

This historic book may have numerous typos and missing text. Purchasers can download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1895 Excerpt: ...brings back to mind the old fancy lying in the story of Perseus and the Gorgon. 275 Horner, Walks in Florence, 1873, vol-L P-156. 270 Pennell, The Devils of Notre Dame, 1894. Many of our readers will recall the grotesque bracciali upon the palaces at Sienna. CHAPTER VII TOUCH, HANDS, GESTURES One of the ways by which the influence included in the general term Evil Eye is communicated, is by touch. Mere bodily contact, as in the case of contagious diseases, has always been held to be of much importance as a means of conveying injury, and both by practice and precept has always been carefully guarded against. Eat thou not the bread of him that hath an evil eye (Prov. xxiii. 6) means, avoid his presence lest you come into contact with him; he may be blind, but his touch is malignant. Great as may be the power of mere personal presence, such as the rubbing shoulders with one possessed with the terrible faculty, the effect is tenfold greater when there is the actual and intentional touching by the baneful person. In the mesmeric performances with which we are all familiar, the influence of the operator is vastly increased when he makes passes with his hands, and still more so when he actually touches his patient. Then it is that he seems to convey to his subject the invisible influence of his own will, whether that will be in the direction of good or of evil. These evidences of the effect of personal contact, which our senses compel us to acknowledge, have been existent in all time, and the consequence has been from the earliest days, that men have regarded with intense interest the instrument by which touch is commonly, and, when wft intentionally, always conveyed--the hand. Not only is it the bodily member which specially differentiates man...

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