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This critical investigation of the Mother Shipton literature is published early in 1881, the year in which, according to that celebrated Yorkshire prophetess, the world is to come to an end. The best known of the prophecies attributed to her, is the following.

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

This, and other prophecies, said to have been copied from records of unimpeachable antiquity in the British Museum Library, which prophecies in some cases have been reproduced in alleged *fac simile*, have raised curiosity even in the scientific and sceptical mind, and fanned the flame of imagination in the mind idealistic, as to what amount of truth, or error, or deception, may be at the root of the matter. These questions it is my object to attempt to solve by reference to papers of true antiquity in the national possession.

Prophecies about the end of the world have always had more or less influence. Whiston predicted that the world would be destroyed on the 13th October, 1736, and crowds of people left London, to see, from neighbouring fields, the destruction of the city, which was to be "the beginning of the end."

Numbers of fanatics in Europe, predicted the end of the world in 999. "The scene of the last judgment was expected to be at Jerusalem. In the year 999, the number of pilgrims proceeding eastward to await the coming of the Lord in that city, was so great that they were compared to a desolating army. Most of them sold their goods and possessions before they quitted Europe, and lived upon the proceeds in the Holy Land. Buildings of every sort were suffered to fall into ruins. It was thought useless to repair them when the end of the world was so near. Many noble edifices were deliberately pulled down. Even churches, usually so well main-

tained, shared the general neglect. Knights, citizens, and serfs, travelled eastwards in company, taking with them their wives and children, singing psalms as they went, and looking with fearful eyes upon the sky, which they expected each minute to open, and to let the Son of God descend in glory."*

A panic occurred in Leeds in 1806, during which many in their fear "got religion" for a time, and indulged in a temporary repentance. A Yorkshire hen had been laying eggs in a village close by, inscribed, "Christ is coming." Eventually the writing was discovered to be in corrosive ink, and the trick by which observers were made to believe that the hen laid them in that condition, was found out.

The following is the most largely circulated form of one of Mother Shipton's reputed prophecies, which of late years has been exercising the public mind. I quote it from p. 450 of *Notes and Queries*, December 7th, 1872, but since, as well as before then, its circulation has been extensive.

"ANCIENT PREDICTION,
"(Entitled by popular tradition 'Mother Shipton's
Prophecy,')

"Published in 1448, republished in 1641.

"Carriages without horses shall go,
And accidents fill the world with woe.
Around the world thoughts shall fly
In the twinkling of an eye.
The world upside down shall be
And gold be found at the root of a tree.
Through hills man shall ride,
And no horse be at his side.
Under water men shall walk,
Shall ride, shall sleep, shall talk.
In the air men shall be seen,
In white, in black, in green;
Iron in the water shall float,
As easily as a wooden boat.
Gold shall be found and shown
In a land that's now not known.
Fire and water shall wonders do,
England shall at last admit a foe.
The world to an end shall come,
In eighteen hundred and eighty one."

The present popular ideas about Mother Shipton herself are twofold, as set forth in cheap publications, mostly almanacs with her name on the cover. Some of these profess to give her authentic history with the marvellous elements sifted out; others include the miraculous incidents.

The following account of her life, as adapted to the more sober-minded readers of the present century, is summarised by me from a book entitled *Mother Shipton and Nixon's Prophecies*, compiled from original

and scarce editions by S. Baker, published in 1797, by Denley, Gate Street, Lincoln's Inn Fields, London. The pamphlet gives information about the life of Nixon, a Cheshire prophet, also about Ursula Shipton, for Ursula is the real name of our heroine. She is stated by Baker to have been born in July 1488, in the reign of Henry VII., near Knaresborough, Yorkshire. She was baptised by the Abbot of Beverley, by the name of Ursula Sonthiel. "Her stature," adds her biographer, "was larger than common, her body crooked, her face frightful; but her understanding extraordinary."

Baker states that she was a pious person, who at the age of twenty-four was courted by one Toby Shipton, a builder, of Skipton, a village four miles north of York; soon afterwards they were married. She became known as Mother Shipton, and acquired fame by means of her extraordinary predictions.

When Cardinal Wolsey intended to remove his residence to York, she announced that he would never reach that city. The Cardinal sent three lords of his retinue in disguise, to inquire whether she had made such a prediction, and to threaten her if she persisted in it. She was then living in a village called Dring Houses, a mile to the west of the city. The retainers led by a guide named Beasly, knocked at the door.

"Come in, Mr. Beasly, and three noble lords with you," said Mother Shipton.

She then treated them as civilly as the Woman of Endor treated Saul, by setting out cakes and ale before them.

"You gave out," said they, "the Cardinal should never see York."

"No," she replied, "I said he might see it, but never come to it."

They responded, "When he does come, he'll surely burn thee."

"If this burn," said the Reverend Mother, "so shall I."

She then cast her linen handkerchief into the fire, allowed it to remain in the flames a quarter of an hour, and took it out unsinged.

One of her awe-struck visitors then asked what she thought of him.

She answered "The time will come, my lord, when you shall be as low as I am, and that is low indeed."

This was judged to be verified when Thomas Lord Cromwell was beheaded.

Cardinal Wolsey, on his arrival at Cawood, ascended the Castle Tower, and while view-

*Mackay's Popular Delusions. London: 1839. Vol. i, p. 222.

ing York, eight miles off, vowed he would burn the witch when he reached there. But ere he descended the stairs, a message from the King demanded his presence forthwith, and while on his journey to London, he was taken ill and died at Leicester.

She accurately foretold the destruction by tempest of the Ouse Bridge and Trinity Church, York, in the following mystical language: "Before Ouse Bridge and Trinity Church meet, what is built in the day shall fall in the night, till the highest stone of the church be the lowest stone of the bridge."

Baker's booklet passed through two editions in 1797. He alleges that some of her prophecies therein were copied from an "original scroll delivered by her to the Abbot of Beverly; privately preserved in a noble family for many years, and lately discovered among other curious and valuable manuscripts." He states that she foretold the time of her death, and that after taking solemn leave of her friends she departed, with much serenity, A.D. 1651, when upwards of seventy years of age. A stone monument was erected to her memory on the high North Road, between the villages of Clifton and Skipton, about a mile from York. The monument represents a woman upon her knees, with her hands closed before her, in a praying posture, and "stands to be seen there to this day." (1797). The following is said to have been her epitaph:—

*Here ly'e's she who never ly'd,
whose skill often has been try'd,
Her Prophecies shall still survive,
And ever keep her name alive.*

W. H. HARRISON.

THE GENESIS OF THE SOUL.

PART III.—THE KABBALISTIC THEORY OF EVOLUTION.

The Kabbalists held that the unknown could only be reached through the known.

They saw in man a being living a twofold life. The one passive or functional; by which his body was preserved, recruited, and maintained in a state of efficiency. The other active and volitional; by which that body was applied to the uses for which it had been created.

Hence, reasoning from the known to the unknown, the Kabbalists believed in a double expression of the life of God.

The Kabbalists knew that the active life of man, which was the use of his body, resulted in a change in the tissues of that body; and that these changed tissues were renewed by the processes of his passive life.

Hence, the Kabbalists were assured that the active expression of the life of God produced a change in some of the elements of the Divine substance; and that the passive expression of that life was to be found in the several processes by which these changed elements were brought back to their pristine state.

Of the active life of God the Kabbalists were aware that man had, could have, no knowledge, the unknown here being outside the sphere of the known; but they were inclined to associate its formal expression with the solar bodies, in, as well as through, which they believed it to be carried on.

The passive life of God they saw unfolded in the creation.

This passive life dealt with elements that had been separated from the Divine substance.

These they knew to be elements because they had been constituents of the Divine substance. They knew them to be substantial elements because they had been derived from substance. And they knew them to be more substantial than the substance from which they had been derived through their relations to that substance, and the part they were subsequently called upon to play.

These elements were of two kinds; of which the one was more substantial than the other.

The Kabbalists distinguished them as elemental spirit and elemental matter.

The tendency of elemental spirit was to indefinite expansion. That of elemental matter to condensation and aggregation. As elements they had no power of cohesion.

In leaving the unity of the Divine substance, the more dense, matter, had drawn the less dense, spirit, with it.

Now the Kabbalists believed that spirit and matter, sent forth from the Divine substance by processes of the Divine life, carried with them certain inherent impulses.

Hence, they saw—in the expansion of spirit an instinctive effort to dissociate itself by repulsion from matter, and to seek in attenuation the transparency proper to the Divine substance:—and in the condensation and aggregation of matter an inherent effort to retain its hold upon spirit, that both might be renewed together.

The impulses which thus testified in either to a perception of the presence of the other, and the attraction and repulsion which ensued, were, the Kabbalists believed, the elemental roots of appetite and aversion, on the one hand, and of affection and love on the other.

Elemental spirit and elemental matter, thus actuated and thus interacting, were destined by their mutual action and reaction, duly controlled, to be the agents in creation.

The first creative act combined elemental spirit and elemental matter—a proportion of the hitherto diffused and dispersed elemental spirit and elemental matter—in the form of vesicular vapour.

In this form, which is the normal form of created spirit; in this form, which is that of a sphere or cell, spirit was brought under control that it might control.

In this form by attraction, cohesion, absorption, and conversion, it originated a planetary body.

Through this body once more brought under control that it might control, in the inorganic cell it received the power of building up vegetable forms, and transmitting through these to the organic cell the vital principle committed to it.

Through the organic cell, once more brought under control that it might control, it received the power of developing animal forms.

These were successive cumulative stages of an advancing work.

At each of these stages spirit was brought under control that it might control—that it might control the building up of the bodily form in which it was about to pass a natural life. And this was spirit's share in the creative work.

But, this part of the work completed with the commencement of its active life, spirit was brought under the control of the self, of the created being it had co-operated in producing.

In this being spirit and matter were associated for a common purpose, which purpose was affected by the uses the created being made of its active individual life.

This purpose was the calling out, the developing and the maturing the powers, faculties and affections it had been organised to give play to, through the use of the organs by which these were drawn out and expressed.

Now the Kabbalists believed that the germs of these powers, faculties and affections were inherent in spirit and in matter, as already stated; and that the aim of creation was the specialisation of these by attaching their expression to given organs, each of which arose from the germ state to be progressively advanced and matured by use.

Their view was that the germinating desire was used to produce the germinal organ through which the desire was to be realised;

and that this germinal organ by realising the desire, at once increased its own power of realising that desire while strengthening the desire itself.

In this way they held that, commencing from the germ state, advancing spirit, by the uses of life, advanced the bodily forms it had co-operated in producing, and thus created in succession advancing and advanced types of being until the human form was gained.

And further, that, while so creating the advancing bodily forms, these re-acting upon their spirits developed them, so that at death the being under creation left its body as a spirit, in a higher state than it had entered therein.

So that under their view action was followed by re-action in an advancing order until the necessary creative matrices were produced.

The progress of this work they held to have been at first slow, but when these matrices had been produced the progressive passage of spirit—of the being under creation—through its creative bodily forms was greatly accelerated, each spirit passing through its own series of selected forms, that originality might be gained while individuality was maintained.

Spirit, they affirmed, was led by appetite in this its progressive course—led by appetite and actuated by self-will.

These, they maintained, had their roots in the inherent impulse which originated the repulsion of spirit for matter; and were specialising expressions of that impulse.

According to the Kabbalists they caused it, when disembodied, to desire a body through which to act and to enjoy. They guided it to the parentage for that body best adapted to give effect to its individualised aptitudes. They urged it so to modify the parental influences that the resultant body might furnish it with more perfect channels for the enjoyment sought through it. They caused it, when embodied, to seek for, seize upon and appropriate all that contributed to its own well-being and enjoyment, reckless of the consequences to others; and thus made self-indulgence the incentive to its uses of life—self-seeking the channel through which this self-indulgence gained its ends.

The Kabbalists were aware that such an actuating impulse could but produce selfish beings; beings whose selfishness tended to increase with every step they took in advance; and that such a channel for giving effect to this actuating impulse could but introduce that competition in self-seeking which lies at

the root of what is known as and called "evil" in the creative order. But they believed that this motive and this channel were essential factors in the creative design; and were intended to do the work they did and to produce the results they brought about: that they were intended to introduce a struggle for existence, that through this struggle by a process of selection, of natural selection—in which spirit is the active operating agent—the most fitting, surviving, might originate the most suitable bodily forms, of their kinds and for the purposes to which they were adapted; and that, having thus originated, they might, through a continued struggle for existence, preserve, perpetuate and improve them until the highest attainable, that is the expected form was gained.

The Kabbalistic theory of evolution, reduced to its simplest proportions, is thus seen to have been:—

1. That spirit, commencing from the germ state in the cell form, passed through a succession of bodies in an advancing order.

2. That at each transmigration it created the body in which it was about to live.

3. That it selected a parentage for this body through which it would derive the power of most fully exercising the aptitudes and indulging the appetites it had acquired in the previous stages of the developing process through which it was passing—entering the same by way of generation.

4. That by applying its acquired aptitudes and gratifying its growing appetites in this body it slowly modified the bodily form it was using—developing the organs of the beings by use while developing its own aptitudes and appetites.

5. That so doing it enabled the being to produce a developed offspring, an offspring with a greater bodily aptitude for indulging similar appetites and a tendency to get further development.

6. That this double development, produced by the uses of life and directed by those uses—a development in which appetite and organ and the power of gratifying desire advanced *pari passu*—so worked that the quality of the being to be produced was determined by the quality of the life producing it.

7. That its working resulted in a struggle for existence, under which the self-seeker most advantageously organised and favourably circumstanced getting the better of its less favoured competitor, survived to transmit a more favoured offspring.

8. While at death it sent the being under creation forth from the body in a condition fitting it to enter an advanced bodily form, through which it sought higher powers for the enjoyment of life.

Thus it appears that the Kabbalists believed that during life the advancing spirit while developing its own aptitudes and appetites by the uses of life, developed, in the body it was using, the power of producing offspring better suited for the indulgence of such appetites as they were maturing and capable of being more easily moulded in the direction the generating spirit might wish the offspring under generation to follow; and that at death the advanced spirit, released from the body with which it had been temporarily united for the purposes of life, passed into the spirit state in cell form, as a medium for transmitting the advancing being from body to body.

Not that the Kabbalists supposed that all spirits advanced under this process. So far were they from this that they thought that many retrograded; while still more from various causes passed out of the creative order.

They simply affirmed that regular, progressive, migratory advance was the normal creative action.

They were aware, however, that the spirit so advancing and advanced was a self-seeking spirit, and that on entering the human form it necessarily produced a being whose instinctive impulses were centered in self.

This was why the Kabbalists affirmed that the being under creation in man entered the human form to undergo a change in that form, the aim of which was to direct his impulses, and through these the uses of his life to that which was outside self.

They believed this change was necessary that in him the perishable might be transformed into the imperishable, and transferred in a natural condition to a renewed life from which every element of change and instability was eliminated; and therefore taught that man was a matrix prepared for further creative action; and that this action, duly carried out, so changed the essence of the spiritual and the material, whose working was through the physical, that the physical was gradually attuned, and transformed into the psychical—*interpreted through the Greek as the natural*, because it was a change of state and condition, not of nature and being—which conversion was "The Genesis of the Soul."

M. D.

THE EGYPTIAN EXODUS.

By favour of Mr. Gerald Massey we have much pleasure in printing the following poem from "*A Book of the Beginnings*" written by him, which will be published next week. It is a book at which Mr. Massey has been working for ten years, and which embodies a vast amount of literary research.

[Note.—The Aah-en-Ru in addition to its being a place of Peace and Plenty, is literally the House of the Gates, or Divisions, belonging to the Mythological Astronomy, whether Sabean, Lunar, or Solar; the Egyptian Elysium was like the latest Heaven of the Book of Revelation, which has twelve gates. The Sabean Heaven had seven gates; the Lunar, twenty-eight; the Solar, twelve, thirty-six, or seventy-two, according to the divisions of the zodiac.

The Bark of Khepr is the Boat of the Transforming Sun and Souls. The Apap is the monster to be found in Darkness, faced in death, and fought with as Evil in all its forms.

The Cross is the Tat of Ptah, set up in Tattu, the eternal.

The Eye is a type of a reproducing circle, on account of its reflecting the images of things.

The Word-made-true is my rendering of the title of Har-ma-Kheru. The sentiments and illustrations are entirely Egyptian; chapter and verse can be given for them in the Magic Texts, Solar Litanies, and Ritual.]

Up from the Land of Bondage, and no longer
bend or sue!

Up to the land of promise in the Aah-en-Ru.

Who ploughed and sowed as mortals, and their
furrows straightly drew,

They are gods that reap, says Horus, in the
Aah-en-Ru.

The bark of Khepr bears us, with the good
fruits that we grew;

Let them sweat who have to tow it to the
Aah-en-Ru.

The gods at rest are hailing the endeavours of
our Crew,

As the Solar Bark goes sailing for the Aah-
en-Ru.

Strike the Ap-Ap monster breathless; break
his bones, and piecemeal hew

The coils he rings them with who voyage to
the Aah-en-Ru.

We can never die again! we shall soar as
spirits do;

No more turning into Reptiles in the Aah-
en-Ru.

We shall make our Transformations, and in
linen pure of hue,

We shall work in white for ever in the Aah-
en-Ru.

We shall find the old lost faces and the nest-
ling young who flew,
Like Hawks divine, gold-feathered, to the
Aah-en-Ru.

We shall see the good Osiris and his son the
Word made true,

Who died and rose—the Karast!—in the Aah-
en-Ru;

He who daily dies to save us, passing Earth
and Hades through;

Lays his life down for a pathway to the Aah-
en-Ru.

We shall see the Cross, uplifted in the region
of Tattu,

Outstretched with arms of welcome to the
Aah-en-Ru.

We shall follow in the Gateways that our god
hath travelled through:

He will meet us, he will greet us, in the Aah-
en-Ru.

Here we talk of all the glory that each morning
doth renew,

We shall share it, we shall wear it, in the Aah-
en-Ru.

Here we filled the eye of Horus, here we fed
the Eye of Shu,

To be luminous for ever in the Aah-en Ru.

FASCINATION.

BY HENRY G. ATKINSON, F.G.S., AUTHOR OF "LETTERS TO
MISS MARTINEAU."

Anything like an animal magnetic influence of one animal upon another of a different species, and not an affinity in kin, I think very questionable. Even with man there must be a sympathy or relationship, precisely as in the case of the sounding and sensitive flames, there being a special relation between a particular sound and a particular flame, as the exhibitor explains. We all know the experiment of placing a fowl on the table, its head down, and drawing the finger slowly straight away; the animal then will not move, and we may call this "fascination," but certainly not by any vital magnetic influence. We also have all observed a little bird in the hedge pretending to have its wing broken, taking a small flight at a time until you are away past its nest, then off it goes, the trick being successful. Again, I have watched the hawk hovering over a little bird which was fluttering its wings as if paralysed and unable to fly away, which looks uncommonly like fascination, but I believe this to be a trick and that

the hawk knows it, so does not pounce down, but laughs in its feathers at the foolish little trickster. Just as in the case of the bird pretending to be injured to lead us away from its nest, so is it with birds pretending to be fascinated, to lead the hawk from where its young are, but if the hawk were to pounce down upon it, away it would fly off in another direction, as the bird pretending to have a broken wing does if you try to catch it.

With the fabulous creature called the basilisk, the story goes that if it sees you first, you die; but if you first see the basilisk, it dies.

Of course we know that the general impression is that the bird is really fascinated or paralysed with fear by the hawk, but I think my solution the more probable, of its being a trick of the bird, and one which its enemy, the hawk, is quite up to—but it is a pretty little problem in animal psychology.

Of course the idea of a mastering spirit in some men over others is quite a different thing, as in the case from Plutarch, related by Bacon, and also in the play of *Antony and Cleopatra*, of the subduing influence of Octavianus over Antonius. The story is given by Bacon in these remarkable words. "There was an Egyptian soothsayer that made Antonius believe that his genius (which otherwise was brave and confident) was in the presence of Octavianus Caesar, poor and cowardly; and therefore, he advised him to absent himself as much as he could, and remove far from him. This soothsayer, was thought to be suborned by Cleopatra, to make him live in Egypt, and other remote places from Rome. However, the conceit of a predominant or mastering spirit of one man over another is ancient, and received still, even in vulgar opinion." In Bulwer's novel of *Zanoni* the influence of the mastering spirit of Zanoni is to make all with whom he associates more elevated, powerful and happy, and we are now referring to a mastering spirit operating without intention, and how far man's influence may affect animals is another question. HENRY G. ATKINSON.

The true Jack-o-Lantern, mentioned on another page, is due to the evolution of phosphuretted hydrogen gas in marshy places. The incidents narrated by our contributor may, however, have been due to incipient clairvoyance.

SPIRITUALISM IN MARYLEBONE:—Next Sunday at seven o'clock Mr. Ivor Mac Donnell will deliver an address upon "War" at the Quebec Hall, 25, Great Quebec Street, Marylebone Road. And every Wednesday at 8.30 p.m. punctually, Mr. F. O. Matthews will officiate. The doors will be closed at half-past eight.

EXAMPLES OF THE MESMERIC INFLUENCE OF ANIMALS UPON HUMAN BEINGS.

BY J. HERBST, MESMERIST.

In your last issue you ask for information which would either prove or suggest that fascination amongst the lower animals is really a mesmeric state, and not the result of fright temporarily paralysing the action of the will. Perhaps the following may solve the question.

I have personally known of a striking case in which a little girl, six years old, the child of a Mr. Du Plessis, of Stellenbosch, South Africa, when indulging out of doors in summer in her breakfast of a basin of milk and bread, was often heard by her mother and others as if speaking to someone. This was at first not much noticed, as they naturally supposed it to be merely fanciful prattle, such as infants sometimes engage in by themselves. One morning, however, the mother while in the room facing the spot where the little one always sat when eating her breakfast, heard the child say, "Go away! You've had enough!" Curious to know to whom this was addressed, she went out, and to her horror discovered a large yellow snake gliding away at her approach. On enquiry, the little one said that Tutty—a name she had given the snake—always shared her breakfast with her, she giving it milk with the spoon.

The snake being of a very poisonous kind, the mother acquainted her husband of the fact, and the next morning he waited an opportunity to kill the reptile. When the child came out as usual with her bread and milk, she called "Tutty! Tutty!" and sure enough the snake answered the call, and came gliding towards her out of the adjacent shrubbery. She gave it a spoonful of milk, which it drank, and then with the empty spoon tapped it on the head as it lifted itself up towards the basin. The snake immediately remained still, awaiting the next spoonful, which it soon got. When the last spoonful was given, she tapped it again on the head saying "Go away! You've had enough."

The father seeing all this, was rooted to the spot, being afraid to go up to the child, lest the snake might bite her. As soon as the snake moved off, and the little girl had returned inside so that she saw nothing more of it, he rushed after it and killed it. On coming inside he found the child transfixed, with staring eyes, and this in a room away from the scene. After that a trembling fit seized her, which grew less and less violent until the end of the second day, when the child died.

Another curious case is that of a young farmer girl, who was forced at a certain time of the day to go into the woods; her people wondered why she should go exactly at the same time, and one day, they out of fun locked her in a room. On opening the door an hour afterwards, she was found in a fit and foaming at the mouth, making hideous noises. They never locked her in again, and thinking that the fit had been brought on by her temper acting until she had worked herself into a state of excitement, they dismissed the subject. One day, however, one of the men on the farm followed her, and saw her standing fixed and motionless whilst a large tree snake "Boomslang" was swaying to and fro before her, with flattened head, and darting saliva at her. The man crept up, and with a well-directed blow broke the back of the snake and killed it. At the first blow he gave the snake she fell down backwards. He carried her home and related what had happened. For five days she remained insensible, and then awoke perfectly recovered. She then told them that one day whilst gathering wild flowers, a curious cold thrill ran through her, and she felt herself growing stiff. She tried to move but could not; she saw *nothing*, but felt an indescribable fear stealing over her, and when completely paralysed she saw this snake about two or three feet from her, hanging down from a tree, darting its tongue at her and spitting saliva at her. From that time she felt unable to recollect anything perfectly, and although the snake never touched her, she felt drawn towards it every day at that time. She often tried, she said, to speak about it, but *whenever the attempt was made her speech failed her*. She attributed this to the horror she felt at recalling her first meeting with the snake.

This was told me by Mr. Olivier, a farmer of Great Rinett, after he had witnessed some mesmeric experiments which I tried on a negro boy. He said that the trance the boy went into much resembled a peculiar stare which a girl who lived in his home when he was a young man, had, when she went into the forest, and who had had a curious adventure with a snake. "But," he added, "I hardly care to tell it, since everybody disbelieves it, and yet I know it to be true." I pressed him to repeat his story, and as nearly as I can remember it, I have just given it.

I have often seen birds and toads fascinated. Once I saw a bird with its back towards a snake flapping its little wings, and chirping as

if in great agony, but unable to rise from the branch on which it was perched.

York House, Upper Baker Street, February 28th, 1881.

A JACK-O-LANTERN STORY.

I give a specimen of folk-lore. I was calling on an old cottager this afternoon; he asked me if I had ever seen a jack-o-lantern? "Well," I said, "I did see one once when passing a swampy tract of country. I was on a stage coach, and the coachman and others saw it also. The old man then told me that when he was a plough-boy at Purbeck, he was sent to the blacksmith, who lived some distance off, with some harness-iron to be mended. The blacksmith was at chapel, which delayed the work, and it was not until half-past nine in the evening that the boy could start for home.

"It was pitch dark, and as I went along" the old man said, "a jack-o-lantern came hopping before me. It was not above the size of your two fists." The lad was wary; and having an idea that the mission of jack-o-lantern is to lead folks astray, out of their path, he kept his foot in the rut all along the country road, till *he*, the jack-o-lantern, hopped over a gate where there was a pond close by, and tried to entice him there, utterly pitiless even towards a night-foundered child. At the above very evident testimony of evil intention, the boy was overwhelmed with fright; and taking to his heels, rushed he knew not where, till he came to a house. There they took him in, and one of the inmates accompanied him over two fields and put him on his way home. He had not, however, gone far alone before "another" jack-o-lantern came "hopping" before him, and tried to attract him towards a swamp which lay on one side of his way; but he knew where he was, and went straight for home where he arrived half dead with fear. "Never again," said the old man, "would I go to that blacksmith's of an evening." All this is in accord with the traditional shady character of the Will-o-the-wisp. "If he hadn't kept his foot in the rut," broke in the old woman, his wife, "it might have been all over with him. When a jack-o-lantern gets you into the water, then he sniggers. He laughs, you know. I've heard my father say that scores of times."

"You call the jack-o-lantern," I said, "*he* ; you talk as if you thought it knew what it was about; and that by luring you into danger it had an object, and not a good one." The old man replied that that was the case. I said I

agreed with him. "But," added the old man, "they are never found except in swampy places."

AN OLD SPIRITUALIST.

THE TRACING OF A LOST WILL BY SPIRIT POWER.

An American who has made money is a greater power in his own country than a person similarly circumstanced is here. Hence, that Mr. R. Corwell White should "give in" to Spiritualism, greatly exercises the mind of *The New York Tribune*, for, says that journal, he is "a resident of Columbia Heights, Brooklyn, N.Y., and a prominent business man in this city, owner of the *Columbia, Grand, Republican*, and many of the largest steamers in these waters." Mr. White not only certifies that on one occasion he saw the apparition of his deceased son, but he testifies as follows. Still, as a matter of evidence, it is a pity he withholds the real name of the legal firm:—

I can tell you of an experience of mine in 1872. In the course of a Western journey with my brother he told me that he had made a will and appointed me executor. Soon after, he died, and the will could be nowhere found, although I was sure he had made one. I knew that he often employed a lawyer belonging to a Pine Street firm in this city—Mr. Smith we will call him, of the firm of Smith and Jones. I went to see Mr. Smith, but he knew nothing of the will, and searched his office in vain. Some months passed. There was a medium by the name of Mansfield, whom I had consulted a few times without any result. I went to him one day and wrote on a slip of paper this question: "Where is my brother's will?" Then I folded the paper twice and handed it to the medium. He kept it for a moment and then gave it back. Opening it, I found written underneath my question, "There are two wills and three drafts of the wills in Mr. Smith's office." I was somewhat surprised, naturally, as the medium had never given me an answer in any way satisfactory before, but I went to Mr. Smith's office and told him that I had additional reasons for believing that my brother's will was there. He said: "well, it is vacation time, and I will have all the papers in the drawers and pigeon holes of the office looked over." This was done. Every part of the office was searched, but no will was found. Then I rather gave the matter up, and thought little more of what the medium had said; but sometime afterwards, as I was sitting in my office one day, a boy came in and asked if I was Mr. White. I said "Yes." "Did your

brother die recently?" "Yes." "Well, Mr. Smith, of the firm of Smith and Robinson, has your brother's will and wants you to come down to his office." The lawyer was of the same name as the one usually employed by my brother, whom I had visited in search of the will. I visited this Mr. Smith and he had my brother's will and two drafts, one folded up inside the other. I said, "I have reason to think there is another will." Mr. Smith said "No," but consented to look, and finally found one stowed away in a book and forgotten. Then I said, "I think there is another draft." The search was renewed, and sure enough another draft was found, making the two wills and three drafts of which the medium had told me. The lawyer was very curious to learn how I knew about these papers, whose existence had escaped him. It seems that my brother had occasionally made use of his services, which I did not know, and had come to him only a short time before his death to have the last will drawn up.

PROPHECIES FOR 1881.

In many quarters (says the *St. James's Gazette*) an uneasy feeling prevails that the planet we inhabit is doomed to destruction in the course of the ensuing twelve months. This anxiety is partly due to Mother Shipton's famous prophecy, "to an end the world will come in 1881," which, although she never uttered it, is looked upon as trustworthy; and partly to the fact that the planetary influences of the present year are supposed by those skilled in astrology to be of an exceedingly mischievous kind. It is, therefore, consoling to find that the prophetic almanacs, although they predict a certain amount of discomfort between now and the end of December, do not anticipate that this is to be the last year of their publication. A few of the inconveniences we may expect during the coming year, taken at random from them, show that there is really no ground for alarm. We have nothing more serious to dread than blight, mildew, unkind seasons, insurrections, sunstrokes, brain fevers, strikes of railroad servants, the war fiend let loose, robberies, crimes of violence, agitation on the Stock Exchange, uprising of islands, the subsidence of continents, the insanity of three distinguished women, confiscation, tornados, want, famine, colliery explosions, meteors, lightning, volcanic eruptions, plagues, a driving storm of balls of fire, increased business in the Divorce Courts, separation of Church and State, Atheism, wife beating, air

impure and motionless, the sun lurid and obscure, birds refraining from song, beasts groaning with anguish, and a general feeling of dread and dismay among the inhabitants of the earth. This is not altogether a pleasant prospect ; but the worst that can happen, even if the prophecies should prove true, is that the year at its close will leave us on the whole pretty much as it has found us.

ST. AUGUSTINE AND THE ASTROLOGER.

HARD TIMES FOR MATHEMATICIANS.

In his younger days magic and astrology had attractions for St. Augustine, but subsequently he abandoned and condemned them. A few days ago we found the following narrative in the British Museum Library, in a book called *The Mag-astro-mancer*, by "John Gaule, Minister of Great Staughton, in the County of Huntingdon," London: 1652, page 288:—

"As St. Augustine was preaching to the people, there was presented before him, in the church, a Mathematician, concerning whom he thus spake. This man, of race a Christian, then relapsed, has now returned a penitent; and being terrified with the power of the Lord, he is now againe received to the mercy of the Lord. Seduced he was by the enemy, and long continued a Mathematician; one not onely seduced, but seducing; as wel deceiving as being deceived. Many lies hath he spoken against God (who gave unto him a power to doe good, not to doe evil) saying, It is not a man's will that makes him commit adultery, but Venus; nor yet to commit murder, but Mars; neither doth God make a man just, but Jupiter; and many other were his sacrilegious sayings. How many Christians hath he gulled of their money? How many have bought lying predictions of him at a deare rate? But now (as we believe of him) he abhors this lying trade. For having enticed others, he now perceives himself to be the most ensnared by the devil. And now penitent before God and men, he has become a true convert. For we perswade ourselves it only proceeds from the awfull fear of his heart. Did we not rejoyce at that Mathematician's conversion, who converted from a pagan; although he seemed to doe it for some promotion in the Church? But this penitent seeks for mercy onely; and therefore is the rather to be commended both to your eyes and hearts. Receive him, and love him, lest Satan again may tempt him. Let your testimony and approbation confirm his conversion. He was

lost, but now is found. Long did he knock at the doores of the Church, ere he was suffered to enter; but he is now brought in, and hath brought with him his bookes to be burnt (by which himself might have burned unquenchably) that they, cast into the fire, himselfe might enter into that everlasting refreshing."

AN INSTANCE OF MESMERIC HEALING.

The following statements have been sent us for publication:—

"Rather more than two months ago a little child afflicted with a cast in one eye was placed under Mr Herbst for treatment. The result having proved successful, an account of it may be useful to those who rely on mesmerism as a mode of cure.

"It was understood from the first that the squint (which was not one of long standing but was rapidly getting worse) would not immediately be corrected, and two months of treatment have passed before it has been felt safe to suspend it.

"The squint was accompanied by a *contraction of the lids and a dim appearance of the eye*. These symptoms have entirely disappeared. The mesmerist has been left to his own judgment as to the frequency of his visits and the time when the treatment might safely be dispensed with. The child's eyes are recovered to such an extent that for some days together the squint is wholly absent, and if on occasions it returns it is very slight and soon passes.

"It may be well to add that the treatment agreed perfectly with the child's temperament and seemed to exert a beneficial influence on his disposition."

To the "Editor of the Spiritualist."

Sir,—The above cure is well known to me and I can testify to the truth of the facts as stated.

MARY E. TEBB.

7, Albert Road, Gloucester Gate, London, N.W., 1st March,

THE KABBALA:—The Kabbala is one of the principal branches of Judaism, and designates a species of theology and philosophy said by Jewish authors to have been handed down by secret tradition from the earliest ages; but all the Kabbalistic writing are evidently posterior to the destruction of the second Temple. The most celebrated of them are the *Sepher Jetsira* or *Book of Creation*, written by the Rabbi Akhiba, after the destruction of Jerusalem; and the *Sepher Zohar* or *Book of Splendour*, by Rabbi Simeon Ben Jochai who lived in the second century after Christ. Much about the Kabbalists will be found in Brucker's *History of Philosophy*, by Dr. Enfield. A celebrated extra Judaical Kabbalist was William Alabaster, an English divine, who graduated in Trinity College, Cambridge, in the reign of Queen Elizabeth.

POEMS BY THE HON. RODEN NOEL.

A new book of poems, entitled *A Little Child's Monument*, by Mr. Roden Noel, has just been issued by Messrs. C. Kegan Paul & Co. They are of exceeding beauty. Many of them are personal, wrung from the deep sorrow caused by the death of his little child; but the great problems of doubt and faith are dealt with in such poems as *De Profundis* and *The Sea shall Give up her Dead*, among others. Sainte-Beuve, who is about the first critic in Europe, has made some translations into French of Mr. Roden Noel's poems. From the new work we quote the following—

LAMENT.

I am lying in the tomb, love,
Lying in the tomb,
Tho' I move within the gloom, love,
Breathe within the gloom!
Men deem life not fled, dear,
Deem my life not fled,
Tho' I with thee am dead, dear,
I with thee am dead,
O my little child!

What is the grey world, darling,
What is the grey world,
Where the worm is curled, darling,
The deathworm is curled?
They tell me of the spring, dear!
Do I want the spring?
Will she waft upon her wing, dear,
The joy-pulse of her wing,
Thy songs, thy blossoming,
O my little child!

For the hallowing of thy smile, love,
The rainbow of thy smile,
Gleaming for a while, love,
Gleaming to beguile!
Replunged me in the cold, dear,
Leaves me in the cold,
And I feel so very old, dear,
Very, very old!
Would they put me out of pain, dear,
Out of all my pain,
Since I may not live again, dear,
Never live again!

I am lying in the grave, love,
In thy little grave,
Yet I hear the wind rave, love,
And the wild wave!
I would lie asleep, darling,
With thee lie asleep,
Unhearing the world weep, darling,
Little children weep!
O my little child!

THE LIFE BEYOND.

It might have been in dream, love,
A spirit came to me,
And spoke in whisper sweet, love,
Of life that is to be.
Of life beyond this earth, love,
Where toil and care are rife,
Of life where truth prevails, love,
And peace hath vanquished strife.
Where loftier hopes and aims, love,
Than any we can know,
While prisoned in the flesh, love,
Bloom from the seed we sow;
Where kindlier hearts and true, love,
Are open unto prayer,
Of frail pale lips that fain, love,
Would breathe a purer air.

There for an instant only,
The veil seemed drawn aside,
And I beheld such scenes, love,
As language can but hide.
We both were in that life, love,
Together, you and I;
But how sublimely changed, love,
And yet still you and I.

From earthly bonds set free, love,
Redemption justly won,
Our souls were purged of sin, love,
The true life had begun.
I fain had looked still longer,
But now that same voice said,
"Wait till your soul grows stronger,
On earthly woes 'tis fed.

"Then in the bright hereafter,
By guardian angels led,
One star will rule the destinies,
Of spirits truly wed.
No more shall doubt oppress you:
One God—one Truth—one Aim;
The beacon—Love—to guide you,
Two souls yet one, the same."

How'er it was 'tis true, love,
My heart grew light and gay,
The clouds of night were gone, love,
And now 'twas glorious day.
But away in the rosy dawn, love,
Where golden cities stand,
Methought I saw a spirit, love,
Waving her snowy hand.

C. C.

Feb. 18th, 1881.

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. Preference is given to letters which are not anonymous.]

THE KABBALA.

Sir,—May I ask M. D. in what books the doctrines he has brought forth in his article on the "Genesis of the Soul" are to be found? I am no tyro in the literature of the occult, yet I cannot recollect having ever read or heard of similar theories in connection with the Kabbala.

J. R.

Answers to Correspondents.

W. R. S.: REIGATE.—Attention has already been called in these pages to a curious story of a haunted house, by the late Sir Gilbert Scott. Probably it is the same narrative as that to which you refer, as printed in his "Personal and Professional Recollections."

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.

PLATE VI:—Experiments with Coins in a Seoured 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 Zollner 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 Zollner's Polemic—Items relating to the English Translation.

PROFESSOR ZOLLNER'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.

CONTENTS.

CHAPTER I:—Gauss's and Kant's Theory of Space—The practical application of the Theory in Experiments with Henry Slade—True Knots produced upon a Cord while its ends were in view and sealed together—The principles involved in the tying of knots in Space of One, Two, Three and Four Dimensions—Berkeley's Theory of Vision—The Conception of Space derived from Experience—Kant on Spiritual Existence.

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 Polariscope—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.

CHAPTER V:—Production of Knots in an Endless String—Further Experiments—Experiments of the same Nature in London—A Dining Table Floating in the Air in Daylight—Manifestations in the House of a Physician—A Medium in Seclusion—The Imposition of *a priori* Conditions—The Apparition of a Pale Hand for Three Minutes—The Knotting together of Leather Bands beneath the Hands of the Author—Professor Weber's Experiences with a Spirit Hand—Disappearance and Reappearance of Ponderable Objects—A Book Vanishes and Reappears—A Table Vanishes; it Reappears in Mid-air.

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.

CHAPTER VII:—Various Instances of the so-called Passage of Matter through Matter—An Unexpected Phenomenon—The Heat sometimes produced by the Operation—The Burning Power of Psychic Force—That Evidence the best which can be appreciated without the Testimony of Experts—Failures at *séances*

an Argument against Trickery—A naive Misconception—The Moral Responsibility of Mediums—The nature of the Phenomena inconsistent with Trickery—The Limits of Physical Human Strength—A Force of Tension of 198 cwts. exercised by Psychic Power—A Force equal to that of two Horses exercised in Slade's presence—Catalytic Forces—Galileo on the Perverseness of the Philosophers at Padua.

CHAPTER VIII:—The Phenomena suitable for Scientific Research—Their Reproduction at different Times and Places—Dr. Friese's and Professor Wagner's Experiments in Confirmation of the Author's—Experiments with Private Mediums—Manifestations observed by Professor Nicolaus Wagner at St. Petersburg—Blind Faith and Blind Scepticism—Professor Wagner on the Fanaticism of Blind Sceptics—Investigation of Spiritual Manifestations in a Private Family—Spiritualism a Foe to Atheism—Form Materialisations through a Private Medium—Appearance of the Spirit of Olga—Effect of strong Manifestations upon a Medium—Repetition of one of Professor Zollner's Experiments by Professor Wagner—Psychography—Spirit Identity—Impression made by the Materialised Hand of a Deceased Person—The Value of the Facts.

CHAPTER IX:—Theoretical—The Fourth Dimension of Space—A Miracle to Two-Dimensional Beings—The Experiments of Professor Hare—A Bull of Platinum introduced into a Hermetically Sealed Glass Tube by Spirits—An Experiment with Coins—Several Examples of the Passage of Solid Matter through Solid Matter—Clairvoyance—The Fourth Dimensional Theory explains Clairvoyance—The part taken by Slade's Soul in a Manifestation—The Spatial Widening of the Three Dimensional Circle of Sight to Clairvoyants—Why Bodies gradually become Transparent to Clairvoyants—Illustration in the case of Andrew Jackson Davis—The Criterion of Objectivity—The Influence of one Will upon another—Hansen's Experiments—The Philosophy of Berkeley applied to Spiritual Phenomena.

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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 Trance 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.

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APPENDICES.

APPENDIX A:—The Value of Testimony in Matters Extraordinary—The Proportional Strength of Evidence—The Contradiction of Experience by Alleged Facts—Mr. Starkie's *Treatise on the Law of Evidence*—Hume's *Essay on Miracles*—The Influence of Preconception—Hume's Principle Mathematically Refuted by Mr. Babbage—The "Uniformity" of Nature—The Lord Lindsay's Experiences—Dr. Lockhart Robertson's Experiments—The Cumulative Force of Testimony—The Universal

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

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CONTENTS.

Mother Shipton Investigated—No. 1	97
Ancient Prediction	98
The Genesis of the Soul—Part III. The Kabbalistic Theory of Evolution	99
The Egyptian Exodus	102
Fascination. By Henry G. Atkinson, F.R.S.	102
Examples of the Mesmeric Influence of Animals upon Human Beings. By J. Herbst	103
A Jack-o-Lantern Story	104
The Tracing of a Lost Will by Spirit Power	105
Prophecies for 1881	105
St. Augustine and the Astrologer	106
Hard Times for Mathematicians	106
An Instance of Mesmeric Healing	106
Poems by the Hon. Roden Noel	107
Lament	107
The Life Beyond	107
Correspondence.—The Kabbala	107
Paragraphs.—Spiritualism in Marylebone, 103; The Kabbala	106

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