than the warrior-prophet, Schamyl, the heroic chieftain of the Caucasus. Of his military achievements all have heard, but comparatively few perhaps are aware that to this distinction he adds that of the prophetic founder of a new faith. Of a frame originally small and weak, he is nevertheless endowed with invincible courage and an indomitable will. The frail tenement encloses a mind whose robust hardihood more than compensates for the feebleness of its corporeal instrument. Endowed with all the energy of commanding genius, he has, like many others of his class, compelled an inferior physical organization to the performance of its appropriate duties, till at length it has in some measure partaken of the force of its prime mover. The great soul has at length energized the incapable body, and the sickly boy has eventuated in the enduring and adventurous soldier. Thoughtful and profoundly meditative even in early youth, of a retired and quiet disposition, he was from many causes prone to solitude. This he found in the rugged grandeur of the rocky altitude which surmounts his native village of Himry, where, in a spot wild, desolate, and romantic as his own young thoughts, he cultivated those habits of abstract contemplation which prepared him for his subsequent mission. Alone, yet not afraid, he often lingered long into the night in this rudely sequestered retirement, perhaps not the less attractive to such a mind because reported by his countrymen to be the abode of

troubled spirits whose presence was announced by the volcanic flames which would suddenly burst from the mountain precipices around.

Asia seems the cradle of religions. All enduring theological forms have hitherto had their birth in the weird elements which there engirdle every thoughtful mind as with an atmosphere of devotional mysticism. If the West be essentially intellectual in its mental constitution, the East is essentially moral. If the one be thoughtful, the other is emotional; and, if philosophy be the mission of the former, theosophy is equally that of the latter. The heroes of Europe have been political leaders; the master-spirits of Asia have been legislators and prophets. The second sight of the Occident may be a *curiosity*, but the seerdom of the Orient is a *power*, before which thrones have crumbled and dynastic distinctions have been obliterated. The claim to preternatural authority based on supernatural illumination sounds strange and quackish to European ears, but the Asiatic regards it as a time-honoured respectability, in which it would be disreputable not to believe, and on the examination of whose merits he enters with a foregone and decidedly favourable conclusion. Prophets are regarded as beings in the course, if not of nature, at least of Providence, and the occasional manifestation of such a phenomenon is among the ordinary expectances of human affairs. Hence the emergence of men of obscure lineage and moderate learning into the distinguished position of spiritual guides, teaching "not, as the scribes," by traditional authority, but by a light directly vouchsafed to them from above, is not so uncommon as to excite unbounded astonishment, or so opposed to the general current or public opinion as to arouse distrust. The dreamer, the enthusiast, or the visionary, has here no fear of being considered and treated as a lunatic on the one hand, or an impostor on the other. He has simply to make good his claims by the performance of works sufficiently wonderful to give him an influence over the vulgar, or by the announcement of doctrines so far imbued with mysticism and profundity as to stimulate

the curiosity and test the logical acumen of the learned and select.

Schamyl has promulgated a new phase of Soofeeism, that hereditary and highly spiritualized theosophy which underlies the dogmas of nearly all Asia's manifold and apparently dissimilar sects. Implying the gift of lucid vision and mental sympathy in varying degrees in its different ranks of disciples and teachers, it places the higher orders of its hierarchy in immediate communication with the essences of things, but in the special form developed by Schamyl it presupposes its prophet-founder and hierophant to be in direct communion with God and occasionally to be absorbed into his being. Stripped of its conventionalities, this is *ecstasy systematized*, the varied gradations of susceptibility, as being supposed to afford evidence of successive ascensions into light, knowledge, purity, and spirituality, constituting the claim of the subject to a certain position in this hierarchial constitution. More complicated than the system of Mahomet, it implies greater educational attainments in its founder, and perhaps a more advanced stage of mental development in its believers. But it is doubtful whether with all this it has the same boldness of outline or the same grandeur and originality of conception in its dogmas. It has obviously lost in breadth what it has gained in height and depth, and has, we should think, little of that simplicity and practicality in its doctrines and ordinances which would qualify it for the rapid and extensive diffusion which awaited the faith of Islam. Schamyl is an extraordinary man, but he is not equal to the son of the Koreish. He did not begin this spiritual despotism, the basis of which was laid by Kasi Mullah, his perceptor and leader, whose mantle he inherited after the fatal fight at Himry, where Kasi Mullah was slain with most of his devoted followers, and Schamyl fell, pierced by two balls, at the side of his master. The present hero indeed rather occupies the position of Ali or one of the earlier caliphs than of the primal founder of a new faith. The dangers and difficulties of his position may suffice to keep up his own ecstatic exaltation and stimulate

the veneration of his followers : but we greatly doubt whether this mere adaptation of the old tenets of Soofeeism to the temporary necessities of a mountain clan will long outlast the passing circumstances which have called it forth, or prevail to spread beyond the geographical limitations of the people and country of its birth.

CONCLUSION.

Altogether ours is an unsettled age. The prairies of America, the mountains of western and the plains of eastern Asia, are simultaneously enkindled with the lurid light of visional illumination. There must be a demand for such weird phenomena or they would not be evolved. We think the present forms are transitory. We see no indications of the commanding genius of a Menu or a Mahomet in such a vulgar dreamer as Joe Smith, or even in the dauntless heroprophet Schamyl. These men are, we think, obviously of the temporary and provisional order only, but are they not premonitory indications of a future theologically tempestuous beyond any past? Once more we say, let those whom it may concern look well to the signs of the times, for verily they are momentous to a degree seldom equalled.

Let not the reader suppose that we have exhausted the subject-matter of these prelections, that history and biography furnish no further materials for such dissertations as the foregoing. This were a grave mistake, and would indicate an utter incompetency to estimate aright the immense, we might say with truth, the quite incalculable, influence which ecstatic illumination has exercised over human affairs. Do we behold those plastic forces, the mighty creeds and the enduring codes which have fashioned the minds of men from age to age? Therein may we contemplate the effects of that mental exaltation under which the master-spirits of our

race have spoken with a power which ensured obedience, and with an authority from whence there was no appeal. We speak of Genius; in the ecstatic we behold this glorious, and shall we say it, divine, endowment in its highest form of manifestation. Would we in any respect approach to a comprehension of the vast capability which may re-found the politics and re-edify the institutions of humanity's future, would we even in part understand the mental constitution of those Titanic souls whose Promethean fire has been the light and the life of the ages, we must first study the phenomena of interior illumination, and thus be enabled to understand that grandeur of conception and vastitude of thought which made their possessors the moulds of time. Have we anywhere indubitable evidence of originality, do we at any period discern the traces of a veritably creative intellect, there also, may we be assured, are those giant vestiges which ecstasy ever leaves upon its path, the enduring monument, *perennius ære*, which giants alone could prevail to erect.

BY THE SAME AUTHOR.

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