

**The woman in the wilderness ... An answer to the blasphemous assertions of Joanna Southcott, respecting her pretended visitation of God ... Containing the author's last letter to Joanna / [Lewis Mayer].**

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Mayer, Lewis.  
Southcott, Joanna, 1750-1814.

**Publication/Creation**

London : W. Nicholson for Williams & Smith, etc., 1806.

**Persistent URL**

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THE  
 Woman in the Wilderness,  
*Professed* OR, THE  
 WONDERFUL WOMAN,  
 WITH HER  
 WONDERFUL SEAL\*,  
 WONDERFUL SPIRIT,  
 AND  
 WONDERFUL CHILD,

Who "Is to RULE THE NATIONS WITH A ROD  
 OF IRON."

*An Answer to the Blasphemous Assertions of JOANNA  
 SOUTHCOTT, respecting her pretended Visitation of  
 God.*

By L. MAYER.

Containing an Explanation of the 7th and 12th chapters of the  
 Revelations, contrasted with some Curious Extracts from  
 JOANNA'S Wonderful Publications relative to the  
 application of the above Allegories, and the  
 Author's last Letter to Joanna which  
 she did not think prudent to Publish.

\* An exact Copy of Joanna's Blasphemous Seal is given in this Pamphlet.

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SECOND EDITION.

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LONDON:

Printed by W. Nicholson, Warner Street, and  
 Sold by WILLIAMS and SMITH, Stationer's Court, Lud-  
 gate Hill; J. PEARMAIN, 206, High Holborn; and  
 SUMNER, 151, Whitechapel Road.

1806.

[Price Sixpence.]







THE  
WOMAN IN THE WILDERNESS.

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JOANNA,

COULD I but suppose you were deranged in your intellects, or in some measure not capable of exercising your reasoning faculties, I would not only pity you, but lament on account of the deplorable situation into which you were fallen; but the contrary being the case, and filled with pride, you not only endeavouring to exalt yourself above every creature under Heaven, but with the most artful dissimulations and craftiness, and a series of the most glaring falsehoods, attempting to set aside every opinion on the Scriptures that is not agreeable to your wild imagination; you therefore become the fit object either of ridicule or contempt. And though I may justly deserve censure for the revival of your name and the rehearsal of your blasphemies, yet I hope the public will pardon me, as in some measure it may be the means of bringing you into universal detestation, that the unwary may no longer hearken to your Syren tongue which Satan hath of late used with too much success to pervert the fundamental doctrine of the Christian faith as recorded in sacred writ, and to decoy men into the snare he hath spread for their souls.

In order that the public may form a just estimate of Joanna's writings, and more especially of the Pamphlet she has published against me; I have selected the two following passages for their perusal, which appears to me to be aimed at the fundamental doctrines of Christianity. The first is an explanation she gives of the fulfil-



ment of the promise, Gen. iii. 15. "I (the Lord God) will put enmity between thee (the serpent) and the woman, and between thy seed and her seed," &c. "This promise (says she, page 8), will be accomplished when the enmity is kindled in the woman's breast, against the serpent that betrayed her at first, and her seed will join with her. This is the revolution that bringeth in the end, when the Lord will come to fulfil his promise which he made to the woman, to bruise the serpent's head."

The second passage is in answer to a question of mine respecting her application of John's vision, Rev. xii. and the allegory of the New Jerusalem, and the bride the Lamb's wife, chap. xxi. and xxii. If men, (says Joanna, page 35 and 36) discern through *her* writings, how all believers stand with *her* and *she* with them, to be united together, and how the promises of God are made to all alike that believe in his promises, that he will fulfil them, they will clearly discern the visitation to *her* is but the SHADOW of CHRIST and his Church, and how his visitation will be to all. But as Eve stood the shadow of the fall by her disobedience at first, and the following generations were included under her fall; so when the Sun of Righteousness ariseth with healing in his wings to heal the fall of the woman, to bring in the happy church of Christ militant here on earth, to join the church of Christ triumphant in Heaven, the fall of the woman must be freed, and as disobedience was the shadow of man's destruction to give Satan the power over them; SO THERE MUST BE TRUE OBEDIENCE FOUND IN THE WOMAN\*,

\* True obedience certainly implies a state of sinless perfection.

How far Joanna has a right to the claim of a perfect obedience to the laws of God, will be easily discerned by any unprejudiced reader that peruses my "Important Period," and the pamphlet she has published against me. "Thou shalt not



TO THE SPIRIT OF HER LORD, BEFORE HE WILL COME TO FREE HER FROM THE FALL: that as in Adam all died, even so in Christ shall all be made alive, and this is Christ and

bear false witness," is a command violated by her throughout every part of that book. As it would take up too much time to point out all the falshoods and misrepresentation it contains, occupy too much room, and be burthensome to the reader, I hope two or three instances will be esteemed sufficient to shew, that she is actuated by a spirit of dissimulation and falsehood instead of truth and holiness.

The first insult against truth that presents itself to the public in her pamphlet, is contained in the title page, and on which it seems she laid the foundation of her argument against me. The particulars are, that in a pamphlet I published I wished for a period of judgment, without explaining what will bring the happy deliverance in the end, which shall be to the glory of God and the good of the whole human race.

These assertions are falshoods of so glaring a nature, that a rehearsal of the bare title of the pamphlet to which she alludes, is fully sufficient to confute her. The title announces two distinct occurrences as being at hand, *viz.* "An Important Period," and a "Long wished for Revolution," the former is represented as taking place when God will cleanse the earth by his judgements, and the latter as being accomplished when all dominions shall serve and obey the Most High. That these assertions of Joanna's do not proceed from an oversight or inattention to my title, but dissimulation and craftiness, in order to pervert the truth and prejudice her deluded followers against my writings that they may not examine them, may be easily discerned from the following Extract.

In page 7 of her pamphlet, (she says) "It is impossible for this prophecy to be fulfilled, (the prophecy contained in Isaiah xxv.) by any revolution of man, against kings, emperors, popes, or whatever heathens may be that the nations revolt against." Notwithstanding the prophecy to which she alludes expresses to the contrary, ver. 1, 2. "Thou (God) hast done wonderful things,—thou has made of a city an heap, of a defenced city a ruin." And though it is positively asserted, ver. 21, of the preceding chapter, "It shall come to pass, that in that day, (the day of God's vengeance) that the Lord shall punish the host of the high ones that are on high and the kings of the earth upon the earth," ver. 22. "And they shall be gathered together as prisoners are gathered in the pit, agreeable to Joel iii. 9, 10, 11, and 12. Ezekiel xxxix. 17, 18, 19, and 20. and which I state in my pamphlet is the important period that will bring about the revolution, when all dominions shall serve and obey the Most High.



his church that is meant in the Revelations, which Satan comes down in great wrath to persecute because he knoweth he hath but a short space; for when that promise is fulfilled he knows his head must be bruised; and man's redemption from his power take place.

From which passage Joanna endeavours to establish the following propositions.

That the great work of redemption was not finished at the crucifixion and death of Christ, but that it will be obtained by the obedience of the woman to the Spirit of her Lord\*.

In page 73, Joanna says, "that she CANNOT SEE, instead of she *wil not see*, any explanation of the scriptures in the books I have published, more than what the commentators upon the Bible and ancient history informs us of, that have been written ages past." Whereas on the contrary, almost the whole of my opinions on the prophecies are entirely new, and one of my pamphlets is wrote chiefly against the errors of commentators, entitled an "Appeal to Reason."

In page 88 she says, "I boast of my own wisdom as being superior to the wisdom of mankind, and that I assert that the kingdom of Christ will be established by the destruction of Bonaparte." In opposition to which, in the pamphlets I have published, I pretend to no particular inspirations above other men who are led by the spirit of truth, nor do I boast of any visions or visitations, the whole of my arguments being founded on the written word of God; what I endeavour to shew in my "Important Period," is, that we are on the eve of an awful dispensation of God's Providence, when he will cleanse the earth by the destruction of the wicked who despise or reject the admonitions of the gospel; and all I assert, respecting Bonaparte is, that agreeable to Isaiah xiv. Ezekiel xxxviii. and xxxix. when he is destroyed and not before, we shall have a lasting and universal peace, and the nations who are now groaning under the iron rod of that oppressor will be delivered from their bondage. What shall we say of a woman who dares publish such impudent and barefaced falsehoods, surely she is capable of any thing. My books will answer for themselves.

\* In order to remove all doubts of the reader respecting this assertion of Joanna's, I have transcribed the following declaration of her attendant spirit, lest the public may imagine I have not given her words fairly, or at least misunderstood them.

"O vain and simple man, the woman's fall must be done



That she is the representative of the church of Christ, the bride, the Lamb's wife, and her adherents the sealed of God, who are represented Revelations vii. 9. "Standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands \*.

The first of these propositions being so diametrically opposite to the general tenor of prophecy respecting Christ, his positive declaration whilst in the agonies of death; so repug-

away and her INNOCENCE must NOW appear in true OBEDIENCE to her God, that she might become a new creature in perfect obedience to her Creator—before you can be free indeed to be made heirs of God, and joint heirs with the Son.

Controversy between Elias Carpenter and Joanna Southcott, page 39, Part I.

What sort of a pretty innocent creature she is, and obedient to the word of God, I have given the public a specimen of, in my note, p. 5.

\* If this is the case the inhabitants of Heaven will be very thin. Joanna should have got her attendant spirit to have blotted out the 9th and eight following verses of Rev. vii. before she applied that chapter to her sealed, it being said of the sealed, that "they (*not Joanna for them*) washed their robes and made them white in the blood of *the Lamb*:" besides I do think, that Miss Townley's fortune would not be sufficient to supply Joanna with pens, ink, paper and wax for their seals, they being a great multitude which no man could number, *the servants of God*, (ver. 3, 15, 16 and 17.)

In "Strange Effects of Faith," page 62 and 63. Joanna says, "What she was ordered to do by sealing up of man, is a much greater preservation for man than Noah's Ark was—and all that will now be preserved, must come to the ark of the new covenant of which it seems she pretends to be the shadow."

An answer of Joanna's attendant spirit to Elias Carpenter, respecting who will be made partakers of redemption.—First Book of Controversy, page 40.

"Know all men, as man stood with her, (the woman) as joining with her in the condemnation of the fall, so man that stands with her now to join with her in the promise, stands with her for redemption."

In page 20, we are informed that this attendant spirit of Joanna's is, the King of Kings, the Lord of Lords, the everlasting Father, the prince of Peace, the mighty Counsellor, and the desire of every nation.



nant to the doctrines of the apostles ; and so great an insult to the perfections of God, that it needs no other confutation.

If Satan's head is not to be bruised until a true obedience is found in Joanna to the laws of God, and man joins with her and signs to Satan's destruction ; should those circumstances never take place, and the enmity that is kindled in her breast against him subside, it naturally follows, all that Christ hath done and suffered would be to no purpose, and the plan of man's salvation would be frustrated, which are ideas one would imagine that every reasonable being would shudder at, and none but an impostor and blasphemer would endeavour to support.

The second proposition also appears to me to deserve the greatest contempt, for as I have proved her guilty of a wilful breach of the ninth commandment, she falls under its condemnation, and of course if she repents not, will have her share in the lake which burneth with fire and brimstone, which is the second death.

Notwithstanding the great depravity of the present age and the wickedness of men in general, could Joanna collect together the whole bulk of the human race, I do not think that she would be able to select 144 thousand from among them, much less a great multitude that no man could number, that would hearken to approve of, and acquiesce in her wild ideas respecting man's salvation. However, as there are many in this metropolis who have imbibed her principles, and consequently are under the delusions of Satan, in order therefore to reclaim them from error, we shall endeavour to give an explanation of the 12th chapter of the Revelations, agreeable to other parts of the sacred records. Reason and history shew to what the allegories contained in it have an allusion, and how far they have been accomplished. And contrast my explanation of that chapter with



Joanna's wild, romantic and blasphemous assertions.

The Book of the Revelations appears to me, to have been written for the instruction of the church of Christ in all ages, and to contain under various hieroglyphics, allegories, and similitudes used in the prophetic writings, a relation of certain circumstances that were accomplished in that age of the church in which St. John lived, those that were then accomplishing, and what would take place in future ages: from it being declared to St. John respecting the ingress, progress, and regress of idolatry and wickedness, represented by the vision of the Great whore sitting on a scarlet coloured beast, chap. xvii. 8. "The beast thou sawest, was, and is not, and yet is, and shall ascend out of the bottomless pit."

As the rise and progress of wickedness is represented in one part of that most valuable composition, it is not unreasonable to assert that its opposite allegory, Rev. xii. which represents the church of Christ, should include the different stages of Christianity from its first establishment by Christ and the Apostles, until that happy period commences, when the knowledge of the Lord shall cover the earth, and all dominions shall serve and obey the Most High.

The vision of the woman cloathed with the Sun, appears to me to have been given to the primitive Christians, in order to warn them of the great persecutions they would meet with, and the general apostacy that would take place after the death of Constantine, for in no other point of view could it have been of any benefit whatever to them.

Ver. 1. And there appeared a great wonder

B



in Heaven, a woman cloathed with the sun\* and the moon under her feet, and upon her head a crown of twelve stars.

If we consider the manner of Christ's birth, being born in a stable, and laid in a manger; the situation he took upon himself, namely, that of a servant; his poverty and wretchedness, being destitute and having no place to lay his head; his sufferings and afflictions, being despised of men, buffeted and spit upon, scourged and tormented, and above all, his ignominious death on the cross: and contrast it with the opinion the Jews formed of a temporal Messiah, whom they supposed would appear with all the pomp and grandeur of an earthly monarch, and subdue and govern the whole earth; and consider the prejudices of the Greeks and Romans against Christ, it might naturally be supposed that the precepts he taught would have been disregarded after his crucifixion, and the Christian religion have fallen to the ground. But that a few illiterate fishermen should take upon them to assert, that he was the promised Messiah of the Jews; that his sufferings and death laid the foundation of the future happiness of the whole human race; that faith in him would procure their eternal salvation, that he was the Son of God, the Creator of the Universe, and spread these doctrines over the whole world, notwithstanding all the opposition they met with from the secular power, their followers being deprived of the necessities of life, exposed to the most violent persecutions, and obliged to hide themselves in dens and caves of the earth; and finally, that the Christian religion should be sheltered, protected, and supported by imperial authority, I say, is a miracle of such magnitude as to excite the astonishment of the uni-

\* This vision Joanna informs us, represents herself.



verse, and therefore is most fitly described by the apostle as a great wonder in Heaven, the Heavens being the emblems of civil and ecclesiastical power.

The church of Christ may be said to be cloathed with the Sun, to have on her head a crown of twelve stars, and to have the moon under her feet in the reign of Constantine the Great, as the twelve stars represent the twelve apostles who had been her spiritual pastors, suffered martyrdom in her cause, and by whose writings as a means she was adorned and built up in their most holy faith, which is represented by her being cloathed with the Sun: having the moon under her feet, indicates that the sublunary powers were then engaged in her support and protection, and subservient to her welfare \*.

\* Joanna's attendant spirit asserts, that the moon represents Satan, who is under Joanna's feet. See page 84, of "Divine and Spiritual Letters of Prophecies."

"The devil's in the moon,  
 "Or how could Satan so appear,  
 "For to be trodden down  
 "Beneath your feet: the mystery's great?  
 "The moon is under there.

In page 92, Joanna declares, that "When the Lord begins with power to take the woman's cause in hand whom Satan's arts first betrayed, then will the moon be under her feet."

In page 2, of Joanna's "Dispute with the Powers of Darkness," Satan seems to be an overmatch for Jesus Christ, therefore Joanna is called to his assistance, in order to accomplish the redemption of man from the power and dominion of the devil: she expresses some doubts about trusting herself alone with Satan lest he should defile her. "However," says she, "Should I be too holy to contend with the devil FOR MY MAKER seven days. (if so, what would be the consequences Joanna?) WE MUST ALL PERISH.

Again, if my words stood fast and I held out with arguments in stedfast faith against the devil, then the woman would be freed, and Satan should fall; but if I gave up to the Devil, and Satan conquered in the seven days, then Satan's kingdom must stand.



Ver. 2. "And she being with child cried to be delivered."

The verse previously considered, being a representation of the church of Christ under the hieroglyphic of a woman clothed with the Sun, to denote the union of Christians into one mystical body, adorned with the graces of the spirit and cloathed with the righteousness of Christ, which includes those of every denomination, whose principles and conduct are consistent with the gospel; it naturally follows, that the propagation of the gospel should also be represented by the woman being in labour; travailing in birth; and being in pain to be delivered; which is a lively figure of the fruitfulness of the church, and of that energy that exists in the true followers of Jesus in their master's glorious cause.

An inspired apostle writing to the Galatians useth the same figure, chap. iv. 19. "My little children, (saith he,) of whom *I travail in birth again*, until Christ be formed in you; I desire to be present with you now," in order to reprove, exhort, admonish, and instruct them in the fundamental doctrines of christianity, and to establish them in their most holy faith.

Verse 3. And there appeared another wonder in Heaven, and behold, a great red dragon having seven heads, and ten horns, and seven crowns upon his heads.

The hieroglyphic of the woman cloathed with the Sun as previously considered, having been shown to represent Christians united together in a body, denominated the church of Christ; as the dragon is said to have seven heads and ten horns, and to have on his heads seven

I would recommend the following passages to the perusal of Joanna's deluded followers, Isaiah lxiii. 1 to 6. lix. 16, 17, 18.



crowns; which are emblematical of a temporal government and power; and the dragon is opposed to the woman under the appellation of another wonder in Heaven, it naturally follows, that the dragon represents the enemies of the church of Christ in every age, collectively considered, that did persecute the Christians; the dragon therefore may not only represent Julian the Apostate, who assumed to himself the title of Pontifex Maximus, ordered the idolatrous temples of the heathens to be opened, and endeavoured by persecution to extirpate the Christian religion from off the earth; but alternatively those of the pagan emperors, and sovereigns of that empire, which succeeded the Roman empire in Europe; they being the heads of a great confederacy that opposed the progress of the gospel and the cause of Christ. The dragon may also represent the church of Rome; the seven heads of the dragon, the Pope and his six cardinal bishops, the heads of his consistorial court, and the horns the kingdoms included within the papal jurisdiction previous to the reformation: *viz.* France, Spain, Portugal\*, Sardinia, Bohemia, Hungary, Naples, Poland, Denmark, and the Ecclesiastical State, the sovereign of which was the Roman Pontiff, horns being the emblems of power and a regal government, (see Dan. viii. 20.) all these things considered, the dragon may figuratively be said to hold a situation in Heaven whilst the enemies of the church of Christ were in power, and exercised an universal authority over the consciences of men †.

\* See Prophetic Mirror, page 14.

† In p. 189 of "Strange Effects of Faith," Joanna says, "You are not to suppose this Dragon (the Dragon, Rev. xii.) meant the Devil." *Who then?* "Her malicious enemies that cast out of their mouths floods of oaths and curses



There can be no doubt but the members of the churches the Apostles had established in various parts of the Roman empire, at the conversion of Constantine the Great, flattered themselves with the hopes of much prosperity; and as he not only espoused their cause and sheltered them from persecution, but protected them in their religious privileges, and promoted the cause of Christianity, they were almost ready to conclude, that the time was then at hand, when the knowledge of the Lord should cover the earth, and in Christ Jesus the nations

against her," *which it seems (the earth) her worthy friends swallow up.* "The Dragon was wroth with the woman, and cast out floods of water against her, and so doth man against Joanna: the earth helped the woman, and swallowed the floods, and so the earth helpeth her. But how is she travailing in birth, and crying to be delivered? "I am (saith Joanna) still complaining to be delivered, for till my writings are proved by the standard fixed for me, I shall never be delivered, nor the wound of my heart can never be healed."

Again, p. 90. "I have many friends, and many foes; the world helpeth me, and persecuteth me: so man is the earth that was made of the dust of the ground, and if one man opens his mouth, and casts out curses, another opens his mouth and swalloweth them up, as you will see when the truth is proved."

In page 32 of continuation of Prophecies for 1792, she says "I will tell thee all the mysteries of Bruce, *her spiritual man-child.*) The Dragon (*Satan*) stood before him to devour his faith, and fill him with doubts as soon as he was born."

As Mr. Bruce is represented by Joanna to be one of the principal agents employed by God in the great work of redemption, it is necessary to inform the reader who this Mr. Bruce is, as far as I can trace from her publications.

Mr. Basil Bruce was the son of the Rev. Stanhope Bruce, a minister of the established church. He held a situation under government, which he relinquished on account of religious prejudices. From the account Joanna gives of him, p. 31, it appears he died of a broken heart, through a deep regret occasioned by reflection on his weakness and folly respecting Joanna, in the year 1801.

He was a staunch friend and a generous benefactor to Joanna, he was a man of weak intellects, easily intimidated, and given to superstition.



thereof should be blessed. But alas! they were on the commencement of a very great persecution, and almost total apostacy from the faith of the gospel; which is represented in the seventh and five following verses, by The War in Heaven, the heavens being the emblems of civil and ecclesiastical power, and emperors, kings, princes, popes, bishops, &c. the stars thereof, which apostacy, according to the second and third chapters of Revelations, had then begun to take place in the churches of Asia, to whom the Apostle was commanded to write, and reprove for their errors; and according to the joint testimony of historians, the churches of Europe were not exempt\*.

Ver. 4. And his tail drew the third part of the stars of heaven, and did cast them unto the earth.

The tail of the dragon, by which the third part of the stars of heaven were cast to the earth, I presume, represents the heresies with which the church was infected in the early ages of Christianity, and is by no means applicable only to the open persecutions the Christians suffered from the Roman emperors, or popes and sovereigns under the ecclesiastical power of Rome, but in general represents the secret wiles and plottings of Satan, the great adver-

\* Constantine the Great and his mother Helena were both given to superstition, out of a mistaken zeal and veneration for Christianity. They first brought the sign of the Cross into holy veneration. Helena, with great pomp and pageantry, took a journey into the Holy Land, in order to find that Cross on which Christ suffered; which notwithstanding all improbability, it is asserted she accomplished, and found it possessed with uncommon virtues.

Helena, some say, built the church of the Holy Sepulchre at Jerusalem, and adorned it with great magnificence. Others say it was Constantine the Great.



sary of men, the enemy of truth, and opposer of all spiritual light and knowledge.

And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

The dragon standing before the woman to devour her child as soon as it was born, fully confirms my opinion, that the enemies of Christ's church, and emissaries of Satan, are represented by the dragon; who have ever been on the alert, not only to harass and distress the people of God in every age, but to use every effort to extirpate the Christian religion from the earth, and to destroy the disciples and followers of Jesus; who undoubtedly are represented in the allegory, by the offspring of the church, they being considered as the members of one body united together in Christ Jesus.

The prophet Isaiah, speaking of the Gentile church says, Chap. liv. 1, 3. Sing, O barren that didst not bear; break forth into singing, and cry aloud thou that didst not travail with child; for thou shalt break forth on the right hand, and on the left, and thy seed shall inherit the Gentiles.

Ver. 5. And she brought forth a man-child, who was to rule the nations with a rod of iron; and her child was caught up to God and to his throne.

If we consider the general intention of the vision as previously considered, it will appear evident, that the man-child also represents the people of God of every age and denomination, namely, the church militant and church triumphant, they being considered in the allegory united together as a body and its members, a vine and its branches, and but one in Christ



Jesus, therefore it is said the child was taken up to God, and to his THRONE\*, for the whole period of the Christian's warfare shrinks so infinitely small, when compared with the endless ages of eternity, as to bear no proportion with a moment's space to the full extent of time, or a drop of water to the ocean.

The allegory in this point of view, sets forth in the most lively figures, the fruitfulness and perpetuity of the church; the safety of the people of God; their union with Christ Jesus, their living head; and the future prosperity of Zion, when the knowledge of the Lord shall cover the earth, when all dominions shall serve and obey the Most High, and when God, by the influences of his Spirit, shall dwell among them, as beautifully described Rev. xxi. it being said of the child, that he was to rule the nation with a rod of iron, for iron being the emblem of power and strength; to rule the nations with a rod of iron may figuratively represent the period described by Dan. vii. 14, 27; when the son of man shall have given him dominion, and glory, and a kingdom, that all people nations shall serve him; when the kingdom and dominion and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; and when they shall go forth as calves of the stall; and tread down the wicked, who shall be ashes under the soles of their feet. Malachi iv. 2, 3.

\* In page 32 of continuation of Prophecies from the year 1792, Joanna's Spirit informs her that this Man child is Mr. Bruce, one of her sealed people, who died in the year 1801.—See note on p. 14.

The Spirit says, "Let the dead hear my voice, and let the living lay it to heart. Bruce is the Man child caught up to God, and to his throne, for Satan stood before him to devour his faith, and fill him with doubts as soon as he was born. He that is born of God sinneth not, *neither chargeth he God*



Ver. 6. And the woman fled into the wilderness, where she hath a place prepared of God,

*foolishly*, and his letters shew he does not charge God foolishly, neither is there guile found in them. By the fullness of the heart the mouth speaketh that he is born of God, and so thou (*Joanna*) hast brought him forth to the world a priest and prophet, and all shall find his prophecies true; for he was to rule the nations with a rod of iron, and with a rod of iron he shall tread down the powers of darkness, and to him shall be given the key of the bottomless pit, for he is sealed to the day of redemption, that is to be redeemed from death, hell, and sin, and to burst the bars of the grave. But as the spirit of Elijah fell on Elisha, so must his spirit fall on man to go through all his priestly office here on earth."

Again, p. 36, respecting Rev. v. 7, her Spirit says,

"No man on earth or heaven was found  
To break the Seals, or judge the sound,  
Until the Elder did appear, (*Mr. Bruce*)  
Then now the mystery you see clear.  
In heaven the thing could not be done  
Till Bruce ascended to my throne."

Again, p. 82, 83, "Divine and Spiritual Letters:"

"To compleat your full redemption,  
He's ascended to my throne:  
And now I'll make my promise good,  
For Abel's gone on high.  
Able he'll be, you all shall see,  
To gain the promise there."

*Joanna's Account of Bruce's Death*, p. 31.

"Mr. Bruce was chosen with his honoured and worthy father, the Rev. Stanhope Bruce, to judge of my writings, and loose the seven seals; but when the appointed time drew near he was to come down to Exeter to prove them, the worthy gentleman was persuaded by many not to go, and they endeavoured to convince him the writings were not of the Lord. Thus persuaded, and a letter having been sent to London by a Clergyman of Exeter, caused doubts to arise in his mind, *which made him halt between two opinions*, and which his father tried to reason him out of, wishing him to have salt in himself. But to clear all doubt in his mind he was laid on a sick bed, and his father left him very ill to proceed to Exeter, and as he was journeying thither his son departed this life."

O that Joanna's people would but reflect on the fatal consequences of Adam's hearkening to a woman, and not suffer themselves to be led away by the artifices of the Devil to the belief of things that are so diametrically opposite to what God has declared in the Scriptures, lest they fall into the same snare which Adam fell, and bring destruction on their souls.



that they should feed her there a thousand two hundred and three-score days.

This verse represents the church of Christ, transferred from her exalted situation to a state of abasement and persecution. The woman that was a wonder in heaven is cast down, and flying from the fury of the dragon to the place God had prepared for her in the wilderness, descriptive of the state into which the church was involved through the propagation of error by the emissaries of Satan, and the tyranny and persecutions of the Pagan emperors that succeeded Constantine the Great; the Popes and Bishops of Rome, and those sovereigns that were under their jurisdiction.

A wilderness conveys the idea to the mind of a place overrun with noxious weeds, and a retreat from the society of men\*.

Christianity has no visible residence on the earth in the 11th and 12th centuries. The vast churches of Asia and Africa were revolved into Mahometanism, and those of Europe into a state worse than heathenism.

Historians relate that in those ages "Neither sacraments nor ecclesiastical rites were attended to. The people were given up to soothsaying and witchcraft, and all sorts of fornication were accounted as lawful actions. Nor did the clergy live better than the people. In a word, men ran headlong into all manner of vice, and all flesh had corrupted his way. The study of the Scriptures and Christianity was turned into ridicule by all, and more especially the Popes,

\* Joanna's Wilderness is situated in the neighbourhood of Tottenham-court Road, and no doubt in a very convenient and accommodating one, she being supported by a Miss Townley, a lady of some fortune, who evidently labours under a similar infatuation to that of the late Mr. Bruce, but what title Joanna may have in reserve for her I cannot presume to say.



who preferred their corrupt traditions to the commandments of God.

The 1260 days alluded to by the prophecy evidently alludes to years, and I presume, includes the whole period from the woman's first retreat until her re-establishment into power and deliverance from persecution, when her enemies would no longer be suffered to feed her with the bread and water of affliction: therefore to 337, the year of Constantine's death, add 1260, it produceth the year of our Lord 1597, the latter part of the reign of Elizabeth, at which period the church of Christ was in a flourishing state, exempt from persecution, and England became the tower of the flock, and the strong hold of the daughter of Zion†.

Ver. 7. And there was a war in heaven. Michael and his angels fought against the dragon, and the dragon fought, and his angels. Ver 8. And prevailed not, neither was there place found any more in heaven. Ver. 9. And the great dragon was cast out, that old serpent called the Devil, and Satan which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him.

These verses appear to contain an allegorical description of the final issue of the contest between the Christian and Antichristian churches, and the total destruction of Satan's kingdom and power, the head of the former being Christ Jesus, who is represented by Michael; and the head of the latter Satan, who for his subtlety is called that old serpent which deceiveth the whole world, and with whom his emissaries are united under the appellation of the Great Red Dragon, as previously considered, it being inconsistent to suppose that the Devil should

† See "Peace with France," p. 18, 19.



have sufficient strength to form an opposition in heaven against the Almighty, so as literally to produce a battle, or that those regions of eternal happiness should have been thrown into confusion by faction, and converted into the seat of war.

Ver. 13. And when the Dragon saw that he was cast into the earth, he persecuted the woman which brought forth the manchild. Ver. 14. And to the woman were given two wings of a great eagle, that she might fly into the Wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the Serpent. Ver. 15. And the Serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

The ideas conveyed in these verses being the same as those of the sixth respecting the flight of the woman into the wilderness, it evidently is a repetition of the same subject, to denote the certainty of its accomplishment, though there may be some variation in the figures, the persecutions to which she would be exposed more emphatically expressed, and the means of her preservation more particularly delineated.

The dragon is again brought forward under the appellation of the Serpent, to denote his subtlety, and represented as casting out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood, to point out his great influence and power on the earth, for the water represents people, and multitudes, and nations, and tongues, (Rev. xvii. 15.) whom Satan would raise up against her.

The woman being said to have given to her the wings of a great eagle, that she might fly into the wilderness unto her place, represents



the providential care of God towards his church and people, in providing means that are fully adequate to their various necessities, and sufficient to bear them up above the power and malice of their enemies, so that they should not be able finally to destroy them. And an inspired apostle saith, "Our light affliction, which is but for a moment, worketh for us a far more exceeding, and eternal weight of glory."

The period during which the church was to be *nourished* by God without any human assistance, denominated a time, times, and half a time, I presume, represents 1126 years, the period from the death of Theodosius in the year 395, to Luther's espousing her cause in 1521.

As the ark in the time of the flood was a lively figure of the church under this state of persecution, "for the waters prevailed, and were increased greatly upon the earth, and the ark went upon the face of the waters." It is probable, as some particular time is alluded to, by the time, times, and half a time, that the first time spoken of is the prophecy in the year of Noah's life, that the waters were dried up, and he went forth out of the ark, viz. the six hundred and first; the next time is the time he lived after the flood, which was three hundred and fifty years, which added together makes up the sum of nine hundred and fifty years, the time and times; to which add the half of the first period, it will produce the sum of one thousand one hundred and twenty-six years, or the time, times, and half a time, to which the prophecy refers.

Ver. 16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood, which the dragon cast out of his mouth.

Ver. 17. And the dragon was wroth with the



woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus.

The earth helping the woman, opening her mouth, and swallowing up the flood which the dragon cast out of his mouth, appear to me evidently to be descriptive not only of the perpetual encroachments of the northern nations into the Roman empire, and its final destruction in Europe, by the Goths, Huns, Lombards, and Vandals; but the wars of the Turks and Saracens, and those that have been occasioned by the ambition of princes through an unsatiated and inordinate desire after conquest, the accumulation of wealth, or extension of territory, which have so often been over-ruled by the hand of Providence for good, and in many instances made subservient to the divine purposes, by weakening the power of Antichrist, lessening the persecutions to which Christians were exposed, and often accomplishing their deliverance\*, of which we have many remarkable instances on record, witness the Life of Julian the Apostate, the history of the Albigenses and Waldenses, and the life of Henry the VIII. And I doubt not but the civil commotions that now agitate the earth will finally be overruled by divine Providence for the welfare and prosperity of Zion.

The dragon being wroth with the woman and making war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus, namely, those who are influenced by the graces of his Holy Spirit and bring forth the fruits of righteousness, demonstrates that the whole of this chapter has a figurative allusion, applicable only to the Chris-

\* Joanna says it represents her friends and enemies.—See Note on page 14.



tian and Antichristian powers, collectively considered, according to Gen. iii. 15. "I will put enmity between the serpent and the woman, and between his seed and her seed," which enmity discovers itself throughout every part of the allegory, and forms a prominent feature in its conclusion an avowed declaration, of open war.

We now proceed to enquire who is represented by the angel, Rev. vii. 2. that John saw ascending from the east, having the seal of the living God.

Having previously observed, that the visions John saw are to be considered as allegories, whose chief intent is to convey divine instruction to every individual member of Christ's church in all ages, it naturally follows, that the angel here alluded to cannot represent an individual, nor the circumstances specified be supposed to have a literal application.

The angel I presume represents Christ Jesus, who is the Mediator of the New Covenant, the guardian of his church and people, their prophet, priest and king.

The angel is said to ascend from the east, Christ is called the Sun of Righteousness and said to arise with healing in his wings on his church and people. He is said to be the sealed of God, John vi. 27. Believers also are the sealed of God, 2 Cor. i. 21, 22. and they are exhorted, Eph. iv. 30, Not to grieve the Holy Spirit of God, by *which they are sealed* unto the day of redemption.

The expression used by the angel *WE have sealed the servants of our \* God*, appears to me to be descriptive of the great work of man's redemption being begun, carried on, and finally

\* See John xx. 17. Ephes. i. 17. Heb. i. 13, 14. Angels are only ministering spirits to the heirs of salvation.



accomplished by the energy and influence of Fa her, Son, and Holy Ghost, the ever blessed and glorious Trinity, one incomprehensible and undivided Jehovah, who when he created the universe said, Let US make man.

The persons said to be sealed are the servants of God, which comprehends those of every age and denomination, from the fall of Adam to the end of time.

Those of the Jewish nation are divided into their different tribes; those of the Christian church are included under the denomination of a vast multitude of all nations, and kindred, and people, and tongues: the Jew therefore previous to the coming of Christ, by looking through all the sacrifices and ordinances of the temple to the Messiah, receives remission of sins, and is accepted with God equally with the great apostle of the Gentiles; of the former a finite number is given to denote an indefinite, but the latter are said to be so numerous, that no man could number them, and both Jew and Gentile are represented as having washed their robes and made them white in the blood of the Lamb, standing before the throne with white robes and palms in their hands, the emblems of purity and victory, and crying with a loud voice, Salvation to our God which sitteth upon the throne and unto the Lamb.

All these things considered make it evident that the sealing the servants of God in their foreheads, as represented in Rev. vii. hath a respect to that impression the soul receives of purity and holiness from an union with Christ Jesus, who is represented by the angel that John saw ascending from the east, and having the seal of the living God in his hand; for saith an inspired apostle, We all beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.



PROCLAMATION OF JOANNA'S.

To all People, every man and woman who wishes and prays for Christ's kingdom of holiness, happiness and peace; and desirous of being *sealed up* to the day of redemption, when God maketh up his jewels to become inhabitants thereof, by obedience to the command and direction of God (as is particularly given to Joanna Southcott, who is ordered to seal the people by the command of the Lord), and are determined by the grace of our Lord and Saviour Jesus Christ, to turn from darkness to light, and from serving Satan and the Devil to serve the living God, a paper is left, at Mr. ——— Gandy Street, Exeter, that all may sign free, who will be entitled to a seal of safety; as the blood was on the door posts for the children of Israel. And when Christ's second coming appeareth in power to be in the midst of the camp of Israel, their seals will be like the wise virgins lamps, to go out with joy at the second coming of the Lord.

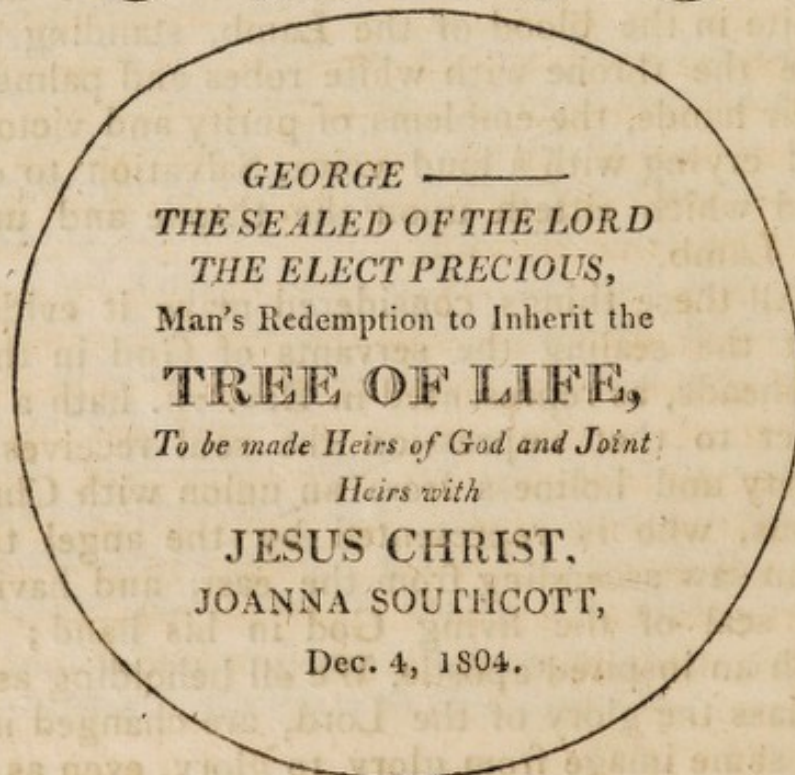
December 2, 1802.

*The Blasphemous Seal of Joanna Southcott.*

Exact Copy.



George —  
SEAL





Explanation of Joanna's blasphemous Seal, from an answer of her attendant spirit who calls himself Jehovah.

I is meant for Jesus and Joanna, one star is the morning star, the type of the man, the other star the evening star, the type of the woman, Joanna and Jesus Christ.—Page 123, "*The Lord's Answer to the powers of Darkness.*"

*The Spirit's Poetical Account, why he has ordered Joanna to seal her letters with two seals : for O read seals.*

Man with the woman must submit,  
And take the M for man,  
Then the two OO's you all will know  
The O for man is first,  
The second O you all shall know  
Shall make the moon to burst.  
So I'll begin and end with men,  
And let the O's appear ;  
For the first O to all is come,  
And Satan's O is near \*.

"Divine and Spiritual Letters of Prophecies, page 93."

Joanna's method of sealing her elect, is delivering to each of them a half sheet of common post paper folded up in the shape of a letter, written and sealed as above, in which their two names are subscribed. It is not to be broke open on pain of destruction.

I cannot dismiss this subject without burthening the reader with one remark more of Joanna's, on my application of Dan. ix. 24. "The finishing of the transgression, and making an end of sin or restraining the evil one ;" to the death of Christ and the establishment of the Christian religion.

In page 77, of her pamphlet against me, she says, this madness must convince every reasonable mind of the weak judgment there is in this man, who speaks against the Spirit of God, and now is setting up his own wisdom in opposition to divine Revelation ; for if we come to the scriptures of truth, our Saviour plainly told his disciples, that his kingdom was not *then* of this world ; that man's redemption would not take

\* Joanna is ordered to seal up the king and half the nation.  
—"First Book of Scaled Prophecies," page 43. 46.



place till his second coming ; and then saith HE, Lift up your heads for your redemption draweth nigh.

In Strange Effects of Faith, page 30, this second coming of Christ is said to have been accomplished in a vision to Joanna, she therein declares, a powerful voice called to her, "Joanna, Joanna, the angels rejoice at thy birth, thy Saviour embraced thee ; dost thou think thou canst love him as he loved thee." Again p. 46, "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 ; now I will open to thy view the Revelations, and when thou hast leavened it, thou shalt 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.*" (When men shall be redeemed from death, and Satan be chained down.) Page 114, "then I will throw open the meaning of all the Bible, and give man the enlightened knowledge the fallen angels had got, and place him in a state of perfect happiness for a thousand years. This is what Joanna calls the finishing transgression and making an end of sin, or restraining the evil one.

These are the strange delusions Joanna's emissaries are indefatigable in disseminating among the lower classes of society ; in which they too often succeed, and under the specious pretence of religion, and a wishing for the destruction of Satan's kingdom, deceive the ignorant and unwary ; throw families into confusion, and not only harrass and disturb the mind of the timorous though real and humble Christian, but rob him of his comforts by en-



deavouring to controvert the fundamental doctrine of the Christian faith, and undermine the foundation of his acceptance with God. I shall now conclude with my former assertion, that with respect to the penalty due to man for the breach of the laws of God, the transgression is finished to those who are made partakers of the benefits of Christ's death, consequently Satan's power is restrained, and an everlasting righteousness wrought out for the people of God. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

*The Author's last Letter to Joanna Southcott which she did not Answer, nor think prudent to publish, and which terminated the Controversy between them.*

MADAM,

IT appears to me by the letter I received from you, that the spirit by which you are actuated is diametrically opposite to that which ever influenced the members of the church of Christ. "Be ready always," saith an inspired apostle, "to give an answer to every man of the hope that is in you, with meekness and fear. Again, John commands Christians, to try the spirits whether they are of God, because many false prophets are gone out into the world, and in the last days it is positively asserted by Christ, that false prophets should arise which should shew great signs and wonders, insomuch that (if it were possible) they should deceive the very elect, and that they would come for this purpose in sheep's clothing, but inwardly they are ravening wolves, who should be presumptuous, self-willed, and not afraid to speak evil of dignities, and despise governments. Again, St. Paul says, "The mystery of iniquity doth already work, only he who now letteth will let until he be taken out of the way." My question to you was, Do you or do you not apply to yourself and to an individual, what I conceive to belong to Christ and to his church? If you were not ashamed of your assertions, why should you hesitate in acknowledging them, and if you have truth on your side, why do you not stand boldly forth to support it? Instead of which you bring forth a false and railing accusation against me, and upbraid me of publishing a pamphlet with a title, "The Important Period, and long wished for Revolution, shewn to be at hand," and not explaining one word of its meaning; thereby imposing on



the public, which is both false and malicious, as the important period I allude to is stated in the title page, to be that prophesied of, when God will cleanse the earth by his judgments in the destruction of the wicked, by war, pestilence, and famine, at which period the revolution will take place, and the promise that righteousness shall cover the earth, and all dominions shall serve and obey the Most High, will be fulfilled; and which I shew by many incontrovertible evidences to be at hand, as you have acknowledged, and brought forth as an evidence of what you call your divine mission. Malicious people say you, will hang themselves to plague their neighbours, which is verified in me, because I obey the dictates of truth in presuming to suspect you to be an impostor by your abominable blasphemies, the incoherent stuff that you have published to the world, and the jumble of nonsense with which almost every page of your writings abound, which you impute to the Spirit of God. Therefore say you in your letter to me, that "I am filled with spiritual pride, malice, and envy of the devil; that I oppose the Spirit of God in you with malice; and shew myself to be in the gall of bitterness and in the bond of iniquity:" by which I plainly perceive your visitation is not from God, but from Satan. With respect to your prophecies being in part fulfilled, remember Balaam was a false prophet and yet he pronounced many great and important truths, and some of the purposes of God were revealed to him, and it is said of the devil, Rev. xii. "That he is come down to the inhabitants of the earth and of the sea, having great wrath because *he knoweth* that he hath but a short time," though you have the assurance to assert, that what was revealed to you was hid from the angels of Heaven. Your boasted fore-knowledge therefore of the wars, the pestilences, and the famines, and other public calamities that have taken place since your pretended inspiration, are not sufficient evidences of your divine mission, whilst you pervert the scriptures. If any man shall take away from the words of the book of this Prophecy, God shall take away his part out of the book of Life, Rev. xxii.

I should be much obliged to men of sense if they would point out to me any inconsistency in my writings, and thank them for it instead of abusing them; as I declare solemnly to God and the whole world, that my chief motive of studying the scriptures, is, in order to investigate the truth and expose error to ridicule and contempt. You call all men fools but those who espouse your cause, and it is your artful insolence and craftiness, the compleat jumble of nonsense so conspicuous in your writings, that have sheltered you from controversy; for surely no man of sense and learning who exercises his reason, and that is not under the infatuation of the devil, could bear without an extraordinary portion of patience to read your blasphemous and diabolical publications, and I am shocked to think of what numbers you have been the means of deluding, whose



blood is laid to your charge : as I am informed there are now upwards of eleven thousand of your adherents in and about London. You would fain make men believe that Christ hath left the great work of man's redemption for you to complete, by the part you should take in the destruction of Satan's kingdom ; that for you God punishes the nations, and sends a blessing or a curse on men as your words are believed or disbelieved ; that the fruits of the earth are withheld on your account, and the burthens of men increased, and as they increase your sorrows God will increase theirs and burn up the land for your sake : which you state in your prophecies for 1802, page 9 and 10, were communicated to you by the Spirit of God. Surely the devil is come down with great power, Mr. Abbot has deceived me, he said you was the most humble creature in the earth, and would not hurt a worm. In page 34 and 35, of the same pamphlet, your spirit says, This shall be a sign unto all men, he that believes in my word and relies on my promises, shall inherit my kingdom here, and have a crown of never fading glory hereafter, for now the halting Jacob (Mr. Bruce) is come before me as a prince to receive power from his God, and his name shall be called Israel, and he shall intercede for the true Israel of God. Again you say, I shall lay before you another mystery from the fifth chapter of the Revelations. When the seven seals were produced, there was not found any man in Heaven or on earth, nor under the earth, who was able to loose the seals. (But Mr. Bruce) according to the explanation you have given of the above prophecy, by a dream of Mr. Bruce's, and one of your own which were explained by the spirit. **WHAT SPIRIT? THE SPIRIT OF THE DEVIL, FOR GOD COULD NOT CONTRADICT HIMSELF.** The Lion and the Lamb in the above cited chapter, ver. 5, 6, both evidently allude to Christ, the former is said to be of the tribe of Judah the ROOT of David, and the latter to have seven horns and seven eyes, the emblems of fulness, of power, and wisdom ; but you say the " Lion represents Mr. Bruce, and who the Lamb is you leave us in the dark about, but you join yourself or say you are joined with the Spirit of God in the prophetic writings, by the appellation of the spirit and the bride, Rev. xxii. 17. and say Bruce is joined with the Lamb. And in page 32, your diabolical spirit asserts, that Mr. Bruce is the man child, of whom the woman clothed with the Sun as stated, Rev. xii. is said to have been delivered, and who is represented to have been caught up to God and to his throne, for Satan says, your familiar spirit, " Stood before him to devour his faith and fill him with doubts as soon as he was " born : he was to rule the nations with a rod of iron, and " with a rod of iron he shall tread down the powers of darkness." However it may have fared with Mr. Bruce in another world, it is not for me to say, but he appears to have been under a great delusion, and in my opinion you are under the power and influence of Satan, there is a devil within



you and a devil without you, whom you call the spirit of God, who in order to betray men have combined together and assumed the appearance of angels of light: they are very obliging to each other and grateful to Mr. Bruce, the former for praising up his follies, and the latter for deifying him for them, (by asserting that Bruce was represented by the lion who is positively called the ROOT of David.) But what could they do less for one that had been so great an advocate, and so generous a benefactor to their cause, as his letters you published state him to have been. You request of me to send you my explanation of Rev. xii. 17. xxi. 9. and the woman clothed with the Sun, Rev. xii. or send you no more letters. Why should I spend so much time to write to you, when you treat me with so much insolent, contemptible, and opprobrious language, and not answering the questions I put to you, but in a loose, evasive, and deceitful manner? The above cited passage composes a part of a work I have advertised to publish by subscription. However if you wish to argue calmly, and to make the scriptures the arbitrators between us, I should have no objection of an interview. If you decline this challenge never more say no one could contradict your assertions.

I shewed Mr. Fisher your letter, where you stigmatize him with possessing wild ideas and inventions of his own, he says he had them from your writings, and seemed much surprised and agitated that you should have said such things of him as you have done, as he had been a staunch supporter of your doctrine.

I conceive if Mr. Fisher had it in his power, he would have acted towards you in his benefactions as Mr. Bruce has done, then I doubt not but you would have supported him in all his assertions however inconsistent with revelation and reason, and notwithstanding they evidently bore the appearance of blasphemy.

Though I would not wish to encourage a spirit of persecution for religious principles, yet when I reflect on the mischief you have done to thousands, I cannot but lament that government had not investigated your writings, and confined you long ago with that great prophet of the Lord, Mr. Brothers, as you once stiled him, although I do not consider you to be deranged in your mind, but firmly believe you are under the strong influence of Satan, who has assumed to you the appearance of an angel of light,

An Investigator of the Truth,

March 22, 1806.

L. MAYER.

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