
**FALSE
PROPHETS
Discovered.**

Being a true story of the Lives and Deaths
of two Weavers (late of Colchester.)

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**WITH AN APPENDIX.**

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COLGATE 6

C43

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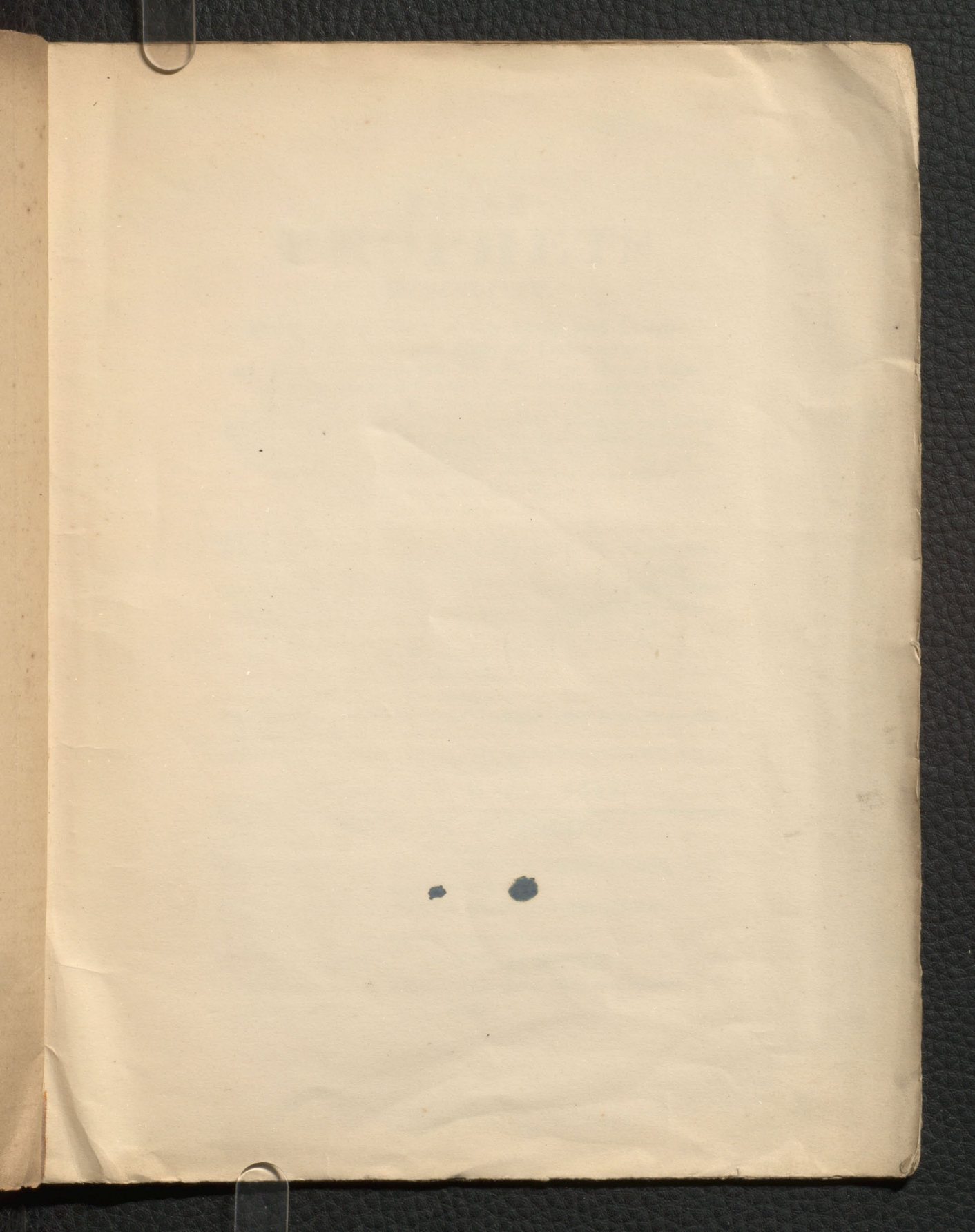
1844

MADE  
IN THE U.S.A.

Being a true story of the lives and deaths  
of two Western states of California

THE END







PROBATE



**FALSE  
PROPHETS  
Discovered.**

Being a true story of the Lives and Deaths  
of two Weavers (late of Colchester)  
*viz. Richard Farnham and John Bull*; who affirmed them-  
selves the two great Prophets which should come in the  
end of the world, Mentioned Revel. 11. Also that the  
Plague should not come nigh their dwelling. Neverthelesse being  
Prisoners, the one in Old-Bridewell, the other in New-Bridewell,  
by a strange Providence of Almighty God, both the one and  
the other dyed of the Plague in a House where they  
usually met, in Rosemary-Lane, in  
*January last, 1641.*

Here also is laid down their strange Prophecies, and  
the Scriptures which they most blasphemously  
wrested, to the seducing of divers Proselytes, who yet remaine obsti-  
nate, and confidently affirme that they are risen from the dead,  
and gone in vessels of Bullrushes to convert the tenne  
Tribes; the which they will also seeme to prove,  
as may be seene by this ensuing  
discourse.

*Wherefore let him that thinketh he standeth, take heed lest he fall.*  
1 Cor. 10. 12.

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LONDON,  
Printed for I. Wright. 1642.

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**WITH AN APPENDIX,**  
CONTAINING  
AN ACCOUNT OF THE INWORTH PROPHETESS, 1797.

*A VERY LIMITED NUMBER PRINTED.*

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GREAT TOTHAM ESSEX:
REPRINTED AT CHARLES CLARK'S PRIVATE PRESS.
1844.

FALSE
PROPHETS

Eighteenth

Being a true story of the lives and Deaths
of two Weavers (late of Colchester)
viz. Richard Rowden and John Ball; who affirmed them-
selves the two great Prophets which should come in the
end of the world, mentioned Ezekiel II. Also that the
Plague should not come with their death. Nevertheless being
Prisoners, the one to Old-Bridewell, the other in New-Bridewell,
by a strange Providence of Almighty God, both the one and
the other died at the Plague in a House where they
usually met, in Rosemary-lane, in
January last, 1641.

Here also is laid down their strange Prophecies, and
the Scriptures which they most blasphemously
wrested, to the subverting of divers Protestants, who yet remaine obsti-
nate, and confidently affirm that they are taken from the head,
and come in vessels of Wrath, to convert the same
Tribes; the which they will also seeme to prove,
as may be seen by this ensuing
discourse.

Whosoever let him that thinketh he standeth, take heed lest he fall.
1 Cor. 10. 12.

LONDON,

Printed for I. Wright. 1642.

WITH AN APPENDIX

CONTAINING

AN ACCOUNT OF THE INWORTH PROPHETS, 1637.

A VERY LIMITED NUMBER PRINTED.

GREAT TOTHAM ESSEX;

REPRINTED AT CHARLES CLARKE'S PRINTING PRESS.

1844

False Prophets Discovered.

Richard Farnham and John Bull, late of Colchester, weavers, do hold themselves to be Prophets not ordinary, but the two great Prophets that should come in the end of the world which were spoke of in Zach. 4. 4. Which saith, these are the two anointed ones that stand before the Lord of the whole earth: they were also spoke of, said they, in Revel. 11. 3. where they be called the two witnesses, Verse 2. 4. Olive trees and two Candlesticks, Verse 5. Out of their mouthes proceeds fire, Verse 6. They have power to shut Heaven that it raine not in the dayes of their prophesies; and power over waters to turn them to blood, and to smite the earth with all plagues as oft as they will, and they shall prophesie 1260 dayes, Verse 3. And having finished their testimony the beast that ascended out of the bottomelesse pit should kill them in Hierusalem where Christ was slaine, and the Nations should not suffer the dead bodies to be buried for three dayes and a halfe, because they were the men that tormented them that dwell on the earth, Verse 9. 10. But after three dayes and a halfe the Spirit of life should enter into them and to the amazement of all their enemies they should stand upon their feet, and Richard Farnham should be King upon Davids throne, and Iohn Bull should be Priest in Aarons seat, and they should raigne for ever. They instructed such as came to them in divers points, but because those things that God hath revealed to them are of a high nature, therefore they question men and women in the first place of certaine points, that if they cannot answer to them, then they concluded that they were not capable of the high mysteries that God hath shewed them, and therefore they questioned,

1 Whether they were actually justified before they did repent, or repent before they were actually justified.

2 If actually justified, then they asked how long since, for they supposed every one knew the direct time of their assurance.

Table Synonymy

Edward Tarsman, and John Hall, late of Colchester, weavers. He holds themselves to be Prophets not ordinary, but the two great Prophets that should come in the end of the world which were spoke of in Zach. 4. 4. Which saith, these are the two anointed ones that stand before the Lord of the whole earth: they were also spoke of, said they, in Revel. 11. 3. where they be called the two witnesses, Verse 2. & Olive trees and two Candlesticks, Verse 5. Out of their mouths proceeds fire, Verse 6. They have power to shut Heaven that it raine not in the dayes of their prophesie; and power over waters to turne them to blood, and to smite the earth with all plagues as oft as they will, and they shall prophesie 1260 dayes, Verse 7. And having finished their testimony the beast that ascended out of the bottomlesse pit should kill them in Hierusalem where Christ was slain, and the Nations should not suffer the dead bodies to be buried for three dayes and a halfe, because they were the men that tormented them that dwell on the earth, Verse 9. 10. But after three dayes and a halfe the spirit of life should enter into them and to the amazement of all their enemies they should stand upon their feet, and Richard Tarsman should be King upon Davids throne, and John Hall should be first in Armas seat, and they should reigne for ever. They instructed such as came to them in divers points, but because these things that God hath revealed to them are of a high nature, therefore they question men and women in the first place of certaine points, that if they can not answer to them, then they concluded that they were not capable of the high mysteries that God hath shewed them, and therefore they questioned.

1 Whether they were actually justified before they did repent, or repent before they were actually justified.
2 If actually justified, then they asked how long since, for they supposed every one knew the direct time of their assurance.

3 They aske some other questions touching the manner of that worke of their assurance of salvation, election, &c. which if the Catechumists can answer, then would they declare other doctrines of higher matters touching the new Ierusalem and resurrection of the dead a 1000 yeares before the end of the world, and in this they agreed not with the ancient Chileasts or Millinaries but with the Corinthians that held marrying and getting of Children in that thousand yeares, they hold that Christs death is not for mankind, but for some certaine persons, and that his death only purgeth away sin before justification, but not after, saying that such sins as are committed after justification are not expiated by the sacrifice of Christ, but by his alone intercession; they also hold that all such as commit the sinne against the Holy Ghost shall certainly be saved; because, say they, none can commit that but only such as have repented and received the Holy Ghost, Heb. 6. and been sanctified by the blood of the Covenant, Heb. 10. They are certaine such cannot be damned, howsoever such shall lose their assurance, their joy, and comfort in God, and in conscience be as Spira was even in Hell here, such, they say, are delivered up unto Satan, and are not to be prayed for. Moreover that Christs prayer, Iohn 17. when he prayed not for the world, but for such as were already converted or should be converted. Out of the world, they said that prayer was not for any, before justification, nor after apostacy, and yet those that once have faith, cannot for all the apostacies in the world be damned; therefore they held that Hemeneus and Philetus, and Simon Magus, were all certainly saved: they also hold, God Almighty is the author of sinne, and that all the mischiefs that are done in the world were by God decreed: they also held that no manner of death could ceaze of themselves till they came to be slaine in Jerusalem, they said this Kingdome of England is full of abomination, idolatries, and whoredomes, in token of which God hath moved Richard Farneham the Weaver as he did Hosea the Prophet, to take to himselfe another mans wife, viz. a wife of whoredomes, Hos. 3. Which Richard Farneham accordingly did, a Seafaring mans wife, a woman of fine parts for knowledge in the Scripture, which he deduced, and perswading her that he was a Prophet, she in obedience to him as a Prophet (so she said) was married to him notwithstanding her husband alive at sea, who shortly after comming home, laid his

3 They ask some other questions touching the manner of that
works of their assurance of salvation, election, &c. which if the Co-
technicians can answer, then would they declare other doctrines of
higher matters touching the new Jerusalem and resurrection of the
dead a 1000 years before the end of the world, and in this they
agree not with the ancient (I think) or Millenarians but with the Co-
millenarians that hold marrying and getting of children in that thousand
years, they hold that Christ's death is not for mankind, but for some
certain persons, and that his death only purged away sin before
justification, but not after, saying that such sins as are committed
after justification are not expiated by the sacrifice of Christ, but by
his intercession: they also hold that all such as commit the same
against the Holy Ghost shall certainly be saved; because, say they,
none can commit that but only such as have repented and received
the Holy Ghost, Heb. 8. and have washed by the blood of the Co-
venant, Heb. 10. They are certain such cannot be damned, howe-
ver such shall lose their assurance, their joy, and comfort in God,
and in consequence be as spirits are ever in Hell here, such, they say,
are damned in new States, and are not to be prayed for. However
that Christ's prayer, John 17. when he prayed not for the world, but
for such as were already converted or should be converted. Out of the
world, they said that prayer was not for any before justification, nor
intercession, and yet those that once have faith, cannot for all the
questions in the world be damned; therefore they hold that the same
as had faith, and Simon Stearns, were all certainly saved; they also
hold, God thought it the number of sins, and that all the mischief
that was done in the world were in God's debt; they also held that
a man of death could never be redeemed till they came to be
alive in Jerusalem; they said this Kingdom of Heaven is full of
charismatic gifts, and whatsoever is not of which I had said
would Richard Jackson the Minister in his house in the 17th
to take to himself another man with six a wife of whom he was
3. Which Richard Trenchard necessarily did, a Scotchman was with
a woman of his party for knowledge in the Scriptures, which he de-
clined, and persuading her that he was a Prophet, she in obedience
to him as a Prophet, (as she said) was married to him notwithstanding
her husband alive at that time, after coming thence, left his

wife in Newgate, where she was arraigned and condemned for having two husbands, but Farneham and she both were confident that she should not dye for that; as the Harlot did abide for Hosea many dayes, so they were confident this Seafaring mans wife should for Farneham, which accordingly came to passe, for she being a deluded woman, through mercy, did obtaine a reprieve, and it was ordered that the Seafaring man should have his wife againe, who accordingly tooke her, and lay with her in the prison; which as they said did occasion the fulfilling of the third Chapter, which saith, Love a woman beloved of her friend, yet an adultresse, which this woman was now to her husband Farnham, because she had played the whore with the Seafaring man to whom she was given by the Iustices; yet not married to him as they said, which by law she ought to have beene, so that now they said this is by them made a nationall sinne, Ier. 3. 1. And as they were confident she should not die, but abide for Farneham, so in this they be true Prophets, for the Seafaring man is gone to the East Indies, and she returned to Farneham in Newbridewell, where he was a prisoner till he sickned, and Iohn Bull in Oldbridewell, Only through favour had liberty to go abroad, and often met at one Curtains house in Rosemary lane, where they both dyed, but Farneham dyed the first, and there was betweene Farnhams death and Bulls tenne dayes; that is, those tenne dayes in which they suffered great tribulation, which they say were foretold, Rev. 2. 10. Where it is written, the Devill shall cast some of you into prison, and ye shall suffer tribulation ten dayes. Be thou faithfull unto the death, and I will give thee a crowne of life: in which time they did daily exhort one another to constancy, and not to be stagger'd by the things that then hapned. One of the women seeming to utter but some doubtfull words, Iohn Bull said away devill, and both Iohn and the women said that Farnham overcoming that great temptation, and holding fast his confidence to the end, meaning his opinion, he then should receive a Crowne, only he should lye three dayes and three nights in the heart of the earth, as Ionah was in the whales belly; but then he should rise, which accordingly he did, viz. upon January the eighth, 1641. And that then that Scripture was fulfilled, and not before: most impudently affirming, that only in Farnham that Scripture is fulfilled. Also most blasphemously they affirme, that Farnham is that Prophet which

wife in Newgate, where she was assigned and condemned for having
 two husbands, but Farnham and she both were content that she
 should not live for that; as the latter did abide for those many
 days, so they were content this gentleman came with should for
 Farnham, which accordingly came to pass, for she being a beautiful
 woman, through envy, did obtain a private, and it was ordered that
 the gentleman should have his wife again, who accordingly took
 her and by this he is the husband, which as they will all occasion
 the falling of the third Chapter, which says, there a woman beloved
 of her friend, yet an adulteress, which this woman was now to her
 husband Farnham, because she had played the whore with the con-
 tinuing man to whom she was given by the ladies; yet not married to
 him as they said, which by law she ought to have been, so that now
 they are this is by the made a national error, for it is said as
 they were content she should not die, but abide for Farnham, so
 in this they be true Prophets, for the Scourging man is gone to the
 next Indies, and she returned to Farnham in Newbridge, where he
 was a prisoner till he staked, and John Hall in Oldbridge, Only
 through law had liberty to go abroad, and often met at one certain
 house in Rosemary lane, where they both died, but Farnham died
 the first, and there was between Farnham death and Hall some
 days; that is, those some days in which they suffered great tribu-
 lation, which they say were foretold. See 2. 18. Where it is written,
 the Devil shall cast some of you into prison, and ye shall suffer tribu-
 lation ten days, the time fulfilled unto the death, and I will give thee
 a crown of life; in which time that he daily expect one another to
 constancy, and not to be staggered by the things that they saith.
 One of the women seeming to utter but some doubtful words, John
 Hall said away devil, and both John and the woman said that Farn-
 ham overcame that great temptation, and holding fast his conscience
 in the end, meaning his opinion, he then stood forever a Crown,
 only he should see these days and these nights in the heart of the
 earth, as Joseph was in the whole belly, but then he should see,
 which accordingly he did, six upon January the eighth 1611. And
 that that Scripture was fulfilled, and not before; most impudent
 of affirming that only in Farnham that Scripture is fulfilled. Also
 most absurdly, they affirm that Farnham is that Prophet which

Moses spake of, Deut. 18. 18. which was there promised to be raised up like to Moses. This said they was not Christ, for which they alledge Iohn 1. 21. where say they, that Prophet, Christ, and Elias, are esteemed three distinct persons. In like manner most blasphemously they applyed many Scriptures proper to our Lord, to Richard Farnham, as Psal. 21. The King shall rejoyce in thy strength, thou hast given him his hearts desire, and hast set a crowne of pure gold upon his head. Also Daniel 9. 26. Where it is written that Messia shall be cut off, but not for himselfe, this they say was Farnham Gods anointed. Also Isay 53. 8. He was taken from prison and from judgement, namely Farnham, and who shall declare his generation, the heavens must containe Christs body till the restitution, say they Acts 3. 21. And therefore al these Scriptures and many more are to be fulfilled in Farnham, say their deluded proselites; and that Christ doth make him his substitute to do his work on earth, Psal. 89. 19. I have laid help upon him that is mighty, I have exalted one chosen out of the people, that (say they) is Farnham, so that he is termed Gods battle-axe, Ier. 20. 21. Thou art my battle-axe and weapon of warre, for with thee will I break in pieces the nations, and with thee will I destroy kingdomes.

It would be too tedious to cite the multitude of Scriptures peculiar to the Messia that Farnham and his Proselites most blasphemously applyed to that seducer: for Iohn Bull that he is to be a Priest in the new Ierusalem, and after his death to be raised againe. For that purpose they bring, 1 Sam. 2. and 2 last vers. I will raise me up a faithfull High Priest, saith God, that shall do according to that which is in my heart, and he shall walk before mine anointed for ever. That King Farnham that is there stiled Gods anointed, before whom Iohn Bull must be a Priest for ever. But if any move a question where these two Prophets spend their time now, seeing they did with such confidence (before they died) affirme, that within three dayes they should rise againe, and also that divers women which were of their company affirme, that they be for certain risen from the dead.

The women answer, viz. Farnhams wife, which was the Seafaring mans wife, and one Cortins wife, in whose house they dyed, Cortin himselfe had beene of their opinion, who also died of the plague. Also one Ticknals wife a Carpenter at Wapping these three seduced women,

Moses spoke of Deut. 18. 18. which was there promised to be raised
 up like to Moses. This said they was not Christ, for which they al-
 ledge John 1. 91. where say they, that Prophet Christ, and Elias are
 esteemed three distinct persons. In like manner most blasphemously
 they applied many Scriptures proper to our Lord, to Richard Tar-
 ham as Psal. 21. The King shall rejoice in thy strength, thou hast
 given him his hearts desire, and hast set a crown of pure gold upon
 his head. Also Psal. 68. Where it is written that Moses shall be
 cut off, but not for himself, this they say was Tarham Gods anointed.
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 they is Tarham, so that he is termed Gods bath-axe, for 20. 21.
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 ffer to the Masse that Tarham and his Presbiter most blasphemously
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 full High Priest, saith God, that shall be according to that which is
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 man's wife, and one Christs wife, in whose house they dyed, Corin-
 thians had heard of their opinion, who also died of the plague. Also
 one Thomas wife a Carpenter at Wapping that these seduced women

say that Farnham and Bull are gone to convert the ten Tribes, which said they had travelled a long journey of a yeare and a halfe voyage to find a countrey to serve their God in, a countrey in which no man had ever dwelt, 2 Esdras 13. 41. To that place they women are most confident they be gone, and that as Moses was hid in an Ark of Bullrushes so Farnham and Bull are gone in vessels of Bullrushes, Isay 18. 1 2. Woe be to that land which they say is England, that sendeth Embassadours by the sea, even in vessels of bulrushes upon the waters, saying, go ye swift messengers to a nation scattered and rooted, but terrible from the beginning, these be the ten Tribes say they to whom these swift messengers be now sent: that this is truth, they alledge another place, Isay 41. 25. where they say that Farnhams resurrection and journey is recited in that he was then raised from the North, and he shall come from the rising of the Sunne, and shall come upon Princes as upon Morter, and as the Potter treadeth the clay. This is that say they the Apostle speaks of, Acts 13. 40, 41. Beware therefore lest that come upon you which is spoken of in the Prophets, which, say they, is that Farnham the Lords anointed shall come upon the Princes as upon mortar; and as the Potter treadeth the Clay: yea, they are so confident of this that they boldly say, if the Scriptures be the Word of God, then are these things certainly true: and so bold and confident that they will in drinking one to another drink to these dead friends, Farnham and Bull, saying that they be certaine they are alive, and shall returne to rule this kingdome with a rod of Iron. Thus we see how fearfully these poore soules are deluded; but more especially may the fruits of their delusion be discerned, for that we may perceave by discoursing with them how they rejoyce in it; yea, it is even meat and drink to them; and moreover they rejoyce to be evill spoke of, and to suffer shame and reproach, which doubtlesse they do very much: yea and say; that these Prophets left them in charge to suffer as much shame as was laid upon them, either by following their corps to the grave, or otherwise, for the more their shame was, the greater should their glory be. Yea, Farnhams wife, whose husband comming home from sea, and finding his wife deluded, and so married to Farnham, to fulfill (as they did conceive) that in Hosea, where the Prophet was commanded to take unto himselfe a wife of whoredomes Mrs. Haddington (for so I take it her name was) she was content to lose the glory of

being esteemed an honest woman, and to be accounted a wife of whoredomes, that she might occasion as she did conceive the fulfilling of that prophesie. But O the Devill that subtile Serpent, who hath intangled the minds of these poor women, for that there was one that would have beene at cost of opening the graves, though six or seven weeks after they were dead, that so the sight of the dead corps in graves might have convinced their follies. But O the deepnesse of Satan, he had perswaded them how this was the very time that Scripture was fulfilled, Mat. 22. 39, 40. An adulterous generation seekes a signe, but no signe shall be given but that of the Prophet Ionah where as they said, our Lord shewed many miracles; but said they the men of this generation, have oft times sought a sign from Farnham, but no signe must be given, and therefore if their graves be opened and the simillits of their bodies should appeare, to our senses, it is but what they doe expectt, for that to this generation no signe shall be given, notwithstanding they are certaine as they say, that their true bodies are not there; the consideration of which delusion may make any honest Christian even with a sad heart to poure out prayers for them, and to move those that be able with patience and meeknesse to prove, if by any meanes they can recover them out of the snare of the devill, for that these three with some others, setting their delusion aside, are esteemed by understanding men, to be women of good parts, honest of conversations, and very ready in Scriptures, and therefore it is hoped that it would not be labour lost, for some able divines to labour their redusing: let him know that he that converteth a sinner from the errour of his way, shall save a soule from death, and shall hide a multitude of sinnes, Iames 5. 20.

The wise shall shine as the brightnesse of the firmament, and they that turne many to righteousnesse as the starres for ever and ever.

FINIS.

being retained in honest names, and to be accounted a wife of whose-
 home, that she might occasion to this did conceive the falling of
 that catastrophe, that O the Devil that captiv'd Sergeant, who held in-
 tangle the minds of these poor women, for that there was one that
 would have been at cost of opening the graves, though six or seven
 seals after they were dead, that as the sight of the dead came in
 graves might have continued their follies, that O the darkness of
 nature, he had persuaded them, and this was the way that that Soli-
 time was told, that 22. 23. 24. An additional gentleman asked a
 slave, but no slave shall be given but that of the Spirit, which words
 as they said, our Lord is with us, and that he said that the man
 of this generation, gave up their souls a sin from I stand, but no
 sign must be given, and that they if their names be upon and the
 similitude of their hearts should appear, in our answer, it is but what
 they do expect, for that to the generation no sign shall be given,
 notwithstanding that we continue as they say, that their two bodies
 are not there, the consideration of which delaying may make any ho-
 nest Christian, with a sad heart to read, and pray for them,
 and to mark that that he will, with patience and wisdom to give,
 if by any means they can be drawn from out of the snare of the devil,
 for that there is a great difference, which that the evil, and
 is caused by unbelief, and to be aware of good work, a honest
 man, and to be aware of the difference, and to be aware of it is
 how I can, I would not be aware that we have also differed, in our
 the world, and that the same, I believe, and that we have from
 the cross, and that we have a sin from the world, and shall this
 multitude of sinners, and that we have a sin from the world, and shall this

SIX

The wife shall still be the wife, and that the husband, and that
 that there may be a difference, as the fathers for ever and ever

The Prophetess of Windmill-Hill.*

(INWORTH, ESSEX.)

THE stories of the Demon of Tedworth, and the Cock-Lane Ghost, have been long exploded; and indeed witchcraft in general seems to have fallen into disrepute in these enlightened times. But if witchcraft has lost most of its influence, there hath arisen, in our days, an infatuation equally ridiculous, and perhaps equally dangerous in its operations upon society; I mean the spirit of false prophecy.—In the parish of Inworth, near Kelvedon, in this county, at a place called Windmill-Hill, a little girl of the name of Everet, now resides, who is said to be inspired by a supernatural power. Now, as I am well convinced how much any thing of this kind is apt to be exaggerated as the news of it is more widely diffused, I wish to send you a true and faithful account of it, that your readers may not be imposed upon by the false reports of the feeders of public credulity. The father of this girl is a labourer, who bears a very decent character, and does not believe that his daughter has any preternatural visitations; but the mother is a woman of some art, and though it never was said that she was a witch, yet a person, whose veracity is not to be disputed, declares, that he saw her in a thick wood belonging to the parson, with a black bill in her hand. On Sunday, the 5th of February, it was reported in the neighbourhood, that this girl Everet, a child of 12 years old, had seen the element opened, (whether of fire, water, earth, or air, was not determined) and a large body of soldiers in the clouds—I hope they were none of our militia, for they ought to be better employed than in laying siege to castles in the air—Besides this, she was, of a sudden, able to read *well* in the bible, with scarcely any previous education. In consequence of these reports, a large croud assembled at the cottage, who were wonderfully edified by hearing astonishing prophecies read by her out of a book, supposed to have been a bible; but this could not be ascertained, as whoever looked into it besides herself, was to be cursed: one poor woman, 'tis said, lost her sight in the attempt; but perhaps, her eyes being rather dim before, she now only saw through a glass darkly. She prophesied that London, whose name she changed to Loaden, because it was *loaden* (a little grammatical mistake for laden) with sins, was to be destroyed before the expiration of three years, in ten days, by the French; and the lions in the Tower were to lend a *hand* in pulling down her corner stone—I am not sure that the

* From the "Chelmsford Chronicle" of February 17, 1797.

The Prophecies of Jeremiah

(IN WORTH, ESSAY.)

THE coming of the Son of God, and the Kingdom of God, have been foretold; and indeed, which in general seems to have taken into deep view in these callings, that if with- out has not great of its influence, those with which, in our days, an illumination equally illustrious, and perhaps equally dangerous in its operations upon society; I mean the spirit of false philosophy, and the spirit of liberty, now Kolybosh, in the country, at a place called Widdowhill, a little east of the town of Widdowhill, who is said to be inspired by a supernatural power. Thus, as I am well con- sidered how much any thing of this kind is apt to be exaggerated, the more it is not, I wish to speak true and fairly, and not to give a partial account of it, that your readers may not be misled, and that the false reports of the friends of false philosophy, and those who are labouring who have a very common, and does not have that his daughter has any supernatural visitations; but the more a woman of sense, and I think it never was said that she was that he saw her in a thick wood belonging to the person, with a stick in her hand. On Sunday, the 21st of July, it was reported in the neighbourhood, that this girl brought a child of 12 years old, and saw the clearest space, whether of air, water, earth, or fire was not determined, and a large body of soldiers in the clouds. I have they were none of our militia, for they ought to be better employed than in laying siege to castles in the air. Besides this, she was able to read well in the Bible, with accuracy, and to give an account in consequence of these reports, a large crowd assembled at the place, who were a distance of about 10 miles, and were very curious to see her, and to see out of a book, appeared to have been a child; but this could not be ascertained, as whoever looked into it, besides the child, was to be cut off, and her room, the child, but her seat in the attempt; but perhaps, her eyes being rather dim, she saw only, and through a glass dark, she prophesied that London, whose name she changed to London, because it was taken (a little grammatical mistake for London) which was to be destroyed before the expiration of three years, in ten days, by the French, and the time in the Tower was to lead a hand in pulling down her corner stone. I am not sure that the

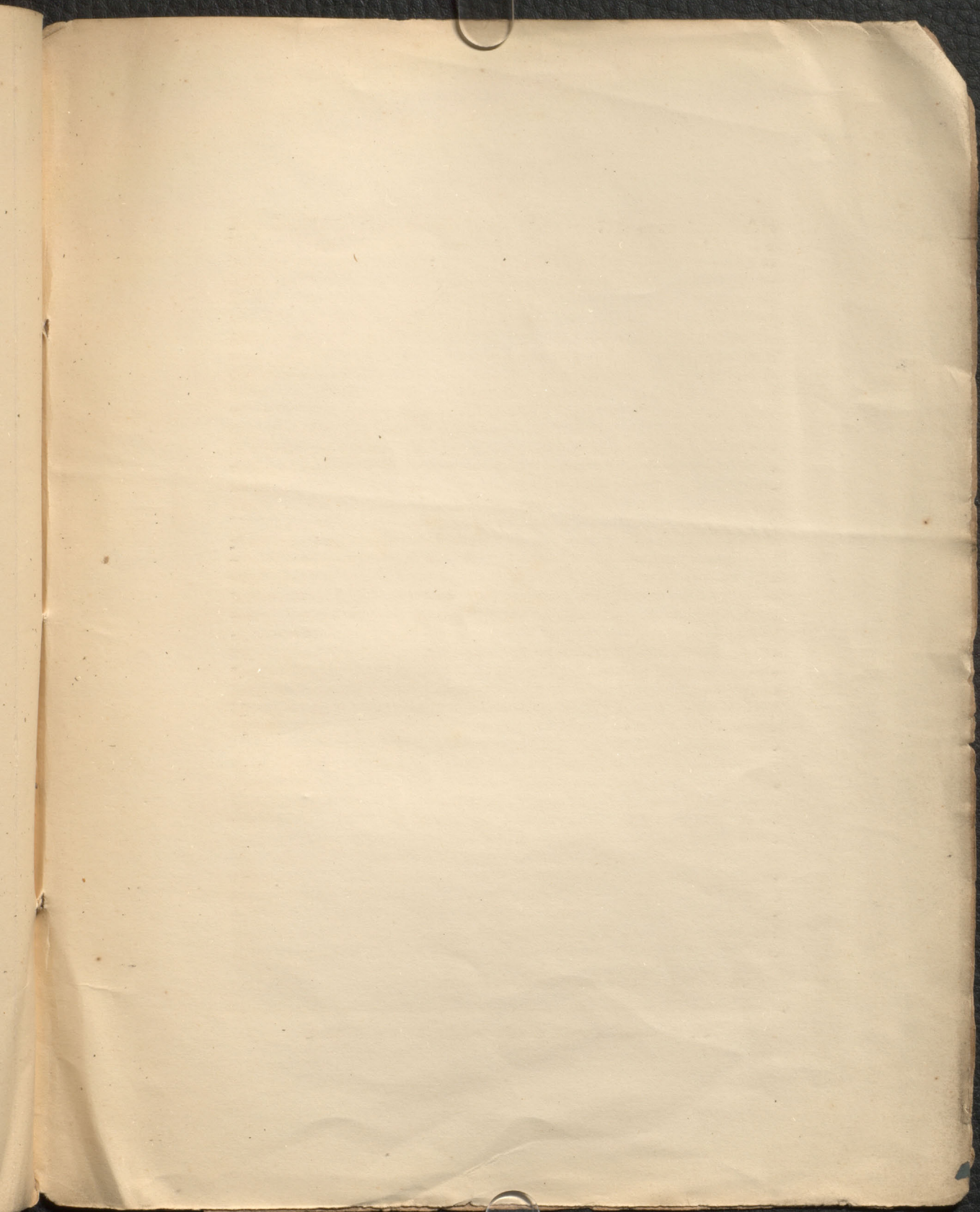
From the "Continental Chronicle", of February 15, 1797.

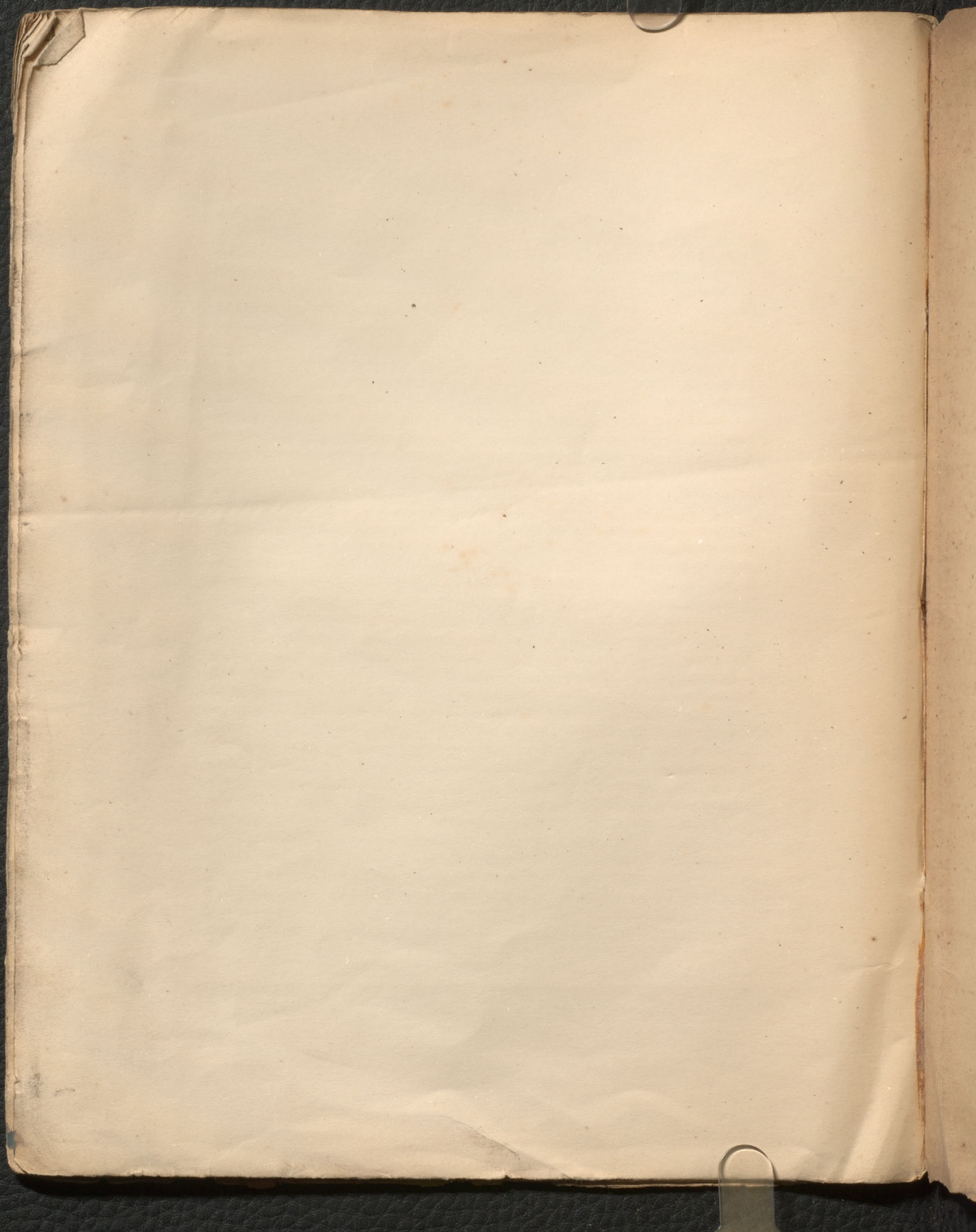
French will like these companions. The grass is to grow three inches high, and the blood to flow two inches deep in the streets; and the Fox is to go over the desolated city. (If any should share the fate of Nebuchadnezzar, when this tremendous prophecy is fulfilled, how lucky it is for them that the grass will grow even one inch higher than the blood!) All the royal family (whom God preserve,) are to be swept away, except the prince of Wales, who will reign till the end of the world, which is confined to a period of 350 years. These are the chief of the prophecies delivered on Sunday, to a simple and illiterate audience. On Monday following a much larger croud assembled, among whom were some persons of information; but alas, the spirit had then deserted her. Now as no just reason can be given why the spirit, if it had been a good one, should not hold an intercourse with the wise as well as the simple, I am much inclined from this circumstance to believe that it must have been an evil one: indeed I am pretty well convinced of its being an evil spirit, (if there was any;) for I observed a bitch that was in the room, look very queerly; and truly, Mr. Printer, there was a sulphurous and most diabolical smell. The common people were most struck by hearing the girl repeat, for some continuance, and as if she read it in the bible, such outlandish and heterogeneous gibberish, as they thought it impossible for a child of her age either to invent, or even to learn by heart. How far she was instructed by artful villany cannot be known; but it is nothing extraordinary for a girl of 12, with a lively imagination, who had been in the habit of reading the Lamentations, Revelations, and *Moore's Almanack*, (as her parents confessed she had been) to combine such an assemblage of incongruous ideas, as would surprize any person, who was fool enough to be affected with such childish prattle, without either divine or demonical communications. It is generally supposed, and indeed it appears pretty evident, that the girl was put upon this scheme to bring some pecuniary advantages to her mother. She professes, however, to refuse all donations; though it can be proved that she has received some money, contrary to law. And therefore it happens rather unluckily for this demon that the house which it frequents is very near the parson's of the parish, who is likewise a justice of the peace, and from this double capacity he is said to be more than a match for any devil, in a questionable shape. This gentleman has dropped some distant hints about bridewell, and a whipping post, which has had an instantaneous effect upon the parties; and which it is hoped, will effectually exorcise their minds, and clear them from all such vague notions, and psuedo-magical delusions.

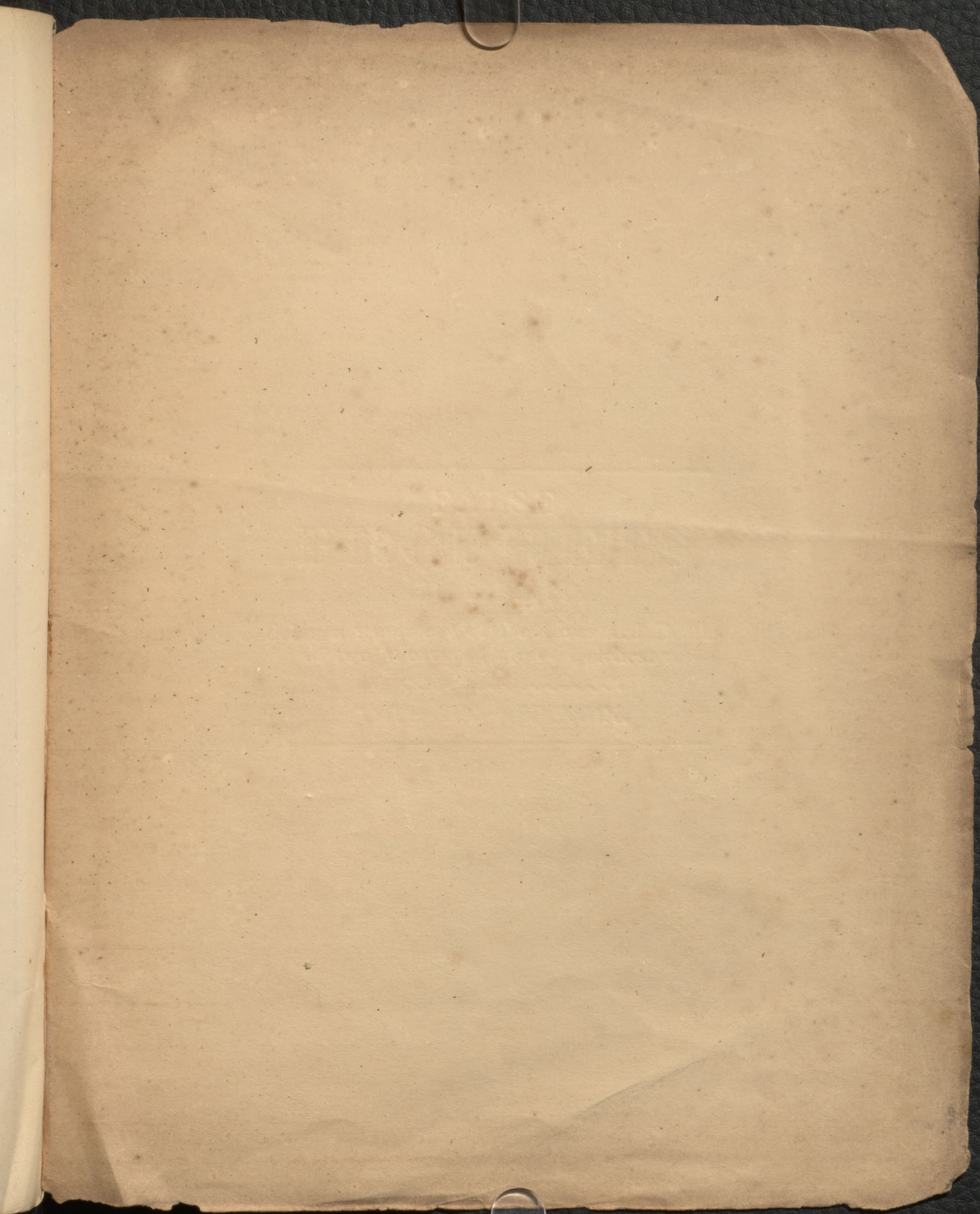
ANTISADDUCISMATICUS.

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