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The science of the Kabbalah was the science of life.

The basis of this science the Kabbalists placed in functional action.

Reasoning from the known to the unknown, they had learnt that the celestial circulation was associated with life.

Hence, they had considered it a vital circulation, analogous in character to the circulation on which the life of organised beings depends.

They did not think it possible to be misled by a false analogy here, because they were aware of the essential difference between vascular circulation, as the necessary accompaniment of organic life—which needs channels and a menstruum through which the circulating globules can flow, be distributed, and act—and the non-vascular circulation of the passive life of God, in which such media are wholly dispensed with.

To them the heavenly bodies were the organs of the Divine unorganised Being whose life was the source of all life; although as units they were the analogous of the organic cells of organised life.

So minute does the knowledge of the Kabbalists appear to have been, that it is hardly possible to doubt they realised the existence of, and the differences between, the red and white corpuscles of the blood; and considered the relations of these to finite life were to be likened to the relations of the solar and planetary bodies to the life of the Infinite.

At any rate, they treated the cell as the agent of functionary action; and from the study of this, the known, as the agent of organic life, gained their knowledge of the functional relations of the heavenly bodies to the unknown, the inorganic life of the Divine Being.

Now, according to their ideas, the function of the cell, briefly stated, was twofold.

As a unit it collected, converted, and re-distributed the elements of substance.

In association and combination, it built up

organs and fashioned bodily forms, constructing these of cellular elements.

Hence, the Kabbalists taught that the individual cell, when acting alone, attracted to itself those elements of substance that were to be submitted to its special action; that it absorbed and converted these—this absorption and conversion being its proper function; and that it then gave forth these same elements in a changed state and modified relations. And they held that the function of the cell-unit, acting alone, was limited to this simple expression.

The Kabbalists therefore believed that every solitary cell was surrounded by an atmosphere or aura, a stream of which was constantly passing through it; and that this atmosphere, or aura, consisted of the elements of substance in two states. That in one of these states the elements tended to the cell, by which they were attracted. That in the other they passed from the cell, by which they had been converted. And that therefore this atmosphere, or aura, was constituted of two currents of elemental substance, each in a different state, either moving in an opposite direction to the other.

This was the Kabbalistic view of the simple function of the single cell.

This function they considered to be the common function of all cells.

Hence they attributed it to the highest of the celestial bodies, as to the humblest of the terrestrial cells.

And under this aspect, they regarded the heavenly bodies as cells.

In this state the cell was, in their eyes, a simple organ.

Had creation not been superadded to the function thus provided for, the cell would have remained the simple organ it was thus constituted.

But creation required combined action.

For its purposes the single cells must act in association.

Now each cell was primarily, as regards the creation, individualised spirit in a particular state.

This spirit had been created or individualised by the close union or combination of elemental spirit substance, and elemental matter substance, through the action of the radiant energy flowing from the central sun.

Through this creative action it acquired the powers of attraction, cohesion and combination, without which further creative advance would have been impossible.

A multitude of these thus created spirit cells combining, cohering, and so discharging their common function or acting in combination, had built up and constituted the planetary body—had built up and constituted that body by attracting, absorbing, converting, combining and transmitting a further proportion of the more dense elementary matter substance. (For each spirit cell in performing its share of the creative work, absorbs, digests and appropriates, or uses, elementary matter substance—each spirit cell or created spirit thus constructing an elemental body for itself, through which to act).

The associated spirits that had thus built up and constituted the planetary body, acting through their head, became the individualised spirit of the body they had constructed.

This planetary body, acted upon by the polar sun, produced a multitude of inorganic cells—created spirits, elementarily constituted as their parent but in a developed, a more materialised, an advanced and advancing state.

These inorganic cells, acted upon by the equatorial sun, combined in or built themselves into vegetable forms, of each of which, acting through their head, the associated units became the individual spirit. (For according to the Kabbalists all forms, as well as all individualised elements, are associated with or have their individualised spirits—constituted of associated spirit cells which, in combination, act through their head, whose powers of action are derived from and represent the combination of the powers transmitted to it by the aggregated cells acting under it).

The vegetable action thus introduced and carried on produced a multitude of organic cells—created spirits, elementarily constituted as their parent but in a more developed state; a state in which they were endowed with an organising power through which yet further advance was to be made.

These organic cells, acted upon by the sun, combined in or built themselves into organised, that is animal forms, passing through these in succession in a progressively advancing order—of each of which, acting through their head, the associated units became the individualised spirit.

The animative action thus introduced and carried on produced a multitude of psychic cells—created spirits elementarily constituted as their parent but in a still more developed state. This state was the human. In this state, which was an embodiment in the highest of the animal forms, they were endowed with

the power of converting the physical into the psychical, when the conditions were favourable to this specific functional action.

Each of these living forms was constituted by and was an advancing spirit, brought into a particular state by the combined action of the associated spirits that had acted with it to produce, and were acting with it to maintain its then state.

Now, the particular state of an individualised or created spirit, or individual cell, at a given time depended, according to the Kabbalists, upon the stage it had reached in the line of evolution through which it was advancing, so that the stage and the state were reflections each of the other.

From this point of view the Kabbalistic conception of functional action in the creative order is not difficult to understand.

An individualised spirit cell in a particular state—a state marking the stage it has reached in the evolution of the being under creation through its co-operative agency—selects, or is guided to, a parentage for the bodily form it has been fitted to make use of and desires to enter.

In the process of generation, through which this bodily form is to be constituted and constructed, this individualised spirit cell attracts other spirit cells to itself;—cells whose particular state fitted them to combine with itself in the work it was commencing;—cells whose particular state fitted each for its own special share of that work.

With the help of these this individualised spirit cell built itself and themselves into the body of which they, acting through it, were thus constituted the individualised spirit.

The organised body, thus built up by what is called the process of generation, became at birth, from one point of view a compound organ charged with a **common function**; a compound organ which in the discharge of its function attracted, absorbed, converted, combined, redistributed, and gave off in a changed state, those elements of substance it was capable of so acting on, each individual organ doing its own special and proper share of the common work. But under another point of view this same organised body, thus built up, was a living being, a being using in the processes of its own proper life the elements it was converting, and carrying on that proper life, or living, by their conversion.

Hence, according to the Kabbalists, every organised being was unconsciously leading a twofold functional life—a functional life susceptible of a double aspect.

Under one of these aspects this functional life consisted in an elemental action. Under the other in a vital use.

But this elemental action and this vital use were carried on together, as different results of simultaneously working processes, which were creative, recreative or conservative as far as the condition of the being was concerned, while they were simply conversive and bringing to a changed state as regards the elements acted on.

Now owing to this, its twofold functional life, the Kabbalists held that every organised being, like each simple cell, was surrounded by an atmosphere or aura, which, like the atmosphere or aura of the single cell, or again like the atmosphere or aura of the planetary body, was constituted of those elements of substance on which it was functionally to act—by acting functionally on which it was to live—in different states. And that of these elements those in the one state, being attracted by, were tending to it, to be submitted to its special action, while those in the other were passing from it, after having undergone the change produced by that special action, by undergoing that change having contributed to its life.

Hence the Kabbalists taught:—

1. That every organised being had a stream of spirit substance unintermittingly passing through it, this passage being necessary to its continued life.

2. That the organs of the being acted upon this stream of spirit substance and converted its elements, together with those of a stream of matter substance which it took in at intervals as food, its life being maintained by the discharge of this function.

3. That the aim of this function, demonstrable from its logical if not from its observed results, was the due materialisation of spirit and spiritualisation of matter, that these might be thus brought, as elements, to a renewed state in which they were to be restored, in combination, to the Divine substance, from which they had been originally sent forth by the processes of the Divine Life.

Thus according to the Kabbalists, every organised being, viewed through its functional life, was to be regarded as a subordinate organ discharging a function in the passive life of God. But this teaching of the Kabbalists concerned the life of the being.

Beyond this they taught that when the life of the being ceases, and as death takes place, the cell representing the being under creation

leaves the body which has been its instrument or organ during life.

It had entered that body in one state. It left it in another—the change in state having been determined by the uses it made of the intervening life. In this it followed the course pursued by the elements functionally changed by the organs of the being during its uses of life. And this course was absolute in every case. But here the influence which induced the change was derived from the associated cells, and was the result of the combined action of the entire group.

Now all of these associated spirit cells had been advanced together by the uses made by their head of the life of the being. They had given their head the power of acting;—of using themselves through the life of the being;—of advancing in the line of evolution itself was following. The uses it made of its life, determined the direction that advance should take, and the channels through which it would be pursued. And the death of the being took place when all the associated members of the company were ready to enter on this further advance, each in its own order.

But when the death of the being took place all did not leave the body together. The head went first—by its departure severing the bond that held them together; and then the members followed in succession, as the state of the body permitted. (For the Kabbalists thought that the phenomena connected with and known as the *rigor mortis* pointed to this as the course of dissolution).

In this dissolution all departed as cells—as spirit cells. There was only one exception here, but this exception was crucial.

The cell representing the being under creation entered the human form as a psychic cell. In that form it was to be subjected to the fecundating influence of the central sun, that the organic form it had at length acquired might be so acted on during its then life as to be brought from the physical to the psychic state. For this was the conversion that should take place in man.

Now this, like each of its predecessors, was a functional conversion—a conversion promoted and carried on by the uses made by the being under creation of its passing life.

But there was this wide difference between this and the conversions previously effected—that a selection was to be made here of those beings who by their lives showed themselves to be fit for the psychic state: for only such were to be susceptible of the expected change.

Hence, the uses made of the life now, not only determined the change but selected those in whom it could take place.

And hence the Kabbalists taught that man's future state depended absolutely on the uses he made of his present life. And since the essential difference between the non-psychic and the psychic being, was that the non-psychic being sought the fulfilment of its own will, thus developing self-will and strengthening *will* in itself; whereas the psychic being controlled its will through, and sacrificed it to *affection*, they affirmed that a life controlled by unselfish love, was the life in which the conversion of the non-psychic into the psychic, which is "The Genesis of the Soul," takes place.

M. D.

THE KABBALAH.

Your readers should carefully distinguish the Kabbalah, of which I am attempting to give them a brief survey, from the Jewish, which is a comparatively modern supernaturalised corruption of the natural Kabbalah of the ancients.

The Hebrew treatises on this subject, though numerous, are of no high antiquity, and are chiefly valuable as vocabularies of Kabbalistic terms; though to those familiar with the course the stream of corruption has taken, they are far from uninformative guides; and many fragments of ancient lore, tricked out in traditional and legendary guise, are scattered through, and can be recovered from, their pages.

I stated at the outset that the Kabbalah I am dealing with, was a primary embodiment of primitive natural science.

I mentioned further that the fragmentary teachings of the Kabbalah that had survived the destructive, and especially the transforming influences of time, were few.

It is not surprising, therefore, that students of the occult, who read these writings in their corrupted form and through the traditional methods by which the corrupt renderings are maintained, should not be familiar with the interpretation these are now receiving at my hands; though I doubt not many Kabbalists who have not yet grasped this teaching as a whole, will recognise its several detached parts.

The Hebrew Sacred Scriptures must ever form the basis of Kabbalistic science.

These, though not the most ancient writings in the world, and though some of them are in reality of no high antiquity, contain fragments

of the most ancient writings known ; and these, which stand out to the practised eye in an unmistakeable manner, contain those guides to the primitive science from which its doctrine and history will be ultimately drawn.

But to form this basis the Hebrew Scriptures must be rightly read, *by a mind free from all bias.*

For this purpose the text must be stripped of its vowel-points and accents, which are an ingeniously devised system for grafting traditional readings on to the original text, *by altering the structure and meaning of the words.*

The position of the language of the Hebrew Scriptures is peculiar. Containing fragments of the earliest known writings,—written in succession at intervals spread over a long period of time, during which the spoken language of the Jews was undergoing dialectic change, lost, in part or in whole, and recovered—edited and re-edited, and even rewritten from memory, as tradition seems to imply—is it strange that when the Masoretic text was constructed to fasten oral tradition on to the letter of Scripture, this was effected by the conversion of widely divergent dialects into a single tongue, in which the whole were more or less compromised that they might be made to constitute a conventional language?

Now the Jewish Kabbalah is simply a systematised and complicated way of interpreting the Hebrew Scriptures, *in order to draw doctrinal meanings from them that do not appear on the surface.*

Is it strange therefore that, dealing with a corrupted text, through corrupting traditions, it should itself be corrupt?

To recover the literal meaning of the primitive text, should therefore be the first aim of the student.

For this he requires a philological key.

This science has presented him with.

To recognise the doctrinal import of this text must be the student's next endeavour.

For this he requires a physiological and logical key.

These science has also prepared to his hands, with a method through which to apply them.

With these he can hope to progress in his studies ; but must not be disappointed if that progress is slow.

Although he takes his departure from the unpointed text—which is itself corrupt and must be compared with the text of the Samaritan Pentateuch, and otherwise verified—he must not neglect the traditional readings, as contained in the Targums, the Samaritan,

the Septuagint and other ancient versions ; nor yet the traditional interpretations, found in the rabbinical and other commentaries. But he must carefully compare and weigh all of these in arriving at his conclusions ; and must study them in their original texts, making due allowance in all for the corrupt readings that have gathered round them.

He will, moreover, find many Kabbalistic utterances in the Eastern religious writings, as well as in the philosophical writings of the Greeks, and the mystical writings of the Alexandrian and Latin schools. In fact traces of the primitive Kabbalah are to be met with in all ancient writings.

Spinoza was an advanced Kabbalist. He had more than a glimpse of the primitive Kabbalah, but, unfortunately carried away by Cartesian views, threw his strength into a mathematical demonstration in which he finally lost sight of it.

I may perhaps, with your permission, touch later upon some of the points of this communication, but I must remember the value of your space, as well as your readers' patience, which I fear to overtax.

All that I wish to add now is that I am not writing in a dogmatic spirit. I am simply trying to give sketches of the pictures the ancient writings I have studied have presented to my mind. Your readers will be able to form their own opinion as to their doctrinal value.

One word more. The Kabbalah I am setting forth is not an occult science. It is a science that has been occulted—that is all. M. D.

5th March, 1881.

PAIN AND DEATH.

The laws of Nature are all directed by Divine Wisdom, for the purpose of preserving life and increasing happiness. Pain seems, in all cases, to precede the mutilation or destruction of those organs which are essential to vitality, and for the end of preserving them ; but the mere process of dying seems to be the falling into a deep slumber ; and in animals, who have no fear of death dependent upon imagination, it can hardly be accompanied by very intense suffering. In the human being moral and intellectual motives constantly operate in enhancing the fear of death, while, without these motives in a reasoning being, he would probably become null, and the love of life be lost upon every slight occasion of pain or disgust ; but imagination is creative with respect to both these passions, which if they

exist in animals, exist independent of reason, or as instincts. Pain seems intended by an allwise Providence to prevent the dissolution of organs, and cannot follow their destruction. I know several instances in which the process of death has been observed, even to its termination, by good philosophers; and the instances are worth repeating: Dr. Cullen, when dying, is said to have faintly articulated to one of his intimates, "I wish I had the power of writing or speaking, for then I would describe to you how pleasant a thing it is to die." Dr. Black, worn out by age and a disposition to pulmonary hæmorrhage, which obliged him to live very low, whilst eating his customary meal of bread and milk, fell asleep, and died in so tranquil a manner that he had not even spilt the contents of the spoon which he held in his hand. And the late Sir Chas. Blagden, whilst at a social meal with his friends, Monsieur and Madame Berthollet and Gay-Lussac, died in his chair so quietly that not a drop of the coffee in the cup which he held in his hand was spilt.

SIR HUMPHRY DAVY.

CLAIRVOYANCE IN PUBLIC.

Every Sunday evening, services in connection with Spiritualism are held at the Ladbroke Hall, close to Notting Hill, not Notting Hill Gate, station of the Metropolitan Railway.

Last Sunday, after a trance address by Mrs. Slater, Mr. F. O. Matthews passed into the clairvoyant state, and described visions passing before him, some of which were, and some were not, recognised as applying to individuals in the audience.

For instance, Mr. Matthews said:—

"I see a thorough cripple. He is lame. He stands in front of the people at the end of the hall; he seems to have been wheeled about. He looks very material, as if he had recently left the body. His cheek bones are prominent, eyes sunken, face very pale; he has a pleasant smile, as though he had borne patiently with his sufferings. His name is William."

A Listener.—Was he fair?

Mr. Matthews.—I said he was pale.

The Listener.—About eighteen?

Mr. Matthews.—I cannot say.

The Listener.—I know a young gentleman who was buried about three weeks ago; he lived in the same row that I did, and he answers the description.

Mr. Matthews gave other tests of the same kind which were recognised. Sometimes recipients did not speak up loudly enough to let

others present know whether his statements to them were satisfactory or not.

Mr. Knight thanked Mrs. Slater for her trance address, and added that he had seen Mr. Matthews at that hall several Sundays in succession; he had described four, five or six visions each evening, and most of them had been recognised. Mr. Matthews did not know in advance who was coming to the meetings; most of his tests were given to those whom he had never seen before.

Mr. Matthews' meetings are very much improved when others deliver the religious addresses, and his powers are economised to give clairvoyant tests only.

MOTHER SHIPTON INVESTIGATED.

No. II.

THE MOTHER SHIPTON OF ROMANCE—RICHARD HEAD'S BOOK—HOW URSULA SHIPTON'S MOTHER MARRIED THE DEVIL—FORMULA TO BE REPEATED BY THOSE WHO WISH TO ALLY THEMSELVES TO THE EVIL ONE—THE BIRTH OF MOTHER SHIPTON—HER WONDERFUL NOSE—HER BABYHOOD AND SCHOOL DAYS—HER ALLEGED PROPHECIES AND HER DEATH.

The miraculous incidents in the life of Mother Shipton, as published in various almanacs and pamphlets during the last 200 years, are, for the most part, culled from a book written by Richard Head. The earliest extant edition of this work is dated 1684, and to it his initials only are attached. Another edition dated 1687 has his name appended to the preface. The first of these editions is in the British Museum Library, and the following is a copy of its title page:—

The
Life and Death
of

Mother Shipton.

Being not only a true Account of her Strange BIRTH, and most Important Passages of her LIFE, but also of her Prophecies: Now newly Collected, and Historically Experienced, from the time of her Birth, in the Reign of KING HENRY the VII, until this present year 1684, Containing the most Important Passages of State during the reign of these Kings and Queens of England following, viz.

Henry the VIII.

Edward the VI.

Queen Mary.

Queen Elizabeth.

King James.

King Charles the I.

King Charles the II.

Whom God Preserve.

Strangely Preserved amongst other writings belonging to an Old Monastery in York-shire, and now published for the Information of Posterity. To which are added some other Prophecies yet unfulfil'd. As also Mr. Golwell's Predictions concerning the Turk, Pope, and French King, With Reflections thereupon.

London, Printed for Benj. Harris, at the Stationers-Arms and Anchor under the Piazza of the Royal Exchange. 1684.

Head's book, in the black-letter edition of 1684, sets forth at considerable length, that in

1486 a woman named Agatha Shipton lived in a place called "Naseborough" near the Dropping Well in Yorkshire. Her parents died, and she came to poverty. The Devil approached her in handsome guise, made love to her, carried her off on a demon steed, displayed before her a phantom but apparently real mansion, in which they were married. He promised to give her power over "haile, tempests, with lightning and thunder," the power of travelling from place to place in an instant, and to place the hidden treasures of the earth at her disposal, on certain conditions.

Allured by these promises "she condescended to all the Devil would have her do. Whereupon he bid her say after him, in this manner: *Raziel ellimiham irammish zirigai Psonthonphanchia Raphael elhaveruna tapinotambecaz mitzphecat jarid cuman hapheah Gabriel Heydonturris dungeonis philonomostarkes sophecord hankim*. After she had repeated these words after him, he pluckt her by the Groin, and there immediately grew a kind of Tet, which he instantly suckt, telling her that must be his constant Custom with her, morning and evening; now did he bid her say after him again, *Kametzeatuph Odel Pharaz Tumbagin Gall Flemmegen Victow Denmarkeonto*, having finisht his last hellish speech, which the chiefest of his Minions understand not, out of which none but the Devil himself can pick out the meaning; I say, it thundered so horribly, that every clap seemed as if the vaulted roof of Heaven had crackt and was tubling down on her head; and withal, that stately Palace which she thought she had been in, vanisht in a trice; so did her sumptuous apparel: and now her eyes being opened, she found herself in a dark dolesome Wood; a place which from the Creation, had scarce ever enjoyed the benefit of one single Sun-Beam. Whilst she was thinking what course to steer in order to her return, two flaming fiery Dragons appear'd before her tyed to a Chariot, and as she was consulting with her self what was best to be done, she insensibly was hoisted into it, and with speed unimaginable conveyed through the Air to her own poor Cottage."

Signs and wonders thenceforth attended Agatha wherever she went, so that the neighbours were too much afraid of her to persecute her, especially as a winged dragon had once carried her away from the presence of the local magistrate.

In course of time her hellish offspring came into the world. The baby Mother Shipton

was at the time of her birth "of an indifferent height, but very morose and big bon'd, her head very long, with very great goggling, but sharp and fiery Eyes, her Nose of an incredible and unproportionable length, having in it many crooks and turnings, adorned with many strange Pimples of divers colours, as Red, Blew, and mixt, which like Vapours of Brimstone gave such a lustre to her affrighted spectators in the dead time of the Night, that one of them confessed several times in my hearing, that her nurse needed no other light to assist her in the performance of her Duty: Her cheeks were of a black swarthy Complexion, much like a mixture of black and yellow jaundies; wrinkled, shrivelled, and very hollow; insomuch, that as the Ribs of her Body, so the impression of her Teeth were easily to be discerned through both sides of her Face, answering one side to the other like the notches in a Valley, excepting only two of them which stood quite out of her Mouth, in imitation of the Tushes of a wild Bore, or the Tooth of an Elephant. . . . The Neck so strangely distorted, that her right shoulder was forced to be a supporter to her head, it being propt up by the help of her chin. . . . Her Leggs very crooked and mishapen: The Toes of her feet looking towards her left side; so that it was very hard for any person (could she have stood up) to guess which road she intended to stear her course; because she never could look that way she resolved to go."

This lovely creature was put out to nurse at the charge of the parish. Miraculous and unpleasant incidents occurred around her cradle; her attendants were sometimes goaded to exertion by imps in the form of apes. One day Mother Shipton, cradle and all, were missing; sweet harmony from an unknown source was heard; finally the babe and cradle were found three feet up the chimney. As she grew old her foul fiend of a father visited her daily in the form of a cat, dog, bat, or hog. She was sent to school where, says the chronicler, "her Mistris began to instruct her, as other children, beginning with the Cris-cross-row as they call'd it, showing and naming onely three or four Letters, at first, but to the amazement and astonishment of her Mistris; she exactly pronounced every Letter in the Alphabet without teaching. Hereupon her Mistris, shewed her a Primmer, which she read awel at first sight, as any in the School, and so proceeded in any book was shown her."

Later still Mother Shipton began to tell fortunes, and to foretell the future. High and low flocked to her for information about their private affairs. According to Head she foretold the visit of Henry VIII to France, the death of Cardinal Wolsey, the downfall of the Catholic power in England, the death of the Duke of Somerset, also that of Lady Jane Grey, and various events in the reigns of Elizabeth, Charles I, Oliver Cromwell, and Charles II. Finally she died, honoured and esteemed, and a stone was erected to her memory at Clifton, about a mile from the city of York.

In very early times Mother Shipton figured in comedy. An old book in the British Museum Library has the following title-page:—

"The Life of Mother Shipton. A new Comedy. As it was Acted Nineteen days together with great Applause. *Folia Ampla Sybillæ Virg.* Written by T. T.—London, Printed by and for Peter Lillierap, and are to be sold by T. Passinger" [Title-page torn here] "the three Bibles on London Bridge." [Then in writing is added the date 1610, but the real date is about 1660.]

The comedy bears a resemblance here and there to Head's narrative. The scene is laid partly in "*Nasebrough Grove in Yorkshire*;" the heroine and prophetess is Agatha Shipton; no daughter Ursula appears in it at all. On page 15 a village crier is made to announce "O Yes, if any man or woman, in City, Town or Country can tell me tydings of *Agatha Shipton*, the daughter of *Solomon Shipton* Ditch digger lately deceased, let them bring word to the Cryer of the village, and they shall be well rewarded for their pains."

Agatha marries the devil, as in other versions of the story, but cheats him at the last:—

"[Soft Musick and an Angel descends with a Book.]

"*Shipton* despair not but in hope grow strong,
Thou shalt find Mercy though thou hast done wrong;
Read ore this book and in it thou shalt find
The summe of thy aspire to free thy mind
From fear, thy soul secure from harm
Of any Devils! 'tis a happy charme!"

Pluto enters with "all the Devils," and finding Agatha Shipton released from their power exclaims:—

"Was ever Devil gull'd so:
"Vell lets descend and all Hell shall howl
This full fortnight for losse of *Shipton's* soul.

"[*Exeunt* with horrid Musick].

"*Shipton*. So let them roare.
"Vhilst I do all their Hellish Acts despise
The higher powers make me truly wise."

No. III.

A VERBATIM REPRINT OF THE EARLIEST EXISTING RECORD RELATING TO MOTHER SHIPTON—HER PROPHECIES IN RELATION TO CARDINAL WOLSEY, THE DUKE OF SUFFOLK, LORD PERCY, AND LORD D'ARCY—MASTER BESLEY'S RECORD OF HER SAYINGS—MOTHER SHIPTON'S PROPHECIES IN RELATION TO NATIONAL AND LOCAL EVENTS.

The earliest known record at present in existence relating to Mother Shipton, is a pamphlet in good preservation, dated 1641, presented to the British Museum by King George III. The following is a *verbatim* reprint of the whole of it, printer's errors and all:—

"The Prophetie of Mother *Shipton*, In the Raigne of King *Henry* the Eighth. Fortelling the death of Cardinall *Wolsey*, the Lord *Percy* and others, as also what should happen in insuing times. London, Printed for *Richard Lownds*, at his shop adjoining to Ludgate, 1641." [This is the title-page.]

"The Prophetie of Mother *Shipton*, in the Raigne of King *Henry* eighth.

"When shee heard King *Henry* the eighth should be King, and Cardinall *Wolsey* should be at *Yorke*, shee said that Cardinall *Wolsey* should never come to *Yorke* with the King, and the Cardinall hearing, being angry, sent the Duke of *Suffolke*, the Lord *Piercy*, and the Lord *Darcy* to her, who came with their men disguised to the King's house neere *Yorke*, where leaving their men, they went to Master *Besley* to *Yorke*, and desired him to goe with them to Mother *Shipton's* house, where when they came they knocked at the doore, shee said Come in Master *Besley*, and those honourable Lords with you, and Master *Besley* would have put in the Lords before him, but she said, come in Master *Besley*, you know the way, but they doe not. This they thought strange that she should know them, and never saw them; and then they went into the house, where there was a great fire, and she bade them welcome, calling them all by their names, and sent for some Cakes and Ale, and they drunke and were very merry. Mother *Shipton*, said the Duke, if you knew what wee come about, you would not make us so welcome, and shee said the messenger should not be hang'd; Mother *Shipton*, said the Duke, you said the Cardinall should never see *Yorke*; Yea, said shee, I said hee might see *Yorke*, but never come at it; But said the Duke, when he comes to *Yorke* thou shalt be burned; We shall see that, said shee, and plucking her Handkerchieffe off her head shee threw it into the fire, and it would not burne, then she tooke her staffe and turned it into the fire, and it would not burne, then she tooke it and put it on againe; Now (said the Duke) what meane you by

this? If this had burn'd (said shee) I might have burned. Mother *Shipton* (quoth the Duke) what thinke you of me? My love, said she, the time will come when you will be as low as I am, and that's a low one indeed. My Lord *Percy* said, what say you of me? My Lord (said she) shoove your Horse in the quicke, and you shall doe well, but your body will bee buried in *Yorke* pavement, and your head shall be stolne from the barre and carried into *France*. Then said Lord *Darcy*, and what thinke you of me? Shee said, you have made a great Gun, shoot it off, for it will doe you no good, you are going to warre, you will paine many a man, but you will kill none, so they went away.

"Not long after the Cardinall came to *Cawood*, and going to the top of the Tower, hee asked where *Yorke* was, and how farre it was thither, and said that one had said hee should never see *Yorke*; Nay, said one, shee said you might see *Yorke*, but never come at it. He vowed to burne her when he came to *Yorke*. Then they shewed him *York*, and told him it was but eight miles thence; he said he will soone be there: but being sent for by the King, hee dyed in the way to *London* at *Leicester* of a laske; And *Shipton's* wife said to Master *Besley*, yonder is a fine stall built for the Cardinall in the Minster, of Gold, Pearle, and precious stone, goe and present one of the pillers to King *Henry*, and hee did so.

"Master *Besley* seeing these things fall out as shee had foretold, desired him to tell him some more of her prophesies; Master, said she, before that *Owes* Bridge and Trinitie Church meet, they shall build on the day, and it shall fall in the night, untill they get the highest stone of Trinitie Church, to be the lowest stone of *Owes* bridge, then the day shall come when the North shall rue it wondrous sore, but the South shall rue it for evermore; When Hares kinle on cold harth stones, and Lads shall marry Ladyes, and bring them home, then shall you have a yeare of pyning hungar, and then a dearth without Corne; A woful day shall be seen in *England*, a King and Queene, the first coming of the King of *Scots* shall be at *Holgate* Towne, but he shall not come through the barre, and when King of the North shall bee at *London* Bridge, his Tayle shall be at *Edenborough*; After this shall water come over *Owes* bridge, and a Windmill shall be set on a Tower, and an Elme-tree shall lye at at every mans doore, at that time women shall

weare great hats and great bands, and when there is a Lord Major at *Yorke* let him beware of a stab. When two Knights shall fall out in the Castle yard, they shall never bee kindly all their lives after; When *Colton* Hagge hath borne seven yeares Crops of corne, seven yeares after you heare newes, there shall two Judges goe in and out at *Mungate* barre.

"Then *Warres* shall begin in the spring,
Much woe to *England* it shall bring:
Then shall the Ladyes cry well-away,
That ever we liv'd to see this day.

"Then best for them that have the least, and worst for them that have the most, you shall not know of the War over night, yet you shall have it in the morning, and when it comes it shall last three yeares, betweene *Cadron* and *Aire* shall be great warfare, when all the world is as a lost, it shall be called Christs crost, when the battell begins, it shall be where Crookbackt *Richard* made his fray, they shall say, To warfare for your King, for halfe a crown a day, but stirre not (she will say) to warfare for your King, on paine on hanging, but stirre not, for he that goes to complaine, shall not come backe again. The time will come when *England* shall tremble and quake for feare of a dead man that shall bee heard to speake, then will the Dragon give the Bull a great snap, and when the one is downe they will go to *London* Towne; Then there will be a great battell betweene *England* and *Scotland*, and they will be pacified for a time, and when they come to *Brammammore*, they fight and are again pacified for a time; then there will be a great Battle at *Knuvesmore*, and they will be pacified for a while; Then there will be a great battell betweene *England* and *Scotland* at *Stokmore*; Then will Ravens sit on the Crosse and drinke as much bloud of the nobles, as of the Commons, then woe is mee, for *London* shall be destroyed for ever after; Then there shall come a woman with one eye, and she shall tread in many mens bloud to the knee, and a man leaning on a staffe by her, and she shall say to him, What art thou? and he shall say, I am King of the *Scots*, and she shall say, Goe with me to my house, for there are three Knights, and he will go with her, and stay there three days and three nights, then will *England* be lost; and they will cry twice of a day *England* is lost; Then there will be three knights in *Petergate* in *Yorke* and the one shall not know of the other; There shall be a childe born in *Pomfret* with three thumbes, and those three.

Knights will give him three Horses to hold, while they win *England*, and all the Noble blood shall be gone but one, and they shall carry him to Sheriffe Nutton's Castle, six miles from Yorke, and he shall dye there, and they shall choose there an Earle in the field, and hanging their Horses on a thorne, And rue the time that ever they were borne, to see so much bloodshed; Then they will come to *Yorke* to besiege it, and they shall keepe out three dayes and three nights, and a penny loafe shall bee within the barre at halfe a crowne, and without the barre at a penny; And they will sweare if they will not yeeld, to blow up the Towne walls. Then they will let them in, and they will hang up the Major, Sheriffs and Aldermen, and they will goe into Crouch Church; there will be three Knights goe in, and but one come out againe; and he will cause Proclamation to be made, that any man may take House, Tower, or Bower for twentie one yeares, and whilst the world endureth, there shall never be warfare againe, nor any more Kings or Queenes, but the Kingdome shall be governed by three Lords, and then *York* shall be *London*; And after this shall be a white Harvest of corne gotten in by women. Then shall be in the North, that one woman shall say unto another, Mother I have seen a man to day, and for one man there shall be a thousand women, there shall be a man sitting upon St. James's Church hill weeping his fill; And after that a Ship come sayling up the Thames till it come against *London*, and the Master of the Ship shall weep, and the Marriners shall aske him why hee weepeth, being he hath made so good a voyage, and he shall say; Ah what a goodly Citie this was, none in the world comparable to it, and now there is scarce left any house that can let us have drinke for our money.

*"Unhappy he that lives to see these days,
But happy are the dead Shiptons wife sayes.*

"FINIS."
(To be continued).

MR. ALEXANDER CALDER is about to leave London for India, for a few months.

WE have received from Professor William Denton of Boston, Mass., a copy of an interesting new book by him, on *The Spiritual Origin of Man*.

NEXT Sunday Evening Mr. Veitch will lecture before the Marylebone Society of Spiritualists, Great Quebec Street, on "The Bible." On Wednesday evening Mr. F. O. Matthews will officiate.

SOME old books allege an epitaph to exist in Knaresborough Churchyard, to "Ursula Seathiel," reputed to be Mother Shipton. Can any of our readers inform us whether any such tombstone is there? If so, we should like a full copy of the inscription.

THE PHANTOM PORTRAIT

This is the original story which Washington Irving has dressed up very prettily in his *Tales of a Traveller*. The story is thoroughly German, and was related, as here given, by a German scholar, to Coleridge.

"A stranger came recommended to a merchant's house at Lubeck. He was hospitably received, but, the house being full, he was lodged at night in an apartment handsomely furnished, but not often used. There was nothing that struck him particularly in the room when left alone, till he happened to cast his eyes upon a picture, which immediately arrested his attention. It was a single head; but there was something so uncommon, so frightful and unearthly in its expression, though by no means ugly, that he found himself irresistibly attracted to look at it. In fact he could not tear himself from the fascination of this portrait, till his imagination was filled by it, and his rest broken. He retired to bed, dreamed, and awoke from time to time, with the head glaring on him. In the morning his host saw by his looks that he had slept ill, and inquired the cause, which was told. The master of the house was much vexed, and said that the picture ought to have been removed; that it was an oversight, and that it always was removed when the chamber was used. The picture he said, was indeed, terrible to every one; but it was so fine, and had come into the family in so curious a way, that he could not make up his mind to part with it, or to destroy it. The story of it was this:—
'My father,' said he, 'was at Hamburg, on business, and while dining at a coffee-house, he observed a young man of a remarkable appearance enter, seat himself alone in a corner, and commence a solitary meal. His countenance bespoke the extreme of mental distress, and every now and then he turned his head quickly round, as if he heard something; then shudder, grow pale, and go on with his meal after an effort as before. My father saw this same man at the same place for two or three successive days, and, at length, became so much interested about him, that he spoke to him. The address was not repulsed, and the stranger seemed to find some comfort in the tone of sympathy and kindness which my father used. He was an Italian, well-informed, poor, but not destitute, and living economically upon the profits of his art as a painter. Their intimacy increased; and at length the Italian, seeing my father's involuntary emotion at his convulsive turnings and

shudderings, which continued as formerly, interrupting their conversation from time to time, told him his story. He was a native of Rome, and had lived in some familiarity with, and been much patronised by a young nobleman; but, upon some slight occasion, they had fallen out, and his patron, besides using many reproachful expressions, had struck him. The painter brooded over the disgrace of the blow. He could not challenge the nobleman, on account of his rank; he therefore watched for an opportunity, and assassinated him. Of course he fled from the country, and, finally, had reached Hamburgh. He had not, however, passed many weeks from the night of the murder, before one day, in the crowded street, he heard his name called by a voice familiar to him; he turned short round, and saw the face of his victim looking at him with a fixed eye. From that moment he had no peace; at all hours, in all places, and amidst all companies, however engaged he might be, he heard the voice, and could never help looking round; and whenever he so looked round, he always encountered the same face staring close upon him. At last, in a mood of desperation, he had fixed himself face to face, and eye to eye, and deliberately drawn the phantom visage as it glared upon him; and *this* was the picture so drawn. The Italian said he had struggled long, but life was a burden which he could now no longer bear; and he was resolved, when he had made money enough, to return to Rome, to surrender himself to justice, and expiate his crime on the scaffold. He gave the finished picture to my father, in return for the kindness which he had shewn to him."

Correspondence.

[Great freedom is given to correspondents who sometimes express opinions diametrically opposed to those of this Journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Prudence is given to letters which are not anonymous.]

SOME PERPLEXITIES IN PSYCHOLOGY.

Sir,—In our present state of ignorance concerning the above subject, any suggestion which may occur to a student, which can in the slightest degree assist in the explanation of a difficulty, is welcomed by those who are seeking the truth underlying its many perplexing facts; and therefore I venture to offer a few remarks upon a fact narrated by Mr. C. Reimers in his able paper, published in a recent number of the *Spiritualist*. He tells us that upon one occasion a gentleman in Berlin "sent him a lock of hair to obtain the advice of a clairvoyant healer," and he received in reply, a correct delineation of *his own condition*, but "not a trace of a resemblance" to the physical state of the patient in Berlin, and appears to be puzzled by the mistake of the intelligence, intimating it was either deceived or deceiving. But, I believe, he himself affords us an explanation in the statement he further makes that he

carried the lock of hair and letter "two days in his pocket," which thereby became so permeated with his own personal "mesmerism" or "influence" or whatever you choose to call it, that it conveyed the idea, or sense of *his personality only*, to the sensitive to whom it was sent, and this would be still more probable if his individuality were stronger than that of the patient, and thus he would be led and would lead others, to blame the sensitive for what was really his own mistake.

A letter, or lock of hair, or whatever may be used, as a means of establishing *rapport* between a sensitive and another, should never be carried about the person of any other individual, unless enclosed in silk. And in similar cases, I have scarcely touched the object (whatever it was) entrusted to me to forward, and, I must add, with very different results. How, and why, objects can be thus affected, we cannot as yet explain, but that they are so capable of being "charged" as it were, with another's influence, is I believe evidenced by this very fact which many would quote as an entire disproof of the power of a letter to convey, or of a sensitive to feel, the personality of another.

As a student of this subject I merely offer these remarks as a suggestion: others with wider experience, may be able to throw greater light on the "perplexity."

Feb. 23th, 1881.

E. ROYCE.

MESMERISM IN CANTERBURY:—On Thursday evening a lecture on Mesmerism was delivered at the Foresters' Hall, by Mr. Redman, in connection with the Mutual Improvement Society's course. There was a crowded audience, every part of the hall being full. Mr. Redman explained the origin and nature of mesmerism, and gave some particulars of the history of Mesmer from whom the practice takes its name. He then invited the assistance of several of the audience, who went upon the platform. The lecturer experimented upon their phrenological organs in a most amusing way, his demonstrations being received with continuous laughter and applause. In the course of the illustrations, a blindfolded clairvoyant into whose hands a trade circular of Messrs. Garwood Hook and Sons, the well-known drapers, had been placed, read off that document with apparent ease.—*The Canterbury Press*.

THE ALLEGED APPARITION AT MARGATE:—A letter has been sent us by Mrs. Bootes, mother of the girl who was dismissed from her situation at Ramsgate because she could not remain in a bedroom where she asserted, according to *Koble's Margate Gazette*, that she was disturbed by an apparition, seen by one or more persons besides herself. She was also unable to recover her month's wages in the County Court. Mrs. Bootes states herself to be the mother of ten children, of whom eight are at home. On the assumption that the *Gazette* report is trustworthy, it seems to be a case in which some Spiritualists so inclined, might well send the mother or daughter some little remittances, to make up for their losses in time and money. The mother gives her address as "Mrs. Bootes, 31, Thornton Road, Ramsgate." She says she will be glad to give anyone who may call on her, full particulars about the circumstances.

Answers to Correspondents.

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THE ENGLISH TRANSLATION OF PROFESSOR ZÖLLNER'S EXPERIMENTS.

LIST OF ENGRAVINGS.

FRONTISPIECE:—The room at Leipsic in which most of the Experiments were conducted.

PLATE I:—Experiments with an Endless String.

PLATE II:—Leather Bands Interlinked and Knotted under Professor Zollner's Hands.

PLATE III:—Experiments with an Endless Bladder-band and Wooden Rings.

PLATE IV:—Result of the Experiment.

PLATE V:—Result of the Experiment on an Enlarged Scale.

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PLATE VII:—The Representation of Test Circumstances, under which Slate-writing was obtained.

PLATE VIII:—Slate-writing Extraordinary.

PLATE IX:—Slate-writing in Five Different Languages.

PLATE X:—Details of the Experiment with an Endless band and Wooden Rings.

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