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The Kabbalists looked upon evolution as essentially an elective process.

They saw a selection, a natural selection, taking place at every stage of the creative work, and, as in their eyes the workings of nature were the workings of God, they considered this natural to be a Divine selection, carried on with design and to effect a purpose.

They realised the vastness and far-reaching character of this design from the fact, that what is known as "Evil" in human parlance, entered into the working and was a necessary agent in giving effect to the work.

But the realisation of this necessity revealed to their acute minds the existence of a further necessity, the necessity that the Designer should control the working of such an agent to secure the success of the work.

They had seen this control exercised at the very outset, through the radiant energy flowing from the central sun, which, similarly electrifying suns, planets and satellites, restrained the impulse that drew each towards its centre of attraction, and, holding them apart, converted motion towards into motion round the respective centres.

This radiant energy they held to be the channel through which the needed general control was carried on.

That such a control was exercising its influence over evolution seemed to them self-evident. The co-existence of degraded and degrading—of retrograde types of being with the advancing types through which progressive development was attained, together with the disappearance of intervening and no longer serviceable types, could not but be, in their eyes, a conclusive proof of the fact; and they believed that all man required was a fuller knowledge of the details of natural action and a more careful comparison of its results to bring this clearly out.

Close observation had convinced them that degradation of type was associated with decay of intelligence, and marked a general decadence of the being subjected to it: while the conjoint

existence of great ferocity with something like a complete deprivation of the organs of intelligence in some of these types, especially those of the reptile order, constrained them to see through this—the matured fruit of recklessly aggressive self-seeking—the cause that had led to the exclusion of these individually, collectively, and, as a necessary consequence of this line of reasoning, selectively, from the advancing order of nature.

The Kabbalists knew that the being under creation by process of evolution was, in the disembodied condition, a creative spirit in a particular state and advancing order.

They were aware that this being's advance was carried on in the embodied state, by its uses of life in that state.

Observation had shewn them that the bodily advance through which the advance of the being was gained, was obtained by natural selection through that struggle for existence in which the fittest survived to transmit an improved, an improving, and an improvable bodily form.

Observation had further shewn them, as already stated, that this progression was accompanied by retrogression; and this observation had satisfied them that a selection was going on in the advancing beings;—a selection analogous to the selection taking place in the advancing bodily forms;—a selection under which the fittest survived, or were maintained in the advancing series—all others dropping in succession out of the creative order.

This selective action they attributed to the central sun.

The motive for this selection and the principle on which it was based they thought were not far to seek. And the realization of this motive is the key to the comprehension of their scientific system.

The effect of natural selection on the advancing beings they saw, and were not able to understand how any one could fail to see, must divide the advancing spirits into two classes.

This was a foregone conclusion in their minds—for the impulse under which the selection was carried on was one of reckless self-seeking that sacrificed others to self.

Under this impulse the self-seeker most favoured by circumstances, whether of organisation or surroundings, promotes its own well-being at the expense of less favoured competitors, and overcomes these, in a struggle for existence through which the least favoured were extinguished in each conflict in succession by their more favoured opponents.

Such was the law of selective evolution as indicated by the teaching of the Kabbalists.

Under this law the less favoured were sacrificed to the more favoured advancing beings—necessarily so sacrificed.

This course of procedure originated, developed and matured an aggressive disposition in the successful self-seekers; and through the action of this disposition, simultaneously applied through the uses to the purposes of life, weakened, subordinated and subdued the selfish tendencies of their sacrificed victims—weakened, subordinated and finally subdued these by impeding and preventing their exercise of the power of giving way to the same. And the necessary, the inevitable consequence of this was that the advancing spirits were divided into two classes—of which the one was aggressive, the other victim spirits.

The Kabbalists took a wider survey of creative activity, and formed a higher conception of its meaning and purpose, than have for many ages entered into the minds or been grasped by the understandings of their degenerate successors.

They knew that those who fixed their attention on what was going on around them, and limited the scope of their vision to the narrow range of what they thus learnt, without attempting to reason beyond, and trying at least to feel their way, though it were but by groping, from the known to the unknown, and so seeking, even though they should not succeed in arriving at a wider generalisation, could not fail to mislead themselves, and, as would-be teachers, to deceive and misguide others.

The observer whose horizon was bounded by the outcome of the phenomena of life must, they were aware, have his judgment obscured by the ordinary, the persistent, the universal way in which the "Evil" overcomes and casts out the "Good" in such a circumscribed area of vision, until, overwhelmed by the visible and only too real consequences of what is scanned through the distorting medium of a too narrow conception, he is driven to seek outside nature for the cause of and remedy for that to the cure of which nature, as he finds himself driven to conclude, has proved wholly inadequate.

Such an observer, they had proved, was only too ready to jump at the conclusion that "Evil" has its own proper author, who had introduced or intruded it into the world—introduced it by the permission or intruded it in opposition to the original author of "Good."

This was their trial.

They knew and taught that the impulse which originated what from man's restricted point of view appears to be *good* and *evil* was the pivot on which selective creation turned. But their knowledge had been disregarded; their teaching unheeded.

They had seen the lamentable errors they repudiated not only fallen into but developed, and expanded into doctrinal and dogmatic systems whose acceptance and extension they had been wholly powerless to prevent. And these had finally distorted and absorbed their own teachings, after causing their knowledge to pass away and be forgotten.

And yet the conceptions of the Kabbalists were so grand, so clear, so simple, it seems impossible to reject them when they have been once presented to the mind and fairly grasped.

They held that just as the Creator used a tendency to centralism, to concentration, to individualisation—expressing itself through attraction—as the motive impulse of the elemental, so was he using a tendency to self-assertion, to self-acquisition, to self-possession, use and enjoyment, expressing itself through self-seeking, as the motive impulse of the creative part of his work. And therefore maintained *that self-seeking was the creative—the designed creative impulse.*

But they held that this creative impulse operated in two ways. And hence they taught—

1. That while self-seeking, by natural selection, through evolution, developed in a progressively advancing order, and so created, the bodily forms or matrices through which the being under creation was to advance to and gain its ultimate condition;

2. It simultaneously, again by natural selection, marked out, and set apart as a distinct class, the beings from which those that could be brought to that condition were necessarily chosen.

And they taught that this second selection was made in this wise.

They saw that its aim must be the separation of those capable of giving up their self-seeking tendency—of exchanging it for a tendency to the surrender of self—from such as were incapable of so surrendering their own wills, that they might be prepared for transference to that state for which, as children of God, they were designed.

They further saw that, since the advancing being must itself co-operate in and promote this part of the advancing work as it had co-

operated in and promoted the previous stages of that work, some motive adequate to take the place of and replace the motive that has hitherto actuated it, must be provided, to furnish it with the necessary impulse.

Seeing this they further saw only one motive adequate to supply this impulse and so produce the needed change.

That motive was—Love.

And then seeing this they yet further saw that love was the only basis on which enduring happiness could be built up.

Now, the Kabbalists believed that the aim of the creation was the production of beings capable of enduring happiness in a renewed life and higher state, a happiness into which the subordination of self through the surrender of the will must enter, in order that it may be enduring.

Believing this, they were sure that beings whose wills were becoming stronger and more unyielding through a successful struggle for existence, carried on by the indulgence of appetite, at the expence of their unsuccessful competitors, could not be made susceptible of a change which would be a subversion of the nature they had derived from the evolutionary series of existence.

While at the same time they were assured that those whose wills had been constantly subdued and sacrificed to the more energetic wills of their aggressive opponents were, for that very reason, susceptible of and capable of undergoing the required change.

Hence, they could not avoid the conclusion that the order of beings from which those capable of being so transformed must be selected was the class of victim spirits whose evolutionary course had been, however involuntarily, one of the subjugation and sacrifice of their own wills from the beginning. Indeed, they drew a fundamental teaching from this, that the sacrifice of self to be efficacious in this way should be called for by circumstances or imposed and not self-imposed.

Under this view they taught that as the aggressive spirits advanced and increased in aggressiveness, as soon as the tendency to self-assertion growing out of this disposition had reached such a height as to deprive the beings actuated by it of all chance of success in the second selective struggle—as regards the final aim of creation—they were excluded from the creative order by the controlling influence of the radiant energy of the central sun, and then at once passed into the class of retrograding spirits—in some of which aggressiveness

became ferocity in the re-embodied state. And in this retrograde order they held that there was a gradual subsidence of intelligence, and an ultimate diminution of all powers until the capability of re-embodiment was taken away.

This elimination, they maintained, was taking place at every stage of the advancing work—finding its culmination in man, in whom, by similar process, the confirmed self-seeker was rejected as the final selection was made.

And in this final selection they saw a wonderful providential compensation. For those who had been the victims in that struggle for existence by which the bodily forms had been advanced, were precisely those capable of undergoing the final change when the ultimate selection was made.

And these were capable of undergoing this change because, their wills having been habitually contradicted and subdued by those that victimised them without their consent, when an adequate motive presented itself for themselves subduing that which had been throughout brought into subjection and subdued by others, this was not difficult to them.

To the Kabbalists nothing seemed more reasonable than this view of creation. Nothing more clear than the reason for the change sought in man. Nothing more effectual, potentially, than the means by which man's co-operation in producing the same was to be secured.

Will had been the outcome of the dominant action of the spirit state. Spirits make it their boast that they are all *wills*. Love was to sway the soul.

Hence, according to the Kabbalists, the distinguishing sign of those in whom "The Genesis of the Soul" is going on is—that in these *Will* is giving way to, and being changed into or cast out by *Love*. M. D.

THE SAINT OF SIENA.

BY ERNEST WILDING.

A carefully written and beautiful book has been produced by Mrs. Josephine Butler—the life of Saint Catherine, or, as the authoress styles her, "Catherine of Siena;" for now-a-days we have become pleasantly familiar with the great cloud of witnesses gone before. The next generation may probably term them not even John, and Francis and Charles, but Jack and Frank and Charlie, just by way of closer familiarity (assuredly we are advancing every day) and brevity: for we must be brief in these

times of incessant toil and endless hurry, when we run breathless through all our days.

The life of this sweet Saint of Siena abounds with touches of purity, beauty and spirituality—which all are often synonymous terms—and one cannot finish the history of her days without feeling all the better, all the happier, that such a fair fragrant flower sweetened earth for a while, that such a blossom bloomed in the crown of gentle womanhood, before lying all lovelier, and fairer far in the garden of God's paradise.

One of her most remarkable traits was her great love for nature and humanity. Every shrub, and flower and wayside thing spoke to her heart: all summer sounds from "the old green-girt sweet-hearted earth" of full voiced birds, the mellow hum of insects, the bleating of sheep heard across the valley lands, were to her ears as angels singing out of heaven. All humanity also had her tenderest pity, her warmest love; she recognised in every man and woman a member of one universal family, having a common and eternal Father.

It was her delight to reconcile hostile families and enemies (she lived in the fourteenth century) and at times she addressed some thousands of artisans who then were continually at variance with their employers. Standing above them, with her Dominican cloak wrapped round her slight figure, while her hearers in a tumult of contending passions swayed like a seething sea at her feet.

It was her good pleasure likewise to speak with sweetness and charity to those whom a pious world calls "outcasts," women of the city who had sinned—publicly or who had perhaps been sinned against, but whom she called friends and sisters, for whom she had no hypocritical scornful loathing, no thought of reproachful inferiority, from whom she never shrank in Pharisaical abhorrence, but whom she embraced in honest pity, pleading with them sorrowfully for their souls.

She preached to infuriated mobs, tended the loathsome leper and the plague-stricken, harangued in golden words the republic of Florence, mediated between the pope (Gregory XI) and the people, preached a crusade against the Turks, and did such deeds of lowly charity as angels love to record.

But I have not time to enter into any of the details of her life; those who have leisure to read them, will find the book I speak of at Mudie's or the Museum library. My object in writing this short paper is to point out a few of the spiritual occurrences in her life and death

which may or may not have direct reference one to the other; and to mention two things which she taught by example (which is far the most efficacious manner of teaching and the least adopted) perhaps more than by mere words.

This fair daughter of the republic was one of a family of twenty-five (heaven protect us), and at the age of six the first vision was vouchsafed to her. Where "the fields are full of naked gold, broad cast from heaven on lands it loves," her home stood in the Conta d'Oca, divided by a valley from the Church of the good Saint Dominic resting on a hill. This church, the picturesque bell-tower of which could be seen across the vale, was a favourite haunt of hers, and passing it one day with her little brother Stephen, she, looking up at the clouds, saw over the gable end of the church, a vision of Christ gloriously apparelled and all wondrous in beauty. As she looked in fear and trembling, the lover of little children smiled at her and extended His hand in blessing. Whilst she still looked, her brother had descended the hill imagining she followed, but turning round he saw her looking up to heaven and called aloud to her, but she never heard; at length he ran back and took her by the hand when she appeared to wake from a deep sleep, and burst out crying "Oh, Stephen, you would never have disturbed me had you seen what I have."

Some years later she had the vision of her spiritual union with Christ, when she beheld Him approach and place a ring of great beauty on her finger and heard him say "I, thy Creator and Redeemer, espouse thee in faith and love." Fra Bartolomeo has painted with wondrous beauty these spiritual nuptials, and so has Tintoretto (the Beethoven of painters) in all sweet symphonies of colours, and so has Correggio over and over again, and ever with new divine beauty.

About 1368, a young noble of Perugia, Nicola Tuldo, was charged with conspiracy and treason, and condemned to death. Poor fellow, he cried throughout the day, and throughout the night, "Perugia, Perugia? O my country." Catherine went to him full of sympathy, consoled and assured him, and promised to stand beside him at the moment of his death. She says: "I went to the place of execution early and continued to pray without ceasing. Before the arrival of the melancholy cortège I knelt and placed my neck on the scaffold, wishing for that martyrdom myself: but the axe did not respond to my wishes. I prayed earnestly that at the su-

preme moment light and peace might be abundantly shed into the heart of Nicola: and resting on the promise 'If ye abide in me, ye shall ask what ye will, and it shall be done.' I asked further that the favour might be granted to me of seeing in a vision his soul ascend to God. . . . Then Nicola arrived, he knelt down calmly, and I kneeling by his side placed his neck on the scaffold. His lips murmured but two words, 'Jesus' and 'Catherine:' as he spoke these words the axe fell, and I caught his head in my hands. I closed my eyes and said, Lord *I will*; Thou hast promised me *what I will*: and as clear as day-light I saw the son of God receive into His bosom this dear soul."

One day she remained in a state of ecstasy longer than usual whilst kneeling before a crucifix in the church of St. Christina, at Pisa. Her friends entering saw her lying like one dead, beneath the cross; after a time she raised herself to a kneeling posture, her arms outstretched, her eyes fixed, her face "all on fire;" suddenly she fell back motionless, and her friends rushed forward and carried her home. When she awoke from her trance she said she had been pleading for some persons whom she dearly loved, "Promise me that Thou wilt save them," she cried, and stretching forth her right hand again in agony, she said, "Promise me, dearest Lord, that Thou wilt save them; O give me a token that Thou wilt." Then her Lord seemed to clasp her outstretched hand in His, and to give her the promise; when He withdrew and her hand dropped, she felt a piercing pain as though a nail had been driven through the palm.

Mr. Swinburn, in his "Siena," speaks in the all matchless music of his sweet sensuous song of this beloved Sienese kneeling before where

Christ wounded stands:
And the blood blots His holy hair,
And white brows over hungering eyes
That plead against us: and the fair
Mute lips forlorn of words or sighs
In the great torment that bends down
His bruised head with bloomless crown
White as the unfruitful thorn-flower.

One day Stephen was praying in the Oratory of the Hospice della Scala, when he heard a voice saying "Make haste and go to Rome, she to whom you owe your soul is dying." He made haste and set out to find her on her death bed: She died with smiles upon her lips and the "light that never was on sea or land" upon her face.

A friend of hers named Semia, at that

moment had a vision in which she saw the beata popolana ascending a golden staircase into heaven and the Son of man approaching to greet her by name. She did not know that Catherine was dead, but full of this vision she ran early next morning to the little house in the Street of Santa Chiara, and knocked at the door but received no answer. "The neighbours told her that Catherine had been visiting the Churches and that there was no one there; for those within who were mourning her, concealed her death, they being desirous that the rumour should not get abroad too soon, as they would not be able tranquilly to discuss what was best to be done."

Her funeral sermon was remarkable for its brevity: it was preached by a learned doctor of divinity. "The holy one," he said, "has no need of our preaching and eulogy: She herself speaks, and her life is her eulogy."

The two lessons her whole life taught—I gather—were, that what we strongly *will* or wish for we receive. If this will is wise and well and worthy, it becomes prayer.

The aspirations of a heart, the strong yearning of a soul for something better, more needful, more helpful in our daily lives, is the true essence of prayer. I know, too, if the wish is selfish and unworthy it is often likewise granted after long waiting, but when it comes it tastes, alas! as dead sea fruit—dust and ashes to the lips.

The second lesson is to use the sympathies and influences which all of us possess, for the benefit of others. No life but exerts an influence for good or evil, no rivulet running down the mountain side but turns a mill wheel in the valley.

These subtle forces act on others, in a manner which is seldom understood; act in the tone of a voice, the expression of a face, the repose of limbs, a warm breath upon cheek or lips, the utterance of thoughts, and above all in printed words, for one never knows where they may fall, and falling produce seed good or bad.

(Nay, our inanimate surroundings have strong influences too: an etching of an old master, a faded velvet curtain, the white sinuous body of a plaster cast god or goddess, a square of Persian carpet and a volume of Shelley and Walt Whitman, will create heaven in an attic for an artist or Bohemian.)

Well, the Saint of Siena used her influences and will, with no thought of self, but for the sake of the Master she served and for the good of His creatures.

I can appreciate a Saint as well as another (if he or she be not 'a latter day' one) though an anonymous correspondent of mine signing herself "A Spiritualist" was kind and candid enough to inform me, a few days ago, that I was guided by an evil spirit in writing some of my *Songs of Passion and Pain*. I am not sufficiently clairvoyant to see demons and spirits of evil—out of the flesh; like some of the saints. Was this virtuous lady right after all? Perhaps.

SUNDAY SPIRITUALISTIC MEETINGS.

We are informed that next Sunday evening at seven o'clock, Miss Samuels, of Cardiff, who suffers from the sad affliction of blindness, will occupy the platform at Ladbroke Hall, close to Notting Hill Station (*not* Notting Hill Gate station) of the Metropolitan Railway. At the close of her discourse Mr. F. O. Matthews will describe some of his clairvoyant visions, which occasionally have proved to be of a remarkably test nature, though he is not exempt from failures. Mr. Knight Smith will sing "He shall Lead His Flock," *Handel*.

SHALL THE HIGHER PHASES OF MEDIUMSHIP BE MORE CULTIVATED?

BY J. A. CAMPBELL, B.A., CANTAB.

I think we are in a bad way outwardly and inwardly somehow, perhaps because the end of the world *is* coming, and the Brighton scribe was inspired when that beautiful rhyme of *come* and *81* flashed upon him, and he mistook himself for Mother Shipton. You know, mediums often get confused as to identity. But I don't mean to consider causes any more; effects are quite enough for my puny powers to exercise themselves upon. Only to-day I read that dear *S. Elizabeth*, after she had left this world, came back and gently passed her white hands over the little deformed and sore breast and back of a child at Marbourg, and sent "sweet influence" through her whole body, and made her straight and easy again. And I read once every week of such wonderful things that our present-day angels do with tubes, bells, pens and ink, and closed slates.

Why won't they come and gently pass their hands over my tired head, and prevent it aching any more, instead of "banging us all round" and jangling their discords in our ears and then blessing us and departing?

Why won't they put their hands into the bodies of the poor pale creatures dying of aneurism in all the hospitals, and take them clean out?

Is it can't or won't, or what is the matter? Are we condemned to hear only squeaks and gibbers mocking us till the end comes to us all, as it did to the poor Emperor the other day?

MOTHER SHIPTON INVESTIGATED.

No. IV.

ANOTHER ANCIENT RECORD RELATING TO MOTHER SHIPTON—THE VERSION OF LILLY, THE ASTROLOGER—THE FULFILMENT OF MOTHER SHIPTON'S PROPHECIES.

William Lilly, the astrologer, published "A Collection of Ancient and Moderne Prophecies. . . . London, Printed for John Partridge and Henry Blunden, and are to be solde at the Signe of the Cock, in Ludgate Streete, and the Cistle in Cornhill, 1645." This book contains what he calls "Shipton's Prophecy, after the most exact Copy," and this version having been published but four years later than the earliest record in the British Museum, it may or may not be the more trustworthy of the two, from the care professedly exercised by Lilly in the selection. I discovered Lilly's version in the course of my researches on this subject in the British Museum Library, and do not know that the authorities there or others were previously aware of its existence. It is not catalogued in the Museum with the Shipton literature.

Line by line I have compared these two earliest versions, and find that they agree tolerably closely. Lilly spells Besley's name "Beasley." "Mungate barre" Lilly spells "Walmgate bar," and rather more of Besley's narrative is set in type in verse. "Stocknmore" is rendered "Storktonmore." Here and there Lilly's version contains trifling additions not in the earlier pamphlet. For instance, it says that after Mother Shipton told Lord Percy that his body would be buried in York pavement and his head carried into France—"They all laughed saying, that would be a great lop between the Head and the Body."

But this 1645 pamphlet is of exceeding interest, because it shows that nearly all the alleged prophecies of Mother Shipton published in these earlier records, had been fulfilled before 1645, that is to say, they have been fulfilled more than 200 years ago. Lilly's reprint sets forth the following points in relation to the fulfilment of the prophecies printed in the last chapter:—

- I. That the Duke of Suffolk had been beheaded.
- II. That Lord Percy had risen in rebellion in the North, that he had been beheaded and that his body was buried in York; also that his "Head was stohn away and carried into France. Temp. Eliz. R."
- III. That Trinity steeple in York had been blown

down in a tempest, and Ouse bridge broken down by a great flood; also that the repairs made in the day fell down in the night, till they, remembering the prophecy, made the highest stone of the steeple the foundation of the bridge, and then the work stood. By this was partly verified another of Mother Shipton's sayings, "that her maid should live to drive her cow over Trinity steeple."

IV. The prophecy about the North rueing it "wondrous sore," is supposed to refer to the suppression of religious houses, and "at the Lord William Howard's house at Naworth, a Hare came and kinnell'd in his Kitchin, upon the hearth."

V. As to the King of Scots at Holgate Town. When King James arrived at Holgate, such a multitude had assembled that he was forced to ride another way. His children were in Edinburgh.

VI. As to the prophecy about the water over Ouse bridge and the windmill on a tower, water was carried into York through "boared Elmes," and a windmill drew up the water at Conduit House.

VII. A Lord Major whose house was in the Minster yard in York, was killed with three stabs.

VIII. "Sir T. Wentworth and Sir John Savil, in choosing Knights for the shire, in the Castle-yard at Yorke, did so fall out, that they were never well reconciled."

IX. "Colton hag in her time was a Woodland ground full of trees, which bore Corn seven yeers, and the seventh yeer after that was the yeer of the coming in of the Scots, and their taking of Newcastle."

X. "In the year 1616 the two Judges of Assize went out at a gate in York, where never any Judges were known to go out before or since."

XI. About wars beginning in the spring, King Charles raised an army in the spring of 1639, after which many ladies lost their husbands, and people were so taxed it was worst for those who had the most.

XII. "Calder and Are" are two Yorkshire rivers, and "Are passeth through Craven."

XIII. Where "Crookback Richard made his fray." This, says the chronicler, refers to "Neer Leicester, where Richard the third was slain in battel, there Colonel Hastings was one of the first in arms, endeavouring to settle the Commission of Array, in opposition to others, that were then settling the Militia."

XIV. "1642. Two shillings and sixpence was publicly promised by many Lords for the King's use, to pay one Horseman a day's wages."

XV. Many Welsh and Irish were killed in the war.

XVI. The prophecy about quaking for fear of a dead man, not fulfilled.

XVII. War between England and Scotland not fulfilled. "Brammish is a river in Northumberland."

XVIII. A child had been "credibly reported" to have been born at Pomfret with three thumbs.

XIX. The prophecy of the siege of York and its accompanying incidents not fulfilled.

XX. The prophecy about London not fulfilled.

The foregoing category catalogues nearly all Mother Shipton's prophecies as having been fulfilled before 1645. That of the the mariner in the Thames weeping for malt liquor in the partly destroyed city, may more particularly be supposed to yet remain for fulfilment, but Mr. Baker, the writer of her 1797 biography, claims that this last one describes the results of the Great Fire of London in 1666, which left not one house between the Tower and the Temple. This

fire, at all events, occurred long after Mother Shipton's death and the publication of her alleged prophecy.

The third copy in point of antiquity, of Mother Shipton's Prophecies in the British Museum, is a black-letter pamphlet, published in 1663, "Printed by T. P. for Fr. Coles, and are to be sold at his shop at the signe of the Lambe in the Old-Baily, neare the Sessions House, 1663." It is entitled "Mother Shipton's Prophecies: with Three and XX more, all most terrible and wonderfull, Predicting strange alterations to befall this Climate of England."

This version agrees closely with Lilly's, but the latter is rather more complete, and is in a better state of preservation. The 1663 edition, however, ends with the following couplet, not given by Lilly:—

In the world old age this woman did fore-tell,
Strange things shal hap, which in our time have fell.

Mother Shipton's prophecies, therefore, were generally recognised as having been fulfilled before the middle of the XVII Century.

No. V.

A CRITICAL EXAMINATION OF THE MOTHER SHIPTON LITERATURE—MODERN AND ANCIENT FABRICATIONS—THE CAREER AND WORKS OF RICHARD HEAD, "GENTLEMAN"—A CURIOUS EXPERIMENT IN DISTILLATION—THE PLAGIARISMS OF THOMPSON THE PLAYWRIGHT—A POSSIBLE ORIGIN OF THE FIRST RECORD—GENERAL AGREEMENT IN THE OLDEST VERSIONS OF MOTHER SHIPTON'S PROPHECIES—HAD MOTHER SHIPTON AN ACTUAL EXISTENCE?—THE BALANCE OF PROBABILITIES.

Sufficient materials have been brought together in the preceding pages, to give some scope now for critical examination.

The three earliest records in the British Museum Library, in relation to Mother Shipton, agree closely with each other, and none of them contain the lines printed on page 13, in my first Chapter, ending with the too celebrated couplet:—

"The world to an end shall come,
In eighteen hundred and eighty one."

The lines in question, and the notorious prophecy about the end of the world, were fabricated about twenty years ago, by Mr. Charles Hindley. The editor of *Notes and Queries* says, in the issue of that journal dated April 26th, 1873:—

"Mr. Charles Hindley, of Brighton, in a letter to us, has made a clean breast of having fabricated the Prophecy quoted at page 450 of our last volume, with some ten others included in his reprint of a chap-book version, published in 1862."

Most of the precise details in Chapter I, about the birth, life and death of Mother Shipton, are fabrications which have been

reproduced time after time in chap-books. There is no absolute evidence that any one of the details is true, but there may be some foundation for the incident narrated about Cardinal Wolsey.

The whole of the details in Chapter II, which have interested the public for 200 years, are fabrications. "Richard Head, gentleman," drew the contents of every page of his book from his own inner consciousness. His preface to the oldest edition of his work extant (1684), is amusing, and among other items sets forth as follows, how he obtained and dealt with the alleged Shipton manuscript:—

"Many old Manuscripts and rusty Records I turned over, but all in vain; at last I was Informed by a Gentleman (whose Ancestors by the Gift of King Henry the Eighth, enjoyed a Monastery in these parts) that he had in his keeping some Ancient Writings which would in that point satisfy my desire, were they not so Injured by Time, as now not legible to Read; however, I not despairing to find out their meaning, with much Importunity desired to have a sight of them; which having obtained, I took of the best Galls I could get, beat them grosly, and laid them to steep one day in good White-wine, that done, I distilled them with the Wine; and with the Distilled Water that came off them, I wetted handsomely the old Letters, whereby they seemed as fresh and fair as if they had been but newly Written."

From the above it would appear that even in Head's days there was a desire for earlier manuscripts about Mother Shipton.

Chemists will appreciate the novelty of the distilling operation, in which, on the application of heat as described, water came over before alcohol.

The Richard Head, who has so long misdirected the thoughts of large numbers of people, was the son of a minister in Ireland. Head's father was massacred "with many thousands more" in 1641. Mrs. Head then brought her son to England, and he completed his studies at Oxford. He could not afford to remain until he obtained a degree, so turned bookseller. He married, and soon afterwards became a ruined man, in consequence, says Erskine Baker, "of two pernicious passions, viz., poetry and gaming, the one of which is for the most part unprofitable, and the other almost always destructive." He retired to Ireland, where, in 1663, he wrote his only dramatic piece, *Hic et Ubique*, by which piece he acquired great reputation, and some money. As a literary man he had several ups and down in the world; his writings had a strong tinge of indecency. He was drowned in the year 1678, while crossing to the Isle of Wight.

The other piece of fiction of high antiquity, relating to our heroine, is the comedy of the

Life of Mother Shipton, mentioned on page 25, which is said to have been acted nine days with great applause. The author was one T. Thompson. The British Museum authorities consider the date of the Mother Shipton comedy, to be about 1660, so it ranks with the earliest existing narratives relating to the subject.

In the "Lives and Characters of the English Dramatick Poets. . . . First begun by Mr. Langbain, improv'd and continued down to this Time, by a Careful Hand, London: Printed for William Turner, at the White Horse, without Temple Bar, 1699," Langbain describes Thomas Thompson as—

A Poor Plagiary, that could not disguise or improve his Thefts. These two following Plays go under his Name; viz.

The English Rogue, a Comedy, 4to. 1688, acted (says the Title) before several Persons of Honour, with great Applause, and dedicated to Mrs. Alice Barrett.

Mother Shipton, her Life; 4to. The Author hereof says, 'twas acted Nine Days together, with great Applause. Plot from a Book so called in the Prose, 4to., but most of the Characters and Language from *The City Madam*, and *The Chast Maid of Cheapside*.

Thompson's play of *The English Rogue*, was also dramatised from a book by Richard Head, for whose dubious writings Thompson, therefore, seems to have had admiration.

There may be other ancient versions of Mother Shipton's prophecies, but none are known of an earlier date than 1641, and I have dealt with the oldest I can find in the British Museum Library. *Notes and Queries*. of July 25th, 1868, contains a letter from an anonymous writer, making mention of some old editions which may be in other collections. His exceptionally valuable remarks about Mother Shipton and her history I abridge as follows:—

Although the fact of the existence of Mother Shipton rests wholly upon Yorkshire tradition, she can scarcely be regarded as a myth. According to the tradition, the place of her birth was on the picturesque banks of the river Nidd, opposite to the frowning towers of Knaresborough Castle, and at a short distance from St. Robert's Cave—a spot famous for mediæval legends and modern horrors. She first saw the light a few years after the accession of Henry VII. It was not until fourscore years after her death that any account of her extraordinary predictions was recorded in print. A few years before the breaking out of the Civil War, King Charles I frequently passed through Yorkshire, and perhaps the prophecies of the Yorkshire witch then prevalent in the county, captivated the imagination of some follower of the Court, who on his return to London concocted the first pamphlet. It soon became popular, and the following year two reprints appeared, with some additional prophecies. In 1643 a third edition was published, which was followed by two others a few years afterwards. In 1662 and 1663, after the Restoration, the tracts already described were reprinted with some additional matter, and in 1667 the notorious Richard Head, author of several works of a loose description,

invented her biography, and gave to the world a new version of her prophecies. This production has been accepted by the popular taste as the authentic history of the Yorkshire witch, and has been reprinted and sold in all parts of the kingdom. Drake, the historian of York, states that Cardinal Wolsey never came nearer to York than Cawood, which makes good a prophecy of Mother Shipton. "I should not have noticed this idle story," he adds, "but that it is fresh in the mouths of our country people at this day; but whether it was a real prediction, or raised after the event, I shall not take upon me to determine. It is more than probable, like all the rest of these kind of tales, the accident gave occasion to the story." (See *Eboracum*, p. 450, and get date of it).* In a *History of Knaresborough*, published by Harcourt about a hundred years ago, Mother Shipton's traditional prophecies are described as being still familiar in her native town. The much mutilated sculptured stone near Clifton, Yorkshire, universally called "Mother Shipton," was the figure of a warrior in armour, which had been a recumbent monumental statue; it was probably brought from the neighbouring Abbey of St. Mary, and placed upright as a boundary stone. It has been removed to the museum of the Yorkshire Philosophical Society.

The above writer, who gives the initials "R. D.," says also that Mother Ursula Shipton is by local tradition described as the daughter of Toby Shipton and Agatha Southiel; tradition gives the date of Mother Shipton's death as 1561. R. D. also states that he has a copy of Mother Shipton's prophecies, dated 1648. The following is a portion of the title:—

"Twelve strange Prophecies, besides Mother Shipton's, Predicting wonderfull events to betide these years of danger in this climate, whereof some have already come to passe, worthy of note. . . . London, Newly printed for Francis Coles at the signe of the Half-Bowle in the Old Bayly." Sm. 4to. pp. 8.

According to the Editor of *Notes and Queries* an edition with the above title as far as the word "passe," was published in 1667.

R. D. states that the first edition of Head's book was dated 1667. He adds that—

The author's reticence as to the name of the "old monastery in Yorkshire" in which the original MS. was preserved, is sufficiently suspicious; but he lets the cloven foot plainly appear in the postscript to his preface, in which he desires the courteous reader "to pass over some seeming impossibilities in the first sheet, allowing the author *licentia poetica* in her description, and some actions performed in her minority; and only to weigh the more serious part of her prophecies."

The oldest copy of Head's book in the British Museum is dated 1684, six years after his death, and does not contain the above postscript to the preface. A reprint in the Museum of a 1687 edition, contains, however, the foregoing quotation. Where is the stated 1667 edition to be seen?

After clearing palpable fiction out of the way, we are left face to face with three of the

* The date of Drake's *Eboracum* is 1736.—W.H.H.

earliest editions of Mother Shipton's prophecies, published respectively in 1641, 1645, and 1663. These agree closely with each other in their details, the variations being few and unimportant. They appear to have been written seriously and with a desire for truth, in which they differ marvellously from the Shipton literature of the last 200 years.

A critical examination of the oldest record, reprinted in full in Chapter III, reveals indications that the first part was written by one man, and the second part by another; the former was the most able of the two. The latter part consists of Besley's statements, evidently made originally in doggerel verse, but set by the printer, for the most part, in prose. The rhymes can be traced.

Lilly's 1645 version is the best of the three, and it preserves more of Master Besley's rhymes in their original form. For instance, the 1641 edition contains the following lines:—

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.

Lilly's edition gives the following more complete quotation from an older version:—

The North shall rue it wondrous sore,
But the South shall rue it for evermore.
When wars shall begin in the spring
Much wo to England it will bring:
Then shall the Ladies cry well a-day,
That we ever liv'd to see this day.
Then best for them that have the least
And worst for them that have the most.

Not only is there this internal evidence of the pamphlets being more or less true copies of earlier records, but Lilly, in his *Collection of Ancient and Modern Prophecies*, published in 1645, makes this direct statement in the "introduction to the reader":—

"Mother Shipton's" [prophecy] "was never yet questioned either for the verity or antiquity; the North of England hath many more of hers."

Objectors, more especially those of a materialistic and scientific turn of mind, may raise the demurrer that the earlier Shipton documents cannot be true; on the ground that no such power as prophecy ever did, does, or will exist. This idea arises from want of investigation of even the mere modern examples, within the reach of present-day research. Take, for instance, the celebrated predictions of M. Cazotte, before the Reign of Terror in France. The whole case is set forth in the posthumous memoirs of La Harpe, and elsewhere. The late Dr. William Gregory,

Professor of Chemistry in the Edinburgh University, wrote of Cazotte's prediction:—"It was well known in all its details, both in Paris and London, at a time when every one thought it a mere dream. I have seen persons who heard of it very soon after it was delivered, and who remembered hearing it ridiculed in Society as absurd."

The facts are these. In 1788, at a fashionable dinner at the house of one of the members of the French Academy, mirth ran high; several boasted that they had no religion, and that they hoped to see the prevalence of the reign of reason. Cazotte alone was serious. Impressions he could not resist directed his utterances. To Condorcet he said, that when the reign of reason should begin—"You, Monsieur de Condorcet, you will yield up your last breath on the floor of a dungeon; you will die from poison, which you will have taken in order to escape from execution,—from poison, which the happiness of that time will oblige you to carry about your person." The astonishment at this strange speech was marked. Cazotte continued to Monsieur de Champfort—"You will open your veins with twenty-two cuts of a razor, and yet you will not die till some months afterwards. . . . You, Monsieur Vieu d'Azir, you will not open your own veins, but you will cause yourself to be bled six times in one day during a paroxysm of the gout, in order to make more sure of your end, and you will die in the night. You, Monsieur de Nicolai, you will die upon the scaffold;—you M. Bailly, on the scaffold;—you, Monsieur de Malesherbes, on the scaffold." He then predicted the same fate for M. Roucher, and added that all his predictions would be fulfilled within six years. He informed the Duchesse de Grammont that she and other ladies would be conducted to the scaffold in a cart with their hands tied behind their backs. Cazotte then included the King of France in the list of victims, and lastly himself, all to the indignation, political fear, and personal uneasiness of those present.*

Certificates from responsible witnesses as to the truth of these predictions, which were made long before the events occurred, are printed in the *Posthumous Memoirs of La Harpe*, Paris, 1806, Vol. I. p. 62.

It is easy to bring forward other instances of prevision in modern times.

Did such a person as Mother Shipton ever live? Cardinal Wolsey was at Cawood in

* For full details of the predictions, see Professor William Gregory's *Animal Magnetism*, London: 1877.

1530, and the earliest record in existence of Mother Shipton, is dated 1641, leaving a gap of 111 years between the chief incident of her career and the oldest record thereof. But Lilly in 1645 speaks of various earlier records of her prophecy being then in existence, and of the facts being in his day undisputed. Some of those older records, which between 1641 and 1663 were reprinted with much fidelity, might possibly have been issued, if not in the lifetime of the sibyl herself, at all events in the lifetime of some of those who dwelt in York when the occurrences took place. After Cardinal Wolsey's death, Mother Shipton told Master Besley to take a jewelled pillar out of York Cathedral and to present it to Henry VIII. It might be asked how Master Besley could do this at the mere instigation of an old woman, and without the consent of the Archbishop. But history shows that the See of York was vacant for nearly a year after Cardinal Wolsey's death, so that while it was in the charge of underlings, at a time when Henry VIII began to seize church property in all directions, this Mr. Besley may have had the power to do what is recorded of him. Besley's name is spelt "Beasley" in Lilly's reprint of the Shipton prophecy, and I find in Drake's *Eboracum* that in the year 1486 a John Beasley was one of the Sheriffs of York. The admirer of Mother Shipton may have been his son; at all events people of that name were living in York before the incident with Cardinal Wolsey is said to have occurred.

In 1539, Richard Layton, Dean of York, pawned some of the jewels of the Cathedral, which is a corroborative illustration of the treatment of church property at that period.

Not so very long after the event, then, a clear record of the interview of Mother Shipton with the three lords found its way into print, and the writer lengthened the narrative by tacking some of Master Besley's doggerel verses to the end of it. If there were no truth in the story, it was one which would have given much offence to the immediate descendants of the noblemen whose names had been so freely used in public.

Lilly, as already stated, makes no question that Mother Shipton existed, and says that in his time the authenticity of her prophecies was undisputed. He had means, which we in modern times have not, of drawing a conclusion, and altogether it is tolerably certain that Mother Shipton had an actual existence.

Mr. F. O. MATTHEWS officiates on Wednesday evenings at meetings of the Marylebone Society of Spiritualists.

THE DEATH WATCH.

"A wood worm

That lies in old wood, like a hare in her form,
With teeth or with claws it will bite, it will scratch,
And chambermaids christen this worm a death-watch;
Because, like a watch, it always cries click.
Then woe be to those in the house that are sick!
For, sure as a gun, they will give up the ghost,
If the maggot cries click when it scratches the post.
But a kettle of scalding hot water injected,
Infallibly cures the timber affected;
The omen is broken, the danger is over,
The maggot will die, the sick will recover."

SWIFT.

MR. R. COOPER.

We have been asked to announce that "Mr. Robert Cooper respectfully thanks all those friends who kindly contributed to the Testimonial recently got up in his behalf, and hereby informs them that the full amount has been handed over to him by the Treasurer, no deduction having been made for expenses connected with the collection of the same."

Correspondence.

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

THE CASE OF MR. HORSELEY.

Sir.—May I be allowed to say a few final words concerning the case of Mr. Horseley? Since my first letter was printed in your paper, I and my colleague have received from your kind readers subscriptions to the amount of £8, and while acknowledging these most gratefully, and thanking the donors on Mr. Horseley's behalf, both for their money and kind words, I must still ask for a little further help before I close the lists. The amount I originally named was £10, and at least that amount is necessary to pay off Mr. Horseley's debts and send him and his wife home, and any surplus will be applied in enabling him to obtain fresh work when he gets there. I feel sure that those who have felt any interest in this case will not let their work fall through or at best be only half done for want of a little more money. It is important that there should be as little delay as possible.

C. A. BURKE.

88, St. Stephen's Avenue, Shepherd's Bush, March 14th, 188

NEXT Monday evening Mr. Frank Podmore will read a paper at 38, Great Russell Street, on "*Mr. Serjeant Cox's 'Psychology.'*"

Answers to Correspondents.

J. S., ULVERSTONE: You should have waited. Thank you for the paper.

IN consequence of the space taken up in *The Spiritualist* by the result of research into the history of the Yorkshire prophetess, much miscellaneous matter is kept over till next week.

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 Zöllner'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.

PLATE VI :—Experiments with Coins in a Secured Box.

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.

PREFACES.

Mr. C. C. MASSEY'S PREFACE :—Professor Zöllner and his Works—The Value of Testimony considered—Sources of Fallacy—How can Medial Phenomena be Explained?—The Value of Scientific Authority—Mr. A. R. Wallace's answer to Hume's *Essay on Miracles*—Spiritualism an Aggregation of Proven Facts—The Attack upon Henry Slade—Spirit Messages—Slade's

Career after leaving England—Professor Zöllner's Polemic—Items relating to the English Translation.

PROFESSOR ZÖLLNER'S PREFACE (Dedication of the Work to Mr. William Crookes) :—Workers in a New Field of Research—Thoroughness of the Labours of Mr. Crookes—The Moral Necessity of the Strife about Spiritualism—The Immortality of the Best Works of Human Genius.

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CHAPTER II :—Henry Slade's first visit to Leipsic—Professor Fechner's observations of the movements of a Magnetic Needle in proximity to Madame Ruf, a Mesmeric Sensitive—Professor Erdmann's observations of the Phenomenon—The Experiment repeated with Henry Slade—The Observations of Professors Braune, Fechner, Weber and Scheibner—A Spirit Apology—Destruction of a large Screen by Spirits—Experiments with a Compass—Apparition of a Living Hand—Experiments with a Bell and lighted Candles—Slade and the Grand Duke Constantine—Testimony of the Hon. Alexandre Aksakof—A Test Experiment in Slate-writing—Impartation of Permanent Magnetism to an Iron Needle by Medial Power.

CHAPTER III :—Permanent Impressions obtained of Temporarily Materialised Hands and Feet—A proposed Chemical Experiment—Slade's Abnormal Vision—Physical Impressions in a Closed Space—Enclosed Space of Three Dimensions, open to Four-dimensional Beings—The Muscular Power of a Spirit Hand—A Test with Flour—Experiments with a Polaroscope—Flight of Objects through the Air—A Clue to Research.

CHAPTER IV :—Conditions of Investigation—The Knowledge of our Ignorance—Unscientific Men of Science—Herr Virchow's Precept and Practice—"The Martyrology of Mediums," a book of the Future—Slade's reply to Professor Barrett—A Medium's enunciation of the First Rules of Experimentation in Natural Science.

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CHAPTER VI :—Theoretical Considerations—The Axiom of "The Conservation of Energy" valid in Four-dimensional Space—Projected Experiments to prove the Fourth Dimension—The Unexpected in Nature and Life—Scientific Passivity—Schopenhauer's "Transcendent Fate"—Goethe on the Veil of Nature.

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CHAPTER X :—An Experiment for Sceptics—A Wager—Slade's Scruples—A Rebuke by the Spirits—An Unexpected Result—Captious Objections—The Experiment of Professor Wach—Example of the Apparent Penetrability of Matter.

CHAPTER XI :—The Facility with which Material Bodies apparently pass through each other in Slade's presence—Writing through a Table—A Test in Slate-writing conclusively disproving Slade's agency—A Description of the Tranco State.

CHAPTER XII :—A "Fault" in the Cable—Jets of Water—Remarkable Heating Effects through Slade's Mediumship—Smoke—Sulphurous Vapours—"Fire Everywhere"—A Bluish-white Light—Abnormal Shadows—A Philosophical Explanation—A Materialised Spirit Hand—A Luminous Form.

CHAPTER XIII :—Phenomena Witnessed by other Observers than the Author—Manifestations in Bohemia—The Narrative of Herr Heinrich Gossmann—Spirit Identity—Heavy Stones brought into the *Séance* Room—Extraordinary Manifestations—Spirit-Writing in Five Languages.

APPENDICES.

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Belief of Mankind—Obstruction of Truth by Scientific Men—The Testing of Evidence.

APPENDIX B :—Evidence of Samuel Bellachini, Court Conjuror at Berlin.

APPENDIX C :—Admissions by John Nevil Maskelyne and other Professional Conjurers—Houdin—Jacobs.

APPENDIX D :—Plate X—Experiment with Sealed Cord and Endless Bands.

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