

**Magic, Sorcery, Astrology**

**AND**

**Kindred Superstitions.**

**BY**

**DR. K. S. MACDONALD.**

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# MAGIC, SORcery, ASTROLOGY AND KINDRED SUPERSTITIONS.

*Reprinted from I. E. R. October 1902.*

BY DR. K. S. MACDONALD, CALCUTTA.

**T**HE references to these superstitions met with in the Bible are both numerous and striking; the character of these references may be learned from the last in the Book of Revelation—"Without are the dogs, and the sorcerers, the fornicators and the murderers and the idolators". In the book of Leviticus it is said—"A man also or a woman that hath a familiar spirit, or that is a wizard shall surely be put to death"; and in the book of Deut.—"There shall not be found with thee any one that useth divination, one that practiseth augury, or an enchanter, or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer; for whosoever doeth these things is an abomination unto the Lord, and because of these abominations, the Lord thy God doth drive them out from before thee... These nations which thou shalt dispossess hearken unto them that practice augury, and unto diviners; but as for thee, the Lord thy God hath not suffered thee so to do."

Such is the position taken throughout the whole Bible on this subject. Yet in spite of all this, men will be found who will wrest isolated words from the Bible in favour of such superstitions. I have before me a book on Chiromancy or Palmistry in which Job 37, 7 is quoted with the remark: "These revelations [in the palm of the hand] are not given us to be dealt with lightly"—the fact being that the Bible words—"He sealeth up the hand of every man that all men whom he hath made may know it"—have nothing to do with Palmistry, but with the severity of winter, rendering men's hands useless for their ordinary labours, that men by their enforced inactivity may know the sovereign power of God and that they are subject to it.

As with the Old Testament and New so also with the Koran. There is not a word in the Koran which countenances Magic. On the other hand in Sura ii 96 we find the words: "The Satans taught men Magic."

In Islam both the witch and the sorcerer were punished with death. Dr. Witton Davies, not without reason, says that Muhammed's general attitude towards divination was hostile, and it is on record that on being asked if it were right to consult fortune tellers about future events the Prophet replied—"Since you have embraced Islam you must not consult them"; then it is further recorded on no mean authority that he "forbade taking omens from the running of animals, the flight of birds and from throwing pebbles, which were done by the idolaters of Arabia." Moslem doctors say that up to the time of Jesus, the Jinns had liberty to enter any of the seven heavens. With His birth they were excluded from three of them. "Muhammed's birth caused them to be shut out of the remaining four." Witton Davies, pp. 21-2, 92-3. Yet in spite of it all, Muhammadanism is riddled with magic and kindred superstitions wherever it is found, in Arabia, in Africa, or in India. The *Jawāhiru'l Khamsah*, published in Gujerat A.H. 956 is the most popular work on the subject of spells and incantations in India. These are used "to establish friendship or enmity between two persons, to cause the cure or the sickness and death of a person, to secure the accomplishment of one's wishes both temporal and spiritual, and to obtain defeat or victory in battle. It is largely made up of Hindu as well as Moslem customs and practices."—Hughes' *Dic.* word *Da'wah*.

Having indicated thus far the presence and condemnation of these superstitions by the inspired writers of the Old and New Testament and by Muhammad, let us look for a moment at the sub-Apostolic Christian view of Magic and kindred superstitions and thereafter, as stated with authority, by Roman Catholic divines and next by the poet Dante.

The author of the sub-Apostolic work called.—*The Teaching of the Twelve* writes—"My child become not an omen-watcher, nor one who uses charms, nor an astrologer, nor one who purifies, nor be even willing to look upon these things; for of all these things cometh idolatry." In fact every thing which partook of the nature of magic, incantations, philtres, and the like, were to be rigidly kept out of the simple pure life insisted on by the early followers of Jesus. The purification referred to here was that which we find so common in the religious rites and ceremonies of modern Hindus—purification by the repetition of certain words of supposed magical or supernatural power.

Here in the *Teaching of the Twelve*, we find, as we do in both the Old and New Testament, the close connection between these superstitions and idolatry.

The Roman Catholic Church gives, in the way of preface to its English translation of the New Testament, "*a Summary of Faith and Practice*," or in other words "what every Christian must believe and what every Christian must do."

The Second of the ten things which he must do runs:—  
"We must fly all idolatry, all false religions, and superstition; under which are comprehended all manner of divinations or pretensions to fortune telling; all witchcraft, charms, spells, observations of omens, dreams, &c., all these things are heathenish and contrary to the worship of the true and living God, and to that dependence which a Christian soul ought to have on Him."

From all this it will be seen that Witchcraft was regarded as a crime and a sin of the grossest kind, most dishonouring to God and most injurious to the spiritual interests of man and to the State. Yet it abounded among Jews and Gentiles—in fact among all nations alike before the coming of Christ and after His advent. When reading such words as I have quoted, we ought to bear in mind that "every Scripture inspired of God, is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work." 2 Tim. iii 16-17.

In order to receive the teaching, reproof, correction or instruction the Bible is fitted and intended to give on this subject with special reference to India, I will try and have before my mind in the paragraphs which follow what magic, sorcery, and kindred superstitions were and are; further, why they were such an abomination to God, and therefore prohibited with the threat of such fearful punishments; and lastly whether these or similar practices or sins prevailed in India's *Shastras*, and are still to be found among the Hindus of the present day, to the dishonouring of God, the retarding of the progress of Christianity, the frustrating of the Missionary's efforts, and the spiritual loss of the people generally. I do not however intend to treat of these *seriatim* and in logical order—but simply to have them in my mind as I proceed.

Dante, one of the most distinguished men that ever lived, not to speak of Roman Catholics only, but of the whole

posts of the world, in his description of the infernal regions tells us that the 4th pit of hell is ceaselessly perambulated by diviners, sorcerers and witches, with heads twisted round upon their necks so as to look eternally backward, in punishment for their having spent so much of their lives on earth, attempting to look forward into God's forbidden reserves. Dante condemns them more as impostors than as presumptuous searchers into the secret things of God. He tells us that from a bridge-top he saw a long, slow, silent, weeping procession of soothsayers and witches, with necks wrung so completely round that the tears streamed down their backs. Such utter degradation of the human form divine, borne by himself in common with these reprobates, struck into Dante's inmost soul.

" Certes," says he, " I wept, leaning on one of the crags  
Of the hard rock.....  
For who can be more wicked than the man  
Who has a passion for God's judgeship," xx. 25-30.

These representations, Biblical, ecclesiastical, and poetical, were not fruitless in results of great practical importance, mixed up with the prevailing heathenish practices and beliefs which the Christianity of the period had assimilated to itself. Hence the frightful panic or fear which overtook Church and State, and the unspeakable persecution as the result to which men and women, suspected of being implicated in witchcraft and sorcery, were subjected. With the most disastrous results, the Mosaic texts that " the man or woman that hath a familiar spirit or that is a wizard, shall surely be put to death, stoned with stones," and—that " men should not suffer a witch to live", interpreted literally—led to much most unchristian cruelty and bloodshed, thoroughly opposed to the benign spirit of Jesus and his Gospel.

Let us consider what magic, sorcery, and the other allied superstitions are and were, and as part of the same question why they were such an abomination to God and threatened with such fearful punishments ?

We begin by remarking that in the very nature and essence of magic and allied superstitions there are what justified the language used both in the Old and New Testament against them. It was not an accident or accessory. One has truly remarked that witchcraft is, in its essential relation to *religion*, as " the sin of rebellion" against the State, and religion—and in this is meant *all religion*, and all Governments. Witchcraft and its kindred superstitions rob

and dethrone God. It is the nihilism and anarchy of all religion.

A Parliament of France justly characterised witchcraft as "a crime that tends to the destruction of religion and the ruin of nations".

Howard Williams characterises even the *belief* in the *infernal* art of witchcraft as "perhaps the most horrid, as it certainly is, the most absurd phenomenon in the religious history of the world." p. 5.

Yet, as said by the same writer—"It will appear more philosophic to deplore the imperfection than to deride the folly of human nature, when the fact, that the superstitious sentiment is not only a result of mere barbarism or vulgar ignorance, to be expelled of course by civilisation and knowledge, but is indigenious in the life of every man, barbarous and civilized, Pagan or Christian, is fully recognised." It is strongest in children and the childhood of the race, but if not nipt in the bud will continue through life to make men and women most miserable.

Witchcraft, as understood in the dark or middle ages of Europe, meant practices carried on by men and women, as was believed, under a contract with and by the help of the devil or some one or other evil spirit or demon, with the view to inflict calamities even unto death, upon the person with the loss of the property, fortune and fame, of innocent human beings, making them completely subject to their power, "transforming their own persons and those of others at their pleasure, raising tempests, ravaging the crops of their enemies, or carrying them home to their own garners, annihilating or transferring to their own dairies the produce of herds; spreading pestilence among cattle, infecting and blighting children," &c.

Modern thought will not allow us to believe that any person was capable, as thus stated, of performing such things, but then, what was nearly as bad, men and women generally, *believed* that not only could men so perform, but that they did and spent a large portion of their lives in planning and doing such infernal acts. Then it is generally believed that much of the evil debited to the witch or warlock was purely the product of a vivid or powerful imagination not limited or steadied by religious principles or by true reasoning, or correct observation of facts or events; and further, that a large proportion of the residuum was the result of poisoning and the application of most injurious drugs, in

the use of which wizards and sorcerers were adepts in ancient, mediæval and modern times. We are not to suppose that witchcraft presented itself in the same light in all countries and at all times. The witchcraft of which I have just spoken was very different from that of which we read in the Bible and both different from that which we find in India, for example in the Atharva or fourth, or most modern of the four Vedas, and in the Tantras which, as books, are still more modern ; and from that which prevailed in Egypt or Babylonia in ancient times, or prevails now in the West Indies, and generally in all uncivilized countries. Yet they all had principles and modes of action in common, distinguishing them from religion on the one hand and from science on the other.

Here and there, and every where, it has presented itself as the inveterate enemy of both science and religion. In an able article on the witchcraft of to-day in the West Indies in *Chambers' Journal* of February last we read.—“*Obeah* is the witchcraft in the West-Indies. The sworn foe of Christianity and civilization ; it hinders every effort to uplift the negro race ; it is a superstition as degrading as it is wide-spread, a standing menace to the social order.” From the beginning, witchcraft, and in the word I include the allied superstitions under their many forms and known by so many different names, has been an “inveterate antagonist of religion and theology,” as Sir Alfred Lyall says concerning that of India.

Here and now I do not intend to dwell on the subject of Demonology and its natural supplement exorcism, beyond remarking that they occupy a large space in the *Tantras* and in the thought and superstitions of the people of India, and apparently more in South India than in the North. The subject is further of great practical interest to the Missionary in India and to the Biblical scholar every where ; but to treat it with any satisfaction and profit would require a paper to itself.

I may remark in passing that exorcism or the magical or miraculous ejection of evil spirits or demons by a solemn form of abjuration or chanting of mantras, was, and I suppose still is, recognised by the Roman Catholic Church, and exorcists were a respectable Order in the Church. Tertullian and Augustine refer to this Order. Some Protestant Missionaries both in India and in China have expressed belief in demon possession.



The Tantras ascribe diseases to demons, and to effect a cure they first profess to exorcise the demon. As in curing, so in producing diseases. Formulae, words of power, or mantras were employed to constrain demons to cause, as well as prevent causing, not only diseases but also domestic misfortunes, such as jealousy, evil reports, quarrels and other mischiefs. Magic used, for the same purpose, the breath, saliva or the hair, and still oftener the evil eye and thus bewitched, or professed to bewitch people and cattle.

The insane, the uncanny, the weird looking, were regarded as powerful in the use of magic; as also those who were phenomenally clever or wise, more especially if such were females. This latter seems to have been the case much more in Medieval Europe than in modern India. We find it so also in the Bible. Demons were believed to be more under the influence of women than of men. The women were believed to be adepts in sympathetic magic. Thus a rope would be taken, and a process of knotting it commenced, with each knot a *mantra* was repeated, by which the victim would be symbolically strangled, his mouth sealed, his limbs racked, his entrails torn out. All of this is included in the Tantric word *Marana* (destruction); the image, or so-called 'corpse', was made of clay, wax, pitch, honey, fat, or other soft material, more generally such as would melt with heat and burn in fire. Then by burning it or piercing it with pins, needles, swords, daggers, &c., while at the same time using incantations representing it as symbolizing the enemy or victim, have it destroyed and thus secure the destruction of the represented victim. The process ends with a cremation or funeral, of the symbol, and thus effecting the utter extinction of the unfortunate victim. The symbolical peeling of the various skins of an onion has been employed, with the suitable incantations, to effect the same disastrous effect. A master of such processes tells of himself:—

" As with ropes I will entwine,  
As in a bird's snare I will catch,  
As in a net I will overpower,  
As in a noose I will throttle (thug-like),  
As a fabric I will tear ! "  
And he might add—as an onion I will peel.

Observe in all these the rites or ceremonies are magical, not propitiatory. The desired or wished for objects are obtained not by propitiating the favour of divine beings

through sacrifice, prayer and praise, but by ceremonies, which are believed to influence the course of nature directly, through a physical sympathy founded on the resemblance between the rite and the effect which it is the intention of the rite to produce. This is the case even when deities, or images of deities are among the *Dramatis personæ*. Take for example the rite referred to by Dr. J. G. Frazer in his learned and interesting "*Golden Bough*" Vol. ii. p. 110. It prevails in Kanagra district; in it Siva and his spouse Parvati (the earth goddess) are represented by clay images, with a view to hasten on spring. He writes,—“The general explanation which we have been led to adopt of these and many similar ceremonies, is that they are or were, in their origin, magical rites intended to ensure the revival of nature in spring. The means by which they were supposed to effect this end mere imitation and sympathy. Led astray by his ignorance of the true causes of things, primitive man believed that in order to produce the great phenomena of nature on which his life depended, he had only to imitate them, and that immediately, by a secret sympathy or mystic influence, the little drama which he acted in forest glade or mountain dell, on desert plain, or wind-swept shore, would be taken up and repeated by mightier actors on a vaster stage. He fancied that by masquerading in leaves and flowers he helped the bare earth to cloth herself with verdure;” and, what is wicked in the extreme, not only to subject his fellow man and his sisters of the human family to his will and make them do whatever he liked, but to secure their death in fearful pains and bodily sufferings, by his going through imitative ceremonies.

Magic or witchcraft or sorcery and kindred superstitions encourage the belief in any number of demons and demonesses. Maha Sohan is the chief of 30,000 demons. He represents Siva in South India. The latter has legions of demons about him, and like demons all over the world, Siva haunts cemeteries, burial grounds, damp places, ruined houses, and naturally enough such other insanitary places as produce diseases, which are supposed to be subject to the demons. Hence, we have demons of small-pox, cholera, hydrophobia, insanity and even indigestion—all hail fellows well met, with Siva the great Destroyer, and with Kali the great Illusion and Delusion, with Vampires, Ghouls, Jinns, imps of darkness, spooks, wraiths and *loup-garous*; and th

mother of them all is witchcraft. The result is fear or dismay in men and women of all ages, such as we see produced in children by foolish superstitious nurses. Verily, witchcraft, with astrology and all their allied superstitions, is the mother of fear, but not the fear of God. It is so all over the world.

The Rev. Dr. J. S. Dennis in his great and most valuable work on "*Christian Missions and Social Progress*," Vol. i. p. 198, says truly that where witchcraft exists "it casts a dismal shadow over life, gives a grim and sombre aspect to nature, and turns the common place sequences of human experience into terrifying signs of the presence and malign activity of some mysterious and implacable enemy." Of the Hindu he adds p. 317—"His deeply mystical, and at the same time sensuous, nature has reared an imposing pantheon of phantasmagoria, where he dwells with restless soul and tortured sensibilities." So the Indian is represented in the Tantras, tortured by fear and dread, and surrounded by demons or evil spirits. Bhavabhati one of India's two greatest Sanskrit dramatists describes a too common scene, in the Hindu's diseased imagination, beset—

"With crowding and malignant fiends, Pale ghosts  
Sport with foul goblins and their dissonant mirth  
In shrill respondent shrieks is echoed round,  
Demons of ill and disembodied spirits,  
Who haunt this spot: chattering sprites  
Communicative fill the charnel ground."

Siva, the great demon of the Tantric system, otherwise called Bhutnath, i. e., the Lord of Demons or goblins, is represented as surrounded by these as his personal attendants, and so also his spouse Kali or Sakti.

James Mill, the father of John Stuart Mill, in his *History of British India* writes:—"The belief of witchcraft and sorcery continues universally prevalent and is every day the cause of the greatest enormities. It not unfrequently happens that Brahmans, tried for murder before the English judges, assign as their motive that the murdered individual had enchanted them. No fewer than five unhappy persons in one district were tried and executed for witchcraft so late as the year 1792. The villagers themselves assume the right of sitting in judgment on this imaginary offence, and their sole instruments of proof are the most wretched of all incantations."—*History of British India*, book ii, 7.

We need not however go back to the days of the authors of the Tantras, or of Bhavabhati, or even of James

**Mill.** The India of the present day is reeking with various forms of magic and kindred superstitions. In the columns of the *Harvest Field* of April last, we have an account of the murder of a man, who it was believed by charms and incantations had as the phrase goes, 'let loose Kali' upon a near relative of the murderers, who was subject to epileptic fits. The murderers pled that they were only fulfilling a religious duty in acting as they did in order to have the demon exercised from their relative. All the same, by order of the High Court they were executed as murderers.

The same plea was set up not many years ago in behalf of a young Bengali gentleman for the murder of his wife, with whose blood he rushed to Kalighat to present it to the terrible demoness, as Max Muller, Moncure Conway and other learned scholars regard the terrific spouse of Siva.

Only a month or two ago Khetra Mohun Somaddar was convicted by the Sessions Judge of Barisal of having murdered his-wife on the plea that she gave company to men who visited her in the form of birds—into which they had been transformed by magic.

About the same time Calcutta was startled by the information that Soonder Singh, the notorious Punjabi prisoner, who had escaped from many a jail before this, had made his escape from the great Presidency jail of Calcutta, and the explanation given of his success in breaking open the massive iron bars, was—"By means of *mantras*"; and he was believed.

No, there are large numbers of men and women all over India who earn their living as *mantrins*, that is as workers in magic. There are at the present day in the Madras Presidency, plying their trade as many as 16,000 astrologers, genealogists, horoscope-casters and almanac makers, and all these work through mantras or "words of power." In Calcutta we see sign-boards of workers in Astrology and Palmistry, as we go along the streets in the northern part of the city. I have read the Census Reports of some five or six of the Provinces of India, and in all I find that Astrologers, diviners, &c., figure largely.

The difference between the devotees of religion and wizards and their ilk, is that which is found between men who propitiate God, or gods or goddesses, visible or invisible (not demons or demonesses), and persons as we have seen above who use mysterious mummary addressed to no god or

goddess, and not necessarily addressed to any object or subject at all. Religious people use prayers or supplications, make offerings, and offer sacrifices, and sing praises, all in honour of a deity. Those whose trust is in witchcraft, sorcery, astrology, &c., despise all these as comparatively inefficient for the ends or purposes they have in view. Their miracles or exhibitions of supernatural powers, are not effected by divine power or aid, but by power centered in themselves, in demons or evil spirits, or in the words or letters which they utter. In scripture language they "chirp and mutter." Instead of seeking into their god, they claim independence of God, and depend on their own innate or acquired faculties. The only aid they admit is from demons, or letters, or words, which on other people's lips may be dead or dormant, but which, say they, can be made living by them, just as an electrician makes alive his wires and thus effectual for good or evil. They can, as it were, switch on or off the current by muttering *mantras*.

Magic has been defined as the special and abnormal agency, whether through words or acts, whereby certain *quasi* superhuman powers are constrained, or believed to be constrained, either to create evil (or good), or to avert baleful effects. God, it will be observed, is excluded; as the Psalmist says of the wicked man—all his thoughts are—'There is no God.'—Ps. x. 4.

The *words* may include unintelligible sounds or numbers, the names of planets, or the names of the days of the week, or of demons, as also symbols, images, diagrams, amulets, charms, manipulations, fingerings, gesticulations, blessings or curses, and incantations and enchantments. In India the words spoken are called *mantras*; and they who work them *mantrins* and the symbols or diagrams, *yantras*. Astrology, Palmistry, Alchemy, Divination, Lithomancy, Oneiro-mancy, &c., &c., all come under the same definition, in as much, and in so far, as they refer to the creation of good or evil—evil especially—superhuman in their nature, yet not traceable to God, nor to be explained by science. To take very simple illustrations, the bringing on of wind to a becalmed vessel at sea by whistling, the bringing on of misfortune by the utterance of certain words addressed to no one in particular, but called and regarded as a curse, or by the starting on a journey on a Friday, or by entering into the marriage relationship on that day, or the meeting a certain animal, or the seeing of some person or thing

regarded as inauspicious, or because the number 13 happens to be present, or therewith connected. And all this, be it again observed, brought about not by God. He is excluded from all participation in the event. He is, as it were, ousted from that province of His own dominions. Nor is science believed to have any thing to do with these events or results; or, if it has, then it is science falsely so-called. There is no prayer to God for the wished for event, any more than in the so-called prayer-wheel of the Buddhists. Nay more, there is no God in the performer's mind. The desired good or evil is relegated as outside His province. God is robbed of His own, as I have already stated.

The operator is alone responsible. He alone is the doer; he is the Master-Mason, the Chief Engineer; his tools are words, chirped, muttered, chanted or uttered. Though frequently spoken of in, and in connection with, the Tantras as science, there is no true science in it, any more than in the 'Open Sesame' of the *Arabian Nights*' entertainment. It is *super-human* or rather *infra-human*. If the operator be aided by any person or persons, these are demons or evil spirits. If there be any operator, acknowledged, and very often there is none, in whom the coercing of nature is supposed to reside, he is regarded as assisted by the devil, or by evil spirits or demons, though not necessarily. Still the event comes under the name of magic, sorcery, enchantment, incantation, fascination, bewitching or the evil eye. On the other hand, jugglery, legerdemain, sleight of hand, the tricks of prestidigitators, natural magic, as it is sometimes called, the magic lantern, the exhibitions of Messrs. Maskylene & Cook, and their imitators, and dabblers in what is called Egyptian magic, is not magic. These are often shrouded in mystery, put on for the purpose of amusing people. But there is in them only phenomenal cleverness, assisted by mechanical contrivances and physical and psychical illusions, founded on excited and vivid imaginations and a strong wide-awake expectation.

In a late issue of the *Spectator* (2nd November 1901). I read that the mind can be so concentrated upon a physiological process to unusual activity, as to produce curative effects, and even to super-abundant activity so as to produce pathological effects or disease. "There is nothing in the least 'supernatural' in this fact, which helps us to understand such extraordinary phenomena as the *stigmata* in a religious enthusiast like St. Francis, or the power of

certain Indians to inhibit the vital functions and simulate or even produce death itself, by a mere effort of will." In confirmation of this, I may be permitted to relate a very sad incident that came under my own observation. The boys of a school of which I had charge were requested to try and find in the neighbouring fields and woods an epileptic who had strayed from his friends, and of whose safety they were anxious. A woman who had the reputation of being uncanny turned up just as one of the boys discovered the epileptic drowned in a small rivulet into which in a fit he had fallen. The woman in my presence and that of the other boys addressing the boy said that he would be the next to die. The result was that the words so preyed upon the boy's mind that he shortly thereafter sickened and died—the words of the woman being regarded as the only cause.

Expectation stimulated by emotion, it has been said, we believe truly, is a great magician. Then, again, under the influence of Hypnotism and auto-suggestion we are made to believe that we see, hear and smell, when we do nothing of the kind ; and there is reason to believe that Tantrikas and other magicians practised Hypnotism.

A common division of magic is into *Black* and *White*. The former, as already stated, is called in the *Tantras* 'Marana'. Its aim or purpose is some evil or destruction to an enemy. The latter is called *Mohana*. Its aim or purpose is to obtain some benefit as a son, wealth, influence over man or woman, frequently spoken of as subjugation. It does not desire or work for evil or destruction as its final object—but practically it issues in that : And as regards sin against God and religion, it is as sinful in itself as black magic. God and religion are treated with contempt. God is robbed of his own ; and his ministers are withstood as Jannes and Jambres withstood Moses, and prayers to God are regarded as of none effect.

Magia as defined by Dr. Fraser is also divided into two kinds, the one called *mimetic* or *imitative*, and the other *sympathetic*. They do not at all correspond with the division of Black and White. The *mimetic* magic is founded on the principle that like produces like ; or that an effect has some likeness or resemblance to its cause ; thus taking the common illustration make an image of wax of your enemy, bring it close to the fire, it will melt until it is wholly destroyed—so your enemy.

The sympathetic magic is founded on the principle that things which have once been in contact, but have ceased to be so, continue to act on each other as if the contact still existed. Thus by getting hold of a man's belonging, such as his hair, the parings of his nails, his saliva, &c., you would be able, were you a magician with a knowledge of the words of power (*mantras*) and how to use them, to do what you liked to him.

From the first of these principles the magician infers that he can produce any desired effect merely by imitating it; from the second he concludes that he can influence at pleasure and at any distance any person of whom he possesses a particle. It takes the form sometimes that if you possess the earth on which a man has impressed his foot, you can by magic play the mischief with him. In this latter case a certain secret sympathy is believed to unite indissolubly things that have been once connected with each other. Hence it is called sympathetic. But in as much as in the other kind a certain secret sympathy influencing the action is believed to exist between likes, it also may be called sympathetic, as well as imitative, and it is very frequently, if not generally, so called.

The magic generally met with in the Tantras is the mimetic or imitative, founded on the belief that like produces like, or that an effect resembles its cause. It is a very curious natural phenomenon that if a man *believes* that a magical process is practised on him and he has a powerful sympathetic imagination, as well as a strong faith or belief in its presumed power, he will actually feel the pain, nay more the marks of the needles will be found on his body.

When Jacob peeled the rods and made them ring-straked, speckled and spotted, and set the faces of his flock towards them with the view of securing that the flock might bring forth such, writers on magic would say that Jacob was practising magic; and so also of the Philistines when they suffered from tumours and mice, and made images of the tumours and of the mice and sent them away to their enemies, and believed that thus they would get rid of these plagues, the Philistines so acting are regarded as practising magic.

Magic also bears a strong resemblance to science. The fundamental conception of both is that in nature one event follows another necessarily and invariably without the intervention of any spiritual or personal agency—in



other words a faith in the order and uniformity of nature. The Magician believes that the proper ceremony, accompanied by the proper spell or charm, properly chanted and properly directed, after having been properly vivified, will undoubtedly be succeeded by the invariable sequence desired and confidently anticipated. The mistake committed by the Magician is his connecting, as cause and effect, things which nature has never so connected. He accepts as cause what nature has never connected as a cause of the effect desired. And consequently he has, surreptitiously, to supplement his mantras and charms by poisons, drugs, mechanical contrivances and other tricks.

As an illustration of the surreptitious use of poisons in such cases I may refer to the columns of the *Indian Medical Gazette* for June 1902, where is recorded a case from Dharamsala district. There a custom exists of using human ashes as a philter to subject (for commercial or social purposes) the partaker to the giver. Here A. who wished to influence B. favourably over a land dispute which existed between them, gave the latter's servant what A. stated to be only human ashes and bribed him to mix it with B's food. In order, no doubt, to make the effect more permanent and reliable, A. took the precaution of mixing with the ashes a fatal dose of white arsenic with the view of limiting B's interest in land to that quantity required for his own strictly personal uses—for interment. However this 'best laid scheme was destined to 'gang agley.' For the servant relented and confessed the plot.—p. 204.

Here, in the use of the human ashes and the mantras or incantations the general assumption of the practitioner was quite correct, as well as in the use of the arsenic but in the special application of the human ashes and the mantras he was altogether false. So with less serious matters,—a man is present at a festive or social gathering consisting of thirteen persons. One of them dies within the year, as is but to be expected, and more likely if the number had been 14. However, the conclusion is drawn that it was the magical influence of the number 13 which brought about the result. The facts that there were 13 and only 13 present, and that one died within the year may be quite true; but there was no connection whatever between the 13 and the death; unless a vivid and morbid or diseased imagination and a well-known superstition may have connected them together disastrously.

Again, a person who deals in charms or incantations is heard cursing some other person. This second person is found some time thereafter suffering. The illogical inference is at once drawn that the first practised magic upon the second—in other words that the curse has taken effect—*damnum minatum, at malum secutum*. Of course there are no statistics to verify, to prove or disprove. Of course also evil was threatened and evil followed, and that is all.

A couple, man and maid, marry on a Friday ; or it may be a ship starts on a long voyage on a Friday. Some evil happens to the married couple or the ship is lost at sea. The believer in magic says that it was the Friday which did the mischief. Here matters differ from our last, for statistics prove that, alike in the Friday marriage and the Friday voyage, no greater or more numerous mishaps or disasters take place on a Friday than on any other day of the week. As far as ships or steamers are concerned, ship-owners would see to it that their ships did not start on a Friday if the superstition had been supported by statistics. But as a matter of fact, ship-owners send their ships to sea on Friday as well as on any other day, because they *know* they are equally safe. Of course all this is superstition, but it is much worse than mere superstition. It is a survival of magic so strongly condemned in the Bible as the enemy of religion, and by scientific men as the enemy of science. It is that superstition of which the wicked man is guilty and of whom the psalmist says "all his thoughts are—There is no God".—Ps. x. 4.

To Hindu magic the words of the Apostle Paul to the Thessalonians concerning the "lawless one whom the Lord Jesus shall slay with the breath of his mouth," may be applied:—"His coming," or as in the Greek original "his presence, is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing ; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie : that they all might be judged who believed not the truth, but had pleasure in unrighteousness"; or the words of Christ concerning the false prophets as recorded alike in Matthew and in Mark. "They shall show great signs and wonders, so as to lead astray, if possible, even the elect" Mat. 24, 24.

Such like signs and wonders the Tantrikas, or as other-

innate powers, aided by letters or words of power or potency, singly or in combination, intelligible or unintelligible, and associated with figures or diagrams of mysterious appearance. Of them the late Sir M. Monier Williams writes :—“No magician, wizard, sorcerer, or witch, whose feats are recorded in history, biography, or fable, has ever pretended to be able to accomplish by incantation and enchantment half of what the *mantra-sastri* claims to have power to effect by help of his mantras. For example he can prognosticate futurity, work the most startling prodigies, infuse breath into dead bodies, kill or humiliate enemies, afflict any one any where with disease or madness, inspire any one with love, charm weapons and give them unerring efficacy, enchant armour, and make it impenetrable, turn milk into wine, plants into meat, or invert all such processes at will. He is even superior to the gods and can make gods, goddesses, imps, and demons carry out his trifling behests.” *Brahmanism and Hinduism*, pp. 201-2. The Tantras are full of these claims.

Of course it must not be forgotten that some of these powers are professedly, under the name of *mohana*, worked or performed or done with the view of securing some benefits by subjugating people to one's will, fascinating or enchanting them, in other words bringing them into one's power for ulterior selfish or interested purposes. Weak women are specially supposed to be liable to be thus subjected ; but gods and goddesses are also included among their victims, or rather godlings or demons and evil spirits.

Here are lists of the Tantrikas' claims to miracle working, with the Sanskrit technical term and its meaning in English.

1. *Marana*, killing, ruining or destroying. It is black sympathetic magic.

2. *Akarsana* or *Mohana*, attracting or subduing, or white sympathetic magic.

3. *Vacikarana*, subjugation or bringing under complete control.

4. *Vidvesana*, generating malicious feeling.

5. *Uccatana*, uprooting.

6. *Stambhana*, stupefying.

These may be called the nearer objects kept in view. The distant is always professedly emancipation of the soul from the bondage of the world.

In addition to these six powers which he claims to exercise over others, he claims to have in himself and over himself eight or nine powers which are called *Siddhis*. They are:

1. *Animan*, the power of becoming as small as an atom.
2. *Mahiman*, the power of increasing one's body to one's will.
3. *Laghiman*, the power of becoming as light as one likes.
4. *Gariman*, the power of becoming as heavy as one cares.
5. *Prapti*, the power of obtaining all one desires.
6. *Gutika*, rapidly going long distances by supernatural powers.
7. *Prakamyā*, irresistible will-force.
8. *Ishitva*, supremacy.
9. *Vashitva*, power of bringing everything under one's control.

Further, by means of the proper *Mantras* and *Yantras* or diagrams he can lay such powerful spells known as:

1. *Vyācra*, by which he binds *tigers* ;
2. *Sarpa*, by which he binds *serpents* ;
3. *Buda*, by which he binds *goblins* ;
4. *Preta*, by which he binds *ghosts* ; and
5. *Pisacha*, by which he binds *evil spirits*, so that not one of all these evil-disposed creatures can hurt or destroy.

To understand and realize somewhat the position witchcraft occupies in the Tantras which "constitute the life and soul of the modern system of Hinduism," let me quote the table of contents of a few of the best known Tantras circulating among the people all over India. The *Uddisa Tantra* (496 slokas) treats of sorcery of different kinds. Its contents are: Incantations and necromantic rites for bringing on the death of an enemy; ditto for bringing on dementation; ditto for bringing on inertness in intelligence, arms, affection, men, clouds, winds, etc.; ditto for bringing on enmity between particular individuals; for bringing on the ruin of a person; for securing the good-will and favour of a king, a husband or a woman; for attracting attention; for effecting magical exhibitions; for bringing demons under one's control; for performing alchemical preparations; for ascertaining the past and the future; for digesting enormous quantities of food; for overcoming hunger and thirst; for producing aphrodisiac effects; for changing the colour of grey hair; for bringing on devilish

fevers, grey hair or baldness ; for finding out hidden treasures ; for bringing on pregnancy ; for preventing abortion, miscarriage, and childlessness ; for bringing success in warfare ; for aphrodisiac medicines ; for alchemical solutions of metals ; for the destruction of manliness ; for overcoming malevolent imps ; for overcoming evils likely to result from ferocious animals ; for inviting serpents to an enemy's house ; for preventing mischief from evil dreams and portents. The work is divided into eleven chapters.

From the contents of *Chandronmilana* an astrological Tantra ; we learn that poor ignorant superstitious Hindus, instead of consulting God, consult the Astrologer or Diviner as to the past, the present and the future ; loss, gain, and success in warfare ; accidental death ; attainments of wealth ; human thoughts ; the contents of a closed fist ; hidden property ; empty receptacles ; the names of thieves and those of their villages ; figures and dates ; assaults on forts ; famine ; the measure of rain during the rainy season ; overthrow of kings ; revolutions ; the best sites for tanks, wells, fountains and gardens ; the locale of fish ; merits of horses, elephants, and other animals ; trade, sale and purchase ; the councils of kings ; the transition to heaven or hell after death ; in short, all and everything that exists in the three regions of the universe, and that occurs among men, gods and Titans.

*Lakshana-sara-Samuchchaya* is a Tantra which treats almost exclusively of the worship of the Lingam of Siva in other words Phallic worship. But it includes a treatment of omens, good and bad times ; means of obviating evil omens ; of planets, stars and lunations ; of demons and evil spirits ; auspicious times and appropriate months, &c.

In my paper on the Tantra in the N. W. P. and Oudh (now the United Provinces of Agra and Oudh) I mentioned that a large number, there reported on, tell how to perform miracles, that is work magic or witchcraft. Such is the claim made by the authors of Nos. 36, 37, 48, 110, 115, 136, 137, 177, and 213 ; and very likely many more. The nature of the miracles and the means by which they are performed vary very much, *e. g.*, No. 36 teaches how to work miracles by means of repeating a mantra of one letter of the name Narasinha, the fourth incarnation of Vishnu ; while No. 37 teaches to work miracles through the aid of Kali ; No. 48 contains the mantras for working miracles, such as to bring a person into one's power, to kill him, to

send him away, to cure him, &c., &c. No. 110 treats of the way to work miracles by means of writing numerical figures on leaves, after throwing red powder on them. No. 115 contains mystical verses used for working miracles, and No. 136 describes the duties of those who work miracles, followed by a Tantra which also assumes the power of working miracles ; while Nos. 177 and 221 are very explicit in claiming power to bestow knowledge as to past, present and future events ; the latter of the two basing this knowledge on the letters of the words uttered by the person who asks for the knowledge.

The most common of the miracles claimed are referred to under the two names, *marana*, and *mahana*, or by the one name *shatkarma* as in No. 102. The very first Tantra in the catalogue refers to this claim in the words "*doing marana, &c. by them,*" that is, by mantras.

*Vrikan Nila Tantra* says—"A king should sacrifice his enemy (in an effigy) made with dried milk (*khira*). He should slaughter it himself looking at it with a fiery glance, striking deep, and dividing it into two with a single stroke. This should be done after infusing life into it by the rite of *prana-pratishtha*, and repeating the name of the person to be destroyed."

Black Magic is specifically included in the brief descriptions of as many as 30 of the Tantras named in the Catalogue before us, and almost always along with *mohana*.

No. 120 speaks of "*Marana, mohana, &c. by means of lamps of ghee before Kartavirya.*" Of No. 158 we are told that in it "the great mystical results of this worship, subjugation or destruction of enemies, of demons, &c., are exhaustively enumerated ;" and No. 170 describes the method of performing "*Marana and mohana by the mantras of Ohhinna-masta, one of the ten Mahavidyas*" or different forms in which Kali or Sakti appears, a form in which Kali is seen holding in her hand her severed head and at the same time drinking her own blood while two demons, one on either side, are also lustily drinking her blood as it squirts from her decapitated body. No. 198 treats of "*marana and mohana by the mantra Gayatri, together with its praise ;*" No. 211 of "*marana according to the Durga-patha*"; and No. 218 of "*the marana, mohana, &c. according to the mantras of Gopâla, one of the Avatars of Vishnu*"; while No. 231 describes the mantra-sâdhana of *Matangi-Devi*, together with "*marana, mohana, &c. by her*



mantras". No. 46 teaches how to bring several gods and goddesses under one's power, such as Bhuvaneshvari, Ganesa, Surya the Sun, Siva, Krishna, &c.; and No. 179 professes to do very much the same thing, though differently expressed. It "teaches briefly how to bring different gods or spirits under one's power"; if so, much more human beings of all sorts, and more especially weak women.

The *Gautamaya Tantra* tells among other things how to attain mastery even over mantras and the characteristics of that mastery; how to cause dementation, how to attain superhuman powers, eloquence and true knowledge—all by means of mantras.

*Maha-Sahasra-Pramardini* is a collection of mantras and rituals for overcoming the evils which wicked spirits cause to mankind, such as earthquakes, cyclones, prolonged cloudiness, &c.

*Mahakala Tantra* contains mantras for killing, dementing, stupefying, and subjugating persons; how to obtain transcendental powers by rites performed on corpses; mantras for winning others' affection, for causing obstruction in others' affairs, for causing stupefaction and death; for preventing rain; for pacifying Saturn when irate, for removing all disturbances, and for managing a kingdom.

Then here we have a hymn to Tara used as an amulet to avert evils proceeding from thieves, war, fire, lions, water, elephants, tigers, noxious animals generally, &c.

In *Dattatreya Tantra* we find instructions given in "mystic magic and demoniac rites," as Dr. R. L. Mitra calls them. These consist largely of incantations and necromantic rites for bringing on the death of an enemy, for his dementation, inertness in intelligence, arms, affection, &c., or bringing on enmity between particular individuals, or the ruin of a person; others, "white magic," employed to secure the good-will of a king, a husband or a woman, &c.

*Bhuta-Damara* (one of Siva's goblin attendants) *Tantra* commences with an account of the goblin, and then treats of maledictory incantations, secret worship of female imps to bring them under subjugation, and for the attainment of transcendental or magical powers; secret worship of the maid-servants of Durga, of female devils, the courtezans of Indra's heaven, female Yakshas (demi-goddesses), the eight Naginis (female serpents), and the Kinnaris or females with horses' heads, and other non-descript goddesses.

*Bhava-Chintamani Tantra* treats of expirations of breath for overcoming transcendental causes which prevent the birth of a son.

*Pichchila Tantra* gives mantras for removing infertility in women and for the cure of certain female diseases, for performing incantations for subjugating and dementing people, for apprehending thieves, and for neutralizing poisons.

*Sakta-Krama Tantra* contains what Dr. R. L. Mitra calls "diabolical rites" for causing stupefaction, subjugation, &c., along with the worship of virgins of different ages, sacrifice of she-jackals, and the worship of shoes. Worship without spirituous drinks is condemned, and rites to be performed on cremation grounds described.

*Tantra-Kaumudi* treats of charms and amulets, incantations for bringing on rain, rules for performing a mystic rite with an owl, and much other curious mystical matter.

*Yogini Tantra* which contains so much about Kamrup, the city of witches, the birth-place of Kali and where she was married to Siva, among much other matter, describes amulets for curing diseases, and for effecting subjugation, &c.; diagrams for insuring success in worldly affairs, a rite with the root of a Bel tree, another for shaving off the hair of the head, the so-called science for restoring the dead to life, and another science for attracting whatever one lists.

*Salya Tantra* contains incantations, &c., for the neutralization of poisons and for curing persons suffering from hysteria, epilepsy, &c., disclosed, professedly by the great god or demon Mahadeva himself.

*Sankhyayana Tantra* contains directions for various kinds of incantations for securing supernatural arms, securing success in warfare and injuring enemies.

*Sudarsana-Sanhita* treats of mantras, charms, amulets, magical diagrams, and rituals for malevolent and other rites.

*Uddhara Kosa* treats of the secret mantras (of the ten great forms of Kali and their goblin attendants) divided into two classes, (1) *Vija mantras* or mystic syllables which are alleged to have the inherent power of insuring (*ex opere operato*) the grace of the god or goddess to whom they are addressed; and (2) *Dhyana* or stanzas which describe the personal forms in which the ten are to be reflected upon.

*Harinama-Kavacha* is a poem bearing the name of Hari, borne on the person as a charm.



*Kuloddisa Mahatantra* treats of rituals, observances and incantations.

*Sadhana-Muktavali* contains extracts about witchcraft, occult arts, rare prescriptions, &c.

*Ugrarathasanti-prayoga*, a rite so-called, the object of which is to ensure long life, and has to be performed after the completion of the sixtieth year of one's age.

*Angira Kalpa* contains a conversation between Angira and Pippalada on diverse occult rites.

*Janamara-anti-prayoga* treats of certain magical rites for the purpose of overcoming epidemics.

*Jvara-anti* contains charms for the cure of fever.

*Pancha-kalpa-taru* contains elaborate descriptions of magical circles and of the worship of Devi through the same; and incantations.

*Sanbhagya-Kavacha* is an amulet for obtaining the love of one's husband; and—

*Vasikaranadi-Vidki* treats of the process of performing the *tantrick* ceremonies, with the object of killing enemies, stupefying and fascinating men and women.

*Jam satis*. The above is enough to enable the reader to have some idea of what from our point of view is the character of the Tantras of Bengal which are said to have superseded the Vedas. Our belief is, however, that the Vedas were never in Bengal.

Scarcely any of the Tantras are altogether free from the taint of magic or sorcery—but some are much more tainted than others. Thus, Dr. A. H. Ewing of Allahabad writes of the *Sarada Tilaka Tantra*, of which he made a special study: "The larger part of the book is devoted to the making and handling of *Mantras* and *Yantras*. It follows from this that the work is full of sorcery practices, being therein the lineal descendant of the Atharva Veda. Sorcery appears in both its beneficent and terrible aspects: On the one hand the *Mantrin* can obtain by proper practices anything that heart could wish or soul or body enjoy; on the other hand he can kill or ruin his enemy. This is the chief blot on this Tantra...The Atharvan Veda is sacerdotalism with an inclination strongly towards sorcery; the Tantra is sacerdotalism immersed in an ocean of sorcery."

To understand the Atharva Veda's 'inclination' towards sorcery the better, I shall here quote the words of Professor Hopkins' *Religions of India*, describing the contents of the Atharva Veda. Among other things he says "Incantations

for evil purposes, and charms for a worthy purpose, formulæ of malediction to be directed against 'those whom I hate'; magical verses to obtain children, to prolong life, to dispel 'evil magic,' to guard against poison and other ills." "The Rig Veda is not lacking in incantations, in witchcraft practices... On the other hand, in reading the Atharvan hymns the collective impression is decidedly this, that what to the Rig is adventitious is essential to the Atharvan." p. 151. "It is also customary to assume that such hymns as betoken a lower worship (incantations, magical formulæ, &c.) were omitted purposely from the Rig-Veda to be collected in the Atharvan.... Here magic eclipses Soma, and reigns supreme. The wizard is greater than the gods; his herbs and amulets are sovereign remedies. Religion is seen on its lowest side... To heal the sick and procure desirable things is the object of most of the charms and incantations—but some of the desirable things are decease and death of one's foes."

Such are what Dr. Hopkins and Dr. Ewing regard as the Atharva Veda's strong 'inclination to sorcery' in contrast with the Tantra's 'immersion in an ocean of sorcery'.

The power of magic is very frequently manifested in the form of curses, and used as an engine wherewith to terrify people. A specimen of curses which are represented as having caused consternation to both Mahadev, and Kali, we have in Vasistha's curse on Kali and her Kamakhya temple at Kamrup. (See my paper on *Kamrup and Gauhati*, p. 22-23); or take the following from Southey's *Curse of Kehama*.

"I charm thy life from the weapons of strife,  
From stone and from wood, from fire and from flood,  
From the serpent's tooth, and the beasts of blood:  
From sickness I charm thee, and time shall not harm thee;  
But Earth which is mine, its fruit shall deny thee;  
And Water shall hear me, and know thee and fly thee;  
And the Winds shall not touch thee when they pass by thee,  
And the Dews shall not wet thee when they fall nigh thee,  
And thou shalt seek Death to release thee, in vain;  
Thou shalt live in thy pain, while Kehama shall reign,  
With a fire in thy heart, and a fire in thy brain;  
And sleep shall obey me, and visit thee never,  
And the curse shall be on thee for ever and ever."

Compare the Wandering Jew of tradition and romance.

The blessings and curses in which Hindus and others profess to believe and to fear, form part and parcel of the great system of witchcraft under which India groans with fear and dread; but as we read in Isaiah, it is not a divine

fear. Of witchcraft and demonology fear is a striking characteristic. It is its natural fruit. This is practically acknowledged in the steps being continually taken by the Hindu, from birth to burning ground, to guard against it in all its various manifestations, including the evil eye, steps which include the naming of fair children at birth by depreciatory names to avert bewitchery and envy, and the use of amulets, relics, charms and counter-charms, incantations, secret names, horoscopes, and protecting words or mantras. But the one really defensive armour of whose efficacy he is ignorant is that recommended by prophet and apostles. The words of the former are—"Jehovah of hosts, Him sanctify, and let Him be your fear, and let Him be your dread, and he shall be your sanctuary"—your *asram* : and the apostle's words are :—

"Finally, be strong in the Lord, and in the strength of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*."

Would, I could say, that Christians always lived up to the teaching of apostle and prophet. Alas, it is often far otherwise. Indeed, in their most holy things they are sometimes charged with being tainted with this great sin of robbing God, and practically declaring 'There is no God' and of withstanding the truth. This is said to be found in the view cherished by some concerning the sacraments of the New Testament, a view which corresponds with the Hindu's theory of purification from sin by bathing in the Ganges or other sacred rivers or pools or by mere *mantras*.

In one of the notes of the late Mr. Macpherson to his valuable edition of the *Westminster Confession of Faith* occur the words—"The Romish theory makes the sacrament efficacious in itself, and thus gives what may be called a *magical* view of the sacrament," turning the words of our Lord into a mere mantra. "The Romanists contend that the sacraments contain the grace which they signify, and that such grace is conveyed *ex opere operato*—that is, that they have a real inherent and objective virtue which renders them effectual in communicating saving benefits to those who receive them" p. 489. "The Council of Trent anathematizes not only those who deny that the sacraments convey

grace, but also those who deny that they convey it *ex opere operato*....The simple meaning of this is that such is the nature of the sacraments that, when duly administered, they produce a given effect....If you place a coal of fire on a man's hand, it produces a certain effect. That effect follows without fail. It follows from the very nature of the thing done and from the act of doing it." (Hodge's *Theology* vol. iii pp. 489, 509). This supernatural effect produced (or claimed to be produced) by the priest and his *words* of power, being neither by science nor by God, is nothing more nor less than *magic*.

This magical view of the sacrament is eliminated in the words of the *Confession* when it says that the grace which is exhibited (or illustrated) in the sacraments is *not* conferred by any power in them; neither does the efficacy of a sacrament depend on the piety or intention of him that doth administer it (and still less on his ecclesiastical standing or official position in the Church of Christ); but on the work of the Spirit, and the word of institution *intelligently* understood, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy believers.

Passing on from the magic which some people force into the sacraments and other rites of the Church, let us consider for a little that which is associated with days: The Apostle Paul in writing to the Galatians, says. "Howbeit at that time not knowing God, you were in bondage to them who by nature are no gods: but now that ye have come to know God or rather to be known of God, how turn ye back again to the weak and beggarly elements or rudiments whereunto ye desire to be in bondage over again? Ye observe days and months and seasons and years. I am afraid of you, lest by any means I have bestowed labour upon you in vain."—Gal. iv. 8-10.

The Apostle here spots one of the most striking features of Hinduism as exhibited in the Tantras and of other non-Christian religions. You find it in such common expressions as this day, or this month, or year is very auspicious for such and such a purpose, and such other day or month or year is most inauspicious.

Who made the one auspicious and the other inauspicious? Was it God? By no means. Was it Science? Not at all. What then? no answer. That is, it is magic, mysterious,

auspicious or inauspicious, lucky or unlucky, fate or chance, fortunate or unfortunate, on probing into it you will likely find magic at the bottom—and God no-where. He is not in all their thoughts.

The General Assembly of the Church of Scotland felt the danger, not to say the evil, connected with the observation of days, months, seasons and years, so great that it passed in 1645 Act XI, "for censuring the observers of Yule Day and other superstitious days, especially if they be scholars." The wording of the Act runs—"The General Assembly, taking into their consideration the manifold abuses profanity and superstitions committed on Yule-day and some other superstitious days following, have unanimously concluded, and hereby ordain. That whatsoever person or persons hereafter shall be found guilty in keeping of the foresaid superstitious days, shall be proceeded against by Kirk-censurers, and shall make their public repentance therefore in the face of the congregation where the offence is committed. In case the masters of schools and colleges be accessory to the said superstitious profanity by their connivance, granting of liberty of vacance to their scholars at that time, or any time thereafter, in compensation thereof, that the masters be summoned to compear before the next ensuing General Assembly there to be censured according to their trespass; and if scholars (being guilty) refuse to subject themselves to correction, or be fugitives from discipline, that they be not received in any other School or College within the Kingdom."

The Yule-day bore its name from that of an old heathen festival, some of whose heathenish practices, as well as the festivities of the season of the year, survived, and were assimilated or adopted into Christian life. From the same heathen name we have got the word 'jolly.' It was so also with the word '*Easter*,' which our Bible Revisers struck out from their edition in 1881.

It is rather interesting to note that our early Scotch Missionaries cherished the same feeling against the observance of Hindu festivals as holidays in their schools and colleges; and yet, even then, they got pupils on these days.

The objection to the Hindu holidays was founded on the apostle's words, and the idolatrous superstitious practices carried on by the Hindu students on these days.

When the apostle charged the Galatians with observing days and added that he was afraid lest it should

that he had bestowed labour upon them in vain, he meant that this bare fact (of their observing these days) raised doubts in his mind as to whether they had been really converted to Christianity and whether they were not still heathen.

Hinduism from this point of view may be seen in the words of the *Yogini Tantra* :—If a man intends to go on a journey, “before starting he must first of all consult the several positions of the different constellations. He must not start on an easterly journey when the constellations of Leo, Sagittarius and Aries are in the ascendants,” and so on of the other points of the compass. That is, he must be guided not by his conscience or sense of duty, nor by his reason, nor yet by God’s Spirit, but by a false science interpreted by an ignorant conjuror. No, he must first find out from the same deceiver whether the positions of the stars and planets are favourable or not. The very essence of Hindu life is the faithful carrying out of a routine of religious observances, inseparably connected with the knowledge of the position of the planets and stars. For this purpose a full and correct calendar is needed for the ordering of every Hindu family.

Two hundred years ago it was discovered that the calculation of the places of the stars as obtained from the Hindu tables in common use, gave widely different results from those obtained by actual observation; the times and magnitudes of the eclipses of the sun and moon and the times of the risings and settings of the planets were all faulty. The mistakes resulting from very minute discrepancies, accumulating for nearly six hundred years, had amounted to serious mistakes from the Hindu point of view. From the fact that some of the Hindu almanacs have taken advantage of the more correct astronomical almanacs of Europe, while others still hold by the old data, it has arisen, I am informed, that the most widely circulated of the Bengali almanacs may be as much as  $4^{\circ}$  out in the longitude of a planet. This means utterly false results from the horoscopes founded on them and vital mistakes in the times of the daily worship.

What I am concerned about, however, is not the incorrectness or falsity of the astronomy or astrology, but the sin of the superseding of God in the Hindu life and the evicting of Him from His own dominions. Even should the astronomical

and the disloyalty to God and the practical rebellion against Him which it presupposes cannot be otherwise than most sinful.

Of *astrology*, Sir Walter Scott, who has himself been often called "the Great Magician of the North," at one time wrote —

"When the vulgar endeavoured to obtain a glance into the darkness of futurity by consulting the witch or fortune-teller, the great were supposed to have a royal path of their own commanding a view from a loftier quarter of the same *terra incognita*. This was represented as accessible by several routes. Physiognomy, chiromancy and other fantastic arts of prediction afforded each its mystical assistance and guidance.\* But the road most flattering to human vanity, while it was at the same time most seductive to human credulity was that of astrology; the Queen of mystic sciences who flattered those who confided in her that the planets and stars in their spheres figure forth and influence the fate of the creatures of mortality, and that a sage acquainted, with her lore could predict, with some approach to certainty, the events of any man's career, his chance of success in life or in marriage, his advance in favour of the great, or

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\* Roget in his *Thesaurus* gives the following list of different forms of divination, as "a curious illustration of bygone superstitions"—bygone in Europe, but I fear many of them still prevail in India: "Divination by oracles, Theomancy; by the Bible, Bibliomancy; by ghosts, Psychomancy; by spirits in a magic lens, Crisallomantia; by shadows or manes, Sciomancy; by appearances in the air, Aeromancy and Chaomancy; by the stars at birth, Genethliacs; by meteors, meteoromancy; by winds, Anstromancy; by sacrificial appearances Auspicy (or Haruspicy), Hieromancy, Hieroscropy; by the entrails of a human sacrifice, Anthropomancy; by the entrails of fishes, Ichniomancy; by sacrificial fire, Pyromancy; by red-hot iron, Sideromancy; by smoke from the altar, Capnomancy; by mice, Myomancy; by birds Orniscopy, Ornithomancy; by a cock picking up grains, Alectryomancy (or Alectoromancy); by fishes, Ophiomancy; by herbs, Botanomancy; by water, Hydromancy; by fountains, Pegomancy; by a wand, Bhabdomancy; by dough of cakes, Crithomancy; by meal, Aleuromancy, Alphitomancy; by salt, Halomancy, by dice, Cleromancy; by arrows, Belomancy; by a balanced hatchet Axinomancy; by a balanced sieve Coscinomancy; by finger rings Dactylomancy; by a suspended ring Dactyliomancy; by dots made at random on a paper Geomancy; by precious stones Lithomancy; by pebbles Pessomancy; by pebbles drawn from a heap Psephomancy; by mirrors, Catoptromancy; by writings in ashes, Tephromancy; by dreams, Dueiromancy; by the hand, Palmistry or Chiromancy; by nails-reflecting the sun's rays, Onychomancy; by numbers Arithmancy; by drawing lots, sortilege; by passages in books, Stichomancy; by the letters forming the name of the person, Onomancy or Nomancy; by the features, Anthroposcopy; by the mode of laughing, Geloscopy; by Ventriloquism, Gastromancy; by walking in a circle Gyromancy; by dropping melted wax into water, Ceromancy; by currents, Blatonism. To these might be added a number of others still current as amusements, but with more or less of faith in them."

answer any other 'horary questions,' as they were termed, which he might be anxious to propound, provided always he could supply the exact moment of his birth. This..... was all that was necessary to enable the astrologer to erect a scheme of the position of the heavenly bodies, which should disclose the life of the interrogator, with all its changes, past, present and to come. Imagination was dazzled by a prospect so splendid."—Scott's *Demonology* pp. 276-7.

The contrast between the way of "the great" and that of "the vulgar" in their endeavours "to obtain a glance into the darkness of futurity" is to be seen in the streets of Calcutta. The former call in their carriages at the widely advertised places of business of the astrologers; the latter find their men squatted on the roadside or on the green grass in quiet places of concourse in our public squares, trying to persuade the poor to hold forth their open palms to be examined by means of an English magnifying glass by the fortune-tellers. I have been frequently, when sauntering along the streets, invited to submit my hand to the man's inspection. But I was not prepared to be informed that one of these had the audacity to stick a notice in the public reading room of a Calcutta Y. M. C. A. informing the frequenters that on certain days and at certain hours he would be found there ready to meet patrons of the Art. Of course no time was lost in letting him know that there he was not to be allowed to ply his nefarious trade. Some of those astrologers and horoscope makers claim to be descended from the Persian\* Magi who came to India between 600 B. C. and 632 A. D.

While ready to serve any who pay them well, they are also in the regular monthly pay of the native nobility of Calcutta.\*

The believer in astrology, magic and kindred superstitions, instead of assiduously cultivating a trustful disposition towards God, and the habit of always thinking upon Him, yea even of referring what many would regard as trivial affairs confidently to Him, and of taking counsel with Him regarding all matters, as he ought, has recourse to his astrologer or his magician, or refers the matter to his fate, his luck, or his good or bad fortune. He perhaps studies the

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\* The situation of the moon in a constellation or 'mansion' at time of an event occurring say birth, is the test. "These mansions are really a source of terror to Hindus. They are consulted on all possible occasions and are divided into divine, human and savage." *Statesman* 18-4-02



lines marked on the palms of his hand, or the bumps on his hand or on his head, the dregs of his tea-cup, or the magic crystal, or divining rod, any thing or person rather than God. In fact his conduct shows clearly that practically, as the Psalmist has it, his thoughts are.—‘There is no God.’ He has, as it were, pushed Him to a side; and His rule or sovereignty he has handed to others. Such is the invariable result of Witchcraft, Sorcery, Astrology and kindred superstitions. They are instinctively the enemies of Christianity and of all religion. And the believer in them is led instinctively to stand on the platform of the fool who “said in his heart. ‘There is no God.’ They are corrupt; they have done abominable works.” Or he seats himself in the seat of the scornful with the wicked who in the pride of their countenance say—‘God will not require it,’ and all whose thoughts are ‘There is no God.’

Not only did the Hindus classify days into auspicious, inauspicious and indifferent; but they regarded men and women, and members of the animal creation from the same point of view. Of these I mention the poor widow who is specially to be sympathised with, and specially to be cared for, but whom Hinduism under the influence of its cruel superstitions has cursed, not by any order or command of God, or because of any evil in herself, in her life or character, as seen by God or man, but purely on superstitious grounds. An attempt is thus made to withdraw the widow from the care and love of the heavenly Father, who in a special manner relieveth the widow, and describes Himself as pleading for the widow (Isaiah i. 17) and is her judge (Ps. 65. 8.). Here we have sin against both God and man.

So also in regard to the lower animals, under the influence of witchcraft and kindred superstitions, some of them are regarded as cursed, and treated accordingly. Verily, the dark places of the earth are full of the habitations of cruelty. The Hindu is, shall I say, naturally and instinctively gentle and kind to man and beast—his religion (?) makes him by its superstitions unkind and cruel to both, and to himself also; and curiously enough he is *religious* to a degree, yet his superstitions are in their very nature irreligious, yea, anti-religious. They are enemies to all religion, mostly so to Christianity. And yet, the Christian Missionary and the Brahma Reformer ignore these superstitions. No doubt one reason for this is that most of these superstitions work in the dark, secretly and

underground. They have no temples, no priests, no great festivals or *melas*. They do not keep themselves in evidence, except Astrology which has acquired a certain seeming respectability.

One of the greatest sins of which one can be guilty is to continue to spurn the privileges connected with fellowship with God and to slight His love. This sin is set forth in the Bible as a woman's faithlessness to her loving husband, her forsaking of him and living with another and thus being no longer his wife. This is the sin with which idolaters or such as worship other gods are charged; and what is more to our present purpose, this is the sin of those who go to astrologers and palmists and to such as claim to have familiar spirits, who practice witchcraft and wear for protection, amulets, nose-rings, phylacteries &c., &c. "In Hosea ii-2., Israel is urged, under the figure, of the wife of the prophet to put away her whoredoms from her face (*i. e.*, the nose-ring which was a charm against the evil eye) and her adulteries from between her breasts (*i. e.*, necklaces, also worn as amulets.) These nose-rings and necklaces, when worn, meant an acknowledgment of the heathenism in accordance with which they were considered to protect their wearers against the evil eye, and according to their nature, against the various diseases to which people were exposed, such as cholera, small-pox, &c. In other words, instead of trusting God for protection, they went to these magical expedients and appliances for the purpose. Their sin was a life-long course of spurned privileges and slighted love. Can we conceive a more heinous sin against God, and need we wonder at His fearful denunciations against it, and against idolatry, with which it is in the Bible so closely connected? In 2 Kings ix. 22 they seem to be almost identified. "What peace" says Jehu, "so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?"

But witchcraft was chargeable with not simply a passive forsaking of God, but with active opposition to His religion. Even as Jannes and Jambres, the great Egyptian magicians, withstood Moses, actively, so, in all times, sorcerers, astrologers, magicians, *et sub hoc genus*, have withstood the true religion. Their position is that of rebels, out at the front, fighting against their lawful sovereign; or more frequently in ambush and disguise attacking the rear. Changing the metaphor

they rob God of His own. They may ask—"Will a man rob God?" and God answers "Yes, ye rob me, in tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation." Yes, they rob God of something more valuable than tithes and offerings, even of sons and daughters. "Their hearts were exalted; they have forgotten me; therefore," says God, "I will meet them as a bear that is bereaved of her whelps."—*Hosea* xiii. 7-8. They have displaced him from their hearts and affections. This then is the sin of witchcraft and its allied superstitions.

Then, further, it was a sin or crime against the State. It was treason; the technical expression for which was 'to renounce God and the King' as we see in 1 Kings xxi. 13. There Naboth was unjustly accused of cursing or renouncing God and the King, and we read that he was taken forth out of the city, and as a traitor, stoned with stones, so that he died the death of a traitor.

The sin of witchcraft, which brought down upon it furious denunciations, was that of denationalizing the people. If by an effort of imagination we can put ourselves in the place of the conservative Hindu of the present day, we can realize something of the heinousness of the sin of denationalizing as committed against Hindu Society, necessitating all that is meant by outcasting the guilty person and treating him as dead. To the Jew the sin of wearing the amulet paralleled the casting away of the *poita* or sacred thread, or the cutting of the *tika* or *kudumi*—outwardly a small thing in itself but affording an opening through which the working of the faithless heart could be seen. The *kudumi*, the caste mark, the amulet, the horse-shoe, the tabooing of the Friday and of the 13, are all marks bearing the *imprimatur* of heathenism, and of the wicked, all whose thoughts are 'There is no God.' Far be it from me to say that in their folly and ignorance, no children of God wear these marks—still, all the same, they are marks of the evil one, and a child of God should not wear them.

Another fruit of witchcraft which ought to make it hateful to all humane men and women is its tendency to produce fear and dismay among all such as believe in it. In Jeremiah x. 2, we find Jehovah addressing the house of Israel saying—"Learn not the way of the nations and be not *dismayed* at the signs of heaven; for the nations are dismayed at them. For the customs of the people are

day, because of the earthquake falsely predicted by the astrologer. In Isaiah viii. 12-14, we find a like warning against being subject to the fears which prevail among the nations—"Fear ye not their fear, nor be in dread thereof. The Lord of hosts, Him shall ye sanctify; and let Him be your fear and let Him be your dread." The superstitious objects of fear set before us in the *Tantras* are legion, surpassing far the list quoted by Sir Walter Scott (*Letter VI*) from the *Discovery of Witchcraft* of Reginald Scott. 'In our childhood' says he 'our mothers' maids have so terrified us with an ugly devil having horns on his head, fire in his mouth, and a tail at his breech; eyes like a basin, fangs like a dog, claws like a bear, a skin like a negro, and a voice roaring like a lion, whereby we start and are afraid when we hear one cry, Boh! and they have so frayed us with bull-beggars, spirits, witches, urchins, elves, bags, fairies, satyrs, Pans, faunes, sylvans, Kitt-with-the-candlestick, tritons, centaurs, dwarfs, giants, imps, calcars, conjurers, nymphs, changelings, incubus, Robin Goodfellow, the spook, the man-in-the-oak, the hellwain, the fire-drake, the puckle, Tom Thumb, Hobgoblin, Tom Tombler, Boneless, and such other bugbears, that we are afraid of our own shadows, insomuch that some never fear the devil but on a dark night; and then a polled sheep is a perilous beast, and many times is taken for our father's soul, *specially in a churchyard*, where a right hardy man heretofore durst not to have passed by night but his hair would stand upright. Well, thanks be to God, this wretched and cowardly infidelity, since the preaching of the Gospel, is in part forgotten, and doubtless the rest of these illusions will in a short time, by God's grace, be detected and vanish away." Mrs. Bishop, *nee* Bird, publicly remarked only the other day that "underlying all the faiths of the East was a belief in demons, and the women were the great propagators of this belief by teaching it to the children." The same remark might with truth be made concerning witchcraft.

We have noted the horror depicted on one and another's face on discovering that they were sitting with a party of 13 at table; and when it was found that a marriage had been arranged for a Friday. The poor Sakta or Tantrika is surrounded with so many taboos that he can scarcely move or speak without first enquiring whether or not it would be auspicious or inauspicious his doing so. He lives in an atmosphere of fear from birth to burning ground. He is in

a constant state of fear or dread of some evil overtaking them. (See Ps. 53-5) To rescue man from this bondage was one of the objects, the Eternal Son of God had in view in partaking of our human nature and in undergoing the accursed death of the cross—Heb. ii. 12-14.

To enable one to understand what I mean I shall quote to you from one of the Hindu Shastras, what you will likely find in your Hindu Almanacs in reference to the days of the week:—"One should not go to the east on a Tuesday, westwards on Sunday or southwards on a Wednesday; nor should he, if he be wise, take a northerly direction on Tuesday, or go on Thursday to the South-west, or on Friday to the North-west." Why not? No answer except that some one, was it a devil or demon, or evil spirit or warlock? had taken upon himself to snatch Friday, as regards these and other purposes from the domains of God.

Without dwelling on the fact that men and women who believe in such taboos are frightfully handicapped in enjoying and utilizing life by such restrictions and taboos, I repeat that such restrictions are equivalent to an invasion of God's provinces and departments of life, and snatching them out of His hand and putting them under the authority and guidance of witches, wizards, conjurors, astrologers and necromancers, if not of evil spirits and the devil. People, instead of leaving themselves under the care and guidance of the loving Father in heaven, practically put themselves in the hands of men and women who seek guidance and protection, not from God but from the devil; or if not from demons and from evil spirits, then from old superstitious customs, or words falsely supposed to possess supernatural power or potency—or wandering planets or stars and make themselves and others miserable on their stumbling on things, or days, or facts, which they consider unlucky or inauspicious, when God the great Father would have them happy—the supposed unluckiness having arise from some curse, like Job's, which fortunately men have ignored.

Let me add further that a sin or evil resulting from believing in Witchcraft and kindred superstitions is the encouragement it gives to the cherishing of murderous thoughts and wishes against our enemy. Witchcraft makes us believe that by foul nefarious practices and diabolical rites we may get rid of him or be able to inflict some villanous injury upon him, by the help of the witch or wizard

and his contingent of evil spirits. Such is one of the many evils resulting from believing in Black magic or *Marana*.

*Mohana* on the other hand encourages those that believe in it to cherish the thought that by comparatively simple and supposed innocent but godless ways, we may increase our wealth, add to our comforts or enjoyments, without labouring for them, or obtain superhuman influence over our fellowmen. Let us simply wear an amulet for example, have our fortune told; and the fortune-teller if his palm is well greased with silver or gold is sure to prophesy well of us and thus destroy our trust in God, superseding it by a confidence in an impostor or charlatan. It does not require much persuasion to make men and women build castles in the air, and to neglect the urgent business or duty lying to their hand; in this country especially where we see so many able bodied men going their rounds as yellow-robed mendicants,

One test of a system is given by our Saviour—"By their fruits ye shall know them"—if applied to those who believe in witchcraft and allied superstitions, it would soon show that the system is not from God; so in the same way in regard to Buddhism's tabooing of the married life. The Hindus soon discovered that if universally adopted, it would mean the extinction of the human race. So also of the Hindu spirituality preached of late here in Calcutta. If it was adopted and practised by all Hindus, soon there would be no Hindus to practise it. While the spirituality preached by Jesus would if universally practised turn this world into heaven on earth.

One would fancy that this witchcraft cannot be believed in by the English-educated India of the present day. We are not at all so sure of that, for two or three reasons. First the practice, as well as the doctrine, is taught in the people's sacred books—Vedic and Tantric. To disbelieve in it therefore is to supersede and reject the teaching in which the race has lived for millenniums. It is said of the negro's witchcraft—"This degrading superstition seems ingrained in the race." Secondly, it is in the sacred Sanskrit and is being translated into English and several vernaculars; and edition after edition is being published; and thirdly, it is the possession of what may be called a secret society. Its devotees are taught, not only to preserve it secret, but they take an oath of secrecy to deny their connection with it when taxed with their faith in it. Of the persistency of the faith in it in the West Indies, it is said—that "a black man may

become a deacon in a church, a schoolmaster, or even a graduate of an English University, and yet at heart, believe in witchcraft, and tremble before its priest. At Oxford he may have discussed Comte and Spencer with intelligent appreciation; but when he returns to a West Indian environment, he may fall, more or less, under the sway of the beliefs he imbibed from his *nana* when a child...It may sound curious, but it is the fact that the white planters are among the greatest offenders against the *Obeah* laws; that is they practise witchcraft without believing in it, just as the blacks who believe do, and for their own selfish ends.

The poor ignorant black West Indian does *Obeah*, or, as the East Indian Tantrika would say, *Marana* or black magic by hanging over his enemy's doorway a rusty knife, his European brother or sister does *Obeah*, but now as *Mohana* or white magic, by hanging over the door-way an old rusty horse-shoe, or by attaching to his body an amulet containing one or more words of supposed supernatural power, for luck, as he says, or to protect him or her from some evil, or goes to the clairvoyant, palmist, astrologer, phrenologist, or the like, to have his or her fortune told, whether he will succeed in business, or have a prosperous journey, or make a happy marriage. The action is, however, a superseding of God.

It is a commentary on the story of the man described in the gospel out of whom the unclean spirit has gone, and finding no rest, comes back and finds his abode swept and garnished, quite empty, and he goeth and he taketh to himself seven other spirits more evil than himself and they enter in and dwell there, and the last state of that man becometh worse than the first. So it is with him who had a semblance of religion, or it may be an utterly false one, but by devotion to science or secular education, or ungodly or sceptical company, was led to give up even that semblance. Such a man, now with no religion, his heart empty, his religious instincts starved, is in great danger of taking up such fads, fictions and superstitions, as we have been considering. We have illustrations of such sad history in the trend of much of our modern thought. The nineteenth century just closed is generally regarded as materialistic and scientific; and yet America, as a late writer in the *Spectator* remarks, though "the outcome of nineteenth century civilizations, is riddled with ridiculous superstitions; and to-day, in this year of grace, it is probable that the rick, the charlatan and the magician reap a richer

harvest in London, Paris, and New York than at any time in history." It is so among the educated and scientific classes of France. Dr. N. Naschide of Paris in a late issue of the *Monist* writes—"Strange to say, here (in Paris), the intellectual people, university men, publicists, writers, give to halucinations far more credence than elsewhere, and much more than the artisans. Is this due to the occult mystical sciences of all sorts that engross the finest intellects in Paris? The fact seems to be certain, however, and the more so since the circles devoted to the more or less scientific cult of the marvellous are more numerous in Paris than elsewhere": *Monist* xii. 339.

So it may be with the university men of India if religion loses hold of their hearts, and they have not embraced Christianity. May God, in his mercy, open the eyes of our young men to the awful abyss which is ready to swallow them up. A feeling of curiosity, or it may be the illusion of vanity, leads young men to patronise such people as make large claims to command the supernatural, and the young and inexperienced are caught in their snares.

Witchcraft with all other superstitions, but witchcraft especially, is the mother of fear, and makes men cowards. And fear is always cruel and credulous; while at the same time it steels the heart against pitying others in their misery. Superstition, of all the inventions of the devil, is among the most powerful to make men miserable, even into death. "Behold, this only have I found," says the preacher, "that God made man upright; but they have sought out many inventions," a large proportion of them look as if they were specially intended to make man miserable, to cause fear and dread, and to keep him in bondage. He was made upright, that is with his face towards his Father in Heaven, and consequently intended to be happy in the enjoyment of his Father's smile; but he sought out many inventions to make him grovel in the dust and be miserable, and among these must be placed witchcraft, sorcery, astrology and their allied superstitions. Not only so, but by these superstitions they rob God, that is the true expression, rob God of the fealty and loyalty of His own children, and of whole provinces of His dominions. They prohibit the entrance of true light, and "scatter and dissipate the religious sentiment among a mass of puerile and erroneous vagaries barring out the truth and fixing the dominance of the false resulting in mental and spiritual slavery to the unreal a



the untrue," "in injustice, cruelty and abuse of power." *Dennis*, vol. i. p. 319. Every true patriot will do all in him lies to rid his country of them. He will bravely act on the advice—"Gently touch a nettle, it will sting you for your pains—Grasp it like a man of mettle, it soft as silk remains;" or treat it with the contempt it deserves—" *They say; What say they? Let them say.*"

