

FRAGMENTS.

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XXX.

I HAVE elsewhere¹ expressed the opinion that man's values do not change however much his rites and ceremonies may do so. The truth of that opinion is confirmed by a study of the analogy between the magical and the scientific conception of the world. In both, the succession of events is regular and certain, being regarded as determined by immutable laws, the operation of which can be foreseen and calculated, the elements of caprice, chance or accident being banished from the course of Nature. It is true that the savage races are unable to conceive of constant relations between cause and effect, and that the *how* and the *why* of things is a late conception of human development, but what appears to rule the life of man at his highest and his lowest and to persist in often unexpected form is the sense of a vague, impersonal, ever-acting, universally diffused power which to borrow a word for it, common to the whole Pacific, is called *mana*. This is the stuff through which the so-called magic of old days worked and claims to work now; it is not the trick itself, but the power whereby the sorcerer does the trick. Under various names we meet it all over the world, it is *wakonda* to the Omaha Indian, *orenda* to the Iroquois, *manitou* to the Algonkin, *kutchi* to the Australian aboriginal, *bu-nissi* to the Bantu, *n'ga* to the Masai and was *physis* to the Greeks.

There is an old controversy as to the relation of magic to medicine and religion. Into this I do not propose to enter at length. It suffices to say that beliefs vanish before the advance of knowledge and the heterodoxy of yesterday becomes the orthodoxy of to-morrow. Certainly there is no church of magic, and to some extremists, who aver that there is no church without it, all ceremony abides as a vehicle for magic and therein the medicine man and the minister meet together. To this, I frankly do not subscribe. Magic is founded on an association of ideas by similarity and on an association of ideas by contiguity. The principle of association applied legitimately yields science, applied illegitimately it yields magic. To the extent that it deals with impersonal forms and through them aims at control of individuals by positive and negative precepts, magic is opposed to both religion and medicine. The positive precepts are charms, the negative precepts are totems and tabus, all more or less endowed with a sanctity. The sacred which is not divine and the sacred which is divine are by definition cut off from each other. In spite of this, it is going too far to say that those who follow magical rites or regard totems and tabus

¹ This Journal, September, 1921, p. 203.

are devoid of religion or that attitude of mind which visualizes the conception of how to ascribe our well-being and renewal, not to ourselves but, to the higher powers that are with and in us, and yet are never merely us. Even savages and simple folk in their view of the universe put the moral aspect above the mechanical and have an ethical code or way of life and, because of that, we are not justified in refusing to recognize the existence of a non-theistic type of religion. The essential difference between magic on the one hand and medicine and religion, as we understand them, is that the first stands for maleficent and anti-social or individualistic ways of exploiting the unseen and the occult, while the two others stand for all such ways of dealing therewith as are supposed to further the common welfare. There may be, undoubtedly, a survival of an element of magic in some theologies but theology is not equivalent to religion, and a way of life, whether it employ spell or prayer as its medium of expression, is essentially an effort to realize values of a spiritual rather than a mechanical order. We may say, therefore, that magic preceded and prepared the way for both modern medicine and religion, but is antagonistic to the newer or intellectual developments of both.

This being so, it may surprise some to know that magic, *mana*, *physis*, or whatever name we like to give it, plays an important part in many modern beliefs and customs, not only among backward peoples but among ourselves, finding refuge in such varied things as blood, hair, teeth, saliva, shadows, reflections, echoes, names, passwords, curses, spells, charms, amulets, mascots, mantrams and drugs. The equation of blood with life is mentioned in the Iliad where the soul of Hyperenor is described as fleeing hastily through the stricken wound, while an Arab of to-day will tell you that the life of a slain man flows on the spear point, and a Bengali will spit upon and carefully throw away spilled blood to prevent any mischief being done to the wound from which it flowed. The peasants of Galway say that it is unlucky to give or receive hair-cuttings and, if these are stolen, ill will befall the thief; in Leitrim, rustics keep their hair-clippings because they may be wanted on the day of judgment to turn the scale against the weight of their sins.¹ The occult power believed to dwell in the hair is explained by its connection with the head to which a special sanctity has been attached as the dwelling place of the spirit. We all know how when Delilah cut off the seven locks from Samson's head his strength went from him. Yorkshire yokels constantly preserve cast teeth so that the owner may not lack them at the resurrection. Conversely, in Somersetshire, shed teeth are thrown away or burnt lest magic be worked through them and evil befall the late owner or his parents.² Since the days of Aristotle and Pliny, belief in the potency of saliva has been world-wide, and we meet with its use as a benediction, a luck-bringer, a love-charm, a lustration against the

¹ "Folk-lore," vol. vii, p. 182.

² "Rustic Speech and Folk-lore," by E. M. Wright.

evil-eye, and as a symbol of friendship. In the South Sea Islands and on the Congo, the higher a man's rank, the more sacred, the more *mana*-charged is his saliva, and servants follow those of exalted degree with spittoons so that the contents may be buried in some secret place. Among the Masai, no greater compliment can be paid to a person than by spitting in the face. In the Gospels, we are told how spittle was used to cure both the blind, the deaf and the dumb (S. Mark vii, 33-35 and S. John ix, 6). Tacitus records similar miracles worked by the Emperor Vespasian at Alexandria when he touched the blind with his spittle. In Albania and Calabria it is considered proper to spit thrice on a suckling infant and then call out three times "otto nove," that is eighty-nine. This brings luck and may be an echo of the number scheme of Pythagoras. In India, I have constantly seen saliva smeared on the eyes of children and been told that it brings good luck.

The primitive conception of a shadow-soul is responsible for some quaint practices in relation to shadows. Among the Algonkin Indians to tread on a man's shadow is to bring on illness, and in the Celebes, the sorcerer effects this by stabbing a man's shadow with a spear. In my own experience in India, I have known Kahars and others throw away food across which my shadow had passed as a potentially evil influence upon those who chanced to eat that food. In the Solomon Islands, a man avoids places sacred to ghosts when the sun is so placed that it may cast the shadow into them, lest the ghost draw it from the man. This is not far removed from the idea current nearer home that one's fate may be read in the shortening or lengthening of our shadows as we cross the light coming through windows in certain places considered to be haunted. Both Malaysians and Roumanians have a great objection to a man's shadow falling upon a foundation stone during building operations, the belief being that the owner of the shadow will die within the year. On the other hand, the ancient Babylonians and the present Chinese have an idea that though a shadow cannot be buried, it brings luck if the rod or tape used to measure a man's shadow be buried in a building foundation.¹ I wonder whether our present-day practice of depositing coins bearing the sovereign's effigy under foundation stones is a symbolic survival of this old conception and a relic of the days when the foundation stone was an altar sanctified by a primitive rite of laying it in sacrificial blood. There is no doubt that the old English law that a stake must be driven through the body of a suicide was intended to prevent his shadow-soul from walking. In some parts of Germany there survives a curious custom of carrying out the body of a suicide either through a window or by a hole cut specially in a wall, the idea being that it would make it more difficult for the ghost to find his way back. Many primitive races have a rooted objection to photographic portraiture owing to a belief that such records have withdrawn or do withdraw their inner souls from them. Even our own burglars have a reluctance to remove portraits from houses, owing to a latent fear that should

¹ "Encyclop. Biblica—'on foundation sacrifices,'" pp. 1558 and 2062.

such portraits be of those who are dead, harm or retribution will follow the spoiler.

Like the shadow, so the reflection of man in water or mirror has been associated with magic portents. But a short time back, in a well-to-do family, I heard laments on the breaking of a mirror as certain to bring ill-luck or death. The Andamanese do not regard their shadows but their reflections, in any mirror, as their soul, and the same idea is current in oriental philosophy, as instanced when the Brahman in the Upanishads says, "the person that is in the mirror, on him I meditate." Thus, savage and sage alike regard the reflection as the actual soul. In Peru and Bolivia, the indigenous races strive to keep sorcerers and other evil-doers away by leaving a bowl of water with a knife in it behind the door; the idea being that the villain will flee on seeing his image or likeness transfixed.¹ Even in our own midst, clairvoyants read fate and fortune in mirrors, crystals and in pots of ink. Echoes, to primitive minds, are a confirmation of the nearness of the spirits of the dead. The Anglo-Saxon word for echo is *wudu-maer* or wood-nymph, and in classic myth Echo, as one of the Oreades, was changed by jealous Juno into a love-sick maiden until, pining for love of Narcissus, there remained nothing but her voice. The Sonora Indians believe that the souls of the departed dwell among their mountainous cliffs and that the echoes are their voices. Among the Abipones, the re-echoing of their voices in the Parana forests has the same explanation. Similarly, the Indians in the Rockies will not venture near Manitobah Island because in the low-wailing waves beating on the beach they think they hear voices from the spirit-land.

While to civilized man his name is but a label, to the savage it is an integral part of himself. Hence his reluctance to disclose it to any but intimate relatives, and the building up of many queer customs among primitive peoples in respect of the use or non-use of personal names. Even now, a Hindu woman never mentions her husband's name, but refers to him as "he" or "master" or "father of my child." Our own female rustics use constantly "he" or "my man" in place of mentioning their husband's name. Throughout all grades of culture the giving of names to children is a serious matter and, among primitive peoples, means consultation with the "medicine-man." Among the Maoris of New Zealand, the lustration ceremony includes the recital by a priest or medicine man of a long list of ancestral names and, when the child sneezes, the name then being pronounced is chosen and duly given. In West Africa, among the Yoruba, the name is dictated by the medicine-man who finds out from the gods which ancestor means to dwell in the child and he is called thereby accordingly. The association of name-giving with an event is familiar to us from the Bible. Leah's maid gave birth to a son and he was called Gad because a troop of horsemen came by (Gen. xxx, 11). So, too, Rachel, who dying

¹ "The Evil Eye," p. 83, by F. T. Elworthy.

in childbed, called the babe Ben-oni or son of sorrow, but the father changed it to Ben-jamin or son of the right hand. Among the Chinese, there is always an infantile name or "rice-name" which is never used lest sorcerers hear it and thus be able to work evil spells. The Ainu never give the name of either parent to a child because, when the parents die they are never to be mentioned without tears. In the north of England, a custom prevails of never perpetuating a favourite baptismal name when its first bearer has died prematurely or under disquieting circumstances. In the Middle Ages, no children in many Christian countries were thought to be safe until baptized, because they were things without a name and might be carried off by fairies or witches and a changeling substituted. In Cumberland and Cornwall now, it is common to find a Bible under an infant's pillow to keep away fairies or pixies. The belief in changelings is strong in Ireland and Scotland, where infants are watched carefully till baptized, fishing nets being often spread over the cot to prevent the infant being carried off, and in Sussex and Dorset many villagers think it unlucky to divulge a child's name before baptism. The very use of water in baptism is a link with primitive and barbaric belief in the supernatural efficiency of that medium; water is *mana* alike to medicine-man and priest; it is the same with oil, for does not the name Christus mean anointed? ¹

Closely connected with the association of the occult with name-giving is the use of euphemisms. The desire not to offend and to "let sleeping dogs lie" explains why the Hindu calls Shiva, the god of destruction, the "gracious one," and why a similar euphemism was used by the Greeks when speaking of the Furies as the Eumenides. Even now, the Galway peasant calls the fairies "the others," and a Sligo countryman will refer to the tribes of the goddess Danu as the "royal gentry." In similar way an Arab calls the jinn "the blessed one," and in the Hebrides the devil is referred to as "the great fellow." Names are also changed with the object of confusing or deceiving the believed agents of death or disease. Low caste people in India call the snake "the creeper by night," and a Cherokee of North America refers to a man bitten by a snake as "him scratched by a briar." Kaffirs invariably give the lion complimentary names when there is danger of attack. The Swedes fear to tread on a toad as it may be an enchanted princess and treat it with respect; they also invariably refer as "gold-foot" to a wolf, lest he raid their cattle. In some localities, certain animals are held to be so endowed with *mana* that they are considered to be unlucky and consequently are never mentioned. Thus, on the west coast of Ireland, fishermen never talk of rats but refer to them as "old iron"; an Esthonian fears to mention the hare for fear that his crops of flax should fail. On the Moray Firth, fishermen never mention the salmon, but call it the "beastie." On the Fifeshire coast, the pig is quite *tabu* and

¹ *Journal of Anthropol. Institute*, vol. xviii. "Folk-Lore of the English Counties," by Henderson.

"soo's tail to ye" is a common taunt of a non-fisherman to an outgoing fisher, while to fling a pig's tail into an outgoing boat is to declare war to the knife. If "swine" is anathema to a fisherman on the east coast of Scotland, the word "rabbits" is hated and dreaded equally by a fisherman on the Cornish coast.¹

The world-wide belief in the invisible powers being keen to pounce on mortals explains the Chinese custom of giving a girl's name to a boy in order to deceive the gods, and in India, when several male children have died in a family, it is not uncommon to find very young males dressed as girls to avert further misfortune. In primitive belief both disease and death are due to maleficent agents, hence the common use of euphemisms to avert the evil. In the Scottish Highlands and in India, the small-pox is constantly alluded to as the "good-wife," or as the "mercy of the mother." On similar principles, among the Chinese, when a man dies, the fact may be mentioned variously according to his social status, as either "the mountain has fallen," or that he is "without emolument."² Coffins are called longevity boards, and "boards of old age" or "clothes of old age" are common shop-signs for undertakers in every Chinese city.

Man may soar into the abstract, but he has to live in the concrete and still, to many, to name the invisible is to invoke its presence or the manifestation of its powers. In such matters, civilized and savage are on the same intellectual plane. History and modern custom are full of survivals of the idea. Vague and contradictory as both savage and civilized notions on this matter may be, there is at the bottom a common feeling which prompts to awe and guarded tone when speaking of the dead. This avoidance of the actual proper name of a dead person lives on to our day, because the newly dead become even among ourselves, at least for a time, "He" or "She." The actual name is felt to be too intimate. This being the case in respect of the names of human beings, it is not surprising to find that in respect of names of the lesser hierarchy of spirits and the greater hierarchy of gods, the association of ideas has attained a greater force. The fear of pronouncing the ineffable name of God can be traced to remote antiquity. Whatever may be the attitude of the worshipper, there is belief throughout in the power of the name and in virtues inherent therein. Tradition is powerful and a survey of both the past and present shows how superficial are the changes in human nature and in what small degree the "old Adam" has been cast out. A striking illustration of the belief in the power over a god which mortals may secure by a knowledge of his name is supplied by Plutarch's account of the concealment of the name of the tutelary deity of Rome. Similarly, the pontifices in old Latium endeavoured to conceal the true names of the gods lest they might be used for unauthorized purposes.

¹ "Folk-lore Record," vols. iii. and iv.

² "Strange Stories from a Chinese Studio," vol. i, p. 402-406.

The line between the lower and the higher civilizations is hard to draw in this matter, for even the Quakers of our day, who cannot be accused of excessive ritual, break the silence of their gatherings when the "spirit moves" by invoking the Deity impelled by the feeling that thereby His nearer presence is the more assured. Our Bible is full of passages suggestive of how the Highest is reluctant to reveal His names.¹ The Chaldean legend of how Ishtar was delivered from the underworld goddess Allat, emphasizes the power then believed to pertain by keeping the great name of the god Marduk secret. The Trimurti of the Hindu pantheon have the mystic word *Om* as their symbol, the silent repetition of which is believed to be all-efficacious in giving knowledge of the Supreme. In like manner, among the same people the name of the special deity whom a man worships is kept a secret. To pronounce the name of Confucius is a statutory offence in China. The Marutse of the Zambesi shrink from mentioning the name of their chief god and always refer to him as Moleru or "the above." Rabelais tells the story of how Alexander the Great succeeded against Tyre because the secret name of the city was revealed to him. To this day, many Caucasian tribes keep the name of their communal villages secret, from similar motives of a magical power latent therein.

The importance attached to the inter-relationship between the name and the soul was very marked among the ancient Egyptians. They had no doubt whatever that if the name were blotted out, the person ceased to exist, and extraordinary precautions were taken to prevent the extinction of the *ren* or name-soul. The name-soul was inscribed on scarabs, amulets, stones and other talismans. Savage and civilized are at one in identifying the soul with something intangible, such as breath, shadow or reflection, and light is thrown on the point by languages in which favourable circumstances have preserved traces of family likeness and of mutations. In the Aryan group we have a clue in the following interesting words: thus, Gaelic *ainm*, Celtic *anu*, old Gothic *ime* and *emnes* all mean "a name." To them may be added our English *name*, the Latin *nomen*, the Sanskrit *namen* and the Greek *onoma*. Compare these with the Gaelic *ainn*, the Celtic *enaid*, the Latin *anima*, the Welsh *anadl*, the Gothic *anan*, all meaning "soul" or "breath," and we have little difficulty in thinking that the whole Aryan family believed at one time, not only that the name was a part of the man, but that it was that part of him which is termed the soul or breath of life, or whatever we choose to call it.² To clinch the argument, it is curious to note that it is by his breath that the medicine-man among the Amazonian tribes works his cures, that our Bible tells us how Christ, by breathing upon His disciples, imparted to them the Holy Spirit, and that when an ancient Roman lay at the point of death it

¹ Consult Judges xiii. 17, 18, Leviticus xxiv. 16, Exodus xx. 7.

² "Celtic Folk-lore," vol. ii, p. 625; also "Primitive Man," in *Proc. Brit. Acad.*, vol. vii.

was customary for his nearest relative to inhale his last breath to ensure the continuance of the spirit, and that a similar practice in our island is recorded in Lancashire folk-lore. This evidence is but another item witnessing to the psychical, as well as the physical unity of man, and not only to his unity, but to his innate unchangeableness, and how through all stages of belief the formula, *nomina sunt numina*, is operative.¹

But there is no essential difference between names and words; true, the one are associated usually with persons, and the other with things, yet both have been, and even still are by some, regarded as effective for weal or woe by virtue of the control thought to be attainable through knowledge of them. Throughout the ages, the quality of a thing has been credited with an independent personality. The confusion of person and thing meets us very early in man's history, so much so that a suggestion of the deification of speech is not wanting. Tablets of the Babylonian civilization tell of a chaos whence the great gods were evolved, that the word of Marduk shakes the sea, and that at Hermopolis the God Thoth made the world by speaking it into existence. In the same strain from an Egyptian papyrus of the time of Nesi-Amen, we learn that by uttering his own name the great god Neb-u-tcher brought the world into being.² In the Book of Proverbs and the Book of Solomon, the place of "Wisdom" is definite as a co-worker with the Deity, also in the Targums of the Jews "memra" or "the word" is a phrase substituted constantly for the great Name, while under our own dispensation the *Logos* has a definite meaning. The Mangaian islanders of the South Pacific have a myth which tells how the Creator made the land to rise out of the waters, and said aloud to Himself "Good." An echo from a neighbouring hill said "Good." "What," exclaimed the Creator, "is someone here already, and am not I the first?" "I the first," said the echo. Therefore, to those islanders the bodiless Voice is the earliest of all existences, and we find that both the higher and the lower culture held the doctrine of creation out of nothing.³

Since the whole world is made up of living names which concern all substance and everybody, it is not difficult to understand how there arose a belief in the virtue of mystic phrases and a faith in whose efficacy increased *pari passu* with ignorance of their meaning. From this it was but a step to the evolution of *mantrams*, the most typical being the sacred formulas of the Brahmans which are believed to enchain the power of the gods themselves. To the Hindu, the most efficacious mantram for taking away sins is that called *gayatri*. It is so ancient that the Vedas are held to have been made from it. Only a Brahman has the right to recite it and then only after preparation by profound meditation. Next in importance is the monosyllable *Om* already mentioned.⁴ Allied to mantrams are passwords.

¹ "Lancashire Folk-lore," by Harland and Wilkinson.

² "Egyptian Magic," p. 161, by Wallis Budge.

³ "Myths and Songs of the South Pacific," by W. Gill.

⁴ "Hindu Manners and Customs," vol. i, p. 140 by Abbé Dubois.

We are all familiar with the "Open Sesame" of our youthful readings, but that is nothing to the passwords given in the Book of the Dead used by Egyptians 4,000 B.C. and the oldest known code of private and public morality. Those passwords were needed for the passage of the soul to Amenti or that underworld which led to the fields of the blessed. A further stage in the practical application of the magic influence of words is found in curses. To the ancient Assyrian, the power of the *mansit* or curse was such that the gods themselves could not prevail against it. In our day, the Irish peasant still believes that a curse once uttered must alight on something, while to the Manxman the phrase *mollaght mynneys* is so bitter a curse that it is the besom of destruction. An Arab, when cursed, will lie on the ground so that the curse may fly over him, and a modern peasant of Greece on his death-bed will dissolve salt in water and sprinkle those present, saying, "as the salt dissolves, so may my curses dissolve." In that classic land, curses engraved on leaden tablets have been found by thousands in tombs and temples, and quite a third from Attica contain merely a person's name with a nail driven through it. Tacitus tells us of a similar practice among the Romans. Similar hopes that "as the lead grows cold, so grow he cold," have been found in Yorkshire, and these were not of a remote date. In Moslem countries, the curses of saints and shereefs are specially dreaded. The power of the curse of the aged is familiar to us in the story of Elisha, and the series of curses given in Deut. xxvii. 15, 26, had added force as they were uttered by the caste who spoke as the mouthpiece of Yahwe, and the like applies to many pronouncements of the middle ages. In the list of curses in Deut. xxvii, that on him who removeth his neighbour's landmark is interesting, because it recalls the boundary god Hermes of the Greeks and Terminus of the Romans, also the inscribed boundary stones of the Babylonians which were sacred to the gods Neba and Papu. Even the inanimate and the plant and animal worlds have not escaped the *mana* of the curse word, for both the earth and the serpent were cursed for the sin of Adam.

Oaths are akin to curses in that both are conceived as entities. Throughout the ages in all oath-takings the *mana* of the god's name is the essence. The Persian swore by Mithra, the Greeks by Zeus, the Romans by Jupiter Lapis, the Hebrews by Yahwe, the Moslem by Allah, while the Christian swears on the sacred book by the help of God. Hence the fear of retaliation by the man who breaks his oath because the perjurer has sinned against the god himself and thereby taken his name in vain.

We all are familiar with the account of how the witch of Endor secured the appearance of Samuel by the mere invocation of his name. That witch has her successors in the mediums of to-day to whom the bereaved resort to be put in communication with discarnates who have passed away. Perhaps they do not employ the same complicated processes as used by the witches in Macbeth, or the involved incantations of their forebears of the Middle Ages who summoned the spirits by the holy name Tetra-

grammaton, or by calling the names "Gerson, Anek, Nephron, Basannah, and Cabou," but the essence of the procedure is the same, and in all cases the effectiveness of the spell is associated with inconsequential acts supplemented by the utterance of names.¹ The witches of to-day are no whit behind their prototypes of Babylon and Chaldæa, for the Sumerian spells have come down to us in the liturgies of that civilization, and throughout them all we can trace the force of the magic conjurations being increased in the degree that they are unintelligible.

It is the same with charms and amulets or things carried. Belief in them as possessing *mana* is universal, and one more link in the long chain which connects the lower and the higher races. Its origin rests on man's abiding impulse to set up theories of connection based on the coincidental and arrestive. The subject covers an enormous field, but the name tablets of the ancient Egyptians and the phylactery of the Jews have their modern counterpart in the scapular of certain Christians and the jade stones, amulets, charms and mascots of indeterminate creeds, whether hung round necks, attached to bracelets and watch chains, or affixed on bonnets of motor cars. In football circles, mascots and charms as luck-bringers are much in evidence. White heather is distributed broadcast, while, at a recent Cup-tie match, the luck of one player was attributed to a piece of coal which he carried with him. Corresponding to these quaint objects are the rolls containing fantastic signs, mixtures of letters and other cabalistic details carried on their persons or fixed to their house lintels by Abyssinians. The sect of the Basilidians among the Gnostics are typical believers in the magic of inscribed amulets or Abraxas stones, so-called from having that word engraved on them, and whose seven letters signify 365, which number is said to indicate that number of spirits emanating from the supreme God. An analogous play with the occult in numbers was the high magical value attached by the ancient Jews to Exod. xiv. 19-21. Each verse contains seventy-two letters, and since one of the mysterious names of God consists also of seventy-two letters, these verses were regarded as representing the ineffable Name. Onomancy or divination from the letters of a name is a very old cult and survives to our day, for I know a man who never thinks of selecting a horse for betting purposes until he has analysed its name in accordance with the numerical and astral value of each letter of which it is composed. Oddly enough, I have reason to know that he finds more winners by his magic method than I do by a study of "Ruff" but, for all that, I cannot but think the new astrology is a vulgar travesty of the old.²

It is common knowledge that all primitive peoples have believed, and do believe that disease and death are the work of evil spirits. Each suc-

¹ "Discoverie of Witchcraft," by Reginald Scot, p. 481. (1886 Reprint of 1584 Edition.)

² "Amulets," by Flinders Petrie; also "On Significance of Numbers," in the *Psychic Gazette*, October, 1917, and May, 1918.

cessive death or illness is regarded as an event wholly by itself, and only to be explained by some supernatural agency. The antiquity of the demon-theory of disease has illustration in the prehistoric practice of trephining skulls so that the disease-bringing spirit might escape; closely related to the same etiological theory is the prevalence of cure-charms. Both Æsculapius and Apollo were surnamed Pæan, after the physician to the Olympian gods, and the songs which celebrate their healing powers were called pæans. In fact, the word *charm* is but a derivative from *carmen*, and meant originally a metrical incantation, for songs are the salve of wounds, as instanced by the songs of healing which the kinsmen of Odysseus sung over him when he was maimed by the tusk of a boar. Italian, German and British folk-medicine is full of inconsequential jingle-charms, notably for ague, toothache, sprains, epilepsy and the evil-eye.

A substitution of names disguises many barbaric word-spells, for medicine remained longer in the empirical stage than any other science; at the same time the repute of the miracles of healing wrought by Christ explain largely the invocation of the Holy Name over both drug and patient not only through the Middle Ages but down nearly to our own time in rural areas. John of Gaddesden, in his "Rosa Medicinæ," written in 1314, gives many quaint remedies and charms and prayers for various ills, all more or less associated with invocations to God or the Saints. Horns, as symbolic of the lunar cusps, were a common form of amulet against many ailments, and even now in rural Italy, in default of a horn or some horn-shaped object, the mere utterance of the word *corna* is held to be an effective talisman. Among orthodox Hindus an indigenous physician, unable to recite the special mantram for the complaint which he is called to treat, has little repute; correspondingly, midwives are called *mantradaris* because the repeating of efficacious mantrams by them is held to be of great moment to the mother and child. Obviously, it is but a step from listening to the charm-working words of sacred texts to swallowing them, as instanced by the Chinese practice of burning papers upon which charms are written, and mixing the ashes with tea, or the swallowing of written spells given by the Lamas in Thibet as prophylactics, and the Moslem practice in Africa of washing off a verse of the Qûran and then drinking the water.

Such practices may seem very silly, but, after all, are we not with all our vaunted intellectuality doing similar silly things? The multitude drink pints of solutions of various chemical salts or dilutions of various vegetable extracts and tinctures whose virtues for the cure and prevention of various ailments are largely legendary, although commended and given by the modern medicine-man. The same multitude carries bags of camphor, or naphthalene balls, or bottles containing essential oils as amulets and talismans for warding off influenza or other infections; and even rely upon warding off unseen attack from disease by hanging sheets, soaked in lysol, phenol, or eucalyptus, before doors, and sprinkle their floors

and roadways with similar preparations for similar purposes. There are some who scoff at a simple soul burning a taper or candle before a shrine or altar, yet those same people do not hesitate to burn a sulphur candle in a room to exorcise or drive off an unseen enemy as represented by bacilli and other agents of disease. The act of the one is that of a devotee fortified by a fervent faith in a beneficent God; the act of the other is either that of a person too weak morally to proclaim himself a believer in magic, or that of a person too indolent to think and to use the knowledge at his disposal. To trick the faithful into being dutiful Christians is no worse than to encourage a householder to think that infection germs crawl or hop about on floors, walls, ceilings or furniture and to relieve his fears by professing to exorcise the unseen danger with either burning sulphur or by the damping of surfaces with some weak solution applied by a sprayer wielded as a wand of the magician. The difference between the primitive and the civilized is that the former trusted to the *mana* which they associated with the power of a god, while the latter trust to the *mana* inherent to material substances revealed to them by the goddess Scientia and her satellites Bacteriologia and Psychanalysisia. These *mana* laden agencies are many and constantly vary in vogue; a few, taken at random, are of such indifferent and varied natures as soda, gentian, quassia, asafetida, sarsaparilla, taraxacum, tolu, pennyroyal, opsonins, vitamins, antigens, radiant heat, various coloured rays and hypnosuggestion. The awesome and impelling effects aroused by hearing of the attributes of dimethylmethoxyphenol or contemplating the symbol $C_6H_2(CH_3)_2(OCH_3)OH$ operate under our dispensation on the same plane as did the enunciation of the power of Tetragrammaton and Abracadabra to a simpler and more primitive civilization. With a similar reliance on *mana* or magic there are others among us who throw a pinch of salt over the left shoulder after having upset the salière at table or, encountering a run of ill-luck at the card-table, rise and turn their chair round three times to change that luck. Truly, for those who live in glass houses it is ever unwise to throw stones.

That superstitious practices should survive still among us need excite no surprise. They are but survivals of our pagan origin. The evolutionist finds an explanation in the arrest of human development by the innate conservativeness aroused when doubt disturbs the settled order of things. Rites survive all dogmas. Like their exponents, they may change their name, but not their nature, and in the ceremonies of civil and religious society we find no inventions but only survivals. Man lived for thousands of years in a very low intellectual environment, and his adaptation thereto was complete. The intrusion of the scientific method disturbed that equilibrium, but, as yet, only within the area of the highest culture. Adaptation, not continuous development, being the keynote of evolution, the superstitions and survivals of the *mana* or magic influence that still operate in so-called civilized communities are no stumbling-block to the

student of history. Man being a unit and not a duality, feeling and thought are in harmony. The exercise of feeling has been active from the beginning of his history, while thought has but recently had free play; as a creature of emotion, man has an immeasurable past but, as a creature of reason, he is only of yesterday. Indolence, obstinacy and routine are the explanatory causes of the persistence of the primitive, and man's unchanged instincts and passions are the bases of the general conservation of human nature. As Dean Inge puts it, "Apart from the accumulation of knowledge and experience, there is no proof that man has changed much since the first Stone Age." Man felt before he reasoned, and the more unstable his nervous system, the lower is his mentality and the more is he the slave of his emotions, among which the element of fear plays the dominant part. Hence, for superstitions which are the outcome of ignorance, we can feel nothing but pity, because when the correction of knowledge is absent we see that it could not be otherwise. But when knowledge is not absent, the continuance of superstitions or the encouragement of practices with a magical basis is lamentable. The modern medicine-man does not believe in magic, but yet not a little of the routine with which the multitude is treated for disease is irrational unless based on a belief in magic. Unless the medicine-man, urged by his dislike of imposture, strives to make his clients susceptible to the true reasons for rational means of warding off and treating disease, the profession to which he belongs becomes but an exploiter of ignorance and a persecutor of scientific truth, a crime of which other priesthoods have been accused. The lesson of it all is, there is no greater danger than letting things slide or doing and giving just what the multitude desires or expects you to do and give. The attitude of *laissez-faire* may be the orthodoxy of to-day, but, in the long run, it is the most tyrannous and disastrous of all the orthodoxies, since it thwarts honesty and truth.