

DEADLY MAGIC

Including the
AUSTRALIAN POINTING STICK

by

Colonel F. J. HAYTER (Retired)
Hon. M.A. Cantab.

LONDON: RIDER & CO.
PATERNOSTER ROW, E.C.4

51938
547

THE NEW YORK
PUBLIC LIBRARY

51271B

ASTOR, LENOX AND
TILDEN FOUNDATIONS

R 1940 L

MADE AND PRINTED IN GREAT BRITAIN
AT GAINSBOROUGH PRESS, ST. ALBANS
BY FISHER, KNIGHT AND CO., LTD.

CONTENTS

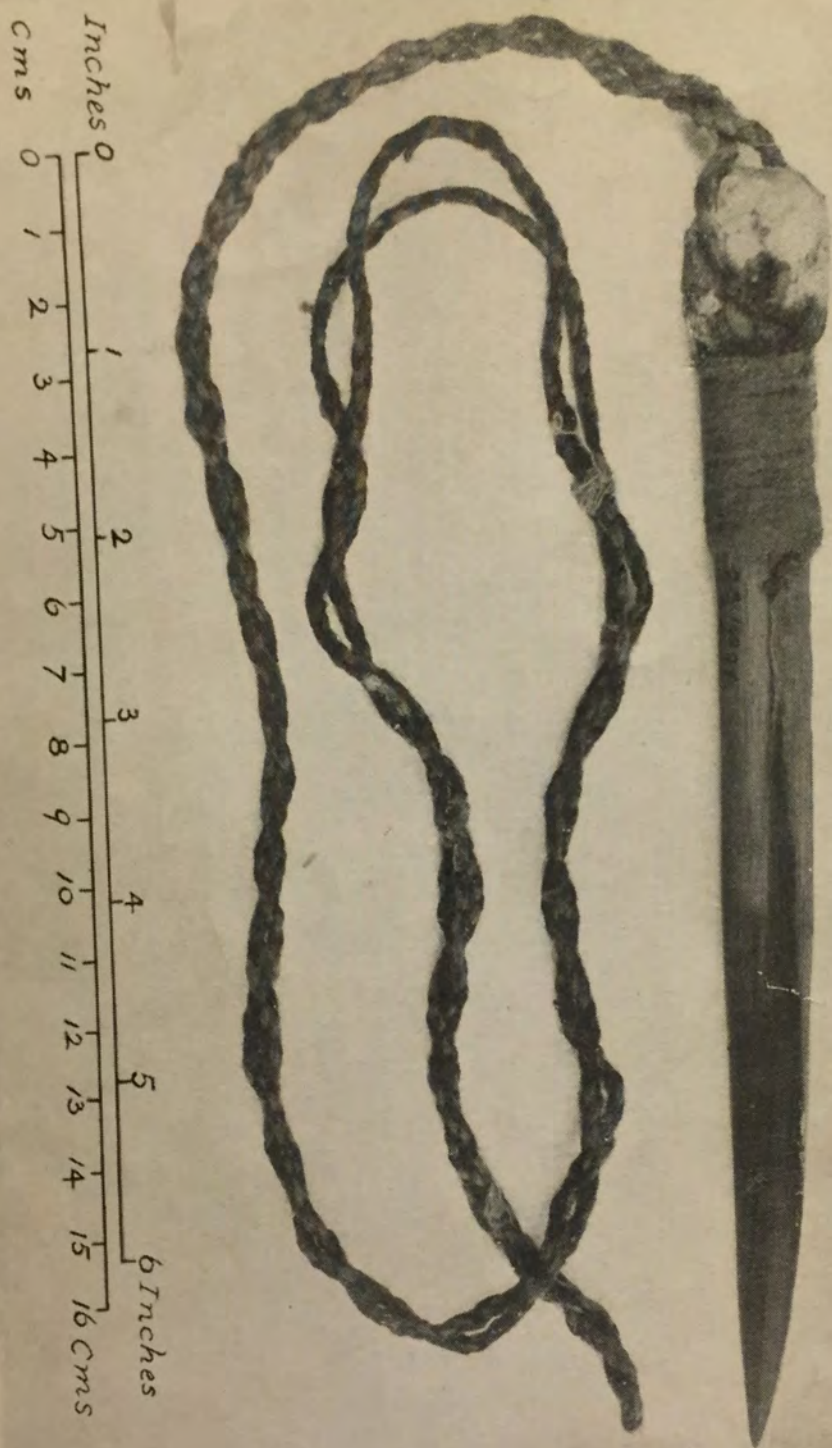
PAGE

ILLUSTRATION OF THE AUSTRALIAN POINTING STICK	<i>Frontispiece</i>
INTRODUCTION	7
AUSTRALIAN POINTING STICK, DESCRIPTION AND USE OF.	13
BELIEF AND FEAR, REACTIONS OF	16
FEAR IN ANIMALS AND HUMAN BEINGS	17
AFRICAN WITCH DOCTORS AND 'SMELLING OUT'	18
CERTAIN DEATHS UNACCOMPANIED BY FEAR	18
CASE OF PRISONER IN INDIAN GAOL	19
CASE OF ENGLISH RETIRED BUSINESS MAN	20
AFRICAN 'BAD MEDICINE'	20
AFRICAN 'BAD MEDICINE' EMPLOYED ON A WHITE MAN	22
DEATH PRAYER IN HAWAII	24
DEATH FOLLOWING A 'DECLINE'	26
COMBINED SUGGESTION	26
SUPER-NORMAL PHENOMENA	27
Fire-Walking and Fire-Proofing	28
Hypnotism	38
Suspended Animation	41
Self-wounding With a Weapon	42
DISCARNATE SPIRITS	43
POSSESSION BY SPIRITS	45

213 10 June 1928

CONTENTS

	PAGE
THE HUMAN 'POWER PLANT' . . .	46
Dr. George Crile's Research Work . .	47
THE DUCTLESS GLANDS	48
ANALYSIS	49
The Hawaiian Death Prayer . . .	50
African Bad Medicine on a White Man .	51
African Bad Medicine on White Man and Negro	52
Australian Pointing Stick	53
Prisoner in Indian Gaol	54
English Retired Business Man . . .	54
The Decline	54
General Considerations	55
Combined Suggestion	56
Conclusion	57
BIBLIOGRAPHY	61



TYPICAL AUSTRALIAN MURDIE, POINTING STICK,

from the Wonkonguru tribe, North East of Lake Eyre. Body of wood, charred black towards the point on both sides. Cord of twisted hair and fur, two feet three inches in length, secured to the body of the stick by native gum which is coloured white. Photographed with the permission of the Curator of the Cambridge University Museum of Archæology and of Ethnology. Australian show case, exhibit 1923-1489. Collector and donor Dr. G. Horne, V.D., M.A., Adelaide.

INTRODUCTION

THE original intention was to provide a written description of the Australian Pointing Stick and how it was made use of, a relatively easy matter, and also to include an explanation of the resultant effects of its employment, not by any means a simple matter, incidentally one that required making notes of co-related occurrences in different parts of the world, all of which occupied a period of some years.

Briefly, the Pointing Stick is an accessory of bad, very bad magic which is made use of by the aborigines in some parts of Australia to cause the death of another human being without leaving any evidence of the means employed in so doing, for it is said that the act of pointing the stick will, of itself, cause death to follow in due course.

An idea, widely current, that the act of pointing the stick caused fear, and fear caused death, did not seem to be very convincing, for it failed to supply any details of how or why this particular emotion should or would inhibit the working of the mechanism of the human vital functions and cause death.

It seemed to be a matter of importance to try and find out all about it, because if it were generally known, such knowledge might afford a means of counteracting some effects of bad magic and possibly of saving human life.

From this starting-point it soon became clear that the realms of magic would require systematic

exploration and that these included magic both good and bad, black and white, that it was employed by primitive and non-primitive people, that it had associated phenomena such as the super-normal, hypnotism, telepathy, clairvoyance, second sight, clairaudience, telekinesis, hallucination, illusion, including the optical varieties, fortune-telling, crystal-gazing, and witchcraft, with a range of present-day distribution world wide, and of great antiquity, being traceable as far back as the Stone Age period.

A great amount of information was obtainable about *what* magicians, witches, astrologers, sooth-sayers, fortune-tellers, adepts, fakirs, yogis, conjurers, witch doctors and medicine men were *credited* with being able to do, and, speaking generally, the evidence in support of it was not very good, and it was noticeable that details about *how* these magical phenomena were produced were, usually, lacking, or, if any such were produced, what consequences followed, and how they might be accounted for.

Take the case of an Egyptian adept who was credited with being able, by the exercise of his will power, and without the use of poison or any other *physical* means of a lethal nature, to cause the death of a fowl that appeared to have been in a state of normal health just prior to death, or that of an African negro sorcerer, among others of a similar cult, who could produce a like result in the case of a human being—nobody seemed to say anything about *how* such effects were produced, if they really were produced; obviously the Egyptian adept (see *A Search in Secret Egypt*, by Paul Brunton, p. 85, 1936. London: Rider & Co.) and the African

Witch Doctor (pp. 20-26 hereof) were much too astute to broadcast their secrets to all and sundry; consequently it became clear that the elucidation of these mysterious phenomena would have to be undertaken independently.

While having acquired some useful information regarding the subject under notice, there is a very great deal that can only be adequately dealt with by those possessed of a special knowledge of psychology, physiology, pathology and physical science, and others whose avocations and duties bring them into close relationship with primitive races of mankind, and amongst whom may be ministers of religion and officers of overseas administrative services.

The term Magic is defined in the *Shorter Oxford English Dictionary*, 1933, as "The pretended art of influencing the course of events by compelling the agency of spiritual beings, or by bringing into operation some occult controlling principle of nature; sorcery, witchcraft, also the practise of this art."

The mention of the agency of spiritual beings readily brought to mind: Angels, Archangels, Cherubim, Seraphim, devils, *the* devil, the latter as a personification of the powers of evil.

Whilst not unmindful that much of the Bible narrative originated as oral tradition, which, prior to its being put into script, may have lost some of its original character, that in those days there were linguistic limitations, that expression of ideas might present difficulties, that the standard of knowledge relating to exact physical science was not, then, on the same level as that of the present time, nevertheless, it seemed to be certain that these narratives must be based on a firm foundation of fact, and

that they would prove to be a valuable source of information from a psychological point of view, especially concerning anything to do with evil spirits and their 'possession' by human beings. This assumption was justified, as may be gathered from page 45.

Having, figuratively, opened a door giving access to the realms of discarnate spirits, occultism and spiritualism then presented themselves to notice, assuming large dimension, as did also the objective creation of 'thought forms' as known in Tibet, but not so well elsewhere (see *Beasts, Men, and Gods*, p. 115. Ossendowski. 1923. London: Edward Arnold & Co.; and *With Mystics and Magicians in Tibet*, pp. 265, 284. Alexandra David-Neel. 1931-1936. London: John Long).

Having established a connecting link between psychical phenomena of the Biblical era (see page 43), and modern practices (pages 20-27), it did not appear to be illogical to consider the possibility of the magicians of a people in a state of primitive cultural development establishing and maintaining communication and collaboration with discarnate primitive elemental spirits and employing them for the purpose of carrying out anti-social or maleficent activities; this association is illustrated by the account of the Hawaiian Kahuna (see pages 24 and 25).

The discovery and introduction of apparatus for recording, transmitting, and receiving details of sights and sounds seen and heard far away from the recipient, and conveyed from the place of observation to that of reception by invisible and intangible wireless waves, has suggested the possibility of the production of phenomena by some

means as invisible and intangible to normal sense perceptions as are wireless waves.

For example, a rare species of female moth when enclosed in a glass jar has been observed to attract from a distance to the outside of the jar male moths of the same rare species. Might not this occurrence be brought about by 'moth' wireless transmission and reception? Moths are provided with antennæ!

How do young eels, elvers, manage to find their way from somewhere near the coast of Florida, across the Atlantic Ocean, and up European rivers, unless there is some sort of magnetic force exercising attraction towards the particular river to which they travel, and which acts on a specialized sense of the elver in the same sort of way that the earth's magnetic attraction does on a mariner's compass?

The same class of idea suggests itself as regards the migration of young birds over long distances, and the 'homing' capabilities of carrier pigeons.

Other examples might be given, but it is unnecessary to labour the point that the introduction of wireless apparatus has caused a decided swing of the mental pendulum away from the materialism of some years ago to the psychological viewpoint of to-day, and may lead to the consideration as to whether the powers of evil are merely abstract ideas without concrete reality or if they are possessed of dynamic potentialities as are wireless waves, of which more than sixty octaves are known to science, but all of which are not definitely catalogued.

The result of this research, so far, has been somewhat inconclusive in respect of the death-dealing properties of the Australian Pointing Stick, for the collection of evidence is, from the nature of the

matter, of great difficulty (see frontispiece), but as this *type* of magic is widely distributed, though presenting differences of technique in its employment, it seems to suggest that those who make use of it do find it effective for their purposes.

Excluding the Australian Pointing Stick, however, the other illustrations of bad magic are much better calculated to provide material for arriving at a reasonable solution.

If this knowledge should prove to be of any help in counteracting the evil effects of bad magic, the author will be very well satisfied.

DEADLY MAGIC

THE AUSTRALIAN POINTING STICK

AS Honorary Keeper of the Australian collections in the Cambridge University Museum of Archæology and of Ethnology, I have often been asked for information about the Pointing Bone and Pointing Stick, which are used by some of the aborigines of that country for causing the death of another by their employment as an accessory of bad magic.

The Pointing Bone and Pointing Stick serve the same general purpose but the former is usually made use of in cases of tribal reprisal for wrong doing, included in the native term *Kurdaitcha*, which of itself is a fairly lengthy subject, and as the pointing stick will conveniently serve to illustrate the employment of this type of magic, details of the pointing bone will be omitted. The material of which the pointing stick is made is wood, tapered to a point at one end and, usually, rounded at the other, often ornamented with dots or spiral lines burnt in with a fire stick, or raddled; occasionally birds' down may be stuck on with blood. A cord of human hair, or hair and fur, may be attached to the blunt end by means of native gum. Dimensions, ornamentation, if any, and details of construction vary in different localities.

It is not a weapon in the nature of a poignard for causing physical injury by stabbing, but, as

employed by the aborigines, it is primarily a depository for lethal bad magic, which is subsequently projected from it to the body of the victim where, if reports are true, it causes death without leaving any apparent indications of physical injury, disease, or lethal drug.

A question arising from the foregoing is what caused the illness and death?

Our own people in the back blocks of Australia, who may be familiar with the subject, might perhaps say that the black fellow when 'boned' dies of funk, and that would be quite a good explanation so far as it goes, but it does not supply information as to how or why 'funk' should cause death.

How Used

The circumstances under which the pointing stick magic would usually be employed are such as to cause a death, the details attending which would afford little evidence of who was responsible for the occurrence or how it was accomplished.

This type of magic is discouraged, and would, if detected, be severely punished by the tribe concerned, possibly by death, consequently it is difficult to obtain details of the *modus operandi* and, at best, they are scanty, and as a necessary precaution would probably be the work of one person—Kurdaitcha excluded—but two may be so associated for pointing stick magic. The one who is to perform the deed having shaped and perhaps ornamented the stick, then, in native parlance, 'sings' it, that is endows it with all the evil intentions and wishes to be directed against the victim,

accompanied by such physical suffering as appeals to the imagination of the aborigine.

The stick is then left concealed for a few days before being used. A favourable opportunity having presented itself, for example, during darkness with the victim near a camp fire, and affording a clear view to the operator, who would be unobserved either by the victim or anyone else, the stick is pointed, sometimes with a short stabbing movement, while at the same time the operator wills the bad magic to be projected from the stick to the victim. If a second person takes part in these proceedings he holds the end of the cord and reinforces the effects of the magic with his own bad wishes.

The victim, unaware of what has occurred, in due course, so it is reported, sickens and dies, unless, meanwhile, some more powerful counter magic can be employed on his behalf, but in default of which, there is a gradual 'fading out' of the bodily vital functions but no indications of physical injury, disease, poison, or lethal drug.

The uninformed aborigines associate illness, misfortune, perhaps even wounds, with the action of magic, and have little or no belief in or knowledge of its true origin, consequently the employment of a pointing bone or stick would readily suggest itself to a mind already obsessed with a firm conviction, based on transmitted tribal belief, that the consequences must be fatal unless a stronger counter magic could neutralize them.

Aboriginal language has a limited vocabulary which may not be well understood by white people who might be endeavouring to obtain information on the subject, so there is an initial difficulty in this respect, added to which, it would rarely be

possible to get an aborigine to say anything, for fear of admitting that he was a self-confessed murderer, either in effect or intention; consequently, in these cases, it is a matter of extreme difficulty to obtain any definite and conclusive evidence of what happens, so it seems desirable to inquire whether lethal bad magic, as practised in countries other than Australia, will afford particulars of occurrences of a kindred nature.

The information required is whether the bad magic referred to does cause illness and death, or whether they are attributable to the victims' imagination and the action of the emotion of fear.

For detailed accounts of the pointing bone and stick, with illustrations, see *The Northern Tribes of Central Australia*, chap. XIV, Magic, by Sir Baldwin Spencer and F. J. Gillan; also *Savage Life in Central Australia*, chap. VII, Death, Pointing Bones, and Sanctuary, by Dr. Horne and G. Aiston.

BELIEF AND FEAR

From the foregoing it appears that the emotion of 'fear,' resting on a firmly established conviction that a definite train of events would follow the employment of this magic, causes important psychological and physiological reactions, the details of which it will be desirable to look into.

Faith may rest on belief, but it would probably be of a more robust nature if the evidence in support of it were more convincing.

I knew of a sincere Christian Scientist who, in spite of his sincerity, faith, and science was sea-sick on a voyage. After this he admitted that there was a difference between faith in a belief and evidential proof of it.

If the accuracy of a strong belief can be controverted by unmistakable proof, then, so far as bad magic is concerned, it is a step in the right direction, for it will tend to lessen the effects caused by the emotion of fear.

FEAR IN ANIMALS AND HUMAN BEINGS

Fear is little shown by some animals but unmistakably so in others, the reaction to this emotion in human beings also differs considerably.

Circumstances may present innumerable variations from fear of personal injury in face of imminent danger to that of consequences following a sequence of events; the latter may perhaps be more accurately classed as anxiety or apprehension rather than fear, but if of sufficiently long duration and intensity, will produce more serious pathological consequences than a sudden call to face a danger that may be of relatively short duration.

Fear in human beings affects the action of nerves and causes glandular reactions which produce many different results; for example, greatly augmented muscular activity, or conversely, temporary or partial paralysis, marked effect on the circulatory and respiratory functions, temporary loss of control of the excretory organs, and perspiration on different parts of the body.

AFRICAN WITCH DOCTORS AND 'SMELLING OUT'

The African Witch Doctor is an experienced observer and interpreter of the symptoms that are manifested by human beings when under his observation during the process of 'smelling out' a suspected malefactor, and he usually has a trained sense of smell.

Guilty knowledge may betray itself in the presence of a skilled observer by signs of apprehension due to a fear of discovery, beads of perspiration on the forehead, twitching of the muscles of the face, changes in its capillary circulation, sweating in more than one area of the body, each of which may be apparent to a person with an acute sense of smell; these indications, no doubt aided by an efficient local secret service, enable the witch doctor to form such conclusions as he does, which is not to say that they are invariably correct.

The term 'Witch Doctor,' if strictly made use of, should not include a worker of anti-social or bad magic.

CERTAIN DEATHS UNACCOMPANIED BY FEAR

The pointing stick illustration provides an example of death occurring without there being any observable indications of physical injury, disease, or poison, and which *was* accompanied by the emotion of fear—there are, however,

instances of similar deaths *without* the emotion of fear as an accompaniment, and this leads up to the necessity of mentioning other instances in which death occurred without any observable indications as above mentioned and without the accompaniment of fear.

PRISONER IN INDIAN GAOL

A friend of mine, an officer in the R.A.M.C., on whose accuracy I can depend, gave me the following account of a death apparently caused by the wish and the will of the person concerned, who was a native Indian, sentenced to a term of imprisonment in a gaol of which my friend was temporary Governor in 1917.

This man had been heard to say that he would not live to complete his sentence, and it came to the knowledge of the prison authorities who then caused a more than usually careful watch to be kept on him.

Later on he was questioned about the matter and he admitted that the statement was quite true, that he would not live to complete his sentence because he was going to die, as death was preferable to imprisonment.

He was quite resigned, demeanour calm, and made no bother about it; he died soon afterwards.

A post mortem examination was made but disclosed no sign of physical injury, disease or poison; all that was apparent was that his vital organs had simply stopped working.

This type of suicide is frequently encountered among primitive people in different parts of the world.

ENGLISH RETIRED BUSINESS MAN

Another reliable account of a death following the wish and will to die was lately given to me by an English Doctor of Medicine.

A retired business man, resident in a country town in England, was a prominent member of a local church congregation, interested in good works and generally held in high estimation.

His wife being in bad health it was arranged that a niece should come and keep house. In course of time it became a topic of common gossip that the niece was going to become a mother.

When the uncle fully realized the consequences of what he was responsible for he did not put his head in a gas oven and turn on the tap, shoot or drown himself, take poison or anything of that sort, he simply laid down and died, and the only apparent explanation of the circumstance was that he died because he wanted to die and was determined to do so.

FURTHER ILLUSTRATIONS OF THE EFFECTS OF BAD MAGIC

The following cases afford further illustrations of a death and the near approach to death in two other instances which occurred without observable indications of physical injury, disease, or poison.

AFRICAN 'BAD MEDICINE'

The term bad medicine is made use of by white people in Nigeria and other parts of Africa without necessarily implying that any medicine, such as this

term is usually understood to mean in the English language, was given, or any poison.

The details were supplied by a friend who was Government Medical Officer at Sierra Leone in 1928, at the time of the occurrence, the locality of which was Daru, a bush station two days' journey from Freetown.

This case was under my friend's personal observation from start to finish.

The victim was an African native belonging to the locality mentioned, age about 30, in Government employment as court orderly or messenger, had previously served in a native battalion, and while thus employed was reported to have been a member of some native secret society.

There were other court orderlies besides himself who belonged to a secret society called the Boaman, which was held in great fear by the natives, for the headman was said to possess magical powers and, if so desired, could assume animal or reptilian form.

Trouble arose between the Boaman orderlies and the other one, but what was the cause of it did not transpire; then the Boaman people decided that the other was to die.

From various indications the white authorities were prepared for trouble, and when it became known, as it very soon did, that bad medicine had been employed, my friend, the doctor, was at once directed to take charge of the case. He made a thorough medical examination of the man but could discover no indication of disease, physical injury, drugs or poison, but only symptoms of severe mental strain manifested by fright, intense anxiety, wild-looking eyes, wandering mind, perhaps some visionary hallucinations, temperature 99.

Within thirty-six hours of admission to hospital he died, rather suddenly, and without any marked symptoms other than those mentioned.

A post-mortem examination was made but furnished no evidence which afforded any indication of what had been the cause of death; the man was, apparently, in normal physical condition with the exception of some traces of an old attack of pleurisy which would not affect the case at all, the spleen was slightly enlarged, as is frequently the case in those persons who have suffered from malaria, but would not cause death. There were no traces of any of the poisons known to the British Pharmacopœia, but the possibility of a poison unknown, except to some of the African secret societies, cannot be excluded from consideration, but without any evidence whatever to support such a possibility.

It is further emphasized that prior to death the dominant symptoms exhibited were those of an abnormal mental condition, due to what appeared to be a realization of an impending calamity which could not be averted, thus causing very great mental stress.

The doctor who furnished these particulars was, previous to their occurrence, familiar with the subject of African bad medicine.

AFRICAN 'BAD MEDICINE' EMPLOYED FOR WHITE MAN

This account was published in an African newspaper and appeared to be straightforward and credible, and in the nature of a warning to those

who were unacquainted with witch doctors and their ways to beware of them.

A young Englishman, not long resident in Africa and employed at Kimberley, went out shooting in that district.

Being unacquainted with native manners and customs, the significance of magical properties and symbols he unfortunately walked through a place where some of these were displayed. When the owner of these objects, an African negro, appeared and indicated disapproval, the young man treated his obvious protestations with nonchalance if not contempt.

After arriving back at his quarters the young man did not feel very well, and later on complained of lassitude followed by debility, the effects of which became more pronounced. How long this took is not stated but he was soon under observation of three qualified medical white men who, however, could not discover what was the cause of his illness nor do anything to make him better.

Fortunately it came to their knowledge that he had been out shooting, and on being questioned about it he said something about his encounter with some old negro who got excited about something that he did not understand the reason of. This admission, however, put those who knew something about old negroes and their funny gadgets on the right track, and led to the surmise that he was a witch doctor, and in due course he was identified and interviewed.

He said that a young man had trespassed and desecrated his magic properties and charms, that he had treated the matter with contempt, conse-

quently 'bad medicine' had been employed, and he would die accordingly.

Neither persuasion nor threats could alter this decision. Later on when the young man appeared to be in a dying condition, and under pressure from the white authorities (possibly accompanied by a threat of criminal proceedings) the witch doctor agreed to 'call off' the bad medicine if, what was to a native, a large sum of money was paid to him.

When this had been arranged and completed and the bad medicine stated to have been called off, the young man commenced to improve, and afterwards regained normal health.

It is interesting to note that the victim of this bad medicine, unlike the court orderly in the case previously mentioned, had apparently no knowledge of and therefore no fear of bad medicine.

THE 'DEATH PRAYER' IN HAWAII

Another instance of a white man being the subject of bad magic is mentioned in Max Freedom Long's book *Recovering the Ancient Magic* (1936. London: Rider & Co.).

This incident occurred in Hawaii, the victim being a strong, healthy Irishman earning his living as the driver of a taxi-cab. Incidentally he made love to a native girl. This association was disapproved of by the girl's grandmother, but was disregarded by the taxi-driver, who continued his attentions in spite of the objections of the grandparent.

The girl's grandmother then arranged with a Kahuna, a worker of magic, to cause the death of the Irishman by means of the 'Death Prayer,' the

effects of which are somewhat similar to those of the African 'Bad Medicine' already referred to.

In due course this magic took effect, the Irishman's feet 'went to sleep on him' with a prickling numbness creeping slowly upward, which in fifty hours had reached his waist. Two medical men who were called in, being unable to diagnose the cause of the trouble, the patient was removed to hospital after which an old doctor who had been long resident in Hawaii recognized the symptoms as those caused by the agency of the death prayer. "The usual symptoms of slow paralysis of the lower limbs and threatening general collapse."

On questioning the patient he learned of the association with the Hawaiian girl, and knowing a good deal about native ways and customs then interviewed the grandmother and came to an agreement the terms of which were that the death prayer would be 'called off' on condition that the Irishman left the island by the next outgoing steamer.

These arrangements having been made and the death prayer called off, the Irishman soon commenced to recover normal health and was able to leave by the next outgoing steamer.

It is important to note that this and the preceding example both go to show that the death-producing factor, whatever it was, could be applied or neutralized at the will of the person operating it.

The Kahunas, who are not so secretive as the African witch doctors, admit that they employ discarnate spirits for effecting their magic. These are described as being in the nature of familiar spirits, attached to families, possessing memory but not initiative, capable of carrying out instructions

and of so influencing human vital functions as to cause death.

Leaving magic, either good or bad, out of the question there is a type of death that resembles those already referred to in that there are no symptoms of disease but only a general 'fading out' of the vital bodily functions.

DEATH FOLLOWING A 'DECLINE'

It is an old story that somebody experienced a great sorrow, went into a 'decline,' and died of grief.

The term decline is vague, but it seems to include a sort of 'fading out' of the vital bodily functions from cause or causes unknown, other than grief or some kindred emotional stress.

Grief and fear have this in common, they are both emotions, the action of which may be intense and long continued and, possibly, cause similar pathological results.

COMBINED SUGGESTION

The following account has no particular relation to those already mentioned but is of interest as being something unusual even in the study of psychology. It is difficult to accord it a place in the category of 'white magic,' although it was employed in a pseudo-religious cause, so it is doubtful whether the end in view justified the means employed.

Mention is made in *Powers That Be*, a book by Alexander Cannon, M.D., Ph.D., M.A., etc. (1934, London), of white people in the United States of America who employed psychic methods to

'confuse' another white man whose aims and objects were at variance with their own. Thirty of them assembled daily, Sundays excepted, and for a definite time concentrated their minds on a fixed determination that the man whose aims and objects were at variance with their own should be confused.

This procedure seems to have produced the desired result, for the man became insane and, incidentally, his wife died about the same time as it occurred.

SUPER-NORMAL PHENOMENA

Among our own people, if death or a near approach to it were unaccompanied by any observable indications of physical injury, disease, poison, or lethal drugs, it would be considered an abnormal if not a super-normal occurrence, and as there are other happenings which may equally well be included in that category some account of them may be of interest.

Of those that may be witnessed under conditions that permit of careful observation are: fire-walking; hypnotism; suspended animation; and self-wounding with a weapon.

There are others having some relation to magic which provide material for inquiry but concerning which it is difficult to obtain satisfactory evidence of their true nature; amongst these latter are: levitation of the human body; materialization of its etheric double, its rapid transportation to any distance; telepathic communication between human beings when far away from each other; prevision;

warnings of danger; telekinesis of material objects, their dematerialization; passage through material objects, rematerialization on the other side of them; miraculous cures of injuries and illness; surgical operations successfully and painlessly performed without anæsthetics and under primitive conditions; control of wind, rain, and water; trees, rocks, and other localities as the abode of discarnate spirits; the ability of human beings to assume animal or reptilian form and reassume human form, still asserted to be true in Asia, Africa and parts of Eastern Europe in the year A.D. 1937.

Fire-walking and Fire-proofing

Fire-walking demonstrates bare-footed human beings walking over red-hot stones and wood embers, also very hot volcanic lava, at a normal length and rate of pace, their feet, bodies and clothing then being immune from the effects of the heat with no smell of burning.

Fire-proofing illustrates the handling by human beings of burning coals, wood, and other combustible materials and hot metal with similar immunity.

A question that readily suggests itself is, how do these people manage to do it?

Some say that they are unable to give a satisfactory answer to that question, but, on the other hand, the London University Council for Psychic Investigation (L.U.C.P.I.) states in the *Listener* of the 11th August, 1937, that the demonstrations arranged for and carried out under their auspices at Carshalton, Surrey, England, on the 9th and 17th September, 1935, 7th and 9th April, 1937, and at

the Alexandra Palace, London, on the 20th April, 1937, furnished "photographic evidence and a mass of scientific data which enabled them to elucidate a mystery which has puzzled humanity for at least 2,000 years, the secret being (a) the short contact-time of each foot with the embers; (b) the low thermal conductivity of burnt or burning wood embers; (c) confidence in walking. The experiments proved once and for all that no occult or psychic power, or a specially induced mental state, is necessary in a fire-walker."

The demonstrations in 1935 were made by a Cashmeri Indian, a professional fire-walker, who on two separate occasions traversed a fire trench 25 feet in length which contained hot wood embers, taking four paces on each occasion which occupied 4.8 and 4.3 seconds respectively. His feet were not burnt or blistered. Prior to the walk he offered up prayers. After the second demonstration he said that he was unable to give another one because he had become unnerved and had "lost his faith," and that if he did it again he would burn himself (*British Medical Journal*, 15th February, 1936, p. 338). Two volunteers, white men, essayed the walk, but their feet were more or less blistered or burnt. (See the *Official Bulletin L.U.C.P.I.*, 1935; the *Listener*, 18th September, 2nd October, 1935, and further correspondence from 14th August, 1935, to the end of the year; *Nature*, 28th September, 1935, 8th February, 1936, p. 213.)

The 1937 demonstrations were illustrated by an East Indian from Cawnpore, a professional fire-walker, who traversed hot wood ashes in fire trenches varying in length on three different days and measuring 12 feet 6 inches, 20 feet, and 12 feet

respectively. Three quick strides were taken in 1.3 seconds, six in 2.6, and four in 1.6 seconds respectively. He offered up prayers before doing the walks. He went through the first and third ordeals unscathed but his feet were blistered on the second occasion. Some volunteer white men essayed the walks, but with one exception appeared to lack the requisite immunity from the effects of heat and their feet were more or less blistered. (See the *Listener* of 11th August, 1937, p. 291; and *The Times*, 8th, 10th and 20th April, 1937.)

Some other examples of the fire-walking ceremony from abroad will afford material for further consideration. For detailed particulars of an East Indian fire-walking ceremony carried out at Pietermaritzburg, Natal, see *Man*, January, 1933, Item 2; the pit or fire trench was 32 feet by 12 feet, the fuel consisted of from four to eight tons of thorn wood which retains the heat for a longer time than does wattle or other wood; the fire is kept burning until the ashes give a depth of nine inches. The ceremony of fire-walking is preceded by nine days of religious preparation including abstinence, purification, and bathing. The priest in charge of the proceedings, an elderly man, walked slowly through the hot ashes three times. This procedure appears to have little or no effect on the feet. It was said that sometimes a blister or two may be caused as the result of imperfect faith or preparation. Immunity from burning is not due to any unusual toughness of the skin, as some of the participants have been accustomed to wearing boots all their lives just like Europeans. Of two white men who took part in the ceremony in 1929 one of them got off with a blister, but the other, whose attention was

attracted by some of his friends in the crowd who were calling to him as he was passing through the ashes, had to jump out of the pit. His feet were rather badly burnt and he was confined to his bed for some time.

It will be noted that the priest traversed the fire trench, 32 feet long, three times at a slow pace.

Of special note is the circumstance of the white man who was walking the fire, apparently immune from the effects of it at one moment and then, directly his attention became distracted, the immunity was suddenly gone and he had to jump out of the fire. That his attention was distracted is no explanation of how and why it suddenly inhibited his immunity, but it affords a suggestion of some neutralizing current akin to that of electricity that was suddenly switched off when the attention was distracted from the fire-walking ceremony, which, in this instance, was one having a religious significance.

Western Pacific

The following particulars are taken from an account by Colonel Gudgeon, British Resident at Raratonga, which appeared in the *Journal*, of the Polynesian Society of Wellington, New Zealand, Number 29, of March, 1899, and referred to in an article by Andrew Lang in the *Proceedings of the Society for Psychical Research* (P.S.P.R.) Vol. XV, 1900-1, pp. 2-15.

This demonstration illustrated the fire-walking capabilities of some natives of Mbenga Island, which is about 20 miles to the southward of Suva, the capital of Viti Levu Island of the Fijian group.

These men are a small remnant of a priestly order, who claim to possess the hereditary capability of undergoing the ordeal of fire-walking with immunity from the usual effects of such heat.

Preparatory to the demonstration an attempt was made to ascertain the temperature at a height of five or six feet above the heated stones and embers of wood in the pit where the ordeal was to take place. A thermometer graduated to 400 degrees Fahrenheit mounted in a substantial metal case was suspended over the fire pit, "but had to be withdrawn almost immediately as the solder began to melt and drop, and it is certain that had not this accident occurred the range of the thermometer would have been exceeded and the thermometer burst; however, it registered 282 F. (139 C.) before being withdrawn."

The priest and his pupils walked slowly and deliberately over two fathoms of stones hot enough to cause Ti tree branches to blaze. The walk took 30 seconds.

It is further mentioned that Fijians are able to walk *quickly* and unharmed across and among white-hot stones which have been heated in the oven (circular pit) for 36 or 48 hours.

Lady Thurston, wife of a Governor of Fiji, who was present at this demonstration, threw her handkerchief upon the shoulder of one of the actors, and though it remained there but a few seconds before being picked off by means of a long stick it was 'greatly scorched.' On conclusion of the demonstration by the natives the priest handed over his 'Mana' (supernormal power) to Mr. Goodwin, at whose place the ceremony came off, and told him "lead your friends across" (the fire pit).

Three whites got over all right but the fourth was

badly burned "because he looked behind him," a thing against all rules. The narrator, Colonel Gudgeon, walked slowly. Fire-walking power is possessed by a limited few (Fijians) and the narrator was assured that any person holding the hand of one of the fire-walkers could himself pass through the oven uninjured. This the natives positively assert.

If the temperature at a height of five or six feet above the hot stones in the fire pit was sufficiently high to melt the solder of a substantial metal case of a thermometer almost as soon as it was placed in such position, and to badly scorch in a few seconds a handkerchief about the same level and to cause Ti tree branches (possibly green) to blaze when dropped on the stones, it indicates that under such conditions not only the feet but the whole body of the fire-walker is immune from the effects of the heat, inflammable clothing included.

Why does looking back during the progress of a fire-walk cause a cessation of immunity from burning?

Does the distraction of attention from the purpose in view, the fire-walk, automatically switch off an immunizing agency from its operation? If so, what is that agency and how does it operate?

Why does the holding the hand of a fire-walking adept confer immunity, and does it suggest that it may be some force or current akin to but of different wave-length or vibration from that of electricity?

Reference is made to a furnace 45 feet long at Suva, Fiji, which was walked by natives, slowly, by some of them three or four times (*Journal S.P.R.*, January, 1934).

Further reference is made to the Mbenga Fire-walkers in the *Proceedings* of the New Zealand Institute, Vol. XXXI, 1898.

The *Polynesian Journal*, Vol. II, numbers 2 and 3, gives an account of Tongan ovens (fire pits) 30 feet in diameter with stones at red and white heat, over which the bare-footed natives walked five times in a leisurely manner with not even the smell of fire on their garments.

In Max Freedom Long's book *Recovering the Ancient Magic* (Case 9, page 50), 1936, London: Rider & Co., he recounts how a flow of burning hot volcanic lava was crossed by three bare-footed Hawaiian natives who sustained no injuries in the process, whereas a white man, who was accompanying them and, as a precaution, kept on his big hobnailed walking-boots and two pairs of socks, had them destroyed in crossing the flow which was about 150 feet in width. The narrator said that he started to run over the lava, but after taking a few steps the soles of his boots began to burn; they curled up and shrank, thus compressing his feet, the seams gave way, one sole became detached, the other was still attached at the heel but not elsewhere, and was flapping about. Having crossed the flow he jumped to safety and then beat out fire smouldering in his socks. The three Kahunas were laughing heartily and pointing to the heel and sole of his left boot which lay smoking and 'burned to a crisp' on the lava. There was not a blister on the narrator's feet!

The author observes that fire magic works in strange ways which are little related to the laws of science. Very true; it would be interesting to know the scientific explanation as to why the narrator's

boots and socks were burned, but not so his feet and ankles!

An account by Sir James Purves-Stewart, K.C.M.G., C.B., and Professor D. Waterson, St. Andrew's University, is given in the *B.M.J.*, 28th December, 1935, p. 1,267, of a fire-walking ceremony carried out by natives of Mbenga Island of the Fijian group on the 29th August, 1935.

Diameter of fire pit 15 feet, depth four to five feet, stones the size of footballs formed the floor, and on top of which were glowing logs of wood which had been alight for nine to ten hours. The ceremony was of a religious nature. Paper thrown on the embers just prior to the demonstration burst into flames almost immediately. The performers walked over the pit in single file with footsteps of an average nature, each foot was placed on the same stone as that on which the foot of the predecessor had been placed, the pace was not hurried, then they walked some steps just within the circumference, bundles of leaves and rushes were then scattered over the stones completely covering the central part. The performers by this time standing at the edge of the pit then returned into it and sat down carefully on the vegetation, huddled round the leader in the centre and facing him, and after a short interval rose and walked out of the pit.

The feet were examined but showed no burns or blisters; they were not particularly hard, only just what might be expected of people who had been used to walk bare-footed all their lives. No fire-proofing preparation used. The question of the immunity was considered under six headings in the last of which the account said "The phenomenon was 'transient therm-anæsthesia' of the soles of the

feet, due mainly to suggestion, either auto-suggestion by the performers themselves, or hetero-suggestion by their native chief or priest or some other authority." (Subsequent correspondence indicates divergence of views.) Professor K. W. Bouman, a distinguished neurologist of Amsterdam, who was present at the ceremony, agrees that the religious ritual within the prayer hut is a preparatory ceremony for the purpose of purifying the devotees prior to the fire-walking, and that this ceremony is of fundamental importance to the performers. Professor Bouman witnessed similar performances in Java where the religious part of the ceremony is of the highest importance and is an indispensable preliminary for the fire-walking.

The importance of the preparatory religious part of the ceremony so strongly emphasized is of very great significance, as is also the view that auto- or hetero-hypnosis is an immunizing factor, 'therm-anæsthesia,' for it has been demonstrated by experimenters in hypnotism that blisters similar in appearance to those caused by the application of heat can be made to appear on the flesh of a subject without the application of any heat, and by command or suggestion of the hypnotizer alone. The converse process of 'therm-anæsthesia' should therefore be within range of possibility.

The intense heat radiated by the hot stones and embers already referred to if not insulated from the bodies of the fire-walkers would undoubtedly scorch them, and as examples have been given when they were not so scorched it seems to point to the fact that there must be some invisible fire-proof insulation affording the necessary protection. An aura

surrounds the human body, but whether it has fire-proof capabilities is not known. It is visible to some persons possessing extra-sensory perception and to others with normal eyesight if provided with special optical appliances designed for such purpose.

For those interested in the subject see *The Origin and Properties of the Human Aura*, by Oscar Bagnall, B.A.Cantab. London: Kegan Paul Trubner & Co.

Fire-proofing

D. D. Home, a native of Scotland, period *circa* 1870, was a remarkable demonstrator of fire-proofing and the handling of blazing coals. During his illustrations of this power he was able to confer fire-proof immunity on others for the time being.

Some super-normal occurrences in the way of levitation of his body and telekinesis of material objects are related of him and the late Sir William Crookes, O.M., F.R.S., also the Earl of Dunraven witnessed and reported on a good many séances which were conducted in their presence.

(See *P.S.P.R.*, Vol. VI, 1889-90;* IX, 1893-4; XIV, 1898-9; XV, 1900-1; XXXI, 1920-21;* XXXV, 1924-25;* XXXVI, 1928.)

ADDITIONAL REFERENCES TO THE SUBJECT OF FIRE-WALKING AND FIRE-PROOFING

Encyclopædia Britannica.

Modern Mythology. 1875.

The Making of Religion. 1898 } Andrew Lang.

Magic and Religion. 1901. }

*Fire-proofing accounts.

South Sea Yarns. Sir Basil Thomson.

Les Hommes Salamandres. 1931. Paris, Desche de Brouwer et Cie.

Women Called Wild. Rosita Forbes. 1936. Grayson & Grayson.

Recueil de Folk Lore, de Litterature et de Science. Edited by the Bulgarian Minister of Public Instruction.

Les Dompteurs de Feu. Dr. Th. Pascal. *Annales des Sciences Physiques*, July, August, 1899.

Man. 1905, 83, India; 1904, 31A, 45; 1933, 49.

Proceedings Society for Psychical Research. Vol. XVII, 1901-3, XL, 1930-32; XLII, Summary, India, China, Japan, Oceania, Experiments, Discussions, Heated Stones.

The Journal S.P.R., 22nd November, 1927; June, 1928; October, 1928.

Journal of the Polynesian Society. Vol. II, number 2, 29th number, Wellington, New Zealand.

Journal of the New Zealand Institute. XXXV, 187.

Indian Antiquary. II, 1873, 190, 300.

The Month. February-March, 1932.

Nature. 22nd August, 1901; 11th December, 1902; 28th September, 1935; 8th February, 1936.

British Medical Journal. 28th September, 26th October, 1935; 11th, 25th January, 1st, 8th, 22nd, 29th February, 7th March, 1936.

The Listener. 6th November, 1935.

The Balkan Herald. January, 1936.

The Field. 20th May, 1894.

Hypnotism

Hypnotism, formerly called Mesmerism, has been rather shunned by science, possibly because it is invisible, and cannot be weighed, measured and examined, and perhaps also its introduction to the public afforded many opportunities for fraud which caused ridicule and derision; nevertheless, its *effects* have been demonstrated under conditions that excluded any such possibility, so that at the present

time it is much better understood in Europe than it was not so very long ago, and it is possible that it was still better understood in Egypt and the East many centuries before it was ever practised in Europe.

Hypnotism and spiritualism having both been exploited by some fraudulent people, it is as well to maintain a critical rather than a credulous frame of mind with regard to them, but they are of considerable importance as probably being master keys which may unlock several doors which afford access to abodes where magic keeps its secrets concealed.

This state may be induced, to some extent, subjectively, that is auto-hypnosis, or objectively by an operator influencing another human being, or for that matter some animals, birds, and reptiles.

Snakes are credited with being able to hypnotize some birds, but certainly not all species of them, and instances have been reported, in the region of the River Amazon, of the anaconda exercising such influence on a human being, but the latter may have been a misconstruction of a reaction to the emotion of fear and should only be accepted with considerable reserve.

Hypnotism of different species of snakes by human beings is of common occurrence in Africa and Asia; some remarkable modern instances are reported from Egypt. For details of the latter see *A Search in Secret Egypt*, by Paul Brunton. 1936. London: Rider & Co.; and *Wide World Magazine*, November, 1936, and March, 1937, articles by Sir A. H. Seton, Bart., and H. L. Parker.

Pythons are sometimes believed to be the abode of spirits, often ancestral, that telepathically convey information and advice to their associates with

whom they live, usually a pythoness, as in ancient Greece or Modern Africa. (See *Tomtoms in the Night*, 1932; *Hidden Africa*, 1933; *Black Mist*, 1933, by Attilo Gatti. London: Hutchinson & Co.)

King cobras, hamadryads, not usually supposed to ensure longevity in human beings, are said to live on amicable terms with a certain native family in Upper Burmah on the borders of the Shan States, but only for a definite time, the duration of which must be strictly adhered to, otherwise there is a prospect of trouble. Three sisters are said to be able to exercise complete control over king cobras and handle them with immunity. Going out into the jungle they make an annual capture of the finest specimens obtainable and on returning to their village release their former pets exactly a year after the date of their capture and substitute newly caught ones in their place. This programme is most carefully adhered to. An instance was recorded of its non-observance when a girl retained a particular favourite beyond the stated time and was awarded instant death, not by her family, but by the snake, which, for some reason, known only to the women, "was automatically released from its magnetic state," the secret of the operation of which is known only to the three sisters and closely guarded by them. (See *The Illustrated London News*, with photographs, 3rd October, 1931.) Indian Yogis are credited with the ability of establishing friendly relations with wild herbivorous animals, some of the carnivora, birds and snakes.

Some of our own countrymen undoubtedly possess the art of mastering vicious and intractable horses, for example the Irish 'horse whisperers.'

A person in the hypnotic state may or may not

retain consciousness while under this influence and be then insensible to pain, muscular action may be very much augmented or entirely inhibited; the operator may, by suggestion or command, induce in the subject the experience of physical reactions to heat, cold, pain, hunger, and thirst, or of assuming the rôle of a personality other than their own.

During deep hypnosis the memory may be explored, so it is asserted, as far back as the pre-natal state of existence, and even farther, which latter, however, opens up the subject of reincarnation, a belief more favoured in Asia than in Europe.

Clairvoyance and clairaudience, while in the hypnotic state, may furnish an accurate description of events happening not within sight or hearing of the hypnotized person, confirmed by subsequent verification, thus displaying an ability to see and hear without the aid of the normal optical and auditory processes and unlimited by the matter of distance.

Self-hypnosis is practised in the East with the object of dissociating the mind from mundane affairs and distractions, and establishing contact with discarnate entities on a higher plane of spiritual development than their own, and also of 'realizing reality,' that is, for example, for the time being, becoming the colours composing a sunset, the oversoul of a forest, the flame of a fire, or the personality of an animal.

Suspended Animation

There are numerous well-authenticated accounts of suspended animation of the bodily functions of

human beings, resembling a state of catalepsy or hibernation, which may continue for weeks, and, in some cases, their burial alive for that period (See *A Search in Secret Egypt*, by Paul Brunton, p. 104. 1936. London: Rider & Co.). Demonstrations have been given under test conditions conducted by persons qualified to carry out the same.

How it is all managed without casualties is not generally known, and those who do know will not disclose their secrets to inquirers.

A casualty is mentioned as occurring in the case of an Indian fakir who was buried alive in a state of suspended animation but not properly protected from the attack of white ants. The part attacked was the brain; death had occurred some time previous to exhumation at the appointed time.

Self-wounding with a Weapon

Demonstrations which give the impression that immunity from pain and the physical effects of wounds caused by weapons, such as may be afforded when in the hypnotic state, are illustrated by a series of still and moving photographs of a ceremony during which the devotees of a Moslem religious cult resident in India pierce their faces and throats with metal daggers, having blades about nine inches long, and drive one of them into the top of the head in a vertical direction to a depth of about three or four inches, and this without apparent pain, loss of blood, or ill effects, while a short time after the weapons have been withdrawn, the wounds heal up and in the course of a day or two leave no traces.

These demonstrations were carried out in broad daylight, in the presence of Europeans specially

qualified to observe and report on such occurrences, and photographed under strict conditions which ensured accuracy and a bona fide representation of the proceedings. The question of fraud, conjuring, or illusion does not arise, neither was it possible to hypnotize the recording photographic apparatus.

DISCARNATE SPIRITS

Belief in the existence of discarnate spirits can be traced back as far as historical records afford evidence; it is common to all races of mankind in different stages of cultural development, and to the principal religious bodies of the world, some of which include in their hierarchy Angels, Arch-angels, Cherubim, Seraphim and the Saints in Glory, also the spirits and souls of the righteous. Holy Scripture also makes mention of evil spirits, devils, and the devil.

Orthodox spiritualistic teaching affirms the existence of discarnate spirits which are in various stages of spiritual development from bad to good, and analogous to the Biblical grades from devils to Angels.

For concordance references between modern psychic phenomena and somewhat similar ones related in Holy Scripture, and possessing evidential value of a high order, see the Rev. L. Tweedale's book *Man's Survival After Death*. 1920. London: Grant Richards.

The existence and intercommunication of discarnate and incarnate spirits forms the subject matter of a vast number of publications and affords evidence supplied from personal investigations.

Many persons well informed on the subject hold entirely different views with regard to it.

That communications are made through mediums, which purport to come from discarnate human spirits, is quite certain, but, the *origin* of such communications is one of the matters about which opinions may and do differ.

Orthodox spiritualists maintain that discarnate human spirits can and do make such communications; others, who do not hold this opinion, while admitting that some communications may come from a personality other than that of the medium, are of opinion that such originate in the conscious or subconscious minds of incarnate human beings, and are produced by telepathy, i.e., thought transference, and do not come from discarnate spirits, and there can be but little doubt that in some cases this may be a reasonable assumption; on the other hand, there are experiences which provide good evidential support for an exactly opposite conclusion which confirms the correctness of the orthodox spiritualist's beliefs.

Such a confirmation was afforded quite unexpectedly by the officer in command of the wrecked airship *R101*, who was killed at the time of the catastrophe. The circumstances are related in *Leaves from a Psychist's Note-book*, by Harry Price. 1933. London: Victor Gollancz.

The medium, at the sitting when this occurred, has the highest credentials regarding her integrity, neither she nor any of those present at the time had any technical knowledge of airships or their mechanical appliances. The message 'came through' unexpectedly and urgently; it was taken down in writing at once, by a stenographer; it was

subsequently submitted to an Air Force authority for information and comment because it was of a technical nature, giving details of what went wrong with the mechanism and other particulars having reference to the cause of the disaster.

The remarks made by the Air Force authority were confirmatory of the general correctness of the details given in the message, with only some minor exceptions where difference of opinion was admissible, but no material errors were apparent.

This is the more remarkable as difficulty was encountered by the stenographer in dealing with unfamiliar technical words and the urgency with which they were delivered.

POSSESSION BY SPIRITS

The 'possession' of the minds and bodies of human beings by discarnate spirits, sometimes evil ones, is a very old belief, world wide and mentioned in Holy Scripture.

The matter of dual personality is also related to this subject, and for those interested in it from a present-day point of view Dr. Carl Wickland's book, *Thirty Years Among the Dead*, is recommended. It gives many examples of 'possession,' their treatment and cures effected.

The account in the 5th chapter of St. Mark's Gospel of a man who was possessed of so many devils that their name was legion, is of particular interest.

These devils gave him such extraordinary physical strength that he had often broken chains and fetters

so that no man could bind him, and the devils were so numerous that when they were cast out they entered into and drove mad a herd of about 2,000 pigs so that they ran violently down a steep place into the sea and were choked by it.

What happened to the devils after that is not stated, but, no doubt, it would be entry into an environment more suited to their mentality and of a much lower order than that of a pig, which animal obviously preferred suicide to demoniac possession. *into Free-Masons*

This incident may furnish some association of ideas with a very ancient and widely spread belief in the efficacy of water as a purifying agent and neutralizer of evil spirit influences, as may be gathered from its present-day employment at baptismal sacraments and ceremonials.

*FREE MASONS ARE DEVILS
LUCIFER WORSHIPERS*

THE HUMAN POWER PLANT

For years past it has been a matter for inquiry as to what is the nature of the motive power which operates the bodily functions—circulation, respiration, alimentation, nerves, brain, glands, and others.

Hypnotic influence, whatever that term may imply, can emanate in the brain of one person and produce effects in the brain of another which result in dynamic physiological action.

Electricity, magnetism, and gravitation, can also cause dynamic effects, so in that respect they and hypnotism possess a common characteristic.

Delicate scientific instruments are able to record variations produced by the action of thought,

thereby giving a suggestion that it may be akin to, so called, electric waves or vibrations.

For over 20 years Dr. George Crile has carried on research work dealing with the subject of 'shock,' and his conclusions have a very important bearing on the matter under discussion.

Dr. George Crile's Research Work

In his book *The Phenomena of Life*. 1936. London: William Heinemann, Ltd., Dr. Crile explains, among other things, the motor mechanics of the human body, which is an aggregation of millions of cells which have different characteristics and functions, and all of which are of microscopic dimensions and of protoplasmic nature, each one serving the purpose of a very minute bi-polar electrical accumulator or battery, with make-and-break mechanism enabling them to be charged up and furnish a supply of electrical current to other and larger accumulators connected through a complicated network of nerves with the brain, thus providing the necessary electro-motive power for the working of all the bodily functions.

The description provides an analogy to that of a complicated telephone system with the brain as the central exchange, the organs of sight, hearing, taste, smell, and touch acting as subsidiary exchanges, from which nerves branch out to all parts of the body and serve the purpose of conductors of the electrical motive force.

This most interesting book should be read in order to obtain a full appreciation of the scientific implications relating to a wider understanding of human and other physiology, hitherto obscure.

THE DUCTLESS GLANDS

The subject of ductless glands, their action and reaction, is of a very technical nature; the following remarks are therefore brief.

Three of these glands, *inter alia*, regulate the supply, employment, and stimulation of bodily energy; they are the thyroid, pituitary, and adrenals.

Each of these glands secretes a hormone, of a characteristic chemical formula, which causes definite physiological effects when introduced into the circulatory system, being specially active when, in response to a call from the brain, they are required to meet some emergency such as a danger of physical injury or circumstances causing intense emotion such as anger, fear, anxiety.

If an intense mental stimulus is maintained for a sufficiently long period of time the action or reaction of the ductless glands continues to operate synchronously with the emotion which causes it.

Employing a familiar analogy, it is like keeping the self-starter of a motor-car working continuously with the gears in neutral; result, the accumulator is run down.

The sequence of events in the case of sudden danger or strong emotion is somewhat as follows:

Something occurs of which the personality or soul is made aware of through the medium of the sense organs.

Appropriate action taken by personality or soul.

Ductless gland or glands stimulated accordingly.

Hormone or hormones secreted and introduced into circulatory system.

Bodily functions appropriately stimulated, controlled and regulated so as to meet the situation in a suitable manner.

Expenditure of electro-motive power relatively large during period of abnormal stimulation.

If abnormal stimulation continues indefinitely, the expenditure of electro-motive power will be in excess of the supply, and in due course it will all be used up.

Vital functions, circulation, respiration, the digestive tract, nervous system, and all subsidiaries will cease functioning—*DEATH*.

ANALYSIS

It remains to collate and compare the examples brought to notice of death, or a near approach to it, resulting from circumstances in which the lethal effects of injury, disease, poison, or drugs, can be excluded.

1. Employment of Pointing Stick.
2. Prisoner in Indian Gaol.
3. English Retired Business Man.
4. } African Bad Medicine used on { Native.
5. } White Man.
6. Hawaiian Death Prayer.
7. A Decline.

No. 6. The Hawaiian Death Prayer

This will be the first to be considered so as to afford an early opportunity of forming some conclusion as to whether or no the Kahuna made use of a discarnate spirit, perhaps of a more or less elemental nature, in such a manner as to cause slow paralysis of the lower limbs of the taxi-driver together with a threatening general collapse.

The most certain way to find out whether this case represents a typical illustration of Hawaiian bad magic is to make personal investigation on the spot, failing which the word of somebody else must be accepted or rejected, and if the latter that settles the matter, but if, on the other hand, it is worth while discussing, then it seems that the Irish taxi-driver was unexpectedly and mysteriously taken ill with some complaint that two European doctors were unable either to diagnose or cure, but that a third one was able to attribute it to the action of the death prayer, but could not, with his own knowledge and skill, arrest its effects or provide a cure, so he had to arrange with the Kahuna to do both, and who, in due course, called off the death prayer, and the sick man soon became sufficiently convalescent to leave the island by the next outgoing steamer.

Paralysis is said to be the loss or impairment of voluntary muscular power, and that the loss of motor power may be functional or organic (*Enc. Brit.*).

In the case under notice the loss of motor power may be attributed to functional derangement, because there is no mention of any physical injury.

The symptoms mentioned afford a suggestion that

the electro-motive force of the man's body was being gradually and increasingly reduced. Whether this reduction was due to the expenditure of E.M.F. being greater than its supply, or that the accumulators were not being adequately charged up, or the current earthed, short-circuited, or otherwise diverted from its usual circuits, is not known.

Mr. Max Freedom Long, in his book above referred to, mentions a case in which a white man, possessing a good knowledge of some of the methods of Hawaiian native magic, averted the fatal effects of a death prayer from one of his native employees who made a complete recovery.

By appropriate exhortations and commands the white man succeeded in persuading the spirit entities to return to their sender and to apply their instructions to him, the sender, and not the employee. This they did most effectually, for it was ascertained that the sender's death occurred shortly afterwards, and this owing to his neglect to take certain necessary precautions prior to sending the spirit entities on their mission.

This leads up to the subject of exorcism which has been in the past, and may still be employed by those duly qualified to use this means for counteracting the spirit powers of evil, and is further referred to under Case 5, African Bad Medicine.

Correlation to No. 5, African Bad Medicine

This case of the Irish taxi-driver is correlated to No. 5, that of African Bad Medicine employed on a white man—the causation and cessation of the death prayer and bad medicine were admitted by

the Kahuna and witch doctor respectively; furthermore, the symptoms in both cases were so much alike as to exclude causal coincidence evidential or pathological, thereby giving a suggestion that both illnesses were caused by a similar agency, namely, primitive discarnate elemental spirit or spirits made use of by a primitive incarnate human being.

If the existence and employment of discarnate spirits of evil propensities has to be taken into consideration, then the services of a minister of religion are obviously indicated together with such exorcism as is appropriate to the circumstances.

For many centuries tens of thousands of people have found the Sign of the Cross and all that it represents, the surest and safest protection against the spiritual powers of evil, and with all due reverence, the same is commended to your notice with a view to its influence in any case of bad magic presenting similar features to those under discussion.

African Bad Medicine, Nos. 4 and 5

Nos. 4 and 5 are closely related, both being examples of African bad medicine, the technique of which is not known, only its effects which, in the case of the court orderly, were those of severe mental stress causing death somewhat unexpectedly.

The court orderly would almost certainly have a firmly established belief that bad medicine would cause him to die, and, possibly, that subsequent to death some very dreadful fate awaited him.

This would, undoubtedly, produce a condition of great mental stress which would have results already suggested, but, what is most significant is, that in

the case of the white man, No. 5, he had, so far as is known, no such beliefs or even any knowledge of bad medicine or of its effects; therefore, in the case of the court orderly, No. 4, it seems likely that severe mental stress, although an important factor in causing his death, was not the only one, and the only other one at present in evidence, is that of a discarnate elemental spirit or spirits as stated to have been employed by the Hawaiian Kahuna.

No. 1. The Australian Pointing Stick

No. 1, the Australian Pointing Stick has features in common with No. 4, African Bad Medicine on a Native; No. 5, African Bad Medicine on a White Man; and No. 6, The Hawaiian Death Prayer; but any evidence of the employment by the Australian aborigine of discarnate elemental spirits is lacking, though possibly a matter for inquiry.

If, however, neither pointing bone nor stick had been employed, and a black fellow happened to feel ill, and then attributed his *malaise* to bad magic, and afterwards sickened and died, the same would be attributable to 'shock' caused by the running down of the human accumulators by the action of the emotion of fear, resulting from a firmly established belief in the truth of tribal tradition in respect of the pointing stick magic.

On the other hand, if a lethal message was transmitted from the pointing bone or stick to the body of the victim, it is desirable to have some information about it.

It is known that there are such things as brain waves, and that they can be detected by delicate scientific instruments, but in the absence of more

definite information it will be necessary to make use of an analogy.

The murderer represents directing intelligence at a wireless station, the pointing bone or stick the aerial, the victim a receiving-set tuned in to the correct wave-length employed by the transmitting station.

The incoming message will, in some manner at present unexplained, be required to produce such effect on the brain as to result in 'shock' and death.

There are, at the present time, very many people who firmly believe in the sinister influence of the 'evil eye.' Perhaps there may be some foundation of fact to justify their belief?

Nos. 2, 3 and 7

As regards No. 2, Prisoner in Indian Gaol; No. 3, The Retired Business Man; and No. 7, The Decline: all have a similar ending, a gradual 'fading out' of the vital functions with no apparent indication of any disease, poison, lethal drugs, physical injury, or bad magic.

The original cause of the trouble was psychological: No. 2 a wish to die, with the mind apparently placid and resigned, no excitement; No. 3 a wish to die, dominant emotional despair, consequent on public disgrace; No. 7, in general terms, the absence of any particular wish to live, owing to circumstances which caused grief, despair, or despondency.

Predisposing causes require to be taken into consideration, also those of a contributory nature such as general disturbance of the bodily functions,

loss of appetite, inadequate nutrition with lack of vitality.

The obvious treatment of such cases is the alleviation and elimination of the mental condition that caused the trouble in the first instance, and this matter comes within the sphere of a physician possessing a special knowledge of psychology and in which category may be included some ministers of religion.

General Considerations

Consideration of the foregoing examples of unusual or supernormal happenings leaves but little doubt that death or a near approach to it may be caused by psychological agency.

The terms used when referring to such things are, naturally, of importance, and should be of such a nature as neither to distort nor confuse the truth.

Magic when properly understood and its effects either proved or disproved is, then, no longer magic, but scientific fact, illusion, or plain fiction.

Physical science text-books are not as static as those dealing with mathematics, the principles of geometry are not quite so axiomatic as they were in the days of Euclid; *Time*, which some of us were taught to regard as a measurement of duration and a *Factor* when calculating distances travelled by matter when in motion, is now, by some people, termed a *Dimension* (space-time) as if it were a measurement of length, breadth, and height.

The nature of hypnotic influence, telepathy and their congeners, when thoroughly understood, will, doubtless, be accorded a suitable scientific terminology.

Magic, call it what you wish, so long as it does not include conjuring tricks, illusions, and such like, certainly does seem to obtain results, at any rate sometimes, in which case the effects cannot be explained away either by ridicule, incredulity, or discrediting such evidence as is available, and of this there is a very large amount, but psychic phenomena are elusive; they cannot always be turned on and off when so desired, and from their nature they render research work difficult.

The discovery of the principles of transmission by wireless apparatus of records of sight and sound has indirectly been the means of providing a possible explanation of what seems to be 'mental wireless communication' between certain insects, birds and mammals, without any other accessories than those with which nature has provided them.

It will be a subject of very great interest when details of the special sense organs by means of which these phenomena are made possible and the waves or vibrations employed in the process (if any) have been discovered, investigated, and published by the scientific institutions concerned.

Combined Suggestion

As to whether combined suggestion, as mentioned, did cause a man to become insane, or that it was only a coincidence, is open to argument, but it is significant that the time factor is common to both occurrences—the suggestion and the insanity; if, however, it be assumed that such insanity was caused by the suggestion, then it seems fairly obvious that it must have been conveyed from the minds of those who made it to that of the recipient,

and by some means and in such manner as to cause insanity, whatever that term may imply; this information not being available, an analogy will take its place: The persons who operated the suggestion may be compared to a wireless transmitting station and the brain of the man who became insane to a wireless receiving-set tuned in to the wave-length of the transmitting station.

If this analogy holds good then there is an opportunity for some useful research work on the nature of the phenomenon indicated; to term it telepathy is of little help for that is only a term and not an explanation.

If it be assumed that this occurrence did take place as stated, it should afford to religious bodies an inspiring illustration of the power of united mental concentration, even when directed on the attainment of an anti-social purpose—how much the more powerful it might be when the united prayers of a truly religiously minded congregation were concentrated on the attainment of some spiritual influence which would be in harmony with Divine Law is a matter for them to think out for themselves.

Conclusion

A thorough understanding of the *modus operandi* of bad magic in relation to its possible pathological effects should be helpful in counteracting them, as was the knowledge of the virus and micro-organism to the medical profession in the treatment of disease.

By the courtesy of the Editor, permission has been granted to reprint the following article which appeared in the *Morning Post* of the 3rd August,

1937, and provides an excellent example of the employment of the pointing bone bad magic among the aborigines of Western Australia.

THE MORNING POST, TUESDAY, AUGUST 3, 1937

BLACK MAGIC v. WHITE

Doctors Fight For Native's Life

STORY OF THE BUSH

From Our Own Correspondent

SYDNEY.

'White' and 'Black Magic' are struggling for the life of Hector, a famous Kimberley (Western Australia) native, who is lying at the Forest River Mission Station suffering from the conviction that his enemies are killing him with 'black magic.' They have 'pointed the bone' at him.

The White doctors have accepted the challenge, and are pitting 'White man's magic' against black. If they succeed in curing Hector of his fear and instilling into him the will to live they will have accomplished an unprecedented feat which will resound through the bush and may put an end to the witch doctors' hitherto supreme power of life and death.

Hector achieved fame for his endurance a few years ago following his finding of the German flyers Bertram and Klausman, who had crashed on the North-west Coast. He ran at top speed for 37 hours over rough country to Wyndham to take the news of his discovery of the wrecked plane.

PITIABLE CONDITION

This once fine, upstanding aboriginal is now a shadow of his former self.

He tells missionaries who are endeavouring to assist him that he is tortured every night in his dreams by natives with spears.

After the publicity following the finding of the German airmen, who were marooned for several weeks, Hector returned to the bush. Then one of Hector's relatives died, and was buried at the mission. This native died a natural death following an internal complaint, but aborigines must find a valid reason for a black man's death, and must make one of their tribesmen responsible, if only indirectly. In this instance, suspicion fell on Hector, although there seemed no logical reason.

Hector thereupon ran away into the bush where he has since been living as an outcast. Recently he crawled into the camp of Dick Davidson, stockman at the Forest River mission station, late at night, in a pitiable condition. He had shrunk to an aged, shrivelled and bent figure, who was frightened at his own shadow—another remarkable instance of 'black magic.'

But Hector has a fighting chance for his life. The Forest River missionaries report that his health has begun to improve slightly. They are trying to overcome, by their ministrations, the abject fear and lack of desire to live instilled by the witch-doctor who 'pointed the bone' at him, a curse to which the inevitable end, according to the native mind, is death.

THE END

51271B

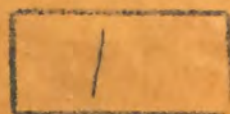
SOME BOOKS HAVING REFERENCE TO THE SUBJECT OF
MAGIC AND SUPER-NORMAL PHENOMENA

- After Life. The Diagnosis of a Physician.* Dr. William Wilson. 1936. London: Rider & Co. The development of the human organism from birth to physical death.
- Arunta, The.* Vol. 2, 1927. Sir Baldwin Spenser, K.C.M.G., F.R.S., and F. J. Gillan. London: Macmillan & Co.
- Beasts, Men, and Gods.* Ossendowski. 1923. London: Edward Arnold. The Far East and Tibet.
- Black Art, The.* Rollo Ahmed. 1936. London: John Long.
- Black Mist.* Attilo Gatti. 1933. London: Hutchinson & Co.
- Death Thorn, The.* Alma M. Carlin. 1934. London: G. Allen & Unwin. Investigations chiefly in Central and South America.
- Detection of Disease, The.* Oscar Parkes, O.B.E., M.B., Ch.B., and Eric Perkins, M.R.C.S., L.R.C.P. 1930. London: Sampson, Low, Marston & Co. The use of an electric detector.
- Encyclopædia Britannica.*
- Glands Regulating Personality, The.* Louis Berman, M.D. 1928. New York: Macmillan & Co.
- Great Problem and the Evidence for its Solution.* G. L. Johnson, M.A., M.D., F.R.C.S., F.R.S., etc. 1935. London: Rider & Co. A criticism on super-normal happenings.
- Hidden Africa.* Attilo Gatti. 1933. London: Hutchinson & Co.
- Human Psychology.* J. R. Butler and T. F. Karowski. 1937. London: Sir Isaac Pitman & Sons.
- Hypnotist's Case Book, A.* Alexander Erskine. 1932. London: Rider & Co.
- Invisible Influence, The.* Alexander Cannon, M.D., M.A., Ph.D., Ch.B., etc., etc.

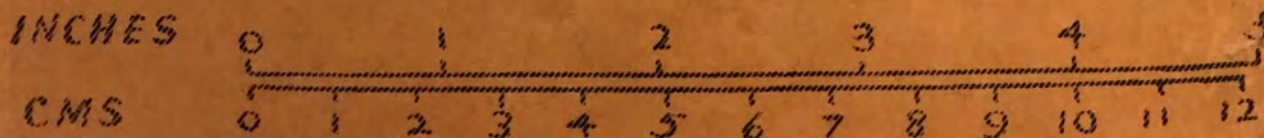
- Jungle Ways.* W. B. Seabrook. 1931. London: G. G. Harrap.
- Magic Island, The* (Haiti). W. B. Seabrook. 1929. London: G. G. Harrap. Strange home of superstition and horror.
- Man's Survival After Death.* The Rev. C. L. Tweedale. 1920, 1925. Kegan Paul Trubner. Concordance of modern super-normal phenomena with similar occurrences as related in Holy Scripture.
- Mental Healers.* Stefan Zweig. 1933. London: Cassel & Co.
- Mystical Qabala, The.* Dion Fortune. 1935. London: Williams & Norgate.
- Mystics and Magicians in Tibet, With.* Alexandra David-Neel. 1931-36. London: John Long.
- | | | |
|-------------------------------|---|--|
| <i>Native Tribes.</i> 1899. | { | <i>of Central Australia, The.</i> Sir Baldwin Spenser, K.C.M.G., and F. J. Gillan. London: Macmillan & Co. |
| <i>Northern Tribes.</i> 1904. | | |
- Peoples of Southern Nigeria, The.* P. Amaury Talbot. 1926. Oxford: University Press.
- Phenomena of Life, The. A radio-electric interpretation.* George Crile. 1936. London: William Heinemann & Co. Twenty years research work on the nature of 'shock.'
- Powers That Be.* Alexander Cannon, M.D., M.A., Ph.D., Ch.B., etc. 1934. The Francis Mott Co. Accounts of magic in the Far East and super-normal occurrences generally.
- Primitive Man.* Cæsare de Vesmy. 1931. London: Rider & Co.
- Proceedings of the Society for Psychical Research.*
- Psychological Basis of Personality.* Charles R. Stockard. 1931. London: George Allen & Unwin.
- Psychic Certainties.* Provost Battersby. 1930. London: Rider & Co. Accounts of phenomena well authenticated.
- Recovering the Ancient Magic.* Max Freedom Long. 1936. London: Rider & Co.
- Sane Occultism.* Dion Fortune. 1931. London: Williams & Norgate. Spiritualism in the light of occult science.

- Savage Life in Central Australia.* G. Horne, V.D., M.A., M.D., Ch.B., and G. Aiston. 1924. London: Macmillan & Co.
- Science Front, The.* Gerald Heard. 1936. London: Cassel & Co.
- Science of Seership, The.* Geoffrey Hodson. 1929. Rider & Co. Clairvoyant research. Has a good bibliography.
- Search in* { *Secret India.* 1934. } Paul Brunton. London:
 { *Secret Egypt.* 1936. } Rider & Co.
- Secret Wisdom of the Qabala, The.* A study in Jewish mystical thought. J. F. C. Fuller. 1937. London: Rider & Co.
- Super-normal, The.* G. C. Barnard, M.Sc. 1933. London: Rider & Co.
- Superphysical, The.* A. W. Osborn. 1937. London: Ivor Nicholson & Watson.
- Survey of the Occult, A.* Edited by Julian Franklyn. 1935. London. Arthur Barker. Has an extensive bibliography.
- Threshold of the Unseen, On the.* Sir W. F. Barrett. 1917, 1918. London: Kegan Paul Trubner.
- Tomtoms in the Night.* Attilo Gatti. 1932. London: Hutchinson & Co.
- Torch of Knowledge, The.* Arthur Findlay. 1936. The Psychic Press. Spiritualistic experiences conducted under modern conditions. The genesis and development of Christianity. Bibliography.
- Unfolding Universe, The.* Arthur Findlay. 1935. London: Rider & Co.
- Voodoos and Obeahs.* The Rev. J. J. Williams, S.J. 1932. New York: Lincoln MacVeagh, the Dial Press. West Indian magic.
- Witchcraft among the Azanda (Africa).* E. E. Evans-Pritchard, M.A. 1937. Oxford: The Clarendon Press.
- See also Messrs. Rider & Co.'s list of books dealing with unusual subjects. London: Paternoster House, Paternoster Row, E.C.4.

DEADLY MAGIC



INCLUDING THE
AUSTRALIAN
POINTING-
STICK



COL. F. J. HAYTER

YAM