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The Titans Piled Mountains Upon Mountains that They Might get into the Heavens and Battle with the Gods. Jupiter Mounted on His Eagle Came Down and Overthrew Them with His Thunderbolts.

ENCYCLOPÆDIA

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AND THE

OCCULT SCIENCES

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CHARACTER READING AND CHARACTER BUILDING,

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POWERS AND WONDERS OF MIND AND SOUL.

Illustrated with Numerous Ancient and Modern Designs and Thoroughly Indexed.

VOL. III.

EDITORIAL STAFF:

CORA LINN DANIELS, AND **PROF. C. M. STEVANS, PH. D.**

Member of the Society of Arya Samaj of Arya-Wart. Fellow of the Soc'y of Science, Literature and Art, London. Fellow of the Royal Asiatic Society, London. Member of the American Folklore Society.

Formerly several years Teacher and Lecturer in Literature, Ethics and Psychology; since then, Author of Numerous Series of Historical, Philosophical and other Educational Works.

With more than ONE THOUSAND Eminent Assistants, Advisers and Contributors.

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VOL. III.

	PAGE.
JUPITER AND THE TITANS,	FRONTISPIECE
THE GENIUS OF SUPERSTITION,	1244
TALISMAN AGAINST ENEMIES,	1258
GYPSY DEMON OF SORCERY,	1296
NOCTURNAL WORSHIP OF SATAN,	1328
MAGICIANS CALLING FORTH SPIRIT OF THE DEAD,	1370
ENGLISH WITCHCRAFT,	1412
ST. ANTHONY LEAN'S PERSECUTOR,	1454
VOODOO FIGURE OF WISDOM,	1454
SPECTRAL HUNTSMAN AND TYPICAL WITCH,	1494
SAINT PATRICK IN PURGATORY,	1538
VAMPIRE PUNISHING A PERJURER,	1538
THE CHINESE DRAGONS,	1580
LISBON'S COAT OF ARMS,	1610
JAPANESE HERO KI, B. C. 2197,	1622
THE HOLY ANIMAL OF CHINA,	1622
VISHNU FLOATING ON SEA SERPENT,	1664
BUDDHA IN CHRYSALIS STATE,	1664
CHRISNA AND HIS FLOCKS ENTERING SERPENT'S MOUTH,	1664
EZEKIEL'S CHERUBS,	1664
HINDOO GODDESS,	1664
ORGANIC QUALITY IN HANDWRITING,	1682
FORTY-TWO FACULTIES SHOWN IN HANDWRITING,	1696
THE CENTAUR NESSUS,	1706
CERBERUS DRAGGED FROM HADES,	1748
THREE-BODIED KING OF ERYTHEIA,	1748

CONTENTS.

CHAPTER XIX.

WITCHCRAFT AND MAGIC, GOOD AND EVIL SPIRITS, ETC.

MISCELLANEOUS STORIES OF GHOSTS AND SPIRITS COLLECTED FROM EVERY PART OF THE WORLD AND THROUGHOUT HISTORY, ... 1203
FORTUNE TELLING OF ALL KINDS, ANCIENT AND MODERN, . . . 1228, 1284
DEMONOLOGY AND DEVIL LORE, ... 1246
EVIL AND ITS REMEDIES, ... 1255
EVIL EYE LEARNING OF ALL AGES, ... 1265
STORIES OF MYSTERIOUS OMENS, ... 1299
WHITE AND BLACK MAGIC OF ALL COUNTRIES, ... 1311
CHARMS FOR LUCK, ... 1324
HISTORICAL AND LEGENDARY MONSTERS AND FREAKS OF NATURE, . . . 1357
ALPHABETICAL LIST OF GIANTS IN FABLE AND MYTHOLOGY, ... 1375
PSYCHICAL WONDERS RECORDED THROUH THE VARIOUS AGES, . . . 1378
SPIRITS AND FARIES BOTH GOOD AND EVIL, ... 1400
ALPHABETICAL LIST OF FARIES, ... 1415
MISCELLANEOUS SUPERSTITIONS OF GOBLINS AND DEMONS, ... 1417
WORSHIP OF THE VOODOO AS THE LOWEST FORM OF THE SUPERSTITIOUS RELIGIONS, ... 1430
STORIES AND SUPERSTITIONS OF WITCHCRAFT, ... 1445

CHAPTER XX.

GAMBLING, CARDS, GAMES, ETC.

DICTIONARY OF SUPERSTITIONS IN ALL KINDS OF SPECIAL SPORTS OF SKILL AND GAMES OF CHANCE, ... 1470

CHAPTER XXI.

TIMES AND SEASONS.

DICTIONARY OF FESTIVALS, CHURCH DAYS AND GENERAL HOLIDAYS, WITH STORIES, CUSTOMS AND SUPERSTITIONS RELATING TO THEM, . . . 1479

CHAPTER XXII.

MISCELLANEOUS ADDENDA OF USEFUL AND REMARKABLE INFORMATION CONCERNING OCCULT SUBJECTS.

HISTORICAL AND LEGENDARY LORE OF UNSCIENTIFIC BELIEF, ... 1601
STRANGE THINGS CONCERNING NAPOLEON AND OTHERS OF THE WORLD'S NOTABLES, ... 1625
DICTIONARY OF FORTUNE TELLING AMONG THE ANCIENTS WITH DESCRIPTIONS OF METHODS USED, ... 1657
THE PLANCHETTE AND DIVINING RODS, ... 1665
CRYSTAL GAZING AND ITS EFFECTS, ... 1667
WONDERS OF SYMPATHETIC AND OCCULT MAGIC, ... 1667
SPECIAL CHARMS AND SPELLS IN LOVE AND MARRIAGE, ... 1668
NUMEROUS RECIPES FOR WISDOM AND POWER, ... 1670
MOON DAYS AND THE PORTENTS OF THEIR CHARACTER, ... 1673

SECRET VIRTUES TO BE FOUND IN THE ENMITY BETWEEN ANIMALS, . . . 1675
OCCULT VIRTUES INHERENT IN ANIMALS IN LIFE AND DEATH, ... 1675

CHAPTER XXIII.

THE PHILOSOPHY OF THE OCCULT.

THE MORAL CONSTITUTION OF MAN, ... 1677
ELEMENTS OF THE DIVINE PARACLETE AND THE FOUR CHARACTERS OF THE ABSOLUTE, ... 1677
ATRIBUTES OF GOD AND THE MEANING OF SATAN, ... 1678
STAIRWAY OF THE SCIENCE OF BEING, ... 1678
FAITH HEALING AND FORMULAS FOR TREATMENT OF THE SICK, ... 1679
HEALING ADMONITIONS APPLICABLE TO ALL DISEASES, ... 1680
HOW A MAN MAY THINK HIMSELF TO DEATH OR INTO STRENGTH, ... 1681

CHAPTER XXIV.

GRAPHOLOGY.

CHARACTER IN HANDWRITING, ... 1682
DICTIONARY OF FACULTIES READABLE IN NATURAL PENMANSHIP, ... 1682
STUDY OF SIGNATURES FROM FAMOUS POETS, NOVELISTS, ADMIRALS, MUSICIANS, SURGEONS, ECCLESIASTICS, PREACHERS, ORATORS, ACTORS, STATESMEN, POLITICIANS, SCIENTISTS, PHILANTHROPISTS, RELIGIOUS AND MILITARY COMMANDERS, ... 1691

CHAPTER XXV.

DICTIONARY OF BEAUTY AND CHARACTER.

DEFINITIONS OF BEAUTY, ... 1698
DETAILED DESCRIPTION OF THE DIFFERENT FEATURES OF BEAUTY IN THE FACE, ... 1698
SPECIAL CHARACTERISTICS IN ALPHABETICAL ORDER, GIVING COMPLETE INSIGHT INTO THE MYSTERIES OF CHARACTER READING, ... 1701

CHAPTER XXVI.

DICTIONARY OF MYTHOLOGY.

THE FABULOUS AND ROMANTIC MYTHS, HEROES AND DEITIES THAT CONSTITUTED THE RELIGIOUS PANTHEON OF THE ANCIENT GREEKS AND ROMANS, ... 1710

CHAPTER XXVII.

HYPNOTISM, CLAIRVOYANCE AND TELEPATHY.

METHODS AND EXPERIMENTS, STAGES OF HYPNOTIC CONDITION, DEHYPNOTIZATION, WHO CAN BE HYPNOTIZED, EXTENSION OF SENSE PERCEPTIONS, CRYSTAL GAZING, HYPNOTIC TRANSFERENCE OF SENSATION AND THOUGHT, THE "WILLING GAME" AS AN EXPLANATION OF TELEPATHY, KINDS OF THOUGHT TRANSFERENCE, DIRECTIONS FOR PRACTICE BY WHICH TO BECOME SKILLED IN CLAIRVOYANCE AND TELEPATHY, THE VAST POSSIBILITIES OF MENTAL SCIENCE, ... 1721

(For Complete Alphabetical Index See End of Volume III.)

Witchcraft and Magic, Good and Evil Spirits, Etc.

CHAPTER XIX.

ANTLER — Stags' horns are considered in Spain to be an omen of the evil eye, and to be a safeguard against its malignant influence. Should the evil glance be cast, it is believed that the horn receives it and instantly snaps asunder. They wear a tip of horn mounted in silver or gold, as a charm.

APPARITIONS, VISIONS, GHOSTS, ETC.—Shouting "Ram, Ram," drives away ghosts and all evil things. (Bengalese.)

Negroes think that sprinkling the floor with quicksilver is worrysome to ghosts.

The apparition of the head of a man announces death to the family of Donatis in Venice.

It is said that Napoleon was visited by a spirit in red, that warned him of coming events.

In France, the "little red man of the Tuileries" appears on the eve of some great national disaster.

The White Lady of Avenel showed by the changing width of her golden girdle the changing fortunes of the family. (Walter Scott, "The Monastery.")

If you wish to have the power to see ghosts, go to the graveyard at midnight and stand on the grave of a relative, alone.

Pontius Pilate is believed to appear once a year on the top of Mount Pilate, and whoever sees him will die before the year is out.

When ghosts walk, the Russian peasant is murmuring a prayer and the Bedouin shepherd is muttering a curse.

In Wales, ghostly harpers appear on the surface of lakes, play bodeful tunes which foretell calamity to the neighbors, and then disappear.

If you have steel in your hand, a ghost cannot harm you.

Phosphorescent lights on land or sea denote the presence of an evil spirit.

It is unlucky to see the vision of an absent person, particularly if you do not see the face plainly. It is an omen of his death.

The old Celts believed in wraiths or doubles; anyone seeing a double of himself would die soon after.

If you see ghosts frequently and ask them what they want, they will seldom reply, but will leave you and not appear again.

A ghost appearing to a bride in the form of a white horse, was considered to be the very best omen.

If a person is haunted by an apparition whose face he cannot see, turning his coat will obtain for him the full sight of the ghost or its disappearance.

Strange lights around a lonely dwelling mark a visit from the devil to that habitation.

The royal family of Germany has a "white lady," whose appearance always heralds a death.

If a seat in which a person is sitting suddenly appears empty, although the person has not moved, it is a certain sign that that person will shortly die.

In England and Germany, a "white woman" is always an augury of death.

Whoever sees his shadow without a head on the eve of St. Sylvester, will die within a year.

A nameless and voiceless specter stalks about the royal palace at Stockholm, and was once seen by two princes, on the occasion of the death of the king, who expired on the battlefield of Luetzen.

The Stanley family are warned by a spirit with a shriek of calamity, when death is near. (Scott's Peveril of the Peak.)

In Cambridgeshire, there is an apparition known as the "Shuck," and in the Isle of Man it is the "Manthe Dog." It is a wild and savage dog, that appears to chase about in the air.

The ghost of the last person buried keeps watch over the churchyard until another is buried, to whom he delivers his charge.

It is notorious that in a certain noble English family, the form of a spectral head appears as a sign of death to any member. The appearance of a spectral black dog is also a portent of death.

To see a spectral huge black dog, with fiery eyes, is, among the negroes, a token of death; but the warning fails if the dog can be shot with a silver bullet on seeing him the next time.

A dark gray man foretells death to a whole clan in Scotland.

The "Ghost of the Hill" is another Scotch death-warning.

In Fouqué's beautiful story of the Undine, the water-spirit, she warns the recreant knight of his approaching death, and he dies on the night of his second nuptials.

Tradition says that the appearance of two spectral owls of immense size on the battlements of Wardour Castle, still warns the family of Arundel of the approach of an enemy.

To see the spirit of an absent person coming toward you, is a good sign. If it appears going away from you, the person will die.

German legend tells of a "Lady of Waldeck," a water nymph, whose appearance would foretell the death of the person who sees her.

If a phantom flame springs up in the floor before you, one in the house who is sick may die.

It is very unlucky to meet the "love-talker." Irish.)

To a certain noble family living in the East of England, appears a spectral black dog as an omen of death.

In a certain noble English family, the form of a spectral head appears as a sign of death to any of the members, and notably so when the chief dies.

In a certain noble Scotch family, a female figure, dressed in brown clothes, appears as a warning of death.

The "hag of the mist," as she is called, is a warner, who, by her shrieks, foretells death to those who see or hear her.

In monasteries, the seats of monks and nuns are occupied by figures without heads when they are about to die.

The "Tan-wed" is a fiery apparition in Wales, and the freeholder on whose lands it has fallen will die soon.

In France, the white skiff is a supernatural boat that haunts the marshes. This boat is a warning of approaching disease to the person to whom it appears.

Any unusual sight or sound is a warning of danger. (Negro.)

An ex-slave ran away from a ghost, not because he feared bodily injury, but because it was a warning of his own death. (Negro.)

If "Culpeppers of Aylesford" is seen flying across the path with his head under his arm, it is very unlucky for the person who sees him.

On Block Island, United States, is said to be a ghost in the form of a white rabbit, which hops up to the door at dawn or twilight, just before the death of someone or before some great misfortune.

The gray specter of Bodach Glas is supposed to appear on the eve of a calamity, to the descendants of a chief who had been guilty of taking the life of a fellow-creature.

It was thought that ghosts appeared in Scotland according to some previous engagement made in life with a friend, to appear if they could.

In the ticket office at Carmarthen, a corpse-candle is said to appear late at night, just before an accident of any sort occurs in the neighborhood.

When the O'Donoghue appears at sunrise on May morning to a single person, it is an omen of good fortune to the beholder; if it appears to many people, it betokens a fine harvest. (Irish.)

If the "radiant boy" appears to anyone, he will rise to the summit of power and afterwards die a violent death.

When the "Country of the Young" appears, it announces national trouble. (Irish.)

For a person to cross the spot where a specter was seen, places him under its malignant influence.

The natives of the Hebrides believed in visionary summons, and took them as an indication of fate.

"I foresee the doom of Carthage," exclaimed Hannibal sadly, as he beheld the bloody head of his brother.

If, in old times, the ghost of a dead man was seen to wander after burial, the body was taken up and burned.

One must not mention before morning whether one has seen a specter, or one will be pressed and spit blood.

To stop a "haunt" walking, boil prickly pear-roots in stump water and sprinkle the yard with the water. (Negro.)

Iron is a charm against ghosts. (Bengal.)

It is a Scotch superstition that if the specter of an absent person is seen in the morning, he or she will live long; if in the evening, the person will die soon.

Forty years ago, one used to hear of a headless ghost which haunted Love Lane, between Morda and Oswestry. It was said that a lady had been murdered there many years ago, and her uneasy spirit revisited the spot.

Pinch or tear open your letters.

Asiatic Greeks say if a person is passing a place where building is going on, and a stone or plank is built on his shadow. he will die within a year.

If you can step on the head of your own shadow, it is noon.

Tradition says that the appearance of two spectral owls of immense size on the battlements of Wardour Castle, Wiltshire, still warns the Arundel family of the approach of the last enemy.

If there are paths newly-made in the morning through the grass, which do not show any footprints, it is a sign that a ghost has walked there in the night. (Negro.)

The apparition of a headless dog is a sign of death.

The appearance of Samuel to Saul was a dire omen, the Bible having accounts of many such appearances.

He who brushes a ghost unawares, will be shot by the fairies in the loins.

The Australians consider the ghosts of the unburied dead to be demons.

A reappearance of the dead is supposed to happen usually nine days after death.

If you see a ghost, it will be visible to your companions if you touch them.

Among the Sioux Indians, the fear of the vengeance of their victim's ghost deters from murder.

The Maoris believe in ghosts, "kehuas," and to step on one lying across the path is an omen of death.

Ghosts were believed to be of such delicate texture that they suffered pain if exposed to the light, and that is why they were seen only in dark places and in the nighttime.

Ghosts can be banished betwixt door and doorpost, and if you slam the door, they will be so tormented that they will leave.

Wax lights are believed to attract specters, and this is the reason why churches are supposed to be haunted.

If a person wished to know whose ghost he was seeing, he would turn up his cuff or collar and thus it would expose its face and remain as long as he kept the cuff turned up.

In the Castle of Orlamunde, if the servants hear a little bird chirping at night, they know that the white lady who haunts the halls or ruins of at least a hundred castles around, is coming to warn the household of some evil that will happen.

In West Surrey, there is a belief that when an infant dies it goes, apparently in the body, to the nearest relative and announces its own death.

In New Zealand, when a person is about to die, his ghost is believed always to appear to the nearest and dearest, no matter how far away.

If the "fetch-lights" are seen, they are considered the forerunners of death, in Wales.

When a member of the Graham family was to die, a lady in green was always seen seated under a particular tree in the grounds of Kincardine Castle, weeping that the shadow of death hung over the family.

In Scotland, the family of Rothmurchas have "the ghost of the hill" to warn them of death.

A spirit in gray always appears to a Campbell about to die.

The house of Forbes is warned by a lady in green sleeves.

In Denmark, it is believed that specters may be driven away by smoking the room with the smoke of a tallow candle.

In 1657, the way to conjure a ghost was to sit cross-legged, spit three times to east, south and west, and say: "In the name of God, what art thou, whence dost thou come?"

The writing on the wall, "Mene, Mene, Tekel Upharsin," was a sign of the destruction of Babylon and the death of Belshazzar.

In Wales, a large luminous body which rests close to the ground, frequently covering a large space, is called the "tamoed," and is thought to be the token of the demise of anyone over whose land it hovers.

To prevent a visit from the spirit of the deceased a Hidatsa Indian scorches with red coals a pair of moccasins, which are left at the door of the lodge. The smell of the burning leather keeps out the ghost.

In New Zealand, it is considered very ominous to see the figure of an absent friend; if the face is not visible, he will die soon; while if it is plain to be seen, he is dead already.

If your house is haunted, burn rosemary bush, cow-dung, and horn, and the duppy will leave. (Jamaica.)

To see a ghost or "duppy," you must look over your left shoulder. (Jamaica.)

To make a duppy laugh, show it a fire stick. (Jamaica.)

In the Turks Islands, if one wishes to have the power to see "jumbies," "duppies," or ghosts, all that is necessary is to put in one's eye the water from the eye of a piebald horse.

Mark a circle on your door with chalk, and no duppy will enter. (Jamaica.)

Byron often received visits from a specter, but said he believed it to be a creature of his imagination. Newstead Abbey, the family home of Lord Byron, like most feudal homes and castles, had its ghost.

If a person at night suddenly sees a shadowy image of himself—"seeing his wraith," the Scotch call it— he is then soon to die.

One day when Servius slept in his chamber, Tanaquil saw playing about his head a flame of fire. This was a sign that the boy would rise to greatness. Servius became a famous grammarian, and died about 300 B. C.

The family of Rothmurchan, in Scotland, always had death or disaster foretold them by the appearance of a specter called Bodac au Dun.

The family of Middleton, in Yorkshire, are warned of death by the appearance of a Benedictine nun.

To see a dead person go about in white, meant that another of the family was to die. (Western Norway.)

Goethe states that he one day saw the exact counterpart of himself, coming towards him.

The Australian natives are much afraid of ghosts at night. They stand in greatest dread of the ghost of a man who was feared in life, and this feeling is greater after a lapse of several years from the time of his death.

To shout, whistle, or carry mutton at night, will cause the ghosts to follow the person doing so. (Madagascar.)

Count Emanuel Swedenborg continually talked with spirits, and wrote great works about his visits to heaven and hell.

Pope saw an arm apparently come right through the wall, and made inquiries after its owner.

Jumbies are, in folklore of British Guiana, ghosts pure and simple, in which the simple, but not always pure, believe.

If three persons hang up a mosquito-net together, they will see a specter. (Japan.)

Bohemian tradition tells of a tall woman in white with long disheveled hair, who goes about on certain nights, seeking disobedient children.

If you see a person whom you know to be sick walking on the street, that person will surely die.

A soldier of 1878, a Highlander, told a correspondent that his mother's wraith came and stood by him at the hour she died in Scotland, while he was on guard in India, in the Indian mutiny.

If a person sees his or her shadow in the water in the month of May, he or she will die before the year is out.

About the middle of the seventh Chinese month, which falls during our autumn, paper clothes, i chi, are burned by many in their laundries and shops, a rite said to be performed for the spirit world at large, both Chinese and foreign ghosts being propitiated or honored.

Whoso takes home with him some of the grains of corn which is the food of a specter hen and her chicks, will find them transformed into grains of gold. (German.)

Ignatius Loyola, the founder of the order of the Jesuits, was until his thirtieth year a worldly knight, who, lying wounded on the field of Pampeluna, had an apparition of the Virgin. Being sent by his chivalrous captors to his father's castle, he was induced by the reading of some pious books, intended to divert the tedium of his illness, to devote himself to a religious life, a resolution in which he was much strengthened by his vision on the battlefield.

When Jochebad, the wife of Amram, the Hebrew, in the land of Egypt, brought forth a son, Moses, the whole house was filled with great light, as of the light of the sun and moon at the time of their shining. ("Book of Jasher.")

If you want to see duppies, take the matter from a dog's eye and rub your eye with it; and if you are troubled by duppies, sprinkle sand before your door at night. (Jamaica.)

To take off a "duppy," let the person on whom it is set, sit on a Bible and jump three times over a fire. A goat or some other animal's blood must be shed on the fire, and the flesh partaken of by all present. (Jamaica.)

The "white lady" of Talks-hill, Gloucestershire, is said to scream if any danger threatens a miner in passing that way; and so firm is the belief in that part, that none hearing that sound will go to work that day, or proceed in the direction they intended going.

Grongers are ghosts of people who have been buried at sea. They come to the most distant parts of the world to warn their friends of their death, and appear at twilight in wet clothes.

In some parts of Northern Europe, when Odin, the spectral hunter, rides by with his furious host, the windows in every sick-room are opened in order that the soul, if it wishes to depart, shall not be hindered from joining the headlong chase.

In India, all ghosts have the power to lengthen themselves to enormous proportions, and the demons are gigantic. Like the ghost that visited Hamlet, and the destroying night spirits of Sodom, the Rakahasas always depart at dawn in India. They sometimes make themselves eighty miles long.

The Matukana tribe of Biard, in New Britain, believe the ghosts are most malicious during the full of the moon; and as ghosts do not cross water, they take advantage of the time and make their voyages when the moon is full.

To keep off "hants," negroes fill an old sock with salt "an' a cow's melt dried," with mullein, sage, tansy, and any other herbs they can get, and bury it under the front steps.

The last occupant of "Château de Blamm," where Voltaire saw "the biggest cobwebs in Europe," died in exile, but returns in his ghostly form to his people. The servants say, if they see a black cat cross the court, they know that the ghost is walking.

Horatio says, in reference to the apparition of the ghost of Hamlet's father:

"But in the gross and scope of my opinion
This bodes some strange eruption to our state."
(Shakespeare, Hamlet, i., 1.)

"Arcannerez nos," or nocturnal singers, are a number of ghostly washerwomen who wash their linen at night, singing all the time. They solicit the help of passers-by to wring out their linen, and if the helper is awkward, they break his arm; if he refuses, they drown him in the stream.

"John-and-his-Fire" is a night-walking specter of Brittany. It goes about with a candle upon each finger, which it constantly twirls around very fast, apparently for the sole purpose of frightening people out of their wits.

It is said that Lord Lyttleton was warned of his approaching death by the fluttering of a dove's wings in the window, and looking up, he saw the spirit of an unfortunate young woman whom he had betrayed, and who, he was afterwards informed, had died the instant of her appearance. He died in three days, and there is still a family picture, painted by Dowager Lady Lyttleton in 1780, commemorative of the scene.

Benvenuto Cellini, a celebrated Italian artist of the sixteenth century, imprisoned at Rome, resolved to free himself by self-destruction, but was debarred by the apparition of a young woman of wondrous beauty, whose reproaches lured him from his purpose.

The belief in ghosts is very profound and common to all Indian tribes. Many Indians assert that they met, conversed and saw them. They say that they speak in a kind of whistling tone, and sometimes the person speaking with them will have his face contracted, like a person in an epileptic fit. They believe that they frequent especially the burial places.

"The cock that is the trumpet to the morn
Doth with his lofty and shrill-sounding throat
Awake the god of day; and at his warning,
Whether in sea or fire, in earth or air,
The extravagant and erring spirit hies
To his confine."
(Shakespeare, Hamlet, i., 1.)

The manor house at Chvalkovitz (Bohemia) was a weird old place, and it was said that a white lady haunted the passages, also one of the family of Dobren, who had been murdered there, and who

walked about in his shroud from his room to the chapel, carrying his head under his arm.

The estate of Treville was given to an old family who came with William the Conqueror to England. For many generations the family has been declining, and has now become extinct. Through all time, a peculiar token has marked the coming death of a Vingoe, the owners of Treville. Above the deep caverns in the Treville cliff rises a cairn. On this chains of fire were seen ascending and descending, and often accompanied by loud and frightful noises. It is said that these tokens have not failed to foretell the death of the head of the family, but since the last male member died by a violent end, they have not been seen.

If the Welsh mountaineers see a tall man, thin and pale, in the dusk of the evening when they go out, and he has a black dog whose steps are towards the marsh which is at the foot of Mount St. Michael, they will run home, lock the doors, and fall on their knees to pray, for they believe that a tempest is coming. Soon after the winds howl, the thunder bursts forth in terrible peals, and the mountains shake to the base; and it is whispered that Merlin, the enchanter, is evoking the souls of the dead.

The old "familiar," who had his abode in the castle near Biggar, Scotland, was called "Carmoolis," and was supposed to visit the houses of the dying in the village after dark; and children would never dare to repeat, after the sun went down, the old rhyme:

"Carmoolis, Carmoolis, come if ye dare,
Lift up the latch and draw the bar!"

Ghosts of one's ancestors in Scotland, can be prevented from hurting one for a year by rising at midnight and standing barefooted and snapping the fingers. Another plan is to put black beans in the mouth, walk out into the air, throw them one by one behind you, never look back, repeating these words: "With these beans I ransom myself."

To clear a house of ghosts, the owner must clash cymbals of brass. In some houses, utensils of that metal were struck nine times by the master, repeating: "Avaunt, ye ancestral manes!"

Wm. Sharpe, M. D., in referring to his book, "Dream Visions," says: "The meagre outline which I gave of the visions can give the reader no adequate idea of their vividness and the splendor of presentation; I believe they far surpass those recorded by Anna Kingsford. They are only a few out of many far more striking, for instance:

Six months before the tragic end of the Emperor of Russia, I saw, in vision, in the northeastern heavens, a great beast, like a Siberian mammoth, suspended by ropes, which were suddenly cut, and the beast fell to the ground, with a force that tore up and scattered the earth in all directions. Other particulars followed which pointed to Russia." The beast, also the sun, is the ancient symbol for a ruler.

In watching in the churchyard to see the procession of ghosts of those who are to die the coming year, an old woman at Scarborough after many faces had passed that she knew, saw a figure turn and gaze at her. It was herself. She screamed, fell senseless to the ground, and did not survive the shock.

The old sexton at a town in Yorkshire, always watched to see

how many were coming to him the following year.

A fiery streak passing through the air, as large as the pole that is placed across a cart-load of hay, is called in Germany, "the fiery dragon." If a person, on seeing it, does not get under shelter, he or she will be fouled by it, and will not be able to get rid of the stench for long after.

If you see the ghost that walks at High Fell at midnight on midsummer night, and it passes you in silence, no harm save fright ensues. If she speaks to you, you will die within a year. (Mrs. Ward, "Robert Elsmere.")

Anyone who meets his own double (as Shelley said he did, a few days before his end) is doomed to death. The writer, M. Barth, guarantees the perfect accuracy of the following incident, which occurred fifty-seven years ago. We translate it from the French:

A bookbinder of Strasburg of the name of K——, a robust young man, who, as far as I know, was not particularly superstitious, returned from a fire where he had been overheated. Seeking to quench his thirst, he went down into the cellar to get a glass of wine, when on opening the door he saw himself bending down before the barrel and drawing the wine. At his approach the specter turned his head, looked at him with an unconcerned air, and disappeared. The apparition did not last an instant. He mounted the stairs again pale and tottering. The same evening he was taken with a shivering fit, he took to his bed, and he died a few days later, carried off by a high fever.

The Faenol ghost was much talked of in the olden time in the neighborhood of Bangor, Carnarvonshire. It used to be very troublesome, often appearing to wayfarers in the night in the shape of a large bird screeching amongst the branches of the trees, and uttering in a shrill voice:

Gwae! gwae! imi erioed
Ro'i bwyall mewn troed
I dori coed y Faenol!

Woe! woe's me that I ever put
A handle to my axe
To fell the trees of Faenol!

Tradition will have it to be the ghost of a person who was executed for felling trees in this neighborhood.

Many years ago two old maiden sisters who were known as Shukan and Bettan, lived together at the Oak, a small tenement distant about half a mile from Mochdre church, in Wales. In course of time, Shukan, who was the older of the two, died, and was buried in the churchyard. It appears that she had not been treated kindly, especially during her last illness, by Bettan; and before her departure she declared that she would "trouble" her unkind sister. One night soon afterwards, true to her promise, Shukan appeared at the bedroom window, clad in a shroud. She rapped incessantly, shrieking ever and anon, "Bettan, thee art worse than Judas," "Bettan, thee are worse than Judas." Poor Bettan was terrified; and imploringly asked what she should do to get rid of the "trouble." "Come with me to the churchyard," was the reply. To this she assented; and hurriedly prepared to accompany her unwelcome visitor. They proceeded on their way. In passing Bron-y-llan farmhouse, a cock crew; and the ghost of Shukan immediately vanished. Bettan thereupon returned home, to be "troubled" no more.

There is a legend of a bull that had no skin, but kept up a continual roaring. This animal frequented a bridge at Bagbury, to the grievous detriment of the people living there. It was declared to be possessed of a devil, and to such a pass had things come that seven parsons out of the district were gathered together in the church to "pray the devil down," or try and exorcise the evil one. In the midst of these proceedings Old Nick himself appeared in propria personâ, and made his entry with such a rush that the church walls were rent asunder, and all the lights were put out except one candle, which a ready-witted parson hid in his vestments. Thus the meeting broke up in confusion, but the disturbed clerics were not long in arranging a second gathering, and at this they were more successful, and their labors resulted in the unruly spirit being "laid." The legend continues that they buried it under the southern abutment of the bridge over the Camlad in Churchstoke village, where it is supposed to be safely ensconced at present.

Once in a while there appears on the Rhine, St. Ursula with her 11,000 virgins, visible only to people with sharp eyes or an enlightened spirit. Legend tells that they had been massacred by the invading Huns, because they objected to their style of wooing. "This is a warning to deal gently with the savage wooer."

German legends tell of the ghost of Genevieve of Brabant, who roams about the villages of the Rhine with no covering but her long golden hair, and with no other purpose than to relieve herself of the ghost of a suspicious husband, who still follows her. By her appearance, she gives warning to silly maidens not to marry a jealous fellow.

At Aberwerth, on the Rhine, is a troop of unmarried damsels who are doomed to dance forever, until they find lovers who are willing to marry them. While living, they would not wait to let lovers woo them on their fathers' hearths, and ran after the young men instead; so they are punished for their forwardness.

Negroes in Virginia say that if a spook is present, there is a feeling of heat as it approaches you. If at the same time you notice a peculiar kind of smell, it will warn you that you too will be a ghost within a year. If you dare to answer a ghost when it speaks to you, you might as well make your will.

A "boggart" is a gate ghost, which sits on top of a gate or fence. Most English families were haunted by one; some were the forerunners of death when they appeared; some were the wandering souls of murdered folks; and others were mischievous goblins.

The wraith of a living person, according to Dr. Jameson, "does not, as some have supposed, indicate that he shall die soon; although in all cases viewed as a premonition of the disembodied state. The season in the natural day in which the specter makes its appearance is understood as a certain presage of the time of the person's departure; if seen early in the morning, it forebodes that he shall live long, and even arrive at old age; if in the evening, it means that his death is close at hand."

A correspondent writes: "My sister Marion had a son named John. He enlisted in the British army under an assumed name, and no trace could be found of him,

and nothing was known of him for years. One day my sister was sitting in her house near the Clyde, when she saw her son John enter by one door, look at her as she exclaimed, and when she asked, "Where have you been so long?" he disappeared. Then she said to me, "I knew it was his wraith!" A few months later, a soldier from India called to tell her her son was killed by falling off his horse at Munniar. When the doctor told him he had not long to live, he gave his right name and where his parents lived, gave his watch and other trinkets to his comrade to take to his mother. He died at the time his mother saw his ghost."

Before the death of one of the lords of Lusignan, the form of Melusina appeared in the air, uttering long lamentable cries. She was dressed in mourning. On the extinction of the family, Melusina appeared on the old tower of Lusignan, and whenever a king of France was to depart this life.

At Heisterbach on the Rhine, the last abbot of the community still wanders about the ruins of the old abbey, looking in vain for the grave which is denied to his bones until every vestige of the abbey disappears. It is a bad omen for a person to carry away a piece of the abbey as a relic; something grievous always happens to him.

The spirit of an ancestor slain in battle heard galloping along a stony bank, and riding thrice around the family residence, ringing his fairy bridle, is the sign of death in the Highland family of McLean of Lochburg.

If you see a raw heart or liver of beef brought before you when you are in a captivated state of gloom, it is a sign of murder or of great fright, and your life may be at stake. It is a very old superstition and seldom encountered nowadays, except where people live in a continual strife and contest about life and rights.

There is a belief in Spain that if one goes out at nighttime, there is great danger of meeting the "Squadra d'Arrossa," an invisible procession of people long since dead, who sweep the streets about midnight. Whoever meets them and crosses their path will not live the year out. It is therefore considered very dangerous to go out after dark.

A midnight wanderer often met with in folklore, is a specter in white carrying a lantern. He appears at first as a mere child, but as you look at him he waxes in stature every moment, until he becomes of gigantic size, and then, having done his worst, he vanishes. This spirit never shows itself to anyone carrying a lantern.

Wherever the "Welfin Lady Guelph" is seen, it is a very bad omen. She was seen in the castle of Brunswick the night before the battle of Jena, and it is said that her former apparition had all but determined the representative of her house to resign the command of the Prussian army.

On the Rhine, the Abbess Hildegarde, one of the wives of Karloman, is said to be the inventress of healing ointments, pills and plasters, and is considered the patroness of patent medicines. If she appears to sick persons, she will cause them soon to recover.

Lord Castlereagh, the same who afterwards cut his own throat, was once visiting Lord Lytton's father at their family seat, Knebworth. Without any warning to the visitor,

he was given the bedchamber called the "Yellow Boy's Room." Next morning Castlereagh told Mr. Bulwer he had been very seriously alarmed in the night. "I woke suddenly," he said, "and saw the figure of a boy sitting in front of the fire, with his back to me, and long yellow hair streaming down it. As I woke, it turned, rose, came to my bedside, and drawing back the curtain with one hand, with the other passed his finger across its throat." Mr. Bulwer did not tell Lord Castlereagh that the boy always appeared to any one about to die a violent death and foretold the manner of it. (Frith's Autobiography.)

The lost child is a specter which troubles many superstitious people. A little girl is said to be wandering during storms and rain, and if she stops at your house wailing and moaning, do not open to her, or you will rue it.

The so-called ghost-dance is one of the most dangerous of the Indian superstitions. They believe that after this dance has been duly given, the spirits of the dead chiefs and braves will return to the earth and help exterminate the whites.

Near the coast in Lyme, there appears, from time to time, a lady dressed in silk, and when she disappears, coins and gems are sure to be found. Another Lyme superstition is that a certain Lady Sanford is doomed to wander at a certain place a "cock stride a year," saying:

"I rue the time
I sold water for wine
And combed my hair of a Sunday."

In Transylvania, if a person's shadow is measured with a piece of string and the string buried, he will die in forty days.

A ghostly knight is often to be seen in the window at Roland's Eck, on the Rhine, that same window from which the great warrior Roland saw the body of his love borne from the convent below to her grave. This sad spectacle, being too much for the heart of the man who had scattered legions with his single arm, had been the cause of his death.

At Rheydt, in Rhenish Prussia, there are what is called the "restless riders." If you go to their meeting place at the proper time, you can see a host of them in the tournament field, there engaged in a passage at arms, charging fiercely at one another and galloping about like mad, but so silently and lightly that nothing can be heard, except, of course, by those who get there at the right time.

It is believed that a ghost has not the power to speak until it is first spoken to. The mode of addressing a ghost is to ask it in the name of the three persons of the Trinity, to tell you who it is and what is its business? This it may be necessary to repeat three times, after which it will, in a low and hollow voice, declare its satisfaction at being spoken to, and desire the party addressing it not to be afraid, as it will do him no harm; and it will then proceed to say what it wishes of you.

St. Andrew's cross appeared in the sky to Achains, king of Scots, and Hungus, king of the Picts, the night before the battle with Athelstan, as a presage of victory.

A cross appeared to Don Alonzo before the battle of Ourique, in 1139, in the eastern sky, with the promise of victory.

The conversion of Constantine the Great was due to the apparition of a flaming cross, with the motto,

"In hoc signo vinces" ("Under this cross thou shalt conquer"). He adopted it as his standard and won the battle against Maxentius, A. D. 312.

The Teton Indians say that when a quiet and well behaved person dies, his ghost is apt to be restless and cause trouble; but the ghost of a bad person who dies a natural death, is never feared. The ghost of a murdered person is always dangerous. If a ghost calls to a loved one and he answers, he will die soon after. If someone is heard weeping outside of a lodge, it is a sign that someone dwelling in that lodge is doomed to die. If a sister dies, she has a strong desire to come back and carry away a beloved brother. So in the event of a death in the family, a gun is fired or medicine is thrown on the fire to make a smoke to drive away the ghost. If one who is alone, encounters a ghost, it will pull his mouth and eyes until they are crooked. This danger is encountered only by one who has dreamed of a ghost. He who has harmed a ghost always faints, and it is hard to revive him.

Among the tribes of the Siouan family, the word wa-ná-ghi ("ghost") means more than "apparition." The living man is supposed to have one, two, or more wanaghi, one of which, after death, remains at the grave and another goes to the place of the departed. The writer has been told that for many years no Dakota would consent to have his picture taken lest one of his wa-ná-ghi should remain in the picture instead of going after death to the spirit land. The Tetons call the lock of hair cut from the forehead of the deceased and kept for some time by the parents the "ghost" or "shadow"; and till it is buried the deceased is supposed to retain his usual place in the household circle. (Dorsey, Teton Folklore.)

There is a ghost at Beaupré, Glamorganshire, Wales, and a century ago much more of this house was habitable than at present. It was, and still is, the creed of the neighborhood that one or more of the old dames Bassett haunted in spirit the scene of their abode while in the flesh. Spirits of this kind were not often visible, but their presence became known by the rustling of the stiff silk dresses with which, as when in the body, they delighted to deck themselves. An old woman who had been in service at Beaupré when a girl, related that one night she and her fellow-servants were going to bed, and bolted their door as usual. The staircase to their bedroom was a narrow stone one, and they distinctly heard someone in a rustling silk dress ascending it. They put out their candles instantly and dashed into bed, but the silk-dressed lady came into the room and moved about there for some time; but, although they looked, they could not see her.

The Ainu people of Japan are very much afraid of the ghosts of the dead returning to their homes; and tell how, in ancient times, they used to burn down the huts in which the oldest woman of the family had died. She was thought to possess great power of evil, and if she returned, she would blight the prospects of her relatives.

The Duke of Somerset, the great sacrilegious nobleman of the time of Henry VIII., who worked such mischief and perpetrated such robberies of God's poor, is said to have been more than once warned of his coming death on the scaffold

by the appearance of a bloody hand stretched out from the panelled wall of the corridor of his mansion; it is also said that the hand was visible to his duchess as well as himself.

God himself once gave a warning to men in a writing on the wall. At Belshazzar's feast, a hand of light appeared upon the wall and wrote the Aramaic words "Mene mene tekel upharsin," which translated into English, mean, "Thou hast been weighed in the balance and found wanting."

The specter with the bloody hand appears to the Kincardines and challenges them to fight with him. He who accepts the challenge dies.

Another family in Wales has a death warner in the shape of a girl with a hairy hand.

Before the death of a McLean of Lochburg, the phantom of an ancestor was seen galloping along the sea beach and uttering doleful lamentations.

The dead monks of Kreuzberg who lie there in the vault, uncoffined, garmented as they lived, are given to jollity and illicit sports about midnight. The old dead gardener with his withered wreath about his skull, the last of the brotherhood, sits upright on his stone seat, and trolls such catches, and tells such stories, that the rest of them regularly die of laughing, and don't wake up until the following night's dews. If a traveler stops to listen to their weird laughter, and hears any of the chat, it will be a great misfortune to him and his family.

Japanese ghosts have hair loose and long, falling weirdly over the face. They are diaphanous and preternaturally tall, only the upper part of the figure is ever shown, the lower part fading utterly away. So the Japanese always declare "a ghost has no feet." (Lafcadio Hearn, "Glimpses of Unfamiliar Japan.")

At Falkenberg, there is said to be a ghostly knight. When he was alive, he spent his nights with a phantom lady and pledged his love to her. After a time, however, he married a living lady, pretty and substantial, as brides of upper earth should be. The result may serve as a warning to all, "It is best to be off with the old love before you are on with the new!" The newly-married couple speedily died of fright, for every night the cold form of "the other" lay between them, as a mutely annoying reproach upon the infidelity of the bridegroom. This knight's spirit is ever roaming about, seeking his two brides, but he is deprived of both. Any single person who sees him will make an unhappy marriage, so say the natives of the Rhine, who seem to have ghosts for the particular purpose of pointing a moral as well as adorning a tale.

The Manxmen believe that their Isle of Man was originally inhabited by one gigantic man named Manannan. He protected the island by a mist. If, however, his enemies succeeded in approaching in spite of this, he threw chips into the water, which became warships, and his stronghold being Peel Castle, he could make one man on its battlements look like a thousand. He became jealous of Cuchulainn, with whom his wife, Fand, had fallen in love, and shook a cloak of invisibility between the two which produced forgetfulness, so that he carried his wife off to fairy land. His strength and ferocity became

the terror of the whole island. He used to transport himself with great ease across the gorge between Peel Castle and Contrary Head. On one occasion, in a fit of rage, he lifted a large block of granite from the castle rock and, although it weighed several tons, hurled it, with the greatest ease, against the slope of the opposite hill, about three miles distant, where it is seen to this day, with the print of his hand upon it. He went about on three legs at a great pace, and from that is derived the coat of arms of the island. His grave is said to be the green mound thirty yards long outside the walls of Peel Castle. (Moore, "Folk-Lore of the Isle of Man.")

A headless man is the habitué of one of the stages in Newfoundland, and said to be the ghost of a Frenchman. Many people assert having seen this apparition, and consider it an evil omen. In the neighborhood of this ghost's haunt is a locality which was formerly inhabited by Frenchmen. There is a good beach for landing, but no boat will remain tied to it. Fasten the painter as you will, ghostly hands untie the knots again and again. An old fisherman living there claims to have had some strange experiences. He saw a mermaid sitting on a rock as plainly as ever he saw anything, and was within a couple of boats' lengths of her when she dived to her crystal depths below.

The "jumbi," according to the superstition of the negroes of Bermuda, are the spirits of their ancestors. The word "jumbi" is apparently equivalent to ghost. These jumbi they fully believe to be about them all the time. They often say they have seen the jumbi of their father or mother or of some other person. The owl is called the "jumbi-bird," and held sacred. No African would injure one of them on any account. The silk-cotton tree is also sacred; it is the jumbi tree, haunted by the spirits of the dead. A correspondent who lived for many years in the West Indies, chiefly in St. Vincent and St. Lucia, says that he had a magnificent silk-cotton tree on one of his estates, and it was with the greatest difficulty that he could ever get a negro to free it from the orchid growths that infested the boughs; they were afraid to disturb the "jumbi-tree," afraid of the wrath of the ghosts.

Many of the negroes of Bermuda keep a fetish in their houses, which is held sacred. It is a piece of wood or something else that a jumbi has touched. It protects them from accidents and from evil. Even when converted to Christianity, they will persist in keeping these fetishes in their houses, so as to be on the safe side in all events.

Allanbank, one of the residences of the noble Scotch family, the Stuarts, has been haunted for years by a ghost called "Pearlin Jean." She may be "laid" now, but she was once the most celebrated ghost in Scotland. She was a French woman whom one of the Stuarts kept as his mistress. He deserted her, and was just getting into his carriage to leave when his lady unexpectedly made her appearance, and stepping on the fore wheel of the coach to speak to her lover, he bade the postillion to drive on. She fell, and one of the wheels passing over her forehead, crushed her and killed her instantly. When Mr. Stuart got home to Allanbank and was driving under the gateway, he perceived Pearlin Jean sitting on top of the arch, her head and shoulders

streaming with blood. After that she haunted the house at all times, and rustled around in her high-heeled shoes and rich silks. At one time they had seven ministers come to see if they could not "lay" the ghost, but she became worse than ever. She was called "Pearlin" from the quantity of that lace which always appeared on her costume.

Sir Alexander Jardine of Applegarth owned Spedlin's Tower, and for some offense confined in the dungeon a man named Porteous. He went on a journey, taking his keys with him, and after a few days suddenly remembered the poor man, who, confined and starving, might be dead. He sent the keys back by a messenger, but it was too late; Porteous had died of hunger. At once his ghost began to haunt Spedlin's Tower from roof to cellar, and so annoyed the family that they had a score of ministers come to lay the ghost. They only succeeded, however, in driving him back to the scene of his death, where he would be heard crying and moaning, "Let me out, let me out; I' deeing o' hunger." He would flutter against the door of the vault, and if a twig was thrown through the keyhole, he would be sure to remove the bark. The spell that kept the ghost in this place was a large black-lettered Bible. Once, when it was taken from the house; he at once escaped, and played such terrible pranks that it was quickly returned. This story is told by Grose, the antiquarian, in 1788, and other writers and people corroborate it.

The Duke of Buckingham, prime minister of Charles I., king of England, was much hated by the people, and at last stabbed by Lieutenant Felton, in the thirty-sixth year of his age. Lord Clarendon, in his history of the rebellion in England, gives the following account of an apparition, which preceded Buckingham's death:

To one of the officers of the wardrobe at Windsor, who had been studying in a college at Paris, appeared one night a man of venerable aspect. After the apparition had asked him twice whether he knew him or not, the officer recognized him as George Villiers, the father of the Duke of Buckingham.

After this, the apparition begged him to do him the favor and go to his son the duke, in his name, and tell him "that he must exert himself to make himself popular, or at least to soothe the embittered minds of the people, otherwise he would not be permitted to live long." After this the apparition vanished, and the officer slept quietly till morning, when at his awakening he recollected all the particulars of his mysterious dream. But not taking any great notice of said dream, he did not do as the apparition had ordered him.

A few nights after, the apparition came again, and begged him more severely, but it was not till the third time that the apparition made its appearance to him, that he went and gave the duke the particulars of this vision.

But the duke did not take any notice of the dream at all, acted as he had done before, and the result is known.

In order that the ghost may travel the ghost-road in safety, it is necessary for each Lakota during his life to be tattooed, either in the middle of the forehead or on the wrists. In that event, his spirit will go directly to the "Many Lodges." The other spirit road is said to be

short, and the foolish one who travels it never reaches the "Many Lodges." An old woman sits in the road, and she examines each ghost that passes. If she cannot find the tattoo marks on the forehead, wrists, or chin, the unhappy ghost is pushed from a cloud or cliff and falls to this world. Such is the lot of the ghosts that wander o'er the earth. They can never travel the spirit road again, so they go about whistling, with no fixed abode.

A young Lakota died just before marrying a young girl whom he loved. The girl mourned his death, so she cut her hair here and there with a dull knife, and gashed her limbs, just as if she had been an old woman. The ghost returned and took her for his wife. Whenever the tribe camped for the night, the ghost's wife pitched her tent at some distance from the others, and when the people removed their camp, the woman and her husband kept some distance behind the main body. The ghost always told the woman what to do; and he brought game to her regularly, which the wife gave to the people in exchange for other articles. The people could neither see nor hear the ghost, but they heard his wife address him. He always sent word to the tribe when there was to be a high wind or heavy rain. He could read the thoughts of his wife, so that she need not speak a word to him, and when she felt a desire for anything he soon obtained it for her. (Dorsey, Teton Folk-Lore.)

Nicholas I., Prince of Montenegro, born 1841, was alarmed by the appearance of a dead body which vanished and came again at intervals. This was followed by human faces which came into the room, and after gazing at him awhile, departed.

Sir Joshua Reynolds, the great English portrait painter, born 1723, leaving his house, thought the lamps were trees, and the men and women bushes agitated by the breeze.

Oliver Cromwell, lying sleepless on his couch, saw the curtains open and a gigantic woman appear, who told him he would become the greatest man in England.

Ben Jonson, the celebrated English dramatist of the Elizabethan age, spent the watches of the night an interested spectator of a crowd of Tartars, Turks, and Roman Catholics, who rose up and fought around his armchair until sunrise.

Bostock, the physiologist, saw figures and faces, and there was one human face before him for twenty-four hours. The features and head were as distinct as those of a living person. These visions and apparitions were supposed to portend some great change in the lives of those who experienced them.

It is a widespread belief that one can injure a person by stepping on his shadow, stabbing it, or assaulting it in any way, thus inflicting the same injury upon the person himself. In the East, it is also believed that a man's shadow can be entirely separated from him, and that death would be the result.

In the Island of Wetar, in the Eastern Archipelago near Celebes, the magicians profess to make a man ill by stabbing his shadow with a spear or hacking it with a sword.

Sankara, to prove his supernatural powers to the Grand Lama, soared into the air; but as he mounted up, the Grand Lama perceiving his shadow swaying and

wavering on the ground, stuck his knife into it, upon which down fell Sankara and broke his neck.

It was thought in Arabia, that if a hyena trod on a man's shadow, it deprived him of the power of speech; also if a dog were standing on a roof and a hyena should tread on its shadow, the dog would fall as if dragged down by a rope. Again, it was believed that if a dog trod on the shadow of a hyena, it would render the hyena dumb.

Whoever entered the sanctuary of Zeus on Mount Lycaeus, was believed to lose his shadow and to die within a year. In the west country of England, is an old belief that many have sold their souls to the devil, and that those who do so lose their shadow; from this it would seem to be thought that the shadow contains the soul—the "Ka" of ancient Egypt.

"Sir Charles Lee, by his first lady, had only one daughter, of which she died in child-birth, and when she was dead, her sister, the Lady Everard, desired to have the education of the child, and she was very well educated till she was marriageable, and a match was concluded for her with Sir W. Parkins, but was then prevented in an extraordinary manner. Upon a Thursday night she, thinking she saw a light in her chamber after she was in bed, knocked for her maid, who presently came to her, and she asked, 'Why she left a candle burning in her room?' The maid answered that she had 'left none, and that there was none but what she had brought with her at that time;' then she said it must be the fire; but that, her maid told her, was quite out, adding, she believed it was only a dream, whereupon Miss Lee answered it might be so, and composed herself again to sleep. But about two of the clock she was awakened again, and saw the apparition of a little woman between her curtains and her pillow, who told her she was her mother, that she was happy, and that by twelve of the clock that day she should be with her. Whereupon she knocked again for her maid, called for her clothes, and when she was dressed, went into her closet and came not out again till nine, and then brought out with her a letter sealed to her father, carried it to her aunt, Lady Everard, told her what had happened, and desired that as soon as she was dead it might be sent to him. The lady thought she was suddenly fallen mad, and therefore sent presently away to Chelmsford for a physician and surgeon, who both came immediately, but the physician could discern no indication of what the lady imagined, or of any indisposition of her body; notwithstanding the lady would needs have her let blood, which was done accordingly; and when the young woman had patiently let them do what they would with her, she desired that the chaplain might be called to read prayers; and when prayers were ended, she took her guitar and psalm-book and sat down upon a chair without arms, and played and sung so melodiously and admirably that her music-master, who was then there, admired at it; and near the stroke of twelve she rose and sat herself down in a great chair with arms, and presently, fetching a strong breathing or two, she immediately expired, and was so suddenly cold as was much wondered at by the physician and surgeon. She died at Waltham, in Essex, three miles from Chelmsford, and the letter was sent to Sir Charles, at his house in Warwickshire; but he was so afflicted at the

death of his daughter that he came not till she was buried; but when he came, he caused her to be taken up and to be buried with her mother at Edmonton, as she desired in her letter."

"Belshazzar, the king, made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father, Nebuchadnezar, had taken out of the temple which was in Jerusalem, that the king and his princes, his wives and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem, and the king and his princes, his wives and his concubines, drank in them. They drank wine and praised the gods of gold and of silver, of brass, of iron, of wood and of stone.

"In the same house came forth fingers of a man's hand, and wrote over against the candlestick, upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote. Then the king's countenance was changed and his thoughts troubled him, so that the joints of his loins were loosed and his knees smote together one against the other. And this is the writing that was written:

'MENE MENE TEKEL UPHARSIN.'

Which, translated, means: 'Thou hast been weighed in the balance and been found wanting'; or 'Thou art weighed in the balance and found wanting.'" (Book of Daniel, Chapter V.)

A battalion of French soldiers, during the toils and dangers of a campaign, were marching on a certain point, on a hot and overcoming day, and at double the usual speed. Their strength was eight hundred men; all hardy, seasoned, and courageous men, careless of danger, despising consequences, and little occupied with the thoughts of ghosts and phantasmagoria. On the night of the occurrence in question, the battalion was forced to occupy a narrow and low building, barely calculated to accommodate three hundred persons. Nevertheless, they slept, but at midnight one and all were roused by frightful screams issuing from all quarters of the house, and to the eyes of the astonished, affrighted soldiers appeared the vision of a huge dog, which bounded in through the window and rushed with extraordinary heaviness and speed over the breasts of the spectators. The soldiers quitted the building in terror. Next night, by the solicitations of the surgeon and chef de bataillon, who accompanied them, they again resumed their previous quarters. "We saw," said the surgeon, "that they slept. Wide awake, we watched the arrival of the hour of the preceding panic, and midnight had scarcely struck when the veteran soldiers, for the second time, started to their feet; again they had heard the supernatural voices, again the visionary hound had bestrode them to suffocation. The chef de bataillon and myself neither heard nor saw anything."

South Carolina negroes believe that every house has its own spirit, which prompts each one in it to do good or evil. Or as one old miser, in the face of death, said:

"That count ob de leading ob de spirit ob dat house; sence freedom, I'm 'bout three barrels ob gritts and six side ob bacon in debt to my stom-jacket."

If the family is quarrelsome, they

say: "De speret ob de house am a quarrely one, an' causes short talkin' 'mong dem folks." If the family is sickly, its "becase de speret ob de house am a berry sickly one." These household spirits rule the negro to a great extent, but not so completely as do witches or hags, who live bodily with them in the house. The Plateyes, living in the woods and swamps, are spirits of witches who died during slavery. If an old woman, who knows the power of herbs and roots, walks around a broom that may be lying on the floor instead of stepping over it, she gets a first-class name for a witch. The negro often puts the broom over the bed, to charm away witches. These hags live on the breath of babies. One mother charmed away the witch from her child by "drawin' seben lines on de floo' wid a piece of chalk, den I take de broom an' lay him crossways ober de lines, an' scatter some mustard seed all 'bout de floo'; an' bress God 'fo'e fust fowl crow, we all wake up wid sich a noise dat we pure thought de shingle came off de roof."

These hags take midnight rambles without their skins, which they slip off and hide until their return. If the skin can be found and salt and pepper put on it, the witch cannot put it on again, notwithstanding she repeats the charmed words, "Kin, Kin, ain't you know me?" Then the hag can be caught. If the sleeping babe smiles, the mother wakes it at once, "'cause dem white-robed speret-folks do talk to it an' try fer coax it fer go wid dem to lib." From the house, where every act of furniture or dress has a saying attached to it, the hag follows to the crop-field. The band that drops the seed must be a growing or lucky one. The sowing of parsley is committed alone to the mind; and a stranger must transplant it for the owner, who will not touch it till it is picked, for if he or she does there will be a death in the family before the year is out.

If a woman steps over the melon-vine, they will either drop their flowers or the fruit be poor and tasteless. If she climbs a fruit tree, it will have seven years barrenness; unless it is an apple tree, which bears better then—forgiveness of Eve. Failure to thank God for each new fruit in its season invites a drought on next year's crop. Parting with the first calf or colt breaks the luck between the owner and the animal.

They watch the dying to foretell their eternal condition; if too weak to speak, or the head turned to the right, or hands uplifted, it augurs well; but if head turned to the left, or hands inactive, or murmurs of seeing ugly shapes or shadows, is a sure sign the poor soul is lost forever. Friends must not touch the dead body; strangers must wash it and shroud it and bury it. When the mother dies, the children are lifted over her coffin, to prevent her calling them, and the youngest is carefully marked with soot from the chimney of the main living room; then the coffin is closed. If the dead die happy—and nearly all do—the funeral is one of rejoicing, not mourning.

When burying a stranger, the leader steps forward at the graveyard and says: "Sperets ob dis graveyard, we ax your permission to bury sister or brother so-and-so among you."

This is repeated three times.

Mr. S. Arnott, of Carsethom, in a paper on "Kirkbean Folklore," read before the Dumfries and Galloway Antiquaries, gave the start-

ling information that they had six ghosts down there in a district of about six miles by three. Of some of these unpleasant re-visitors of the moon the lecturer gave particulars. One was at three crossroads near Arbigland, and had a tragic story connected with it. A young lady of the family of Craik, formerly owners of the estate, was said to have become attached to a young man named Dunn, a groom in her father's employment, and one day the object of her affections was shot dead. In the eyes of the law the sad occurrence was considered a case of suicide, but popular belief attributed it to the murderous act of one of Miss Craik's brothers. It was said that the lady was of the latter opinion, and that she went to reside in England, never returning to the place so full to her of tragedy. The remains of Dunn were interred on the Borron Hill, and years afterwards were disinterred by a man in the neighborhood, the skeleton, it is said, sent to Miss Craik at her request. The apparition of the murdered man was said to frequent the lonely spot where he met his death, and one of his informants spoke also of the appearance here of one of the white ladies so familiar in ghost stories, and whose affection for Kirkbean seemed somewhat remarkable. About half way between the villages of Kirkbean and Preston Mill, where there is a small plantation on one side of the road and a larger wood on the other, and where the road forms a hollow, another white lady was seen, who was said not only to walk on the tops of the trees, but sometimes to accompany the passengers on the highway.

Among the Maltese still exists the superstition that a human being can be changed into a "gaugau," or ghost. Many women and children believe that those who are born on Christmas eve, just at the very time that our Lord was born, will continue until their death to be transformed into a ghost while asleep, every year just on Christmas eve. They then go out and wander about all over the island, frightening people with their groanings. After thus performing these ghostly pranks for some hours, these transformed creatures return home towards dawn, quite exhausted, and awake in the morning quite unconscious of what had taken place during their nocturnal expedition.

This yearly punishment is thought to have been inflicted, as our Saviour does not like any one to be born at the same time he was born.

In order to give confirmation to this strange fancy, some of our silly females affirm that they frequently go in search of their husbands and children, and from midnight till about 4 a. m. they do not find them in the bed where they left them.

Others, who are still more superstitious, add to this belief by saying that a person may get rid of this annual transformation by taking a sieve and spending from 11 o'clock at night till Christmas morning at dawn counting the holes.

The word "Gaugau" is derived from the Syrian word hagogo, which means a ghost, and was most probably introduced here by the Phoenicians.

The "white lady" is an apparition which plays a prominent part in the folklore and legends of Bohemia and Germany. Her name is connected with numerous old castles, and she is always seen when any danger or misfortune threatens any particular family

over whom she presides. At Neuhaus, the legend is firmly believed by the people. Balbin says, in his chronicles, that he heard her call out the name of the unhappy wife of Perchta of Rosenberg, who died 1476. An old tradition narrates of her that she often appeared among the laborers, directing their work, and causing the master to give them sweetened pap for dinner. The "white lady" of the Rosenberg is said to have appeared to members of that family even while they were traveling far away from their home. The picture of this renowned ghost as she was when living, can be seen in the picture galleries of several of the Rosenbergs, who are now known as the princes of Schwartzenberg. She is represented as a slight woman, dressed in white velvet with gold embroidered wide sleeves, and a sort of hood, also of white velvet, that falls on one side, showing the thick curly hair. The face is pale, but lit up by dark melancholy eyes. Her life on earth was very sad. She married a man who treated her cruelly, so that she left him and went to live with her brother. She died unforgiving, and soon after her death, was seen in the castle of Neuhaus, but not as she was usually dressed, in black, but in a long white dress and a veil that hid her face; but when the veil slipped to one side, one saw the face was pale as a corpse. She always came on important occasions, and when a child was born she was always present, and seemed pleased. Before a death in the family, she always appeared, and had on a pair of black gloves. When her relation, Peter Woks, died, she appeared to tell the news to all his relations, in every city and castle where they lived. As he died childless, she also appeared to the new owners, Schwamberg and Slawata. The tale goes that a monk was visited by her, to whom she said that she could never be in peace until she was reconciled with her husband, and both she and her husband appeared before him, and in his presence as witness, formally made a reconciliation and gave each other forgiveness. When it was ended, the white lady said: "You will be repaid in heaven for your godly work, and soon you will be with us." He died on the next anniversary of the day.

The following appeared in the Akron Beacon Journal of August 10, 1899:

Three bright South Akron lads, who have never been known to prevaricate, and who are altogether too young to have been guilty of seeing double, or triple, claim to have had a most startling experience one day this week.

If their story is true, the boys saw what many older and less fortunate people have long tried to discern through the mists of superstition or faith, for they claim to have seen the devil, horns, hoofs, tail and all, the real live satanic majesty himself.

The oldest of the three boys is 14, and it is his story to which the younger members of the trio adhere. They started out to pick berries, going across country in an open wagon, toward Thomastown. They drove a gentle old horse that stood quietly by the roadside while the boys searched for the wild small fruit.

Finally one of the lads became weary and staid on the cushioned seat, while the others entered a wooded pastureland. They had gone some distance, when they heard shrieking in the direction of their rig. Running to the spot,

they found the third member of their party rolling on the ground, screaming and hiding his face from one particular direction.

Turning that way the boys saw the object of his terror, for there stood a horrible creature, with flashing eyes, glistening scales, and stamping hoof, shaking his horned head and lashing the rail fence to splinters with his barbed tail. The old horse suddenly plunged and started to run. The boys clung to the wagon and ran as though the devil was after them, as they believed he was.

After some distance had been covered in the mad race, the outfit stopped and the boys took an inventory. The lap-robe was missing.

After some consultation, it was decided to drive back cautiously and get the missing article. They found the spot and there lay the robe. One lad jumped out to pick it up, but it stuck fast to the ground. Another sprang to his assistance, but the addition of the third boy's strength was necessary before the robe could be lifted.

When it finally came loose with a jerk, a great dog came out of the earth under it, a big, black, horrid looking beast, with staring eyes and no ears, but while the boys were trying to escape from this second monster, and while still within sight of it, its ears grew out on each side of its head to the length of several feet.

This last apparition was more than the lads could stand, so when once out of the devil-dog's territory, they did not venture to return, but sped homeward to tell their tale. Their hearts are still palpitating from the fright received last week.

A great many people are inclined to believe that this story is not founded entirely on fact, and the Beacon Journal has its own reasonable doubts, but it is being circulated in South Akron, and the boys "cross their hearts and hope to die" if every word of it is not as true as gospel.

Tuckahoo, the family mansion of the Randolphs, near Jamestown, Virginia, is one of the grandest and best preserved of the old Colonial mansions. It has long been haunted, and strange sights and sounds are often seen there, even at the present time. The first ghost to haunt the place was that of Mary Page, the daughter of a neighbor of the Randolph family. William Randolph, full of honors, dignity and wealth, desired to marry the beautiful Mary, but her heart was given to another. However, by persuasion of her father, she sacrificed her wishes and married the lordly Randolph. She at once became melancholy and soon died, on the reception of the news that her disconsolate lover had met with a tragic fate. Then the spirit, in the solitudes of the night, moved phantom-like beneath the spreading boughs of the majestic oaks and sighing cedars, and flitted about the box-bordered garden, the scene of her unhappy wedded life. The apparition of Lady Mary Page is always taken as the harbinger of some untoward event. This was realized in recent years. She was seen moving about, and all of the harvest of the year was burned. One of the chambers of "Tuckahoo" has been sealed up for many years, for a horrible murder took place there. From it issue sounds of the most dreadful nature, weird, uncanny, and untranslatable. The present owners have tried in vain to find a natural cause for such moanings. Even the staircase is

haunted at "Tuckahoo," and by no less historical ghosts than those of Cornwallis and Washington, who were guests in the same chamber immediately after each other, and just before the surrender and freedom of America. One night of thunder and lightning, of wind and tempest, the family, then living, were gathered in the great hall, when they saw Cornwallis, in his military clothes, bloodstained and smoke-begrimed, hastily descend the stairs, while in a moment Washington followed, the look of radiant victory on his splendid countenance. The next day the post brought the news of "Cornwallis is fallen, America is free!" Recently a lady in gray appeared on the great staircase; a frightened servant called the mistress of the house, who came out to see the apparition, when a crash behind her showed that the heavy ceiling had fallen directly over the chair which she had just occupied. Many are the tales of the strange occurrences at this famous residence, and even the United States may proudly point to her Colonial homes, which like the castles of Europe, have a weird and mysterious history.

The ancient map-makers wrote across unexplored regions: "Here are lions." Across the villages of fishermen and turners of the earth, so different are these from us, we can write but one line that is certain: "Here are ghosts!"

To approach a village at night, a timid man requires great strategy. A man was once heard complaining to himself: "By the cross of Jesus, how shall I go? If I pass by the hill of Dumboy, old Captain Burney may look out on me. If I go round by the water and up by the steps, there is the headless one, and another on the quays, and a new one under the old churchyard wall. If I go round the other way, Mrs. Stewart is appearing at the Hillside gate, and the devil himself is in Hospital Lane!" I never knew which spirit he braved, "by the cross of Jesus," but feel quite sure it was not the one in Hospital Lane.

In the western parts of Ireland is a whimsical grace, a curious extravagance. The people who recount them, live in the most wild and beautiful scenery, under a sky ever loaded with fantastic flying clouds. They are farmers and laborers who do a little fishing now and then. They do not fear the spirits, and feel an artistic and humorous pleasure in their doings. In the surrounding villages, the creatures use the most strange disguises. A dead old gentleman robs the cabbages of his own garden in the shape of a large rabbit. A wicked sea-captain stayed for years inside the plaster of a cottage wall, in the shape of a snipe, making the most horrible noises. He was only dislodged when the wall was broken down, then out of the solid plaster the snipe rushed away whistling.

The house ghost is usually a harmless and well-meaning creature. It is put up with as long as possible. It brings good luck to those who live with it. I remember two children who slept in their mother's room, and in the room also was a ghost. They sold herrings in the Dublin streets, and did not mind the ghost much, because they knew they would always sell their fish easily while they slept in the "ha'nted" room. (Yeats, "The Celtic Twilight.")

AUGURY—If the Hindu wishes to find out if luck is with him, he places some milk by the nest of a

cobra, and if the snakes come out and drink it, he will succeed.

Among the Maoris, a flight of birds to the right of the sacrifice foretold good luck to the residents.

In Asia Minor, a kind of fortune-telling is performed by means of hens. A day is appointed to each member of the family, and according to the number of eggs laid on that day, will be his prosperity or adversity.

If one about to enter upon an important transaction consults the urn of Amorgos and finds the water lower than usual, he will probably give up the enterprise, as it would not be successful.

When one was desirous to do some particular act, and did not know if it was desirable or not, he threw three stones into a pool, and formed his conclusions from the several turns they made in sinking. (Greece.)

Alexander was assured by his soothsayer, Aristander, of his victory over Darius, by the flight of an eagle.

The method of foreseeing future events by means of a cup, is very old. In Exodus, we find that Joshua had a divining cup, and the Egyptians used them frequently; but what liquid was used in them is unknown. The modern cup contains tea, and the grounds tell the story.

The day before the sea fight near Sicily, as Augustus was walking on the shore, a fish leaped out of the sea and laid itself at his feet, which was regarded as an augury of his victory.

Turkish fortune-tellers use nails and a pool of water for divination.

The ancients opened their sacred books and took the first thing they saw as an oracle to prophesy future events.

When you ask questions by roasting chestnuts, the answer is "yes" when they burst open, and "no" when they simply burn.

Boil a brick in vinegar; if it soaks it up quickly, it is a sign of life; but if not, of death.

Letters of the alphabet, placed in an urn and shaken out on the floor, will tell one's fortune by the words one can form of those face up.

The first words heard after making a resolution are ominous of good or evil.

If you lose anything, get a branch of a yew tree, hold it out before you as you walk, and it will lead you to the object. When you reach the place, the branch will turn in your hand.

It was an ancient practice to cast little pebbles on the earth and tell fortunes by the way they fell.

Skimming water with the hand was one of the necessary rites for successful augury.

Open a Virgil, prick a page with a pin, and you will have your fortune told by the words told there.

Before undertaking any particular work, it is considered lucky to shuffle seven cards. If black cards turn up, abandon the work, for dire misfortune is sure to come of it.

By holding a forked peach limb in the hand and walking about with it, it will turn down over a place where there is water.

The first attempt to raise divination to the dignity of a science is attributed to the Chaldeans.

Certain persons in Rome draw a square figure on the ground and divide it into four squares by lines. Whatever then appears on the left

hand is the sign of good fortune, and everything to the right is bad.

Amber, when employed in divination, was burned. If it was consumed, the omen was favorable; but if it refused to burn, the omen was unlucky.

When roasting corn, place seven ears in a basket and let each person choose one. If the rows of kernels are straight and smooth, it means good luck; but if they are mixed up and crooked, ill.

In the leading paper of Cambridge, Massachusetts, published within a stone's throw of the University, a professed divinator has kept for years a large, business-like and soberly-worded advertisement of his services.

At the time of the Druids, a nobleman would take the entrails of an animal and walk through the embers of a dying fire; if he was injured, it foretold ill luck to himself and to the country.

A Tartar mode of divining is by the lines and cracks in a shoulder-bone, called "reading the speal-bone." The bad or good luck depends upon which way the cracks run. If lengthwise, the augury is good; if crossed, both good and bad.

The Chinese decide their fate by throwing up sticks which are numbered. The priest then compares the number with his book of oracles, and tells the inquirer what it reads. Three times and out, tells the story.

In Bayreuth, girls go silently and without being seen on Easter midnight to a fountain, and there throw willow twigs in the water. Whose sink first will be the first to die.

There is a well called the fountain of Barenton; if you drop a pin in it and say, "Laugh! Laugh! fountain of Barenton," it will break into bubbles and seem to laugh, thus indicating that you are to have good fortune. But if it keeps sullenly quiet, you cannot expect it.

When looking for something, you should spit on your hand and say:

"Spit spat spo, where did that go?"

and whichever way the spit goes, there you will find it.

Tacitus calls by the name of Sortos the manner which the Germans use to form conjectures about futurity. They cut the branch of a tree into small parts or slips, and distinguishing these slips by certain marks, scattered them at random on a white cloth.

Anciently, futurity was foretold by inspecting fire or flame. If it burned toward the right, the omen was good; if toward the left, evil.

When pitch was cast on a fire, it was a good augury if it caught and blazed at once.

Divination is common in Brittany. It is accomplished by means of needles. Five and twenty new needles are put into a plate, water is poured over them and as many needles as cross each other, so many are the diviners' enemies.

Cicero tells of an ancient method of foretelling future events. A kind of dice made of wood or gold, with certain letters or marks inscribed upon them, were thrown into an urn sometimes filled with water and drawn out by the hand of a boy or the person who consulted the oracle.

Place three bones in a field and name each after a living person. The one which the dog buries will die in a year. The one which he

eats will be married within a year. The one which he hides will go on a journey in a distant country.

In old times, if a decision was wanted about any important thing, the matter was decided by taking a Bible and opening it at random, the verse read and judgment rendered accordingly. Sometimes the book of Virgil was used instead.

If you want to know whether a certain project will be successful, get a "praying mantis," an insect sometimes called the "hobby-horse," and say to it what you want to do. If it kneels, give your project up, but if it stands erect on its four legs, you may go ahead and succeed.

If bread or corn-cakes sunk when they were thrown into a pool, it was considered a good omen in Greece.

If bread or corn-cakes swam when thrown into water, some tremendous calamity was sure to ensue.

"Late had he heard in prophet's dream
The fatal banshee's boding scream,
The thunderbolt had split the pine,
All augured ill to Alpine's line."
(Scott's Lady of the Lake.)

Sailing little candles in nutshells will tell you whether you are to travel. They represent the ships of life, and if they sail from the edge of the pan to the center, you will go far, far into the world. This is done in Germany and Bohemia, usually at Christmas or New Year's eves.

When Pyrrhus was about to besiege the Romans, miraculous omens oppressed their hearts. A thunderstorm shattered the clay image on the top of the Capitoline temple, and the head was nowhere to be found; this seemed to forebode the unavoidable overthrow of the empire; but the science of auspices discovered that it had been thrown into the Tiber, and it was found in the bed of the river at the spot indicated.

The soothsayer Spurinna, observing certain ominous appearances in a sacrifice he was offering, advised Julius Caesar to beware of some danger which threatened him before the ides of March were past. Caesar was assassinated on that date, 44 B. C.

Fortune tellers used a beryl in which to foresee future events, and Spencer has given a careful account of the glass made for King Ryence by Merlin, the enchanter. A mirror of the same kind was presented to Cambuscan in the "Squier's Tale," of Chaucer; and we are also told how a certain philosopher did the like to Pompey, which showed him in a glass the order of his enemies' march.

The good wives of Winchelsea had implicit faith in the following sign: At the Church of St. Leonard, in Winchelsea, there is a picture of St. Leonard holding a fane or Aeolus-scepter in his hand, which was movable at the pleasure of anyone who would turn it to the point of the compass as best fitted the return of the husband, lover, father or son, whom they expected. If he was not coming, it would not turn.

Ennius has this line in one of his verses:

"When glorious Rome by august augury was built,"

and when it was proposed to confer upon Augustus Caesar the name of Romulus, as being in a manner a second founder of the city, was resolved that he should be called Augustus instead, because all places consecrated to religion, and those made notable by augury, are called "august."

When Augustus arrived in the Island of Capri, some decayed branches of an old ilex tree which hung drooping to the ground, recovered and became green, at which good omen he was so delighted that he made an exchange with the Republic of Naples of the Island of Ischia for the Island of Capri.

Mountains with three points are thought to be cut by the devil.

Rocks are pebbles dropped by a giantess from her apron.

Blinding your eyes, walk into the garden and pluck the first stalk you touch. If it is straight, it will be the forerunner of a fine husband. If earth clings to the roots, you go on an extensive journey.

When a Chinaman contemplates and hardly knows whether or not to proceed with anything, he leaves his meal unfinished, and taking his chop-sticks in his sleeves, goes out of doors and listens to the passers-by, taking particular note of the first sentence he hears. From this, he draws conclusions of the general tenor in regard to the subject of his doubts, whether to do or not to do.

Before the death of Augustus, the first letter of his name on a statue so inscribed, was struck by lightning, which was interpreted as a presage that he would live only one hundred days longer, the letter C designating that number; and that he would be placed among the gods, as "aesar," the remaining part of Caesar, signifies in the Tuscan language, a god.

After the birth of Augustus, when his father, Octavius, while marching with his army through the deserts of Thrace, consulted the oracle in the grove of Bacchus concerning his son, the priests declared that the world had gotten a master, because, when they poured wine upon the altar, there burst out so prodigious a flame that it ascended above the roof of the temple and reached the very heavens, a circumstance which had not happened to anyone but Alexander the Great, upon his sacrificing at the same altar.

In ancient times, people used to have what they called "cup divination." The Egyptians took small pieces of gold and silver along with certain gems engraved with symbolic characters. The infernal powers being then invoked, the answer came either by voice or signs on the surface of the water in the cup, or the representation of the person inquired about.

The Arabians draw omens concerning a course of action from arrows. They take three of these and write upon one, "God forbids it me"; on another, "God orders it me"; and on the third they do not write. These are put into a quiver, out of which one is drawn at random, and if it contained the first inscription, the matter was let alone; if the next, the thing was done; and if they drew one without any inscription, they drew over again.

If you wish to know whether an absent person is alive or dead, lay a piece of coal and a loaf of bread on the table, and suspend a darning needle exactly between both by a thread. If it moves toward the bread, the person is well; but if towards the coal, the absent one is sick or dead. (German.)

If you take a pack of cards and cut them, look at the card, make a wish, shuffle and cut in three piles. If the card you looked at in the first place is in the first pile, you will get your wish. If it is in the second, you will get it after some time. If

it is in the third, you will not get it at all.

A person wishing to know the age of another should tie a pair of scissors to the end of a piece of thread, holding them over a tumbler so that the point can touch the edge of the tumbler; at the same time repeating: "Scissors, tell me how old N—— is!" The scissors will tap the person's age.

To know the future, or how any event will turn out, or whether or not you will win in a lottery, get a dry poppy-pod, and, making a hole, let out all the seeds. Place a paper inside, on which your question is written, and then put it beneath your pillow and repeat:

"In the name of heaven, the stars, and the moon,
May I now dream, and that full soon,
If this I see. (Here tell your wish.)
Pray tell to me!"

You will surely dream all you wish to know.

"Two scallop-shells arrest my eye,
With these I will the omen try,
Conjoined they grew beneath the sea,
Paired and complete and one as we.
That, white and fair is thine alone,
This, brown and rugged is my own,
I launch them thus upon the tide
Which first shall sink let fate decide."
(Overland Monthly.)

A custom among Southern children exists of telling the fortune by the new moon. Looking directly at the new moon, they repeat the lines:

"New moon, true moon, tell me my fortune,
Tell me who my true love shall be:
If he be a merchant, let a cock crow;
If he be a farmer, let a cow low;
If he be a soldier, let a horse neigh;
If he be a sailor, let an ass bray;
If he be a teacher, let the sheep-bell ting;
If he be a preacher, let the night-bird sing."

The maid then listens intently for the sign which shall decide her fate.

Charm to be said when you have lost something: "Listen. Ha! Now you have drawn near to hearken O brown rock. You never lie about anything. Ha! Now I am about to seek for it. I have lost ——— (name the article), and now tell me about where I shall find it. For is it not mine? My name is ———."

The brown rock is a pebble, which is hung by a string, and which, in the hand, will swing in the direction of the lost treasure. The Indian follows the guide of the pebble, as it swings in one or the other direction and round until the article is found. (American Indian.)

The Mandan Indians had an "oracle stone," on which figures appeared on the morning following a night of general fasting. They were translated by the shaman (who had probably made them).

Mr. T. H. Lewis gives the following tradition relating to the incised boulders in the upper Minnesota valley: "In olden times, there used to be an object that marked the boulders at night. It would work, making sounds like hammering, and occasionally emit a light similar to that of a firefly. After finishing its work, it would give one hearty laugh, like a woman, and then disappear. The next morning the Indians would find another pictured boulder in the vicinity where the object had been seen the previous evening."

When any desire to know a question, state any number not exceeding thirty, to that let the number of the day be added and the first letter of your name, which perhaps may prove a figure-letter, and the sum of these be divided by three, and if the quotient comes out even, then expect a good issue to what

you require, whether relating to love or business; but if broken and odd, then the success will be bad, if not altogether unfortunate.

A. Featherman, in his "History of the Melanesians," has collected the following superstitions: They draw auguries like the Greeks from the flight of birds, and also from the even or uneven cut of a banana. Also in measuring the left arm up to the shoulder, with the stretched out thumb and middle finger, and then taking the downward measure with the stretched thumb and the index finger, they consider it a propitious sign if the two measures agree. Some of the tribes never bathe in certain rivers, nor do they cut any wood on the banks. It would be dangerous and unlucky to do so. On projecting some important enterprise, they strew strips of some white stuff over the ground, and place a quantity of food near them, and then with uplifted hands they express the wish that their undertaking may succeed or that their health may be preserved. This will of course insure the good luck of whatever they undertake.

When the Gauls were approaching Rome, all signs and omens were observed with anxiety. A brazen statue of victory in the forum was found standing by the side of its pedestal, and from the altar of the Capitoline temple there welled forth on three successive days, first blood, then honey, then milk. An auruspex calmed the affrighted city by explaining that the goddess of victory standing upright on firmer ground, with her face toward the country whence the enemy was expected, was a favorable sign; that the blood that welled forth meant victory, because sacrifices would then be offered on the Capitoline altar in thanksgiving; but that honey and milk signified pestilence and famine, because honey was given to the sick, and the food of animals served for the food of men in famine.

When all the members of the expedition had landed on the coast of Sussex, William the Conqueror came last, and stumbling, measured his majestic length on the beach. Forthwith all raised a cry of distress. "An evil sign is here!" exclaimed the superstitious Normans. But William, who had grasped some sand in his hands, rose, and with a loud and cheerful voice said, "See Seigneurs! by the splendor of God! I seize England with my two hands. Without challenge no prize can be made, and that which I have grasped I will, by your good help, maintain!" On this, one of his followers, snatching a handful of thatch from a roof, brought it to William, exclaiming merrily: "Sire, come forward and receive seizin! I give you seizin in token that this realm is yours!" "I accept it," said William, "and God be with us!" (Strickland.)

The Bible contains many accounts of various methods of divination, their use and results, and the persons who practiced them. As regards Belomancy, in Ezekiel xxi, 21, we read: "For the king of Babylon stood at the parting of the ways, at the head of the two ways, to use divination. He made his arrows bright, he consulted with images, he looked in the liver." Also, in Proverbs xvi, 33: "The lot is cast into the lap but the whole disposing thereof is the Lord's." In the Acts of the Apostles, the story of the vagabond Jews, Exorcists, shows how popular superstitious customs must have been, for so many to have lived by them,

and when they were converted they brought their curious books to be burned. They counted their price and found their worth to amount to 50,000 pieces of silver.

A formula to tell your fortune by daisy petals:

"He loves me,
He don't,
He'll have me,
He won't;
He would if he could,
But he can't,—for his mother won't let him!"

Another:

"Have her,
Hate her,
This year,
Next year,
Sometime,
Never."

During the diplomatic difficulties between England and the Transvaal, in September, 1899, the New York Tribune published the following item:

It is customary among the Kaffir tribes when trouble is brewing among themselves or with white races, to skin oxen alive in order to ascertain which side will win. A white ox always represents the Dutch, a red ox the English, and a black one the natives. The Basutos in the Free State, having heard of the trouble between the English government and the Transvaal, put their old custom to the test a short time ago. They reported that the white ox lived four days longer than the other one; both oxen were skinned alive. The result is that the Basutos think if war comes about that the Boers will win, and they have decided to take no part in any trouble that may ensue.

The subsequent events showed that.

Levy states that Romulus perceived Jupiter's approbation of his election to the crown by having watched the augurs, and while watching, lightning came out of the east. Also, while Remus wanted the city to be named after himself, Romulus wanted the same thing. They decided to watch for omens, one on the Palatine and the other on the Aventine hills. Each observed the heavens from the top of his chosen hill, and he whom the augury favored was to be the king. A person who sought for auspices had to rise in the stillness of midnight to mark out the limits of the celestial temple in his mind, and then to wait for presaging appearances. The whole day passed and the following night. At length, Remus had the first augury. He saw six vultures flying from north to south. But at sunrise, when these tidings were brought to Romulus, a flock of twelve vultures flew by him. Right was on the side of his brother, but Romulus boasted of the double number of his birds as a plain proof of divine favor, and his party being the stronger, confirmed his usurpation.

Prophecies by means of weighing:

Gold is the best material for making the beam of the balance; silver is of middle importance; if these two cannot be had, the beam may be of blackwood; it may also be of that arrow iron which was employed in killing a man. The length of the beam shall be twelve inches.

That article which should be found to weigh less when weighed again will perish; that which weighs more will flourish; that which weighs neither more nor less will neither flourish nor decay. These are the secret laws relating to the balance, and these may also be followed on the occasion of the Rohini Yoga day.

The condition of elephants shall be determined by (weighing) their tusks; that of cows and horses by their hair; that of princes by gold; that of Brahmins and others by wax; that of countries, years, months and days, shall also be determined by the wax, and that of other articles by the articles themselves.

Waters to be weighed shall also be put into the northern scale; if well-water should be found to weigh more when weighed the next day, there will be no rain in winter; if rain-water should weigh more, there will be moderate rain; if tank or lake-water should weigh more, there will be abundant rain. (From the ancient Hindu astrological work, "Brihat Samhita.")

The Finnish lads and maids have some very pretty and poetical charms of divination. Here is one of them which the Finnish poet Runeberg has immortalized in song:

"All Saint Johns' eve sits the maiden spinning,
Round the soft stems of the verdant corn-blades
Silken ribbons all of different colors."

On the next morning the maid goes out to inquire into her future fate. If the black stalk has grown, it is "the stalk of sorrow." Then

"Talketh she and grieveth with the others.
Has the red stalk grown, the stalk of gladness,
Talks she and rejoiceth with the others.
Has the green stalk grown,—the stalk of love,—then
Keeps she silent,—in her heart rejoicing."

It is almost a pity, and perhaps almost needless, to explain this poetical version of the custom; but let any maid in any land go out on St. John's eve and bind around the corn blades a black ribbon upon one, a red ribbon on another, and a green ribbon upon the third, and on the next morning observe how it has fared with her venture, if it is to be sorrow, gladness, love, according to the growth of the corn-stalks during the night.

The invention of divination is ascribed by some ancient writers to Prometheus, by others to the Phrygians or Etrurians; by Zoroaster, to Ahriman, the principle or angel of darkness and evil; and likewise by the holy fathers of the Christian church to the devil.

The following is a list of some of the principal ancient methods of divination:

Aeromancy, by air.

Alectryomancy, by cocks and hens.

Alphitomancy, by barley meal.

Anthropomancy, by the entrails of a human being.

Arithmancy, by numbers.

Astrology, or divining future events by the situation and appearance of the stars.

Belomancy, by marked arrows.

Bibliomancy, by the Bible (opening the book at random).

Botanomancy, by fig- or other plants and leaves.

Capnomancy, by the movement and density of smoke.

Cartomancy, by cards.

Chiromancy, by the hands.

Cleromancy, by lots.

Dactylomancy, by finger-rings.

Demonomancy, by evil spirits.

Gastromancy, by sounds or signs appearing to be uttered from the belly.

Geomancy, by earth.

Gyromancy, by rounds and circles.

Hydromancy, by water.

Ichthyomancy, by fishes.

Idolomancy, by consulting idols.

Libanomancy, by pouring out liquids.

Lithomancy, by stones.

Necromancy, by communication with the dead.

Oneiromancy, by dreams.

Onomancy, by names.

Ornithomancy, by birds.

Orphiomancy, by serpents.

Palmistry, by the lines of the palm of the hand.

Pedomancy, by the feet.

Psychomancy, by souls, minds, and wills.

Pyromancy, by fire.

Rhabdomancy, by a staff.

Sciomancy, by shadows.

Stareomancy, by the elements.

Theomancy, by Scripture.

Theriomancy, by the lower animals.

Fortune telling by the grounds in a tea- or coffee-cup:

Pour the grounds of tea or coffee into a white cup; shake them well about, so as to spread them over the surface; reverse the cup to drain away the superfluous contents, and then exercise your fertile fancy in discovering what the figures thus formed represent. Long, wavy lines denote vexations and losses—their importance depending on the number of lines. Straight ones, on the contrary, foretell peace, tranquillity, and long life. Human figures are usually good omens, announcing love affairs, and marriage. If circular figures predominate, the person for whom the experiment is made, may expect to receive money. If these circles are connected by straight unbroken lines, there will be delay, but ultimately all will be satisfactory. Squares, foretell peace and happiness; oblong figures, family discord; whilst curved, twisted, or angular ones, are certain signs of vexations and annoyances, their probable duration being determined by the number of figures. A crown, signifies honor; a cross, news of death; a ring, marriage—if a letter can be discovered near it, that will be the initial of the name of the future spouse. If the ring is in the clear part of the cup, it foretells a happy union; if clouds are about it, the contrary; but if it should chance to be quite at the bottom, then the marriage will never take place. A leaf of clover, or trefoil, is a good sign, denoting, if at the top of the cup, speedy good fortune, which will be more or less distant in case it appears at, or near the bottom. The anchor, if at the bottom of the cup, denotes success in business; at the top, and in the clear part, love and fidelity; but in thick, or cloudy parts, inconstancy. The serpent is always the sign of an enemy, and if in the cloudy part, gives warning that great prudence will be necessary to ward off misfortune. The coffin, portends news of a death, or long illness. The dog, at the top of the cup, denotes true and faithful friends; in the middle, that they are not to be trusted; but at the bottom, that they are secret enemies. The lily, at the top of the cup, foretells a happy marriage; at the bottom, anger. A letter, signifies news; if in the clear, very welcome ones; surrounded by dots, a remittance of money; but if hemmed in by clouds, bad tidings and losses. A heart near it, denotes a love letter. A single tree, portends restoration to health; a group of trees in the clear, misfortunes, which may be avoided; several trees, wide apart, promise that your wishes will be accomplished; if encompassed by dashes, it is a token that your fortune is in its blossom, and only requires care to bring to maturity; if surrounded by dots, riches. Mountains signify either friends or enemies, accord-

ing to their situation. The sun, moon and stars denote happiness, success. The clouds, happiness or misfortune, according as they are bright or dark. Birds are good omens, but quadrupeds—with the exception of the dog—foretell trouble and difficulties. Fish imply good news from across the water. A triangle portends an unexpected legacy; a single straight line, a journey. The figure of a man indicates a visitor; if the arm is outstretched, a present; if the figure is very distinct, it shows that the expected person will be of dark complexion; if indistinct, light. A crown near a cross indicates an inheritance. Flowers are omens of happiness, joy, and peace. A heart signifies joy; if surrounded by dots, money; if a ring is near it, a speedy marriage.

To foretell coming events, break a new-laid egg, separate carefully the white from the yolk, drop the white into a large tumbler half full of water, place this uncovered in a dry place, and let it remain untouched for twenty-four hours. Then look again, and the figures which will have formed indicate the occupation of your future husband, or may be interpreted in the same manner as those formed by the coffee grounds, and described in the foregoing paragraph. The more whites are dropped into the glass, the more figures there will be. This fortune-telling experiment is believed to be particularly efficacious if undertaken between midnight and 1 a. m. on May day, or Midsummer day morning, on Hallowe'en, Christmas eve, or New Year's eve.

The augurs of Rome divined by the entrails of their victims, by the pecking of the sacred hens, by the flight of birds, such as the eagle, the vulture, the crow, the raven, the owl, the hen, and by voice.

If birds flew to the right, it was unlucky; if to the left, lucky.

Alectryomancy is the divination by a cock. A circle was drawn and the letters of the alphabet were written in succession around it, and on each letter laid a grain of corn. The succession of the letters in which the cock would eat the corn, after having been placed in the center, would give the answer to the question.

Axinomancy was the divination by an axe suspended or poised upon a stake, which was supposed to turn and indicate the guilty person when the names of the suspected persons were pronounced; or an agate was placed on a red hot axe.

Belomancy was divination by arrows. Arrows with a written label attached were shot off, and an indication of futurity was sought from the inscription on the first arrow found. It is still practiced by Arabs and some Eastern nations.

Bibliomancy was opening the Bible, noting the first passage on which the eye fell, and taking that as a sign. Many people note the first words of the Bible after entering church.

If, on opening the Bible, in the Middle Ages, the eye first fell on a blank page, it was a sign of disaster.

A Swedish mode of divination is the following: A person goes out into the moonlight, taking a psalm-book along, and lets it open itself. If it opens on the marriage ceremony, he or she will marry; if at the funeral service, he or she will die; and whatever it reads on the first page, will indicate the person's fortune.

To divine by key and book, tie

a large key in a Bible and have two people suspend the key on the first finger. Then name over the alphabet or mention names, and the key will turn at the correct one.

Among the ancients, there was divination by opening some poems at hazard and accepting the passage which first turned up to read as one's fortune. This has, in Christian times, been practiced as "Bibliomancy."

Capnomancy was divination by smoke. The ancients practiced two ways: either they threw grains of jasmin or poppy and watched the density and motions of the smoke that rose, or they more often watched the smoke of the sacrifice. If it was thin, ascended to the right, and was not thrown back, but spread over the altar, the sign was good.

The inhaling of the smoke from the victims gifted the priests with prophetic inspiration.

Coscinomancy was used by the Greeks to discover thieves.

Crystalomancy could only be practiced with a pure youth or maiden, into whose hands a certain crystal, particularly a beryl, was most effective. After certain prayers, the desired information would be seen by them in the crystal.

Pyromancy was practiced by the Greeks and Romans. If the flame of the sacrifice was vigorous and quickly consumed the victim, and if it was clear of smoke and burned silently in a pyramidal form, the omen was favorable. Otherwise, it was not.

BEAUTY—It is believed by the ladies of Tartary that if they wear kingfishers' feathers, they will become beautiful.

In order to be beautiful and have curly hair, you must eat the gizzard of a turkey.

"Anoint thy face with goats' milk, in which violets have been infused, and there is not a prince on earth who will not be charmed with thy beauty." (Gaelic.)

BLESSING AND CURSING—To bring blessings upon a person, dead or alive, it was the custom of the Saxons to go around the person from right to left three times; if curses were invoked, from left to right.

BLOOD—The blood of doves, lapwings, and bats, possesses peculiar virtues, attracting spirits to places where they may be required to appear, and exciting love passions.

COURAGE—If the Egyptians carry the heart of a horned owl about with them when in battle, they will display great valor.

The wearing of a feather from a hawk's tail will render the wearer courageous.

The Sandwich Islanders used to offer the heart and the liver of their victims as a religious rite; they also eat these parts of a great warrior, thinking that they would inherit his valor or talents.

Some tribes of Indians wear the head or feathers of a woodpecker, believing that its ardour and courage will enter into the system and render them equally brave.

The savages of Africa will pay anything for the heart of a lion, or tiger, and even drink the blood and eat the flesh of a great warrior, whom they have taken in battle, in order that they may be imbued with the same undaunted courage that they possessed.

"Take the heart, tooth, and paw of a lion just after it has been fight-

ing, and wear it against your breast or hung on your wrist, and it will impart to you the courage of the lion."

Cameron of Lochiel received from the infernal spirits a small silver shoe, which was to be put on the left foot of every newborn son of the family, who would receive from it courage and fortitude in the presence of his enemies. This custom was kept up until 1746, when the house of the Camerons was burned, and the fairy shoe with it.

CRIME—If you look hard at a murderer, he will turn his eyes away and get pale.

If a person has been murdered, the funeral torches will blow toward the murderer.

If the murderer buries the implements with which he did the deed, he will not be caught.

Nothing will grow on the place where a murder was committed.

To witness a murder is to see unexpectedly an old friend.

If a murderer takes off the shoes of his victim, it is a sign that the murderer will soon be captured.

If a man has been murdered, bury him face down, and the murderer cannot leave the place.

The shoes of a man who has been hanged are very lucky.

Insects creeping from a murdered man's funeral indicate the direction in which will the murderer be found.

If the rope breaks when a person is being hanged, it is a sign that the person is innocent.

The superstitious say that dogs and some kinds of cats can detect a murderer years after the crime was committed, by the odor of the blood-stains on their hands.

If you bury a murdered person across the world, the murderer will linger around until he is caught.

Detectives believe that the guilty person will always return to the scene of the murder within forty-eight hours.

If one passes a murdered body, even without knowing it or seeing it, one will be stricken with fear.

In Ireland, they bury the murdered man's boots, so that he will haunt the locality.

The Welsh believe if a criminal is hanged, his spirit, let loose, will trouble them.

When a hanged man is cut down, his spirit will come back, unless you give him a box on the ear.

If a criminal is hung, it is considered unlucky, for his soul is let loose to annoy the living.

To laugh in a prison, brings ill luck.

A person released from prison before his term expires, is said to be pretty sure to come back to it sooner or later.

It is good luck to be accused of any crime or error of which you are wholly innocent.

It is considered an unlucky omen in China to take a corpse out of a prison through the door, and it is therefore taken out through an aperture made in the wall at the back of the building.

Tremot, a hero of German myths, protected all robbers and wicked men. He wore a mask, but was also invisible.

The "water of jealousy" was a beverage which the Jews used to assert no adulteress could drink without bursting.

It is unlucky to report a theft or give any information concerning it. (Scotch.)

In Iceland, it is believed that when an innocent person is put to death, ash trees immediately spring up on their graves.

When the Osage Indians are going to steal horses from an enemy, they paint their faces with charcoal, so as not to be caught.

Whoever commits a crime that is not found out in his lifetime, walks after death with his head under his arm.

To discover a thief, balance an axe on an upright stick. The sharp edge will turn toward the guilty one.

Chastise neither man nor beast with a peeled stick, for whatever is beaten with it will dry up.

The rogue who wears a snake's head sewed in his hat will never suffer long imprisonment.

Pliny says that those who are made to die of hunger in prison never survive the seventh day.

If anyone steals an egg, he will keep on stealing until he dies. (Jamaica.)

Give one suspected of being a thief some consecrated cheese; if he is guilty, he cannot swallow it.

If you hang a Bible on a key and it turns toward any person, it is a sign that he is a thief. (Japan.)

To trace a thief, pray over bread and make each one of the company eat a little bit. The thief cannot swallow it.

To kill an ironworker in Germany, whether accidentally or purposely, brings much more bad luck than the penalty.

The Persians believe that if they are robbed in the daytime, evil spirits did it, and will not look for the thief.

In Biblical times, it was unlucky to kill a burglar, even if you caught him in the act, if it was before daylight or sunrise, but lucky after sunrise.

Executioners say they can always tell when a criminal is about to be delivered to them, as the sword will move on the wall of its own accord.

A man stole a Bible from the church at Anglesea and placed it on his shoulder; to punish his audacity he was turned into stone, and there he stands and must remain until the last trump sounds.

Among the Cossacks of Ukraine in Russia, there once lived a gigantic robber called "The Nightingale," who whistled so charmingly that, as he sat under an oak tree, travelers swooned as they passed by, so that he easily robbed them.

In Kamchatka, when something was stolen and the thief could not be found, nerves and sinews were thrown into the fire that, as they shrank and wriggled with the heat, the like should happen to the body of the thief.

In Eastern countries, the greatest degradation that could be put upon an erring man or woman would be to have a betel nut placed in his or her mouth which was taken from the mouth of some low caste person.

If a murderer whistles on a willow whistle, it will tell the story by screeching. (Bohemia.)

If a murderess begins to spin, her wheel creaks. (Bohemia.)

At the Council of Tours, which took place in 813, it was generally believed that a person who drank the chrism, or the holy water, could never be convicted of crime.

If malefactors on the rack pin a paper on their backs with Psalms 10th and 15th written on it, they

can stand the torture, and will not be forced to confess.

A fish with a ring in it will allow itself to be caught, as it has sympathy for the human being accused of stealing the ring, and is willing thus to prove his innocence.

When the Ethiopians wanted to pronounce a death sentence upon a person, they carried him to a table on which was painted an owl, and then expected him to commit suicide.

If a man will walk seven times around the grave of the man he has murdered, all his sins will be forgiven him. But it is a very dangerous thing to do, and he seldom gets around more than six times before he drops dead.

In Mexico, it is believed that the murderer who has slain his victim with sword or dagger, will escape, if the body falls on its side or back; but if the body falls face downward, then the murderer surely will be captured.

King James, in his "Demonology," says: "In a secret murder, if the dead carcass be at any time thereafter handled by the murderer, it will gush out of blood as if the blood were crying to heaven for revenge on the assassin."

At Hertford (England) assizes, the deposition was taken as to a certain suspected murderess being required to touch the corpse, when the murdered woman thrust out her ring-finger three times and dropped blood on the grass, thus fastening the proof of guilt upon the suspected woman.

Touch a brandice-iron baking-pan with the third finger, saying: "In the name of the Father, the Son, and the Holy Ghost—speak!" A cock will crow when the guilty person touches it.

To recover stolen property, you have only to go to one of the Obi-men or -women (a kind of negro sorcerers), and for a consideration they will, at 12 o'clock midnight, strip themselves naked, dance backwards on cross-roads, and then reveal the name of the thief.

In Nevis, the murderer is safe from being haunted by the ghost of his victim if he will go to his grave, dig down to his body, and drive a stake through it, thus adding insult to injury.

If someone steals from you in rainy weather, or comes in the mud so that you can get his footprint, cut out his footprint in the clay and hang it in the chimney corner, and the thief will waste away with the footprint.

Whenever a wilful murder has been committed, a cross is immediately planted on the very spot, to keep off the devil, who delights in dwelling near such places.

Some African natives use the following charm to detect a thief: The suspected person is made to fast twelve hours, then to swallow a gallon of an infusion made of sassafras bark. If it produces nausea, and he ejects any food that was in the stomach, he is innocent; but if, instead, it acts as a purgative, he is guilty.

Some of the old monks taught that the punishment in the future world for the murder of a king was to be crowned with a red hot iron crown, that "should burn mightily forever." This teaching may have suggested the actual doing, for the Earl of Athol, who was executed for the murder of James I. of Scotland, was, before his death, crowned with hot iron.

If a man commits murder in Tunguragua, none of the natives

will defile their hands by killing him. He is supposed to be haunted by the spirit of his victim until he goes mad and kills himself; but as a matter of fact, the priests catch and strangle him unknown to the community.

The story of the Robber's Grave in Montgomery churchyard is familiar: how a certain man was executed for robbery, and, protesting his innocence, declared that the grass would never grow on his grave, a prediction which, from some inexplicable cause, appears to have been verified. There, to this day, is the strip of sterile ground amid the grass. But there is a superstition attaching to the spot which may not be so well known. It is believed in the neighborhood of Montgomery that anyone who attempts to obliterate this "sign of innocence" will pay the penalty with his life; and strange to say, only a short time ago one of those curious coincidences occurred which lend strength to the superstition. A traveler for artificial manures, visiting the spot, with a supply of seed and the aid of his own manure endeavored to make the grass grow. A few weeks afterwards he met with his death on the railway, in one of the counties on the border!

In the parish of Llanasa, Wales, are a couple of cottages, thatched and aged, called Yr-ardd-ddu. They are on the way leading to Pen-y-Glasdir and Pen-y-ffordd, and tradition has transmitted to our days the story of a foul murder of two children, who were, for the purpose of hiding their bodies, buried in the garden and covered over with thyme, and although the shocking event is said to have occurred many years ago, and at present, and for many years long gone by, there is and has been no thyme in the cottage gardens there, still occasionally persons passing there smell thyme very strongly. If a person goes there simply for the purpose of smelling the thyme, he is disappointed, but others, casually passing the spot, are almost sure to smell this herb. It need hardly be added that ever after the murder a Bwgan (spirit) frequented the spot.

The body of a person who has been murdered cannot be buried in daylight, say the old Manxmen. In old times, a murdered body was always buried at the stroke of twelve, midnight, by torchlight, and without religious ceremonies.

To see if a person was guilty or innocent of a crime, the "ordeal by fire" was sanctioned by centuries of observance. The accused carried a red hot iron nine yards from the heating furnace. His hands were then bound with linen cloths, sealed with the signet of the church. On the third day the cloths were removed, and if there was no trace of the burn, he was declared innocent; but if the faintest sear could be seen, he was declared guilty and punished.

Longfellow told this story to Charles Dickens. He dined with Professor John White Webster within a year after the murder of Dr. George Parkman, one of a party of ten or more. As they sat at their wine, Webster suddenly ordered the lights turned out and a bowl of some burning material to be placed on the table, that the guests might see how ghostly it made them look. As each man stared at the rest in the weird light, all were horror-stricken to see Webster, with a rope around his neck, holding it up over the bowl, with his head jerked to one side

and his tongue lolling out, representing a man being hanged. Prof. Webster was shortly afterwards convicted of the murder of Dr. Parkman, and hanged on the 30th of August, 1850.

In Madagascar exist several curious ordeals for the detection of crime. The chief of these is the celebrated tangena poison ordeal, in which they have an implicit belief as a test of guilt or innocence, and by which thousands of innocent persons have perished.

Quite recently, it is said, a young lady was traveling in an omnibus. In her purse she had all her portable wealth, threepence in coppers. Near her sat an ill-looking man, dirty, wearing a large, shiny ring, which she supposed to be paste.

When she alighted from the omnibus her purse was gone, her pocket was picked; and she, with confusion of face, had to go on credit for her journey. Arrived at home, she searched her pocket afresh, and therein was the seedy man's shiny ring.

It proved to be an excellent large diamond, but advertisement did not discover the owner. He had stolen threepence and a purse, and had lost a small fortune, probably dishonestly acquired, in the process.

If a Swede is robbed, he goes to a so-called "trollman" or "cunning man," who engages to strike out the eye of the thief. The trollman cuts a human figure on a young tree, and then drives some sharp instrument into the eye of the figure. It was also a practice to shoot at the suspected person's picture or at that of an enemy, with an arrow or bullet, by which pain or sores are, it is believed, inflicted on the corresponding member of the person represented.

Murderers and thieves used formerly a very old enchantment. They ransacked a grave and secured the hand of an unborn child. This was hung on the door of the house which they desired to rob, and instantly all the inmates would be thrown into a profound slumber from which nothing could wake them. The thieves could therefore pursue their wicked business undisturbed. On leaving the place, they would take the hand away, when the enchantment would be broken.

Ibycus, a Greek lyric poet, who lived about 540 B. C., was murdered by robbers on his way to the Corinthian games. In his dying moments, he observed cranes flying over his head, whom he implored to be his avengers. Soon afterwards, when the people of Corinth were assembled in the theater, some cranes flew past in the air, when one of the murderers, who happened to be present, exclaimed involuntarily: "Behold the witnesses of the death of Ibycus!" They were overheard, arrested, tried, convicted and executed.

The "hand of glory" is a foreign piece of superstition common in France, Germany, and Spain, and is used by burglars and assassins. It is the hand of a hanged man, holding a candle made of the fat of a hanged man, virgin wax, and sesame of Lapland. It stupifies those to whom it is presented, and renders them motionless, so that they cannot stir any more than as if they were dead.

The following is found in an old volume called "Wits, Fits, and Fancies." A gentlewoman from jealousy murdered her lover most secretly, and was attending a masque most carefully disguised, when her lover met her (or

his ghost) and spoke to her. "Sir," she said, "you mistake me; how know you me?" "All too well," replied the gentleman, "for the moment I saw you my wounds began to bleed afresh. Of hereof you only are guilty!" Astounded and conscience stricken, she gave herself up to justice.

In Scotland, it is believed that by certain ceremonies a murdered corpse can be made to "reverse the death-thraw" and denounce the murderer, and an old song goes:

"'Twas in the middle of the night,
The cock began to crow,
And in the middle of the night
The corpse began to thraw."

In the old churchyard of the monastery at Saints Island, in Ireland, there is an ancient black flagstone which is called "The revealer of Truth." Anyone suspected of sin or crime is brought there from the country around; if the accused swears falsely, the stone has the power to set a mark upon him and his race for seven generations; but if no mark appears, he is innocent.

To ascertain whether a person is guilty of a crime in Brahmanic India, the accused is made to drink three handfuls of water in which a sacred image has been dipped; if he is innocent, nothing happens; but if he is guilty, sickness and misfortune will happen to him within three weeks.

A sign of the guilt of an accused person in Borneo is found in this manner: The two parties are represented by two shellfish on a plate, which are irritated by pouring on some lime juice. These fish have been named for the guilty parties, and the one that moves first is the one who has committed the crime. Also, a suspended hatchet would turn to the guilty.

In Russia, to recover stolen goods, the person from whom anything has been stolen goes to the church, takes a nail, hammers it into the wall, and prays to God that the thief be made to call out the owner's name until he had restored the stolen goods, offering an atonement to God for his crime. If he does cry out the owner's name and promises to pay or restore the goods, and offer a sacrifice to God as an atonement, the owner then goes with him to the church, pulls the nail out of the wall, tells the thief that he is free from the curse of the nail, takes him by his shirt-collar-button, unbuttons it, and sets him free.

It is a general custom in India that a person suspected of a crime is made to chew dry rice in the presence of the officials of the law. It may seem strange, but such is the fear that it influences the saliva and there is no secretion of spittle in the mouth wherewith to eat the rice. The culprit often confessed without trying. If the person is innocent, he is believed to have the proper amount of saliva to be able to chew the rice.

Ate was the Greek goddess of infatuation and reckless crime. She entrapped Zeus into a rash oath at the birth of Heracles and was hurled from Olympus, the home of the gods, to earth, where she continues to work mischief, walking over our heads without ever touching the ground.

In ancient times, guilt or innocence was ascertained by the accused holding a red hot iron in his hand. If it burned him, he was guilty. If God prevented it from doing him serious harm, he was innocent.

Sometimes the accused was made to thrust the arm into boiling

water. If in three days no mark was visible, he was acquitted.

Another favorite method was to have the accused and the accuser fight it out. God was supposed to aid the right. The modern duel is a relic of this form of trial.

The poets tells us that when Hercules descended into hell, Charon, the ferryman who rowed the dead across the river Styx, was terrified at his appearance, and immediately took him into his boat, for which Pluto bound him in chains for a whole year.

Burglars of Izamo (Japan) have a simple method of obtaining their desires. He hunts about for a tarai, a sort of tub, and performing a nameless operation in the corner of the garden, he covers the spot with the tub. This throws all the inmates of the house into profound slumber, so that he may do as he pleases, and carry away what he likes.

In Abyssinia, when a theft has been committed, the report is made to the "thief-catcher," who sends to his servant, who is kept for the purpose, a certain dose of black meal compounded with milk. After this he has to smoke a certain amount of tobacco. The servant is by this thrown into a state of frenzy, in which, crawling on his hands and knees, followed by his master, he goes from house to house, smelling out the thief. At last, he enters a house and goes to sleep on the master's bed. This shows that the owner is the thief. He is arrested and has to pay for the property stolen.

The American Indians have what they call taboos, prohibitory or punishing charms and practices. These are also to be found in Australia, and the following remarkable ones are described by George Turner. If a man wished that a sea pike might run into the body of the person who attempted to steal, say, his bread-fruits, he would plait some cocoanut leaflets in the form of a sea pike and suspend it from one or more of the trees that he wished to protect. The white shark taboo was another object of terror to a thief. This was done by painting a cocoanut leaf in the form of a shark, adding the fins, etc., and this they suspended from a tree. It was tantamount to an expressed imprecation that the thief might be devoured by the white shark the next time he went to fish. The death taboo was made by pouring a little oil into a small calabash and burying it under a tree. The spot was marked by a hill of sand. Others of like significance were current.

Spilling the blood of a lamb on the back steps will keep all burglars away.

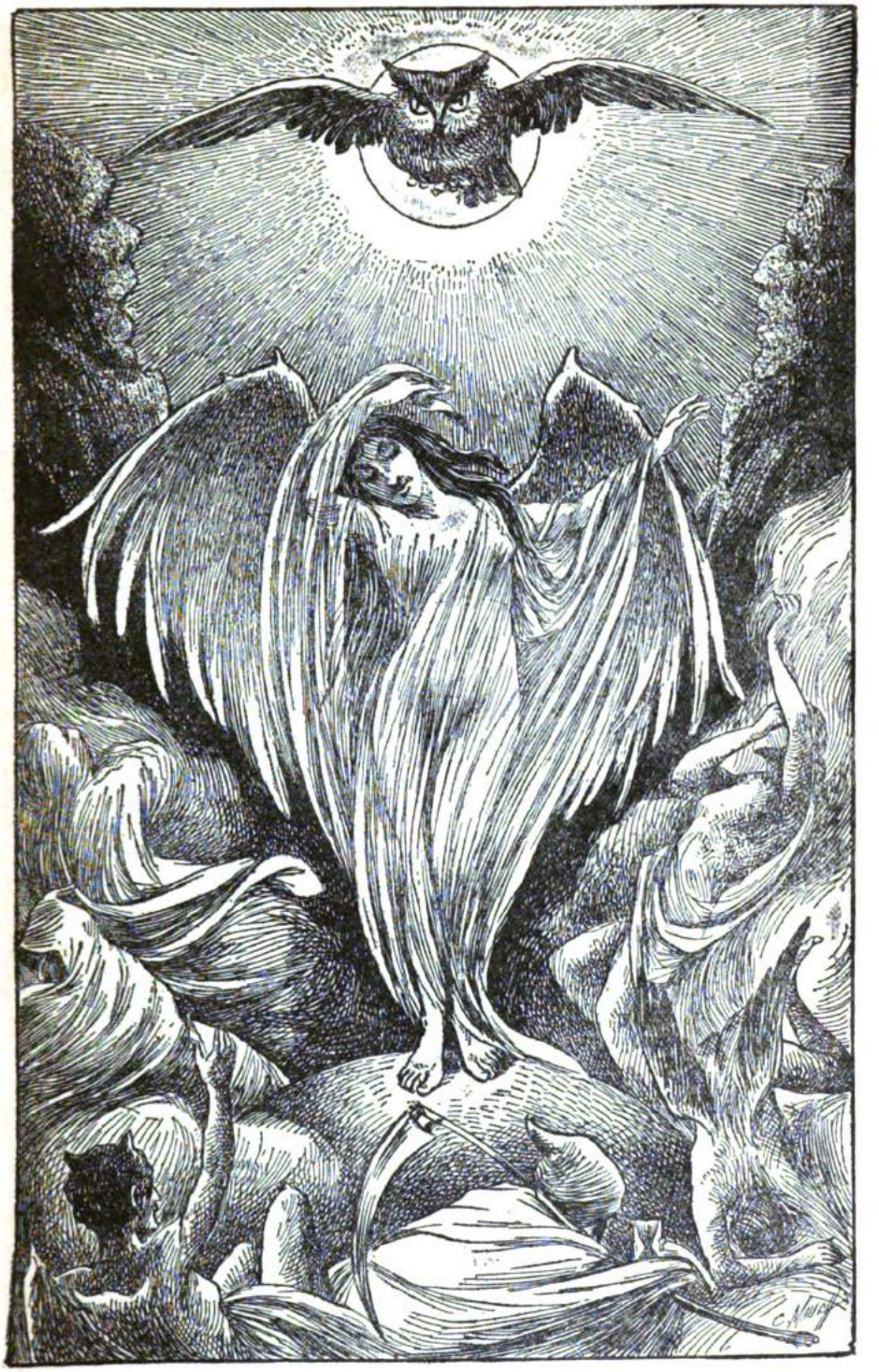
On the Pacific coast, charms are hung up to keep thieves out of plantations. Such a charm are a few cocoanut leaves plaited into the form of a shark; if a thief should disregard it, he will be eaten by a real shark.

If a heliotrope is wrapped in a bay leaf with a wolf's tooth, and placed under a man's pillow, it will show him where stolen goods are hidden.

If butter is stolen and you live in a thatched house, cut away some of the thatch from over the door, cast it into the fire, and the butter will be restored.

When you have been robbed, drive an accidentally found horseshoe nail into the place where the fire always is, and you will have your own again.

In Transylvania, if a man who has been robbed will select a black



Allegorical Design of the Genius of Superstition.

hen and feed himself and the hen on mouldy bread for nine consecutive days, he will get back his goods.

From an old book in German, used in his conjuring and curing by an old man named Zittle, once famous throughout the country for his successes, we give the following:

How one may compel a thief or thieves to restore stolen property:

"O thief or thieves, lay down what thou hast stolen and go away, in Satan's name, in whose name thou hast stolen my property."

How to proceed when thieves have stolen a horse:

Take the pitchfork and stick it where the horse stood. Call the horse by name and say: "I trample thee, I stick thee, I bite thee. Thou shalt come back and thou shalt turn the thief's hand quickly, even as the wind, or the fish that swim in the water, or the birds that fly in the woods, or else thou shalt lie low under the sod. Come quick and be swift."

To detect a thief, spin a cocoanut like a teetotum in presence of those suspected; the one at whom the monkey-face looks when it falls, is the culprit. (Polynesian.)

A sure way of finding out a thief is to stick a sharp pair of scissors into the side of a wooden sifter. Let two persons place the tips of the forefingers of the right hand under the rounds of the scissors and balance the sifter in the air. Then repeat solemnly:

"Here's to Peter and here's to Paul,
Bless the Lord he knows us all,
If any body in this house stole, (here mention the article)
Turn about, sifter and show us all!"

Repeat the invocation, naming each one separately, and when the right one is reached the sifter will wheel around. This was once considered an infallible test.

To discover a thief, a sieve was suspended by the Greeks on a pair of shears, and after certain mystic words the sieve would move, when the correct name was pronounced.

A woman came to a judge of Nova Scotia and complained that someone had stolen her blankets, which she had put out to dry. She wished him to turn the key on the Bible to discover the thief. He refused, assuring her that he had no such power, but as she continued to urge him, he asked if she had a good crowing cock. She said "No, but my neighbor has." "Get an iron pot, and place the crower under it," he answered. She then caused all the men in the neighborhood to assemble at her house in the evening. The understanding was that each should touch the pot, and when the guilty one touched it, the cock would crow. One man protested that this was a silly and useless proceeding. The others boldly touched the pot, but when this man approached he managed not to touch it. Then the judge commanded the men to hold up their hands, and all had crock marks on them but this man, who thus gave himself away. He at first denied his guilt, but on being threatened to be sent to jail, he gave up the plunder.

DAIRY—Women in charge of the dairies, to be fortunate should wear three things blessed in the name of the Trinity. One to guard from the wiles of women, the second to guard from the wiles of men, the third to guard from the wiles of witches.

DEATH—In Mexico, if a wife wants her husband to die, she measures him, while he is asleep,

with a piece of ribbon, and then ties the ribbon on the arm of a "black saint."

DEVIL—A black dog keeps the devil away. (Russia.)

In Crete, basil is placed on windowsills to charm away the devil.

Never look in the looking-glass at night, unless you wish to see the devil. (Russia.)

The devil often takes the form of a black dog.

The Scotch believed that the devil had two crows sitting on his shoulders, who told him everything that goes on in the world.

As long as the people of Europe represented the devil in human form, they made him black; but the Australians and Africans make him as white as possible. Perhaps that suggested the saying that the devil is not so black as he is painted.

The Jews believed that by sounding a consecrated horn, the devil was made to take to his heels.

In Yorkshire, if you walk three times around a room at midnight in perfect darkness, and then look in the glass, you will see the devil's face.

There is a superstition that the devil always appears with a cloven foot, horns, and a tail. He disguises himself in many ways, but sooner or later one or the other of these will be sure to be seen.

The satan of superstition used to be thought to be the builder of all castles, bridges, monuments and works of art beyond man's strength, and he was also the moulder of the mountains and valleys.

The Australian aborigines believe that the devil is a night-bird, which they call Kvingan. The explorer frequently hears the strange, unearthly cry of this bird, but when he attempts to shoot a specimen, the natives refuse to accompany him on these occasions, and he will always be unsuccessful.

The devil is betokened to be standing behind a person who makes faces in the looking-glass.

To raise the devil, the Scotch people made a circle with chalk, put a hat on it and said the Lord's Prayer backwards.

If, in conjuring the devil, you have a light, your words will have power.

The devil's grandmother is, as the Magyars say, 777 years old.

To say the word "devil" and not cross yourself, will bring him near.

If you wish the devil and his angels to flee from your dwelling, always bless your candle before you light it.

In conjuring the devil, it is necessary to have a light; words spoken in the dark having no power.

The Welsh have a custom of whitening all their houses, as they think the devil cannot come through white doors.

An English superstition is to the effect that you can call the devil to sight by saying the Lord's Prayer backwards.

In Russia, the devil prefers places with a great deal of water near them, therefore it is unlucky to live near a pond or river.

At Cape Coast Town, the natives arm themselves with sticks and other weapons, and prepare with much ceremony to drive out the devil. This takes place once a year toward the close of August.

There was a very tall, leafless, and black tree that stood many years ago at the end of the village of Biggar, in Scotland, which was

generally believed to be possessed by the devil. No boy would pass that tree after dark on any account, as it was sure ill luck to do so.

Many conflagrations, in Bulgaria, are attributed solely to the power of Satan, who, when angry, can send all sorts of evil on men. Some did bloody penances of propitiation to ward off the ill influence.

If something is missing from its usual place and you cannot find it, it is a sign that the devil is holding his hand over it.

Many old traditions of Western Norway report a "black book," by means of which the devil could be let loose to do the service of the owner. He also could tie him up again when he so desired.

The Gold Coast people believe that the devil is always on hand to do mischief, and for that reason, slaves are made to slip into the seats of their masters as soon as they rise, to prevent the devil from sitting in the master's seat.

In the "Customs of the Welsh," by the Rev. W. Bingley, it is stated that it was usual in some parts of North Wales, whenever the name of the devil occurred, for the congregation to spit on the floor, and when the name of Judas was mentioned, for them to express their abhorrence of him by striking their breasts.

In New England, the devil was called, in the old days of witchcraft, "the black man," a soubriquet probably borrowed from English superstition. In "The Golden Legend," there is a story representing the evil spirit as a man clad in black, of great height, and mounted on a superb black horse.

Plinius Secundus remembers a house at Athens which Athenodorus, the philosopher, hired, and which no man durst inhabit, for fear of the haunting devils. Hesperius, the tribune's house, at Zubeda, near the city of Hippos, was also thus haunted; and he was so much vexed with these demons and ghosts that he could not rest.

Perfume made of the gall of a black dog, and a black dog's blood smeared on the walls and posts of the house, were believed by the Scotch to drive out both devils and witches.

In New Brunswick, it is believed that the devil and a select company come upon the draw of the bridge and dance a hornpipe there, it is therefore very unlucky to cross the fatal draw after ten o'clock at night.

Amaymon was a mythical king of the East, one of the principal devils who might be bound or restrained from doing harm from the third hour till noon, and from the ninth hour till evening. He is alluded to in Shakespeare's "Henry IV.," and in the "Merry Wives of Windsor." According to Holme, he was the chief of the dominion of the north part of the infernal gulf.

If anyone wishes to know whether a deceased person ever had intercourse with the devil during his life, let him peep through the hames of the horses that carry the hearse, when, if such has been the case, he will see a black dog sitting behind the carriage.

An old French recipe for raising the devil is the following: Take a black cock under your left arm, and go at midnight to where four crossroads meet, then utter "Robert!" nine times and the devil will appear, take the cock, and leave you a handful of money.

The devil hates dried peas in Japan, and flees from them; they are therefore thrown about the houses to drive the devils out. Devils are also very much afraid of a holly leaf and the head of a sardine-like fish, called the iwashi. If you nail these to the entrance of your house, no devil will dare to enter in.

The Chinese believe that those who eat of the plant called Shui-mong will die immediately after and become shui-mong devils; such devils are incapable of being born again, unless they can find someone else who has eaten the same plant, and is willing to take their place.

When the devil appeared to Cuvier, the great man looked at him nonchalantly and asked curtly: "What do you wish of me?" "I've come to eat you!" said the devil. But the great anatomist's shrewd eye had already examined him. "Horns and hoofs!" he retorted, "granivorous. You can't do it!" Whereupon, outfaced by science, Satan departed.

In North Wales, it used to be the custom to spit at the name of the devil and strike the breast three times at the name of Judas, to ward off evil influences. This was especially done in church.

If a man in Denmark wishes to have any communication with the devil, he must walk around the church three times, and on the third, stop and either whistle or cry, "Come out!" through the key-hole.

Persons who enter into a compact with Satan can raise wind and storms by calling him up, and these disturbances cannot be stilled save by the death of a black cock, a black dog, or an unchristened child.

The following three proverbs, now applied metaphorically, are based on ancient superstition about the devil:

"Talk of the devil and he is sure to appear."

"Talk of the devil and he will show his horns."

"Think of the devil and he is sure to be back of you."

Jason Pratensis wrote that "the devil being a slender, incomprehensible spirit, can easily insinuate and wind himself into human bodies and, cunningly couched in our bowels, vitiate our healths, terrify our souls with fearful dreams, and shake our minds with furies. These evil spirits go in and out of our bodies as bees do in a hive, and so provoke and tempt us as they see we are inclined by our humors to it, or are most apt to be deluded." But, "Whether by obsession or possession these things are done, I cannot determine."

Vasari, the Italian painter and biographer (d. 1574), tells the following strange tale of Spinello of Arezzo. When this artist had painted, in his famous fresco of the fall of the rebellious angels, the devil as a hideous demon and with seven heads about his body, the fiend came to him in the very bodily form he had conceived him, and asked the artist where he had seen him so, and why he had portrayed him in such a manner and put such a shame upon him? When Spinello came out of the vision, he was in a state of terror, and falling into a melancholy, soon died.

A mythical personage who originated in German folklore, was Friar Rusk. He was a fiendish looking creature who was really a devil, and kept monks and friars from leading a religious life. He was probably at one time a good-

natured imp like Robin Goodfellow, but under the influence of Christian superstition, he became the typical emissary from Satan who played tricks among men calculated to set them by the ears, and who sought by various devices, always amusing, to fit them for residence in his master's dominions. (Tuckerman, "History of Prose Fiction.")

Freischütz, the free shooter, is a name given to a legendary huntsman who, by entering into a compact with the devil, procures balls six of which infallibly hit, however great the distance, while the seventh, or according to some of the versions, one of the seven, belongs to the devil, who directs it at his pleasure. Legends of this nature were rife among the troopers of Germany in the fourteenth and fifteenth centuries, and during the Thirty Years' War. The story first appeared in Apel's "Ghost Book," and was made known to all civilized countries by Weber's opera in 1821.

In Scotland, the devil was supposed to appear often as a goat with rough hair, as the devil in the Scriptures is represented as such an animal. Sometimes he is seen riding on a goat with fire between its horns, to join in the Sabbath dance of the witches. He has a long curling tail, horns on his head from which sparks fly out, cloven hoofs, and a terrible smell of brimstone.

Edward Alleyn, a famous actor of the times of Elizabeth and James I., was the founder of Dulwich college in 1619. The reason he left the stage and became religious, was because, one night when he was taking the part of the devil on the stage and dressed for it, he saw with his own eyes the devil himself appear before him and mock him. He soon after totally quitted his profession, and devoted the remainder of his life to religious exercises.

Once upon a time—tradition is never encumbered by dates—there lived at Mathafarn a person who went to law about some property. Not having heard any particulars as to the result of the case, which was tried in one of the supreme courts, he got so anxious that he sent his servant to London to make inquiries. The servant left for the metropolis, and in four days he was seen coming back towards the house. His master, believing it to be impossible that he could travel the distance of about four hundred miles in such a short time, was very angry; so angry that he determined to shoot him for fooling him. However, he was persuaded to hear first what the man had to say. The servant then came forward, and produced the papers belonging to the lawsuit and the money—his master had won the case. The latter now became more pleased than he was angry before, and presented his servant with a farm, called Cocshed, now rented at about £40 per annum. This story has been handed down by tradition as an instance of the friendly feeling which was supposed to have existed between the devil and some favored individuals.

It is told in the South Mountains, Pa., that the devil tried to get possession of a girl in this way: He had assumed the form of an old man, and when the girl came to the house of her granny, to be "made into a witch," as in her silly head she fancied she wished to be, an old man came in and said: "So you wish to make a trade with me?" "Yes." "Then," said he, "sit down

on the floor, put one hand on the top of your head and the other under the soles of your feet and say, 'All that is between my two hands belongs to the devil.'" So the girl sat on the floor, did as she was bid, and said: "All that is between my two hands belongs to God!" At this unexpected termination, the old man gave a hideous howl and vanished.

There are two places on the Rhine where the father of lies still retains occupation. He has a devil's house, in which he may be seen at night, drinking hot spiced wine with a long since deceased prince. This proper pair often issues forth at night after their orgies, and, disguised as monks, play tricks on the ferrymen and their boats on the river, so that when morning comes, there is no man at his right station, and every boat is drifting off to sea.

Following is a description of the chief of the evil spirits in Arabian legend, by Beckford, in his "Vathek." Eblis seemed in person that of a young man whose noble and regular features seemed to have been tarnished by malignant vapors. In his large eyes appeared both pride and despair; his flowing hair retained some semblance to that of an angel of light. In his hand, which thunder had blasted, he swayed the iron scepter that caused monsters, afrits, and all the powers of the abyss to tremble.

In Arabia, the prince of the apostate angels is called Eblis, which means "despair," and he was exiled to the infernal regions because he would not worship Adam at the command of the Almighty. He gave as his excuse that he was formed out of ethereal fire, while Adam was formed out of common clay; why then should not Adam worship him, and not he Adam? The Mohammedans say that at the birth of their prophet, the throne of Eblis was precipitated to the bottom of hell, and the idols of the Gentiles were overturned.

In the Basque legends collected by Rev. W. Webster, we find the following: A wealthy man once promised to give a poor gentleman and his wife a large sum of money if they would tell him the devil's age. When the time came, the gentleman, at his wife's suggestion, plunged first into a barrel of honey and then into a barrel of feathers. He then walked on all fours. Presently up came his satanic majesty and exclaimed: "X and x years have I lived," naming the exact number, "yet I never saw an animal like this!" The gentleman had heard enough, and was able to answer the question without difficulty.

Ariel had his birth before Shakespeare made him an airy and tricksy spirit in the "Tempest," for in the demonology of the Calaba he was a water-spirit, and in the fables of the Middle Ages a spirit of the air. Shakespeare represents him as having been a servant to Sycora, who, for some acts of disobedience, imprisoned him in the cleft of a pine tree, where he remained for twelve years, until released by Prospero. In gratitude for his deliverance, he became the willing messenger of Prospero, assuming any shape, or rendering himself invisible, in order to execute the commands of his master.

Authors distinguished for sense and talent record with great seriousness that the devil once delivered a course of lectures on magic at Salamanca, habited in a professor's gown and wig; and that an-

other time he took up house at Milan, lived there in great style, and assumed, rather imprudently one would say, the suspicious yet appropriate title of the "Duke of Mammon." Even Luther entertained similar notions about the fiend, and, in fact, thought so meanly of him as to believe that he could come by night and steal nuts, and that he cracked them against the bedposts, for the solacement of his monkey-like appetite. In the Wartburg, there is to this day shown a black mark in Luther's room, which, as the guide will tell you, has been caused by Luther throwing his inkstand at the devil, when he ventured to annoy him while he was translating the Bible.

The powers ascribed to this debased demon were exceedingly great. The general belief was that, through his agency, storms at sea and land could at all seasons be raised; that crops could be blighted and cattle injured; that bodily illness could be inflicted on any person who was the object of secret malice; that the dead could be raised to life.

Asmodeus, "the destroyer," is a well known mythical character, the demon of vanity and dress. He is called in the Talmud the king of the devils. In the book of Tobit, Asmodeus falls in love with Sara, daughter of Raguel, and causes the death of seven successive husbands on the bridal night. Sara at last married Tobit, and Asmodeus was banished to Egypt by a charm made of the heart and liver of a fish burned on perfumed ashes. It is said that Asmodeus gives the power to travel invisibly at night, and to go through stone walls, if need be, to see what the inhabitants of the world are doing. Such was the popularity of Lesage's work about him, entitled "Le Diable Boiteux," that two gallants fought a duel in a bookseller's shop to see which should have the only copy left, an incident worthy to be recorded by Asmodeus himself!

In 1689, it was believed that men made contracts with the devil, in which he marked them with a mole on the body, and gave them the power to be rich, invulnerable to pain or death until a certain time, and full of magic powers. "The devil was accustomed to give to the breath of those in compact with him, a magic power that no maiden could resist. They became mad with love of him who possessed this gift, as soon as his breath had touched their nostrils." This practice seems to have been discovered in France, and was more particularly in vogue there. The faith in such practices and compacts of a base nature were firmly believed in during the seventeenth century. How widely diffused witchcraft then was, is evinced by the account of Raynald, who says: "In Germany and Italy especially, such numbers of men were reduced to sorcery that the whole earth was overflowed with it, and would have been laid waste by the devil had they not, in both countries, burnt some thirty thousand heretics."

Cardan relates of his father, Facius Cardan, that after the accustomed solemnities on the 13th of August, 1491, "he conjured up seven devils in Greek apparel, about forty years of age, some ruddy of complexion and some pale, as he thought. He asked them many questions, and they made ready answer that they were aerial devils, that they lived and died as men did, save that they were far longer lived, from seven hundred to eight hundred years. They did as much

excel men in dignity as we do apes, and were as far excelled again by those who were above them. Our governors and keepers they are, moreover (which Plato in Critias delivered of old), and they rule themselves as well as us; and the spirits of the meaner sort had usually such offices as we give to our servants. They knew all things, and we can no more apprehend their nature and functions than a horse can apprehend ours. The best kings among us and the most generous natures were not comparable to the meanest among them. Sometimes they did instruct men and communicate their skill, reward and cherish, and sometimes punish and terrify them to keep them in awe."

Burton speaks, in his "Anatomy of Melancholy," of subterranean devils being as common as the rest and doing as much harm. Munster says: "They are commonly seen about mines and metals, and there are six kinds of them. The metal men, in many places, account it good luck to see them, as it is a sign of good ore and treasure. Georgius Agricola, in his book, reckons two more kinds, which he calls Getuli and Cobali, both are clothed after the manner of metal men and will many times imitate their works. Their office, as Pictorius and Paracelsus think, is to keep treasure in the earth, that it be not all at once revealed; and besides, Cicogana avers that they are the frequent cause of those horrible earthquakes, which often swallow up not only houses, but whole islands and cities. The last are conversant about the center of the earth to torture souls of damned men to the day of judgment; the egress and regress are through Aetna, Lipari, Mons Hecla in Iceland, Vesuvius, and it is known by the many shrieks and fearful cries that are continually heard thereabouts, and familiar apparitions of dead men, ghosts and goblins."

At a festival, called the Sitsubun, the Japanese have a curious ceremony of casting out devils. The caster out of devils wanders at night through the streets, crying: "Devils out, good fortune in!" and for a trifling fee, he performs his little exorcism in any house to which he is called. After that, dried peas are scattered about the house in four directions, and as devils hate dried peas, they fly away. Devils are also afraid of fishes' heads and holly leaves. People carrying these cannot be possessed by them. (Lafcadio Hearn, "Glimpses of Unfamiliar Japan.")

Saint Epiphanius, a dogmatical bishop who lived in the fourth century, and who wrote a treatise against heresies, gives the following as an illustration of the cleverness of the devil, attributing the miracle to his power: "Among the Gnostics, an ancient Christian sect, in the celebration of their eucharist, the communion, three large vases of the finest and clearest crystal were brought among the congregation and filled with white wine. While the ceremony was going on in full view of everybody, this wine was instantaneously changed to blood-red, then to purple, and then to azure-blue. When that was done, the priest handed one of the vases to a woman in the congregation and requested her to bless it. She did so, and the priest offered up the following prayer, at the same time pouring it into a very much larger vase than the one that contained it: 'May the grace of God, which is above all incon-

ceivable, inexplicable, fill thy inner man and augment the knowledge of Him within thee, sowing the grain of mustard seed in good ground.' Whereupon the wine in the larger vase swelled and swelled until it ran over the brim!"

Pope John XXII. complains bitterly, in a bull of 1317, that a number of his own courtiers, and even his own physicians, had given themselves over to the devil and had conjured evil spirits into rings, looking-glasses, and circles, in order to influence men both at a distance and near at hand, as the sorcerers had little pictures in amulets and mirrors. These crimes, resulting in many instances in various forms of devil-worship, terrible orgies, and human sacrifices, rose to such an ascendency that the excellent Chancellor Gerson in the year 1398, published twenty-seven articles against sorcery, superstition, and pictures in glasses and stones of demons and spirits. Somewhat later, the persecution of the supposed sorcerers and witches resulted in wholesale burnings at the stake. One of the most notorious sorcerers of that time was the fiendish "were-wolf" Gilles de Retz, Marshal of France, who boasted, in his confession prior to his execution in Nantes (1440), that he had destroyed one hundred and sixty children, and as many expectant mothers with their unborn. He had kidnapped or enticed them to one or the other of his castles, where he sacrificed them as victims to his unnatural lust and sorceries, indulging in the most infamous orgies, which he held in connection with devil-worship. Gilles de Retz has been made the subject of many romances, such as A. Dumas' "Les Louves de Machecoul"; S. R. Crockett's "The Black Douglas," etc. "Were-wolves" are, according to mediaeval superstition, persons who became voluntarily or unvoluntarily wolves, and in that form practiced cannibalism. Baring-Gould has made this the study of a very interesting volume, entitled, "Book of the Were-Wolves."

During the seventeenth century, the belief in witchcraft, fairies, apparitions, charms, and every other species of supernatural agency, was universal in Britain, both among high and low, clergy as well as laity. So ill instructed were the people in the art of tracing events to simple causes, that there appears to have been a continual liability to ascribe occurrences to the direct influence of good or evil spirits, but particularly to the devil. "Give me leave," says a respectable writer of that age, "here to relate a passage which I received from a person of quality, namely, it was believed, and that not without good cause, that Cromwell, the same morning that he defeated the king's army at Worcester fight, had conference personally with the devil, with whom he made a contract, that to have his will then, and in all things else for seven years after that time (being the 3rd of September, 1651), he should, at the expiration of the said years, have him at his command, to do at his pleasure both with his soul and body. Now, if anyone will please to reckon from the 3rd of September, 1651, till the 3rd of September, 1658, he shall find it to a day just seven years, and no more, at the end whereof he died; but with such extremity of tempestuous weather that was by all men judged to be prodigious." Such is a specimen of the egregious fallacies which passed for sound argument among our ancestors.

In Scotland, where religion assumed the garb of gloom and fanaticism, a belief in the personal appearance of devils was universal in the seventeenth century, and continued among the vulgar till within the last fifty years. The narrations of Satan's mean pranks, in assaulting ministers, waylaying travelers, and disturbing families while at worship, would fill a large volume. In the Rev. Mr. Robert Law's "Memorials of Memorable Things, from 1638 to 1684," we find the following entry:

"October, 1670.—There was a devil that troubled a house in Keppoch, within a mile of Glasgow, for the matter of eight days tyme (but disappeared again), in casting pots, and droping stones from the roof, yet not hurting any, like that which appeared in the west, in a weaver's house, a good man, about fourteen years agoe, which did the lyke, and spoke to them audibly." The tricks of the devil here referred to, as having taken place in a weaver's house in the west, about the year 1656, and which were implicitly believed by the most learned clergy of the time, are related at great length by Mr. George Sinclair, professor of philosophy in the College of Glasgow, in his work, "Satan's Invisible World Discovered." The alleged events occurred at Glenluce, in Wigtonshire, and would be too contemptible for quotation if it were not desirable to show what paltry tricks were played off, and believed to be supernatural in those days. The family of the weaver, being vexed with noises and appearances, send for the neighboring clergyman to allay the devil, between whom and the worthy man a dialogue takes place, from which we extract a few passages: "The minister returned back a little, and standing upon the floor, the devil said, 'I knew not these scriptures till my father taught me them.' Then the minister conjured him to tell whence he was. The foul fiend replied, 'That he was an evil spirit come from the bottomless pit of hell to vex this house, and that Satan was his father.' And presently there appeared a naked hand, and an arm from the elbow down, beating upon the floor till the house did shake again, and also he uttered a most fearful and loud cry, saying, 'Come up, my father—come up. I will send my father among you; see, there he is behind your backs!' Then the minister said, 'I saw, indeed, a hand and an arm, when the stroke was given and heard.' The devil said to him, 'Saw you that? It was not my hand, it was my father's; my hand is more black in the loof (palm). Would you see me,' says the foul thief, 'put out the candle, and I shall come butt the house (into the outer room) among you like fire-balls,'" etc. The visit of the minister was unavailing. "About this time the devil began with new assaults; and taking the ready meat which was in the house, did sometimes hide it in holes by the door-posts, and at other times hid it under the beds, and sometimes among the bed-clothes and under the linens, and at last did carry it quite away, till nothing was left there save bread and water. The good wife, one morning making porridge for the children's breakfast, had the wooden plate, wherein the meal lay, snatched from her quickly. 'Well!' says she, 'let me have my plate again.' Whereupon it came flying at her, without any skaith done." Any further extract from this ridiculous, though at one time universally believed, narrative, would be unnecessary. A modern police officer

would have effectually relieved "the afflicted family" by instantly discovering the performer of the tricks and taking him into custody. (Chambers' Information for the People.)

DISAPPEARANCE—In many countries, if a person disappears and cannot be found, he is supposed to have eaten ambrosia and been turned by it into a fairy.

DIVINING ROD—All necessaries of life were furnished the Greeks by the divining rod.

A "divining rod" held in the hand, dips to indicate a hidden spring of water.

While working a divining rod, it will show no efficacy unless you say:

"Divining-wand, do thou keep the power,
Which God gave unto thee the first hour."

Cornwall is a field of operations where the miners firmly believe in the efficacy of the divining rod; where it bends, they believe they will find metal.

Babylonians of old used divining rods. The mystical Magians made them out of tamarack trees, and the Hindus, as long ago as when the Vedas were written, practiced the art of discovering hidden things by means of magic wands. The Chinese made their wands of peach twigs. European nations had faith in hazel branches.

All underground streams or springs of water are said to be charged with electricity, and the person holding a divining rod made of hazel must be strongly negative. The rod must be live new wood and sappy, therefore a good conductor. As the person holding the rod nears the vein or spring, the positive attracts the negative current which, passing down the rod, turns it in the direction of the stream.

EAGLE'S TONGUE—Natives of the Tyrol wear eagle-tongues as a preventive of dizziness while climbing mountains.

EVIL—If you tie knots in the willow, you can slay a distant enemy.

If you would bring your enemy to death, pour poison in his footprints.

If you feel fear when you know you are safe, it will prove that when you are in danger you won't think of fear.

An image made of wax, named after an enemy or a person whom you wish ill, stuck full of pins and set before the fire, will cause the person named to pine away as the wax melts.

Indians charm a piece of worsted and tie it across the path of an enemy or across the door, so that when he passes it, it will surely bring death upon himself.

The Devonshire peasant hangs in his chimney corner a pig's head stuck with thorns, believing that so doing his enemy will be pierced in like manner.

A charm to be addressed to the spirit of the three winds: "Spirit of the three winds, hear me when I call. Go and make So-and-So go crazy!"

Old Highlanders will still make the "deazil" around those whom they wish well. To go around a person in an opposite direction to the sun, is an evil incantation and brings ill fortune.

Old women frequently cut a turf a foot long which their enemy has

recently trodden upon, and hang it up in the chimney, to cause their enemy to wither away.

The Tamils (a race of Southern India and Ceylon) believe that they can kill an enemy at a distance by a ceremony with the skull of a child.

If you make a cut on the wall of the house of an enemy, the members of his household will quarrel. (India.)

Take six new pins and seven needles, stick point to point in a piece of new cloth, and place it under the doorstep of your enemy; when he or she walks over it, they will lose the use of their legs.

The following is a Finnish superstition: The image of an absent person is placed in a vessel of water and a shot aimed at it, thereby wounding or slaying a hated person at many miles' distance.

If you can get a few strands of your enemy's hair, bore a hole in a tree, put them in, and plug up the hole; you can thus give him a headache which cannot be relieved until his hair is taken out of the tree.

To make trouble for an enemy, take some hair from the back of a snarling, yelping cur, some from a black cat, put them into a bottle with a tablespoonful of gunpowder, fill the bottle with water from a running brook, and sprinkle it in the form of three crosses on his doorstep, one at each end, and one in the middle.

The negroes think that in order to make an evil charm effectual, they must sacrifice something. In accordance with this idea, cake, candy, or small coins are scattered by those who place the charm. The articles thrown away must be placed where wanted, and they must be abandoned without a backward glance.

It is a true charm from the old country, that if you are tired of anyone, you can get rid of that person by taking a bushel of dry peas saying a wish for every one you take out, as from day to day you take out some, and as they go, he will waste and go to his grave.

To cause the death of an enemy, mould a heart of wax and stick pins in it till it breaks. Another charm is to hold the waxen heart before a slow fire. As it melts, the life of the enemy will depart.

To harm an enemy, take salt and pepper and put them into his clothing or his house, and say:

"I put this pepper on you,
And this salt thereto,
That peace and happiness
You may never know."

He will soon be miserable.

A sheaf of corn is sometimes buried with a certain dedication to Satan, in the belief that as the corn rots in the ground, so will the person wither away who is under your curse when you bury the corn.

Another form of malediction is to bury a lighted candle by night in a churchyard, with certain weird ceremonies.

The following recipe for avenging oneself on one's enemies is given by Kunn, in Westphalia: "When the new moon falls on a Tuesday, go out before daybreak to a stake selected beforehand, turn to the east and say: 'Stick, I grasp thee in the name of the Trinity!' Take thy knife and say: 'Stick, I cut thee in the name of the Trinity, that thou mayest obey me and chastise anyone whose name I mention.' Then peel the stick in two places to enable thee

to carve these words: 'Abia, obia, sabis,' lay a smock frock on thy threshold and strike it hard with the stick, at the same time naming the person who is to be beaten. Though he be many miles away, he will suffer as much as if he were on the spot." All this distinctly depends upon the moon being new on a Tuesday.

An incantation to destroy life: "Listen. Now I have come to step over your soul. You are of the —— clan. (Name it.) Your name is ———. (Name it.) Your spittle I have put at rest under the earth. Your soul I have put at rest under the earth. I have come to cover you over with the black rock. I have come to cover you over with the black cloth. I have come to cover you with the black slabs, never to reappear. Towards the black coffin of the upland of the darkening land your paths shall stretch out. So shall it be for you. The clay of the upland has come to cover you. Now your soul has faded away. It has become blue. When darkness comes, your spirit shall grow less and dwindle away, never to reappear. Listen."

The language needs but little explanation. As the purpose of the ceremony is to bring about the death of the victim, everything spoken is symbolically colored black. The declaration near the end, "It has become blue," indicates that the victim now begins to feel in himself the effects of the incantation, and that as darkness comes on, his spirit will shrink and gradually become less until it dwindles away into nothingness. If carried out, the victim becomes blue, that is, he feels the effect in himself at once, and unless he employs the countercharms of some more powerful shaman or priest or enchanter, his soul will shrivel up. (American Indian.)

If a piece of horsehair is placed in a bottle and under your enemy's door, he cannot harm you.

If you wear a precious heirloom when going to a dangerous place, it will act as a charm and keep you in safety.

A charm against enemies: Repeat reverently, and with sincere faith, the following words, and you shall be protected in the hour of danger: "Behold, God is my salvation; I will trust, and not be afraid, for the Lord Jehovah is my strength and my song; He also is become my salvation. For the stars of heaven, and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And behold, at evening tide, trouble; and before the morning he is not; this is the portion of them that spoil us, and the lot of them that rob us."

The heart of a bat tied between two pieces of silver, will protect from evil.

A ring suspended by a horsehair over a monarch was supposed to swing toward any secret enemy present.

Five small pebbles from the bottom of a brook carried with you, insures against enemies.

A charm against trouble in general: Repeat reverently, and with sincere faith, the following words, and you shall be protected in the hour of danger: "He shall deliver the six troubles, yea, in seven there shall no evil touch thee.

"In famine he shall redeem thee from death, and in war from the power of the sword. And thou

shalt know that thy tabernacles shall be in peace, and thou shalt visit thy habitation and shalt not err."

A bunch of red cypress and palmetto tied up together and hung from the chimney board, will prevent your enemies from conjuring you.

In India, amulets are worn by the royalists and nobility. They believe that they keep off evil spirits. If they did not wear them their enemy would overpower them.

In Bulgaria, every maiden and child must wear at least one blue bead as a safeguard; the same holds good for horses and animals.

The Chinese believe that placing their classics under their pillows will keep away all evil.

To make one die for sleep, dissolve lard and put it in their drink.

Should a German assert that he has suffered from indigestion, or from any other particular ailing, he will solemnly rap thrice on the under side of the table, repeating the word "unberufen" (meaning, may it remain unchanged).

At a time when in danger of attack by furious beasts, you will be protected if you say reverently and with sincere faith, the following words: "At destruction and famine thou shalt laugh, neither shalt thou be afraid of the beasts of the earth. For thou shalt be in league with the stones of the field and the beasts of the field shall be at peace with thee."

A talisman against enemies: This talisman is to be cast of the purest grain tin, and during the increase of the moon. The characters are to be engraved on it also during the increase of the moon. It may be suspended about the neck, or worn on any part of the body, so that it be kept from the

sight of all but the wearer. Its effects are to give victory over enemies, protection against their machinations, and to inspire the wearers thereof with the most remarkable confidence.

An incantation when somebody is causing something to eat them: (It is believed that an enemy or a witch can cause something inside of you to turn into a thing that will eat you.) "Listen, Ha! I am a great adawehi! I never fail at anything. I surpass all others. It is a mere screechowl that has frightened him. Ha! now I have put it away in the laurel thickets. There I compel it to remain.

"Ha! etc. It is a hooting owl that has frightened him. At once I have put it away in the spruce thickets. There I compel it to remain. It is only a rabbit that has frightened him. I have put it away on the mountain ridges.

"It is a mountain sprite that has frightened him. I have put it away on the bluff." (Now this is to treat infants if they are affected by crying or nervous fright. Then it is said something is eating them. Blow water on them for four nights. Doctor them just before dark and do not carry them outside of the house.—"Adawehi" signifies

a being with supernatural powers.) (American Indian.)

Fatal curses are implicitly believed in by some persons, who attribute all their misfortunes and trials to these imprecations.

You can cast a malefic spell on your enemy by repeating the Lord's Prayer backwards, all the time wishing some evil upon him.

In Southern Italy, the hearts of onions are scorched over a fire in the name of the victim, to burn up their hearts.

There is a superstition among the natives of Natal, that if the plant called Isanywane is placed on a man's hearth, it will cause him to become generally disliked.

Pythagoras says: "That if a flame be put into the skull of a murderer, and the name of your enemy written therein, it will strike the person whose name is so written with fear and trembling, and he will speedily seek your forgiveness and become a steadfast friend."

"If you wish to harm anybody, read the 107th, 108th and 109th Psalm at 8, 11 and 3 o'clock, and you will then have much power over them." (Elworthy, "The Evil Eye.")

The Greeks believed that to measure exactly the height and circumference of the body of an enemy, would cause him to languish and fall away, or die very soon.

The Japanese of all classes are gentle and polite, but they remember an insult for years, and will cross a continent to kill the offender, and then kill themselves to defeat justice.

Thomas Worsnop, president of the Australian Association for the Advancement of Science, at Brisbane, writes: "If a man dies or sustains some serious evil, it is at once concluded that some member of a neighboring tribe has caused the death or promoted the accident, and either a tribal war is the result, or the men of an unoffending neighboring tribe are massacred as a sequel."

If a man hates another and will repeat the 109th Psalm every morning and evening for a year, his enemy will be dead; but if he misses a single time, he will die himself.

If you wish evil to someone, the evil will come to you.

In Bombay, if one man puts salt into another man's hand, it makes them sworn enemies for life.

"The one who does another ill
Comes to grief by the other's will."

If you know of somebody in danger, hold your thumbs for him and he will be saved.

Bury a dead man's hair under the threshold of an enemy, and he will soon be troubled with ague.

To repeat certain formulas among the Hindus, is supposed to bring injury upon an enemy.

In West Cork, people spit on the ground in front of anyone whom they wish to have bad luck.

Never let your enemy get hold of your picture. If he should keep it turned upside down, or should throw it in the water, you would sicken and die or meet with an accident.

If you spit three times whenever you meet your enemies, they will cease to be your enemies.

Before you go into a dangerous place, take off your right shoe and spit in it. This is a wholesome thing to do.

If you shoot the picture of an enemy with a silver bullet, you will cause the death of your enemy.

At some Bengal feasts, people get brick thrown into their houses to avert ill luck.

Twice a man may pass through some great danger, but the third time he will be injured or lose his life.

To be silent when in danger, is lucky. You are much more apt to come out of it safely.

In Germany, old women cut out a turf a foot long on which an enemy had trod, and hung it up in the chimney, in the belief that the enemy would shrivel up just as the turf did, and in the end die a lingering death.

When a man of one of the Indian tribes cannot get what he wants, or if he thinks he has been unjustly treated, he will cut or wound himself, or perhaps take the life of some member of his family, in order that the blood of the victim may rest upon the head of the oppressor.

If you wish to bring ill luck to a neighbor, take nine pins, nine nails, and nine needles, boil them in a quart of water, put it in a bottle, and hide it under or in their fireplace, and the family will always have sickness. (Negro superstition.)

The negroes "conjure" by obtaining an article belonging to another, boiling it, no matter what it may be, in lye with a rabbit's foot, and a bunch of hair cut from the left ear of a female opossum. They say terrible headaches and the like can be inflicted in this way.

The American Indians believe that anyone who possesses a lock of their hair or other thing related to their person, will have power over them for evil.

When the bread is taken from the oven, a few red hot coals or cinders are thrown into the oven by the Magyars, in the belief that it is as good as throwing them down one's enemy's throat. Thus, if one's enemy would partake of that bread, he would come to grief.

There are people who firmly believe that persons can be cursed, and there are still impostors who take advantage of the credulity of silly servant girls, and pretend that they are able to curse those whom, for a consideration, they are requested to curse.

Throw a pebble upon which your enemy's name is inscribed, together with a pin, into the well of St. Elian, in Wales, as an offering to the well, and a curse will come upon the one who bears the name, and in all probability he will pine away and die.

If in peril by fire or water, repeat reverently and with sincere faith the following words, and you will be protected in the hour of danger: "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee. When thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee."

The simplest means of averting evil is to spit three times over the left shoulder, at the same time pronouncing the Holy Name. This is the invariable custom when waking from an evil dream.

M. Fauvel first discovered written charms intended to cast a spell over a person, in Athens in 1811. These are on leaden tablets, and profess to bind persons by name, precisely in the same manner as

was done in Ethiopia. The whole household of the man named are placed under the same spell.

To cause an enemy ill luck, make a heap of stones, cursing him as many times as there are stones, and as every Christian must add at least a pebble as he passes by, his woes and his misfortunes will constantly increase. (Greece.)

Not many years ago, there was a system of cursing in common vogue in Fermanagh with tenants who had been given notice to quit. This was: they collected, from all over their farms, stones. These they brought home, and having put a lighted coal in the fireplace, they heaped the stones on it as if they had been sods of turf. They then knelt down on the hearthstone, and prayed that as long as the stones remained unburnt every conceivable curse might light on their landlord, his children, and their children to all generations. To prevent the stones by any possibility being burnt, as soon as they had finished cursing, they took the stones and scattered them far and wide over the whole country. Many of the former families of the county are said now to have disappeared on account of being thus cursed.

The great antiquity of sympathetic magic, by which a person is destroyed if an image of him is made and then ruined again, is shown by the discovery at Thebes of a small clay figure of a man tied to a papyrus scroll, evidently to compass the death of the person described therein. This figure and papyrus are now in the Ashmolean Museum.

A South Sea Islander persisted in saying he was very ill because his enemies, the Happahs, had stolen a lock of his hair and buried it in a leaf of a plantain to kill him. He had offered the Happahs the greater part of his property if they would bring back his hair and the leaf, for otherwise he was sure to die.

It is a widespread belief that one can injure another person by stepping upon his or her shadow. Any injury done to the shadow would have the same effect upon its owner. To cause an enemy's death, it is merely necessary to take his shadow away from him entirely.

Jim T— used to walk out with Alice F—. She threw him over, and he vowed vengeance. Soon after he told the neighbors who saw him near a large pond, that he was going to drown "her augacher," which, by "sympathy" or sympathetic magic, would put a spell upon her, possibly drown her. (Elworthy, "The Evil Eye.")

Anciently, a small bunch of feathers placed in a person's path was thought, in Jamaica, to give them a curse. Any piece of coffin-furniture hung over the door was also capable of cursing the inmates of the house.

Put ashes from yellow stamped paper, together with ashes from the temple, on your enemy, and he will be sure to be very sick soon. (China.)

The head of a dog and the head of a buffalo, stamped on paper, the paper burned and the ashes collected and mixed with sacred ashes, is also used to make an enemy die, if it can be got into the tea he drinks.

Lisiansky, in his "Voyage Round the World," gives us an account of a religious sect in the Sandwich Islands who arrogate to themselves the power to pray people to death. Whoever incurs their displeasure receives notice that the "homicide-

litany" is about to begin. Such are the effects of superstition and imagination that the notice alone is frequently sufficient with these weak people to make them waste away with fear, or else go mad and commit suicide.

In Mirzapoor, a Brahmin took his only child, an infant about fifteen months old, from the arms of its mother and dashed its brains out against the ground, that it might become an evil spirit and torment a certain person by whom he imagined himself injured.

Another child was stabbed to the heart, and her bleeding body thrown at the door of the house of the enemy upon whom the murderer would be avenged.

The Finnish superstition of producing an absent person in the form of an image in a vessel of water and then shooting it, and thereby wounding or slaying the absent enemy, is believed to be efficacious at a hundred miles distance.

It was at the instigation of Eleanor, Duchess of Gloucester (for which she was imprisoned), that a figure made of wax was used to represent King Henry VI., the intention being for his person to be destroyed as the figure was consumed.

Light, as well as fire, is a safeguard against malefic influences. The ignorant Irish peasant arrived in this instance, through superstition, at the same truth as the highly cultured Emerson, who said: "Light is the best policeman!" In the government of cities, it has been found that nothing breaks up a highly disreputable neighborhood quicker than the placing therein of a number of powerful electric lights. "They love darkness better than light, because their deeds are evil."

In British Guiana, it is to this day firmly believed by the negroes and others, that injuries inflicted even upon the ordure of persons will be felt by the individual by whom they were left. In Somerset, England, it is also believed that it is very injurious to an infant to burn its excrement. It is thought to produce constipation and colic.

In Australia, the sorcerer has different means of attacking an enemy. He can creep near him when he is asleep and bewitch him to death by merely pointing a legbone of a kangaroo at him; or he can steal away his kidney-fat, where, as the natives believe, a man's power dwells; or he can call in the aid of a malignant demon to strike the poor wretch with his club behind the neck, or he can get a lock of hair and roast it with fat over the fire until its former owner pines away and dies.

In Calcutta, a servant having quarreled with his master, hung himself in the night in front of the street door, that he might become a devil and haunt the premises. The house was immediately forsaken by its occupants, and, although a large and beautiful edifice, was suffered to go to ruins.

In another instance, an Indian persuaded his wife to let him burn her alive, so that she could become an evil spirit and be able to torment a neighbor who had offended him.

The western tribes of Victoria, Australia, believe that if an enemy can get hold of so much as a bone from the meat one has eaten, that he can bring illness upon you. Should anything belonging to an unfriendly tribe be found, it is giv-

en to the chief, who preserves it as a means of injuring the enemy. It is loaned to any one of the tribe who wishes to vent his spite against any of the unfriendly tribe. When used as a charm, it is rubbed over with emu-fat mixed with clay, and tied to the point of a spear. This is stuck upright in the ground before the camp fire. The company sit watching it, but at such a distance that their shadows cannot fall on it. They keep chanting imprecations on the enemy till the spear thrower turns around and falls in his direction. Any of these people believe that by getting a bone or other refuse of an enemy, he has the power of life and death over him, be it man, woman, or child. He can kill his enemy by sticking the bone firmly by the fire. No matter how distant, the person will waste away. This same belief is found among the American Indians.

It is a common belief among the American Indians that certain medicine men possess the power of taking life by shooting needles, straws, spiders' webs, bullets and other objects, however distant the person may be at whom they are directed. Thus, in "Cloud Shield's Winter Count for 1824-1825," Cat-Owner was killed with a spider-web thrown at him by a Dakota. It reached the heart of the victim from the hand of the man who threw it, and caused him to bleed to death from the nose. (Mallery, "Picture Writing of the American Indians.")

In the North of Scotland, a peculiar piece of witchcraft is still practiced, where a cowardly, yet deadly, hatred is cherished against a person. A "body of clay," called in Gaelic "Carp Creaah," is made as nearly as possible to resemble the one sought to be injured. This is placed, in great secrecy, in the stream of some shadowy burn. The belief is that as the body of clay wastes away from the action of the water, the victim sought to be cursed will as surely waste away to death.

It is thought, in Bermuda, that the reason why it has been raining for several consecutive years during the annual agricultural show, is because an old colored woman had laid a curse upon it, having, as she imagined, ground for complaint against the promoters thereof for some real or fancied injury.

Among the negroes of the South, as well as among the natives of the West Indies, there still exists the widespread belief of the voodoo (q. v.), which is a charm cast upon a person or animal, and which is always inimical. The person who is able to cast the charm is a voodoo doctor. Some voodoo charms are cast by incantations, some by the evil eye, some by merely wishing harm to the object intended to be injured. No voodoo or voodoo doctor is ever credited with power to do good. The voodoo man can do harm to an enemy, but no benefit to his employer, save such indirect benefit as may accrue from the enemy's hurt. The favorite voodoo charm which is sold by aged witches at prices ranging from fifty cents to five dollars, according to the wealth of the purchaser, is composed of a red flannel bag, some two inches long and one inch wide, which is sewed tightly all around, having been filled with fish bones, scrapings from the nails of a dead person or dead baby's hair, and one or two valueless herbs. This is worn around the neck by a string, and is supposed to confer upon the wearer power to harm someone with a thought. It is also

believed to protect the wearer against evil spirits, and the evil eye. (Other superstitions about the voodoo, see under "Voodoo.")

One of the charms formerly most dreaded by the natives of Madagascar, was called berika. It is said to be most deadly in its effects, bringing about the death of the victim by bursting his heart, and causing him to vomit immense quantities of blood. Even the possessor of this charm stood in terror of it, and none but the most reckless of charm-dealers and sorcerers would have anything to do with it. It was popularly supposed to have an inherent liking for blood, and that it would at times demand from its owner to be allowed to go forth to destroy some living thing; at one time it would demand a bullock, at another a sheep or pig, at another a fowl, and occasionally its ferocity would only be satisfied with a human victim. The owner was obliged to comply with its demands and perform the appropriate incantations so as to set it at liberty to proceed on its fatal errand, lest it should turn on him and strike him dead. In fact, the charm was of so uncertain a temper, so to speak, that its owner was never sure of his own life, as it might at any moment turn upon him and destroy him, out of sheer ferocity.

Another powerful charm is called manara-mody. It is supposed to follow the person to be injured, and on his arrival home, to bring upon him a serious illness or cause his immediate death. For instance, a person goes down from the interior to the coast for the purpose of trade. In some business transaction, he unfortunately excites the anger of a man with whom he is dealing, and who determines to seek revenge. For this purpose, he buys from a charm-dealer the charm called manara-mody. The trader, having finished his business on the coast, starts homeward, all unconscious that his enemy has sent the fatal charm after him to dog his steps through forest and swamp, over hill and valley. At length he reaches his home, thankful to be once more with his family. But alas! the rejoicing is soon turned to mourning, for the remorseless charm does its work, and smites the victim with sore disease, or slays him outright at once.

Dr. Wyatt, of the Aborigines Protection Society, describes the Australian practice of "painting the bone," a mode by which the natives destroy their victims, as it was told him by a member of the Adelaide tribe. His informant first spread his blanket on the ground and bade Dr. Wyatt suppose that a man was under it, asleep. He then retired a few paces, laid himself down at full length, crept along upon his elbows with the least possible noise, and beckoned to him to reach him a little stick he had prepared to represent the weapon. When he had arrived close to the blanket, he very carefully lifted up the corner of it and said: "Here are the head and neck." The stick was slowly thrust into the earth (as if into the neck, above the collar-bone) in a slanting direction; and, when it had been made to penetrate about six or eight inches, was in the same manner withdrawn, the finger and thumb of the left hand being ready to close the imaginary wound. This was immediately done, and, after the orifice had been kept closed by the pressure for a short time, a little earth was taken up and sprinkled upon the part, and the native said: "There is no blood, no wound to be seen,

and the man is dead." This pantomime representation was performed with great solemnity, and the explanations were uttered in a whisper. On the night of the 8th of March, 1838, a colonist, named Pegler, was killed by two blacks, the wound being inflicted precisely in the manner above described.

Among the Australian natives of the Narrinyeri tribe, sorcery, when discovered, is severely punished. It is frequently practiced with bones, or remains of some animal which has been eaten. A man gets hold of some particular bone, whether of bird of beast does not matter; he scrapes it to a very fine point, which is poisoned by being stuck into a dead and corrupting body; any who may be injured by the point is inoculated with the virus, and either loses a limb or dies. Almost always this wound is inflicted secretly when the victim is asleep. The poison is kept moist on the point of the bone, by being sponged every now and then by a wad of human hair which has been soaked in the virus. The very fact of a native knowing that such a bone has been pointed at him, is sufficient to cause their death from fright, so much do they dread it.

Again, when injury is to be inflicted on the enemy who ate the animal from which the bone is obtained, the possessor of it, mixes grease, red ochre, and human hair together and sticks the mass on the point of the bone, and places it down by the fire, and as the mass melts, so disease is supposed to be engendered in the enemy to be thus bewitched. Sometimes a native who knows that another has a bone of this nature, will purchase it of him, and throw it into a lake or river, and thus the charm is defeated.

The aborigines have a large headed club, called "plongge." This weapon is warmed at the fire when the enemy is sleeping, and then he is gently tapped on the chest with it, and he is thus supposed to become consumptive or have some disease of the chest, which is sure to result (so they think) in death.

After death, the natives hold an inquest on the body, the friends and relatives standing round about, and call out various names, in order to discover by what sorcery he came to his death. It was said that when the right name of the sorcerer was called out, an impulse was felt impelling the friends toward the person calling out the right name. Amongst some tribes, where burying the deceased was practiced, a careful watch was set on the soil thrown up on digging the grave, and any insect (an ant or a beetle) which escaped from the soil was followed so as to see in what direction it ran, and thus point out the tribe who caused the death of the deceased, when the avengers were sent forward in that direction, and they returned only after taking the life of a member of the tribe living in the direction indicated by the spirit of the man, which had entered for that purpose the body of the insect.

If anyone dies and his friends are ignorant of the cause, his death is attributed to sorcerers, called melapar.

EVIL EYE—When an Italian sees a person with an evil eye, he crooks his finger.

A certain prepared ointment gives one the power of the evil eye. (East India.)

Camels, dromedaries, horses, and other animals, are decorated in the

East with cone-shells, not for beauty, but to keep off the evil eye.

In East India, it is believed that the glance of fascination will be averted by gold; hence letters from a raja, for instance, are spotted with gold leaf.

The ugly figure of a European is drawn in caricature on the walls of a house in East India, to avert the evil eye.

A remedy for the evil eye is "Alyssum," hung up anywhere in the house.

To counteract the spell of an evil eye, Russian girls tie red ribbons around birch trees; Germans wear a radish.

The bad influences from one who has the evil eye may be averted by sticking an awl in his footprints.

In Tuscany, the lavender counteracts the evil eye.

The Irish think that not only their cattle, but also their children, are "eye-bitten" if they happen to fall sick.

Ferdinand said, on hearing of the insurrection at Naples: "I knew some evil would befall me, for I passed a jettatore (a person with an evil eye) to-day while I was hunting."

It is unlucky to have a person gaze steadfastly at you. Do not let anyone look at you from head to foot, as if "sizing you up"—it will bring evil to you.

In some parts, it is believed that the owner of an "evil eye" can destroy trees by looking at them intently in the morning.

The Old Testament cautions us not to eat bread with one who has the evil eye. (Proverbs, 23rd chapter.)

The Jews consider it unlucky to say to a person enjoying himself, "How merry you are!" or to one whilst eating, "How fat you are." To do this, indicates that you have the evil eye.

Orientals feared the influence of the evil eye so much that not an action or a time or a place was left unguarded by some kind of an amulet.

A pair of horns guard us from the evil eye. (Sicilian proverb.)

A charm to avert the evil eye is to sprinkle the patient with "gold and silver water."

To make a sign of the cross by crossing the first and second finger will ward off the evil eye.

A charm to protect against the evil eye is to carry a hare's foot, says the English peasant.

The Romans believed that the look of some people could set the seeds of death in an instant.

It is the custom in France to break eggshells to avoid fascination.

A story is related of an unhappy Slav who, with the most loving heart, was afflicted with the evil eye, and at last blinded himself, that he might not be the means of injury to his children. (Elworthy, "The Evil Eye.")

Shells, bones, and blue beads in strings, are worn by Turks on their heads, as well as hung on the animals, to ward off the evil eye.

The dipping of the feet in the morning in human urine, is a preventive against charms.

In Proverbs, we read: "Eat not thou the bread of him that hath the evil eye," a maxim that is just as much believed in and observed today as in the days of Solomon.

It is believed among the Spaniards and Indians that if a person has been greatly exposed to the sun or sunstruck, the heat of that person's body goes out through the eye and is fatal, especially to young children.

The hand, with all its fingers extended, is used in the East as a charm to avert the evil eye. Jews, Moslems, and even Christians, in the East, paint hands to ward off this dreaded evil.

In Albania, one of the best antidotes against the evil eye are mulberry buds. It can also be removed by sprinkling the patient with "unspoken water," in which three nettle stalks have been dipped.

Blue or light-colored eyes are popularly supposed to be frequently "evil eyes," and to counteract this, blue beads are worn by the people of Palestine, some in strings of tiny glass hands, called "the hand of the Infant Jesus."

In former days, in England, people who were supposed to have the evil eye were executed, and as late as the seventeenth century, there is a record of two women who were supposed to have fascinated and thereby caused the death of the Earl and Countess of Rutland and their two children, and have therefore been put to death.

There is a sort of fascination, called "suspensive," the peculiarity of which is to disarrange whatever is being done. If you meet a person with it when going to a train, you will surely miss it; if you are going to see a friend by appointment, you will find him out; if a friend is coming to see you, he will be disappointed.

Narcissus is thought to have fascinated himself, and hence his untimely fate; for it has always been held that too much praise or admiration of any person or object by whomsoever given, even himself, would bring upon him the curse of fascination (the effects of the evil eye).

In the Book of Judges in the Bible, are mentioned "ornaments like the moon that were on their camel's necks." There is no doubt that these were the prototypes of the identical half moons which we now put on our harnesses. The belief prevails everywhere that horses are especially subject to the evil eye, and these ornaments are believed to protect them against it.

The Talmud directs that if a man is afraid of the evil eye, he shall place the thumb of his left hand in his right palm, and his right thumb in his left palm, and say: "I, so and so, son of so and so, am descended from the race of Joseph in whom the evil eye has no effect."

The use of dust against the influence of the "evil eye" has not been uncommon in the Isle of Man during the last fifty years.

A hare, or rather a witch in the shape of a hare, was crossing a field and stood still to stare at a team of horses employed in ploughing, when, to the horror of the ploughman, they instantly dropped dead on the ground. Fortunately, however, he retained his presence of mind, and, remembering that what had occurred was doubtless the result of the "evil eye," he collected some of the dust from where the hare had stood and threw it over the horses, who were at once restored to life.

Virgil alludes to the "evil eye" by saying: "I know not what malignant eye bewitched my tender lambs."

Jugs are put on the houses, on the roofs, to keep off the evil eye. (Albanian.)

It was firmly believed by all ancients that some malignant influence darted from the eyes of envious or angry persons, and so affected the parts as to penetrate and corrupt the bodies of both living creatures and inanimate objects. "When anyone looks at what is excellent with an envious eye, he fills the surrounding atmosphere with a pernicious quality, and transmits his own envenomed exhalations into whatever is nearest to him." (Elworthy, "The Evil Eye.")

If a woman, especially a beauty, goes visiting and after her return is taken sick, she is supposed to have been affected by the evil eye. To cure her, some relative goes secretly to the house where she visited and cuts a piece of cloth from some dress in that house, brings it home, and burns it, so that the afflicted one can smell the smoke. This will cure her of her illness. (Turkey.)

Not very long ago, there lived a very well known old woman in Scotland, who made an honest livelihood by the sale of "Skaith saw," as a charm against the evil eye.

The Cretans and the people of Cyprus had, in ancient times, the reputation of being especially endowed with the faculty of injuring others with the evil eye, and the same belief continues to this day, as recounted by General Cesnola. (Elworthy, "The Evil Eye.")

Count Cesnola, the Italian archaeologist, who, while American consul at Larnaka, Cyprus, 1865 to 1877, conducted extensive and highly successful excavations on that island, writes, in his work on Cyprus, that he met frequently evidences of the existing belief in the evil eye. One of his diggers, Theocharis, for instance, invariably made the sign of the cross before entering a cave, to avert the malignant influences of the evil eye.

The Arabs believe that a glance from a hyena will cause the hunter to lose his intellect and to have it enter the brain of the animal. Hence the Arabic saying: "Ah, you have seen a hyena!" which is as much as to say: "You have lost your brains!"

An Arabic variation of the evil eye is the charm known as "El Khams," the five; which is practiced among many tribes of Arabs. It consists of extending the four fingers and thumb of the right hand, palm downward, toward the object of resentment, a harsh guttural sound being made at the same time, low down in the throat. This charm is considered so dangerous and deadly that the victim of such a demonstration is considered quite justified in using any weapon he may possess to kill or maim the operator of the charm. The only thing one can do to ward off this charm is to extend the right hand, palm outward, toward the operator, and say the famous Arab formula of exorcism: "Praise God!"

The belief in the disastrous effect of the evil eye is common in Chile, and when any illness not understood afflicts one, it is frequently attributed to this cause, and strange remedies are resorted to in order to counteract it. Animals ridden by certain persons are also believed to become ill and feeble by the contact. This is to a certain extent correct, but is rather to be accounted for by the irritation from unnecessary use of the whip and spur, which some riders habitually use

on whatever horses they may mount, especially spirited ones.

This is a charm for the evil eye in Ireland, said to have been given by Mary to St. Bridget, who wrote it down and hid it in the hair of her head without deceit. "If a fairy have overlooked thee or a man or a woman, there are three in Heaven greater than they who will cast all evil from thee into the great and terrible sea. Pray to them and to the seven angels of God and they will watch over thee, amen."

To counteract the spell of the evil eye, the Russians hang red ribbon around the stem of the bird-tree. The Brahmins gather rice for the same purpose and in Italy, rue is in demand. The Scotch peasants pluck twigs of the mountain ash, and the Highland lassies use groundsel, while the Germans wear radish for prevention of the evil eye.

In Oriental countries, as well as among many uncivilized people, exists the belief that a person is particularly in danger of the influence of the evil eye while eating, drinking, or sleeping. Many kings, chiefs, and dignitaries therefore take their meals alone, and eatables must be carried into the dining-room covered, for fear of being rendered unclean by the evil eye.

If a person has been affected by the evil eye in Bulgaria, they take six grains of salt and place it in the eye of the afflicted person, with a malediction upon the person suspected of having cast the ill. Another cure of the evil eye is to take the heads of fifty small fish and string them on a thread and hang them up to dry. To drink water from these fish is a sure cure. If you cannot get fish take the dried stomach of a stork.

The natives of India have many curious habits to preserve themselves from fascination and all sorts of evil. When a man is copying a manuscript, he will occasionally make an intentional blot. A favorite trick is to fold the paper back before the last line is dry, and thus blot it, but make it appear as a chance. An intentional irregularity is introduced in the printing of chintzes and like handicrafts, and this goes a long way to explain the seemingly unaccountable defects in some native work.

Among other charms used in various countries to avert the evil eye, are the following: In Egypt, horns and teeth; in West Africa, the serpent; in central India, the phallus, a fetid poisonous fungus; in Sicily, a pig's heart stuck full of pins; in England, thorns; in Greece, Gorgons' heads and the triokelion.

In Ceylon exists the belief that a certain venomous kind of snakes selects sparkling pebbles as a bait to attract small creatures, lying in wait by the side of these pebbles, thus exerting the influence of the evil eye by means of a crystal, similar to the method practiced by some hypnotists. Such pebbles or glass-beads, when found in a nest of snakes, or after a snake has used it for the aforementioned purpose and left it behind, are highly valued as a charm against the evil eye, as well as to cure certain diseases of the eye. A similar belief exists in Wales, and other countries.

In Malta, the evil eye is as potent as elsewhere. Various charms are practiced for counteracting the baneful influence of this cruel species of witchcraft. Some of the chief consist in spitting or making a big cross with the thumb on the belly while saying the words, "tohrog il ghageb"; or sticking

some brown wax, from the candles used during the Holy Week service, to the heads of the children or animals. Some again hung a sort of a seashell called bahbuha round the necks of the little ones, or cattle, to make them impervious to its effects. A pair of horns is also used by some as a charm to avert the evil eye.

W. W. Story, the American poet and author, writes: "In Rome are many noted jettatori, one of them is a pleasant and most handsome man attached to the church, and yet, by odd coincidence, wherever he goes, he carries ill luck. If he goes to a party, the ices do not arrive, the music is late, the lamps go out, a storm comes on, the waiter smashes his tray of refreshments, or something else is sure to happen. Someone said yesterday: 'I was looking out of my window when I saw ——— coming along. "Phew!" said I, making the sign of the cross and pointing two fingers, "what ill luck will happen now to some poor devil who does not see him?" I watched him all down the street, however, and nothing occurred; but this morning I hear that, after turning the corner, he spoke to a poor little boy, who was up in a tree gathering some fruit, and no sooner was he out of sight than down fell the boy and broke his arm.'"

Frederick Thomas Elworthy, the author of "The Evil Eye," writes: "Recently I have in Naples obtained a large mother-o'-pearl gobbo from a man who was wearing it under his waistcoat. I wanted to buy it from him, as he was a dealer, and sold me several small ones last year, but then he would not sell it. Later I met him again, and enquired if he still had the gobbo, which he immediately produced from under his waistcoat, but still for several days refused to part with it. At last the almighty dollar (or, being translated, English gold) prevailed, but he had no sooner parted with it than he exclaimed: "Eperduta la mia fortuna!" (I have lost my fortune!)

Among the Neapolitans is a very curious amulet called the "sprig of rue." There is but one ancient example of this amulet to be found, and that is in the Museum at Bologna, but we may safely give it an Etruscan or Phoenician origin. No plant had more virtues ascribed to it in ancient times than the rue. Pliny says that it is the most active of all medicinal plants, good for stings of serpents, so much so that when weasels are about to attack them they first eat it. It is also good for bites of scorpions, spiders, bees, wasps, hornets, mad dogs, and the noxious effects of cantharides and salamanders. He quotes Pythagoras, Harpocrates, and Diocles, while Gerard calls it the "herb of grace," and Culpepper says, "It is an herb of the sun and under Leo." The editor of Pliny's works tried it, and found nothing in it; but at any rate, images of it are now worn as amulets by about all the babies in Naples and other parts of Italy, and the children use representations of a sprig of rue for protection against the terrible jettatura.

Horns, in one form or another, are of all objects the most common defense against the evil eye, so much so that it is fully believed by Neapolitans that, in default of a horn in some shape, the mere utterance of the word corno or corna, is an effectual protection.

The people of Senegal, Peru, Palestine, Holland, Greece, the Druses of Lebanon, the Jewesses

of Tunis, the women of South Africa, the North American Indians, the Belgians of old, the Saxons, all wore horns on their heads in some manner, on head-dresses, or helmets, to ward off that awful, universal, unescapable mystic glance that did and does continually harass man in all quarters of the globe!

Whoever wrote Isaiah and the Epistle to the Ephesians must have been perfectly familiar with the attachment of horns to the helmet for protection, for the horns made it the "helmet of salvation or safety." The altar of the Tabernacle, as described in Exodus, was horned. "At the four corners were four projections called horns, made like the altar itself, of shittim wood overlaid with brass. To them the victim was bound when sacrificed. The blood was sprinkled on the horns." (Smith's Bible Dictionary.)

Mascagni, the famous Italian composer, like so many other Italian artists, is said to carry in his pockets an extraordinary collection of amulets against the superstition of the evil glance, the list including horns of mother of pearl, ivory, and ebony, and corals, some of them bearing the effigy of his patron, Saint George, besides a goodly number of lucky chestnuts.

Valletta, the author of a work on the evil eye, records that a servant of the Duke of Briganzio caused a falcon to drop down dead. In the "Acts of the Academy of Paris," it is recorded that a dirty old hag, in 1739, went near and paused before a highly polished mirror, which, from her glance absorbed so much greasy matter that, collected together, it was proved to be a very powerful poison. Valletta also mentions a person who, by looking on a block of marble, dashed it to pieces, and a certain Titinnia, in Rome, who, by her evil eye, caused the orator Curio to remain speechless when he was about to make a peroration against the senate.

An amulet in the shape of an open hand has been worn as a protection since the remotest antiquity, in fact, as long as charms and amulets were used to ward off the evil eye. Over the great gate of the Alhambra, where the king or the kadi dispensed justice in oriental fashion, is a large upright hand on the keystone of the outer Moorish arch, in defiance of the strict objection of the Moslem to images. The orientals have always had a profound dread of the terrible influence of the evil eye. At Morisco, the women wore small hands of gold around their necks like the Neapolitans, a substitute for the classical phallus.

The arms of Ulster have a large uplifted hand. Perhaps the most apt and well known illustration of the holding up of the hand as a powerful gesture is the account in Exodus xvii, 2: "And it came to pass when Moses held up his hand that Israel prevailed; and when he let down his hand Amalek prevailed." Then, because he could not hold it up continually, it was held up by Aaron and Hur.

On the great marble columns in the church-mosque of St. Sophia at Constantinople, is a very remarkable freak of nature. There is a white mark in the dark purple marble exactly like a spread-out hand; in fact, it is so good a representation that one naturally fancies at first that it is artificial; but on close inspection, it is found to be the natural marking of the marble. It is about the size of a hand, and is really a conspicuous object when the visitor is conducted to the front

of it, as he is sure to be by the guides. It is held in the very highest reverence by the people as being the hand of the prophet. It is believed to protect all who go to pray near it from the evil eye. If this fine column had, as some declare, a previous existence in an ancient temple, who shall say to how many generations of men this strange piece of nature's art has been an object of veneration.

There was nothing in Italy so evil as the eye of the late Pope Pio Nono. His blessing was fatal. The most devout Catholics, when asking his blessing, used to point two fingers at him. Ask a Roman about the pope's evil eye, and he will answer: "They said so, and it seems really to be true. Everything on which he gave his blessing proved a fiasco! When he went to St. Agnese to hold a great festival, down went the floor, and the people were all smashed together. Then he visited the column to the Madonna in the Piazza di Spagna, and down fell a workman and killed himself. Lord C. came in from Albano feeling a little unwell; the pope sent him his blessing, when he died on the spot. In fact, endless things confirm the opinion."

The pope blessed a rosary owned by Rachel, the great actress, who put it on her arm. She had been visiting a sister who was ill but improving; hardly had she left her, very happy in her recovery, when a message came that she was dying. The actress caught the bracelet from her arm, exclaiming: "O fatal gift! 'Tis thou that hast entailed this curse upon me!" Her sister died that day.

In Abyssinia, potters and iron-workers were supposed to be especially endowed with the evil eye, and were not permitted to take part in any religious ceremonies, no matter how devout. Certain ailments are still set down to their influence, and they are believed to have the power of the "loup garou" or were-wolf, that of changing themselves into hyenas and other ravenous beasts, the counterparts of the wolves of the North.

The old world superstition of the "evil eye" exists in the Australian tribe which calls itself "Dun-garah." Its people avoid looking into each other's faces, but if one of them sees anyone gazing intently upon him, he very sharply at once reminds the other of the fact, as their idea is that for anyone to gaze long upon another will cause sickness to follow. If the person dies, the person who gazed is held responsible for it and is killed, even vengeance being taken on the tribe. Any mysterious death is believed to have been caused by some one gazing upon the individual, thus choking him, and killing him.

An old woman of the Dun-garahs (New South Wales) carries about in her bag a dried human hand, which she has stained a red color. All the blacks are afraid of her, and consider her a sorceress. The impression of the human hand is frequently seen on the rocks about here, the trees, walls, and so forth. They spread the hand on the rock and scrape all about it, so as to leave the shape slightly raised. They then stain this figure of the hand with fungus, which makes it a dark orange-red color, and puts a gloss on the stone which prevents its crumbling away. This makes the figure of the hand project out of the rock, and all blacks visiting the vicinity will put more fungus on it, giving it a deeper stain and gloss. This red hand is a protection from the evil eye, and

may be met with in different parts of New South Wales, used by different tribes. Thus the red hand and the evil eye in far savagery is the same as in European lands.

In Turkey, and more particularly in Macedonia, the evil eye is supposed to be caused by a certain potent liquid, which is more common in blue eyes than in any other. This mysterious liquid may be in the eye of a friend as well as in that of an enemy, and may cast its influence unconsciously.

If a person is taken ill, he is supposed to be under the influence of the evil eye; and to cure him, he is taken to an old woman who has some small crosses, which she washes in a glass of water. The face and head of the patient are washed with this water, and recovery is supposed to follow.

If a girl has fine long hair, a blue bead, coins and a bit of garlic are fastened on it, so that those who admire her hair may not cast an evil eye upon it.

Young children are believed to be particularly endangered by the evil eye. Therefore, during the first week after a child's birth, the young mother and child are not left alone in the room. Were this to be unavoidable, a broom is left in the room to ward off the evil eye.

During Lent, strings of twenty fish-heads, strung on a cord, are frequently seen in Macedonian houses. These are used to cure people who have been injured by the evil eye, by dipping them into water and giving it to the afflicted to wash with it.

In case a child of a Russian peasant falls ill, or anything happens to his cattle, he thinks they have been overlooked by an evil eye, and to make them recover, he uses this prayer over the sick child or the cow: "Three times in the name of the Father, Son and Holy Ghost, I pray for you, the eyes and ears white and red of those that belong to your home and of strangers. Mary, the mother of Christ, sat at the door of Jerusalem weaving at her silken loom the robe of Jesus Christ; tears streaming from her eyes like pearls. There came to her the Archangel Gabriel, and said: 'Why do you cry and what are you saying? Why do your eyes stream with pearly tears?' 'Why do I cry and what am I saying? There came a woman and a man for whom Saturday is a mournful day, who was conceived on a terrible Saturday, born on the seventh day of the moon. The sky saw and was astonished; the earth saw and was astonished; the man and woman saw and were astonished; my weaving was prolonged; my loom I could not lift.' 'Go to the end of the flame, the fire is burning. Pour water on the fire and the eyes that look upon your loom will lose their sight.' Woe, woe, stone and turtle!" (The last phrase is a terrible curse.) After they have repeated this prayer three times, they fully believe the injured one will speedily recover from the force of the evil eye.

In a London letter to the New York World, it is stated that the Prince of Wales is very generally supposed to have the "evil eye." The offending member has an uncanny, nervous wink, and rumor says it casts an evil blight, such as fell on Count Jaracievski, who shot himself; Lady Brooke, who lost her fortune; Sir William Gordon Cumming, whose reputation was smirched in a card scandal; the Marquis and Marquise de Santurce, who have lost almost every penny;

Lord Sudely, who became financially ruined; Mr. Reuben Sassoon, who was also hard hit by financial reverses; the Earl of Sefton, who has had great family troubles; the Duke of Fife, who is afflicted with spinal disease; and a long list of his especial cronies and companions, every one of whom have had bad luck or worse, so that the friendship of the prince is come to be recognized as certain bad luck, if not ruin. To quote the article, "The only other royal personage in history who is accredited with having possessed the evil eye, is Charles II. of England, whose character and record present so many analogies with England's heir-apparent, both of them being distinguished for a strange mixture of levity and common sense, generosity and selfishness."

A great mass of historical testimony assures us that the brazen serpent and all such objects as we now call amulets, like the grillo at Athens, the crocodiles of Seville and Venice, were not originally worshipped idolatrously, but were looked upon as magically endowed with the power of countervailing the effect of the malignant eye, the fertile source, it was thought, of every evil to mankind.

It is very probable that the "teraphim" which Rachel stole from Laban were really amulets, not the kind to be worn, but used as protecting objects. We have no reason to believe that Rachel carried them off with the object of worshipping them, but rather to protect her household from the evil eye.

"The frontlets between thine eyes," mentioned in Exodus, were true amulets. One kind of phylactery was bound upon the bend of the left arm and the other on the forehead. They were little leather boxes containing strips of parchment, on which were written what was called the Tetragrammaton, namely, Exodus xiii., 2-10; Deut. vi., 4-9; Exodus xiii., 11-16; Deut. xi., 13-21. They were certainly worn by all Jews over thirteen years of age, at the time of our Lord, not only as an article of worship, but also as a protection against the evil eye.

Among the ancient Egyptians, not only were protecting amulets worn by the living, but in that land where the idea of a future life seemed to absorb so much of the care and interest of the present, they placed them in profusion on their dead, in order that they might be protected from evil spirits and the blighting eye, during the dark passage from this world to the next. Maspero says that these amulets (speaking of scarabs, a kind of beetle held sacred by the Egyptians) were placed upon the breast of the dead with a written prayer that the heart of the person whose form the beetle was made to represent, would never bear witness against the dead in the day of judgment. These scarabs and mystic eyes were worn equally by the living and the dead as amulets against evil magic, moreover, the mystic eye appears everywhere painted on walls. One such of especial size and prominence, is to be found over the door of one of the upper chambers in the temple of Denderah, and it is seen constantly as one of the hieroglyphs.

Arab amulets at the present day bear the figure of the thing against which they exert their virtue, and all oriental practices in this line come down from immemorial antiquity.

Plutarch, in a remarkable passage, declares that the objects that

are fixed up to ward off witchcraft or fascination derive their efficacy from the fact that they act through the strangeness and ridiculousness of their forms, which fix the mischief-working eye upon themselves.

One of the most beautiful heads of Medusa, used as a charm against evil, is that upon the onyx cup in the Naples Museum, called the "Tasse Farnese." The common people of Naples are absolutely ignorant of everything concerning the Medusa's head, its meaning, the story connected with it, where it came from, or anything about it; but they are fully persuaded that the eyes of the basilisk (of which they also know nothing) have the same power as that attributed to the fabulous head, that of turning the beholder into stone.

The step from the famous death-dealing visage as a protection against the very evil it was believed to produce, to hideous faces in general, is but short, and contorted faces and masks are worn to absorb the influence of the evil, so it shall not touch the person. Everything that was ridiculous and indecent was supposed to be inimical to the malignant influence of fascination by the oddness of the sight. But perhaps the head of the Gorgon is the most believed in. Hesiod of old described that which may still be seen in the Etruscan tomb of the Volumni at Perugia. "In the center of that tomb is an enormous Gorgon's head, hewn from the dark rock, with eyes upturned in horror, gleaming from the gloom, teeth bristling widely in the open mouth, wings on the temples and snakes knotted over the brow. You confess the terror of that image which has guarded the chamber of death for ages, and almost expect to hear

"Some whisper from that horrid mouth,
Of strange, unearthly tone,—
A wild infernal laugh to thrill
One's marrow to the bone.
But no! it grins like horrid death,
And silent as a stone."

The superstition about the evil eye extends also to animals; some, like the horse, being particularly subject to it; others, like the cock, that is said to strike fear into the lion, and the serpent, that fascinates birds, etc., being possessed of the evil eye. Also, plants are not exempt from this evil influence, while glittering stones are frequently instrumental in fascination.

Pliny says that near the sources of the Nile is found a wild beast, called the catoblepas, an animal of moderate size, sluggish in the movement of its limbs, and its head is remarkably heavy. Were it not for this circumstance, it would prove the destruction of the human race; for all who behold its eyes, fall dead on the spot.

Aelian, a Greek writer of the third century, speaks in his history of animals, of animals having the same power of the evil eye over each other that men have, and says that doves spit in the mouths of their young to protect them. It was for this power of the eye, both protective and injurious, that Pisistratus set up a grillo or cricket on the Acropolis to protect the citizens, as it had, more than any other, this magic quality.

Horses, in Italy, are hung all over the harness with protecting amulets, bright-colored worsted threads, brilliant silver crescents, and the whole list of charms. As late as 1894, carthorses in Somerset, England, had each a bunch of many-colored ribbons on its cheek, and others with the half moon on its forehead. Many have a row of six bells hung on a board that can be heard a half-mile away, to drive

off the pixies, who might otherwise mislead them.

The frog, which was highly revered by the ancient Egyptians as expressing various supernatural properties, is also one of the animals believed to have the power of the evil eye, and at the same time being a powerful protection against fascination. Hence amulets with the figure of a frog were not only in use in ancient times, but are to this day worn by Italians, Greeks, and Turks.

The Arabs believe that the camel is of all animals the most susceptible to the evil effects of a malignant glance, and therefore never let a camel journey without its amulet. The commonest protection is a string of coarse blue glass beads hung on its neck, and a little bag containing words from the Koran. These are also used by the Arabs for their horses.

When people are eating, especially of dainties, they may swallow unawares poison which "longing looks" have conveyed into the food. Hence the custom in many lands for kings and the wealthier classes to eat alone.

The Zincalis say that it is not advisable to eat in the presence of a woman, for the evil eye cast by a woman is far more dangerous than when cast by a man.

The unlearned among the Sardinians dread being looked at by a man of letters.

The Romans attributed the possession of the evil eye to the late Pope Pius IX., and would at the same time, when praying for his blessing, fork out two fingers, to break the power of his glance.

One who has not the power of the evil eye may acquire it by searching in a graveyard till he would find a coffin which has a knot-hole in it. That hole through which the deceased was on the lookout, may be used as an eye-glass, and whoever is stared at through it, will sicken or come to misfortune.

The following are remedies against the evil eye:

The skin of a hyena's forehead.

The kernel of the fruit of the palm tree.

Spitting in the right shoe before it is put on.

Necklace of jacinth, sapphire or carbuncle.

Sweeping a child's face with the branch of a pine tree.

Giving in a drink the ashes of a rope with which a man has been hanged.

Hanging the key of the house over a child's cradle.

Laying turf dug from a boy's grave under a boy's pillow, or turf from a girl's grave under a girl's pillow.

Laying coral steeped in a font where a child was baptized, in its cradle.

Hanging around its neck fennel seeds or bread and cheese.

Christians in Palestine to-day use palm branches against the evil eye.

Mohammedans in Palestine use at the present day tamarack wood as a charm against the evil eye.

Blue beads are hung on the necks of animals and children.

In order to protect the trees and plants against the evil eye, the Syrian farmer will fasten to them a glass ring of blue color and an egg.

One possessing the evil eye can lure you to your downfall.

Many Egyptians would rather eat poison than any of the fat meat that hangs up in the shops, lest

some hungry beggar should have beheld and coveted it, thus bringing it under the influence of the evil eye.

In the Canary Islands, the belief in the evil eye is very strong. Here, any object in the shape of a horn will ward off the evil glance.

Belief in the evil eye is also current among the Romans, Turks, Gypsies, Hindus, and some classes of the Anglo-Saxon race. Among these, some believe that it is never so potent as when it shines upon an unwashed face.

Folklore bids us beware of bloodshot eyes and inflamed lids. This evil eye casts a peculiar, malignant glance, which leaves a feeling of dullness, headache, and general lack of energy.

One chronicler says that at Muscat there are those who have power to eat the inside of anybody, only by fixing their eyes upon him.

They have rivals in another country, who, by simply glancing at a person, can stop the blood and unsettle the intellect.

In some places, it is necessary to close the eyes of the dying, for fear that the dead man would use them to draw his friends and relatives after him.

Disease may be brought on by glancing at people through a hole or with eyes askew.

The evil eye is the power of exerting an evil influence or fascination on anyone by a glance from the eyes, one of the most venerable and widespread of human beliefs, sanctioned alike by the classical authors, the Fathers of the Church, the medieval physicians, savage races everywhere, and modern usage in many countries within the range of Christianity. Readers of Virgil will remember the complaint of Menalcas in the third Eclogue, that some evil eye has bewitched his tender lambs, and everyone is familiar with St. Paul's bold metaphorical use of the idea to express the spiritual perversion of the Galatians (iii., 1). By the ancient Greeks, it was called Baskania, by the Romans, Fascinum; and to both it was an integral part of the popular belief. Amulets of very various forms—the most common those shaped like horns, like a frog or like a hand—were worn to counteract its effects, and such devices adopted by way of safeguard as spitting on the ground or on the breast, showing something ridiculous to the fascinator, dissimulating good fortune, or doing something unpleasant by way of a counter-penance, like Polycrates of Samos throwing his ring into the sea. It was supposed that fascination was most often due to envy; hence the philosophy of overcoming it, and converting it into laughter and safety, by the exhibition of some ridiculous amulet, often of most indecent description. Such also were the oscilla or little masks of Bacchus, hung upon fruit trees to avert the fascinum and keep them fertile, and the phallus borne about in procession at the Dionysia. Of similar origin is the fact that stated numbers are particularly liable to the fascinum, and hence the deep-rooted Jewish disinclination to number flocks or the like, and the no less strong objection of Neapolitan and Scotch fishermen to state the number of their catch. In the folklore of almost every people, it is considered unlucky to be praised with any particular warmth, and it is a point of prudence to use certain formulas immediately thereafter. We find this not only among the ancient Greeks, Romans, Celts,

and Teutons, but among such people as the Turks, Italians, Spaniards, as well as the Chinese, Japanese, Negroes, and Red Indians. Thus, in Carniola and Corsica, a mother does not care to hear her baby praised, or a farmer his crops; while even in England, here and there sick people still feel uneasy at being told they are looking much better.

Nowhere, at the present day, has the belief in the evil eye a more real power than among the Neapolitans. The jettatura is one of the common dangers incident to life, and every one wears his amulet against it. These are usually of silver, in the form of an antelope horn, a hand with the first and little finger doubled down, a key with a heart in its handle, a crescent moon with a face in it, or a sprig of rue. Other very common forms are the cimaruta, an emblem combined of all the foregoing, none of which are directly Christian symbols, and the cavallo marino ("sea-horse") and sirena, the last two being very common in Pompeiian paintings. The horror of this fatal gift of fascination, with its blighting influence, is deepened by the fact that it is exerted upon any object upon which the eye may first light, often, if not indeed usually, in opposition to the will of the person who is cursed with it. Men now possess it more commonly than women—nay, the jettatore is often a priest or a monk, and it was long a matter of common belief that it was an unhappy attribute of Pio Nono himself. In ancient times, on the contrary, it was more common in women than men, and was possessed most often by little old women with squint or deep-set eyes, especially those who were lean and melancholy, and had double pupils. The Neapolitan jettatore is traditionally a morose and sallow man, eager to cast his blighting influence over men and women, but most commonly children, and usually he is a mean-looking personage, totally unlike the portentous figure idealized in the Corricolo of Dumas. Many of the medieval philosophers have seriously discussed the rationale of the evil eye, with its relations to the poisonous rays emitted by toads and basilisks, and the fascination of terror exerted by the serpent upon the bird, through keeping its eyes fixed steadfastly upon it. Grimm notes, as one of the best means of recognizing a witch, that when you look into her eyes, you see your image reflected upside down, and suggests, that the peculiar conformation may have had something to do with her evil eye. At any rate, this baneful property is characteristic of witches everywhere, of none more than in those of Teutonic mythology.

EVIL TOUCH—Some people are supposed to be possessed of what is called "the evil stroke." This, however, is not half so dangerous as the evil eye, because you can avoid letting them touch you.

FEAR—All those who bear the name of Jesus about them, shall not be afraid, nor have the ague.

How to dispel fear of the darkness at night, is taught by the German conjurer, Little: Take water which is distilled, mix it with man's blood, spread it over the face, and thou wilt fear nothing. Thou mayest go wherever thou wishest.

FEATHER — Turkey feathers are considered a barrier to ill luck. Everyone should own a turkey wing.

It is said that if a feather is placed in the bride's bouquet, without

the knowledge of the groom, they will both be rich.

It is good luck if a bird sheds a feather while flying over your head, and still better luck if it falls upon you.

Tubes of the feathers plucked on twelfth night should be preserved, as a remedy against moths and bugs. (German.)

If the feather from the wing of a bird falls to your feet, and if you pick it up and keep it, it will keep all evil from you.

The Indians' token of friendship is a tuft of white feathers.

If a feather lights on your hair, it means an angry day before you.

In Tahiti, it was believed that if you could get your enemy to accept a bunch of red feathers, he would then be unable to resist you, and you would always be successful over him.

It is lucky to carry pigeon's feathers in your pocket. It will prevent people from exercising their wills over your own. (German.)

When a patient lies on pigeon-feathers in Ireland, the people hand a horseshoe over the bed or place the sick person's shoes face downward, to counteract the evil influence.

If you want to keep mist and fog out of your garden, hang up eagles' feathers in the four corners or in the middle. (English.)

Eagle-feathers are of sovereign value among Indian tribes, and in most of the pueblos in New Mexico, great, dark, captive eagles are kept, to furnish the coveted article for most important occasions. If the bird of freedom were suddenly exterminated now, the whole Indian economy would come to a standstill. No witches could be exorcised nor sickness cured, nor much of anything be accomplished. A peacock feather is harder to keep in the vicinity of Indians than the finest horse, these brilliant plumes are too tempting. Any white or bright-hued plume is a good omen, "good medicine," as the Indians would put it.

A feather of a live robin is a good charm.

To find a single feather of the fire-bird, means success in all your undertakings.

Dark feathers, especially those of the owl, woodpecker, buzzard, and raven, are unspeakably accursed. Indians will not touch them unless they have the "evil road," that is, are witches; and any Indian found with them in his possession will be looked upon at once as in league with the evil one.

FECUNDITY—Seeds of docks are worn tied to the left arm of the women in Ireland, to make them bear children.

FINDING—To find a knife or a razor, will bring a disappointment. (Norman.)

If you lose a stocking, you will receive a present.

It is lucky to find a fairy shoe; but if it is shown to anyone, the luck is reversed. (Irish.)

If you find an arrow, you will be very lucky afterwards.

Find a nail, and someone will attack your character.

Never, under any circumstances, pick up human hair lying in the road, especially a woman's hair. It will "hoodoo" you.

To find a cannon ball or a piece of a shell, is a very good omen. (German.)

To find a piece of coral where coral does not abound, is a very good omen. (Swedish.)

If you find a grain of corn in an unexpected place and pick it up, something very unusual will happen to you.

To find a mouse-nest, foretells luck in business.

The Spanish are delighted if they can find anything with a star on it.

If you find a whole bunch of keys, you will unlock the bosom secret of some acquaintance.

Pick up all the old buttons that lie in your path, as every one will bring you a new friend.

If you find a wig, be careful if anyone is sick in your family, for it augurs a death.

If you accidentally find a mushroom, it is a sign of long life.

Finding a bird's nest is a sign that your family will be augmented.

Finding a package of needles is a sign that you have friends who are deceitful and wish you mischief.

Finding a nest of snakes is a sign that someone is trying to give you a bad reputation.

If anyone finds a penknife, it is a sign of infidelity in married life.

To find an arrowhead is bad luck, for it is a sign of contention.

To find a knife on a bridge, predicts misfortune.

If one happens to pass a hatchet or an axe on the ground, lying with the edge toward him, it is a sign of misfortune.

To find a pearl-button, is extra good luck.

If a person finds a small key and puts it in a pocketbook to carry, he will always have money.

If you are a good finder of lost articles, you will prosper.

If you find a musical instrument, it is a sign that you will have sweet consolation in trouble.

To find an Indian arrowhead, is good luck.

To find a whisk-broom is to find cleanliness.

If you find a ribbon which is tied in a knot, and you open it, you will get a wart.

If you happen to find a nail, make a wish, hammer the nail deep into something, and you will hammer your wish into fact.

It is lucky to find a yellow ribbon, especially if it is floating on water; it presages gold.

To find anything that is purple, is an unfailing sign of good luck.

To find a potato in the road, is a sign of wealth.

It is very lucky to find a peanut; but very unlucky to find an empty peanut shell.

If you find a silk ribbon, you will be distressed.

Do not pick up rags; they mean poverty.

You will get as many unexpected dollars as there are holes in the button you find.

It is very lucky to find a rusty nail. Do not pick it up, however, but reverse the ends, and let it remain where you found it.

To find postage stamps, is an omen of luck.

To find a shell full of sand, is an omen of good luck.

To find pencils, is lucky.

If you find money and keep it a whole year, it will draw more money.

If you throw away twenty-five cancelled postage stamps, tied up in a little parcel, you will find something of value before night.

Never pick up a black article, no matter how costly it may be; for in doing so, you take upon yourself all the sorrow of the one who lost it.

It is a sign of good luck if an Indian warrior finds something he can make use of, when entering the enemy's country.

A man or woman who makes use of a pair of eye-glasses that he or she has found, will soon become cross-eyed. (Belgian.)

To find a button is a sign of money.

If a man finds a fan lying in the road, he is likely to be a member of a noble family in the future. (Japan.)

Should you find an unopened letter on the street, make up your mind you will soon hear pleasant news.

To find an empty bottle on the roadside, means six months' bad luck. (Missouri.)

To find a key, signifies finding a key to someone's heart.

It is considered very lucky to find a clean napkin.

If a housewife finds any fruit of very unusual size, she will be unfortunate.

Never pass by a coin, no matter how trifling in value. If you do, your luck will pass to the person who picks it up.

If you find three handkerchiefs on the street in the space of twelve months, it is a sign that you can change your business with great profit to yourself.

To find articles lying crosswise, is supposed to foretell a death among some of your relatives.

To find a pocket-knife, is a sign of great shrewdness in business in after life.

If you find a pea, look for the chalice upon it and kiss it for luck.

If you see a feather lying in the path, stoop and pick it up, as one added to another make a bed, thence a house, and then a fortune.

If you find a postage stamp, you will lose your position.

To find a hair-pin, is a sign of an invitation.

If you find a folded handkerchief, it will give you good luck; but if it is unfolded, it will be bad.

To find a needle with cotton in it, is a very bad sign.

If an Ottoman should find a piece of bread lying on the ground, he will pick it up, kiss it, and thrust it in the first hole he finds, to insure immunity from evil spirits and good luck to himself.

The Chinese consider it unlucky to pick up a girdle in the road, as someone may have been hung by it, and the spirit may follow and worry the possessor.

A Chinese considers it bad luck to find a single coin or article, as odd numbers are unlucky; but if two or any even number are found, they may be taken up without anxiety.

To find an "ofaray," a small wooden box used as a charm against evil spirits in Japan, in the highway, is an evil omen; but by putting it in the hollow of a tree, the ill luck may be averted.

An arrow found by a Ute Indian on the road, with the point toward a person, means a "poco canti," or spell put on him or her ("bad medicine"), and a sure death in that family, unless the person who laid the arrow there is killed in the mean time. Arrows are generally laid on the road by old squaws, who have outlived their usefulness.

To find anything belonging to a baby, signifies that you will be very happy.

To find anything black, signifies vexation, disquiet.

To find a lost book, signifies a heritage.

To find a bottle, signifies that you will lose a friend.

To find a bouquet, signifies success in any undertaking.

To find a box, signifies that you will bake a cake.

To find a piece of anything red, especially if it be anything wool, signifies that you will have luck in love.

To find a button, signifies that you will better yourself in marriage.

To find a button, signifies that you will win a confidence.

When you find a button, if you pick it up and put it in your shoe, you can have the next thing you wish for.

To find a coat-button, is the sign of the receipt of a letter within twenty-four hours.

To find a white collar-button, foretells a lawsuit.

If you find a straw in your chamber, expect a visitor; if a grain is on the straw, a gentleman; if no grain, a lady.

If you find a cane, or a stick, that some one has used on the road, pick it up and carry it along, signifies that you will mourn soon.

To find one or more links of a chain in the street, is said to be a fortunate omen.

To find a collar, signifies that you will make an enemy.

To find a comb, signifies that you will be accused unjustly.

Never pick up a crutch in the street; it is unlucky.

To find a corkscrew, signifies that you will meet an inquisitive friend.

To find a diamond, signifies a brief and false happiness.

If you find a dime, let a left-handed, blue-eyed smith engrave on it a snake in the act of swallowing itself tail first, and you will be most fortunate in all your transactions.

To find an eatable, signifies that you will be hungry.

To find a fish-hook, signifies a theft.

To find a fan, signifies cunning deceit to be practiced.

To find a fish-pole, signifies that you will lose something.

To find a flower in an unlooked-for place, signifies great joy.

To find a lady's garter, if you are a male, signifies that your sweetheart is true.

To find an odd glove, signifies great misfortune; do not pick it up.

To find anything gold, signifies good fortune.

To find anything gray, signifies peace, calm, content.

To find a black-bordered or black handkerchief, signifies death.

To find a silk handkerchief, signifies that you will lose your laundry.

To find a white handkerchief, signifies an engagement.

To find a hair-pin, signifies that you will suffer a fall.

To find a crooked hair-pin, signifies jealousy on the part of your friends.

To find a horseshoe, signifies happiness, bright days to come.

If you are not thinking of a journey and find a key, expect to pack your trunk.

If you should chance to find a hair-pin in one of your daily walks, be sure to pick it up and keep it, for it will bring you an invitation within three days of the finding.

To find a horseshoe with nails, signifies happiness.

If a man finds anything made of iron, it is an omen of good luck.

To find any kind of jewelry, signifies vanity.

To find a key, signifies happy and well matched marriage.

To find a knife, signifies disappointment.

To find a piece of lace, signifies that you will be ill.

To find a letter, signifies good news coming from afar.

To find an open addressed letter, signifies that you will beat your enemies.

To find a closed addressed letter, signifies intrigue.

To find a linchpin lying in the road, foretells you soon will feel misfortune's goad.

He who finds something lost before it is missed, will die before he is sick.

To find money on Monday, signifies that you will have money all the week.

To find a muff, signifies caprice, ostentation.

To find a muleshoe, foretells domestic quarrels.

To find a nail, signifies that you will better yourself in marriage.

To find a rusty nail, signifies that you have a false confidant.

To find a needle, foretells meeting a dangerous enemy.

To find a needle, signifies loss of money.

To find a needle-case, signifies discovery of a secret.

To find a darning needle, signifies disappointment in love.

To find a needle with thread, signifies annoyance.

To find an orange, signifies misfortune.

To find a paper, signifies tidings of a friend or relation.

To find a parcel, foretells slander by a neighbor.

To find a pen, foretells death of a friend or sudden departure.

To find a gold pen, signifies a secret betrayed.

To find a penknife, signifies that your wits will be aroused.

To find a pin, signifies that you will be contradicted.

To find a hat-pin, signifies a quarrel.

To find a pole with line attached, signifies that you will recover an article.

To find an empty purse, is a good omen.

If a woman finds a purse, she will soon find a husband.

To find a razor, look out; signifies danger.

To find a ribbon, string, piece of silk or anything with color, especially if it be new and fresh will portend, signifies if red, good fortune, prosperity, successful love.

To find a ring, signifies badly acquired wealth.

To find a plain gold ring, signifies approaching marriage.

To find a pair of scissors, signifies that you will be complimented.

To find scissors or knives, signifies that you should beware of enemies.

To find a piece of silk or velvet, signifies a present.

To find anything silver, signifies disquiet, disturbance, passion, pain.

If you find a shoe floating on water, signifies that you will soon be loved. (Gipsy.)

If you find a pair of cotton stockings, it is a true sign that your happiness will be moderate.

To find a pair of spectacles, signifies that you will see something pleasant.

To find a spoon, signifies sickness.

If you find a stirrup, signifies it is a sign of a journey.

If you find a pair of silk stockings, signifies that you will get rich.

To find a stone with an L marked on it, signifies splendid luck.

To find a thimble, signifies a change of employment.

To find a ticket to a place of amusement, signifies pain.

To find a rusty nail, signifies domestic joy.

To find a veil, signifies approaching marriage.

To find a watch, signifies tidings of a friend.

To find anything yellow, signifies jealousy of gold.

When you pick up anything, all will go well with you if you say: "I do not pick up" (naming the object); "I pick up good luck, which may never abandon me." This is an incantation of universal application, enabling one to secure a wish out of every chance occurrence.

FIRE—A charm to extinguish fire: "There went three holy men over the land, they met with hellish fire. And they said, 'Thou shalt withdraw and all harm shall slink away!'"

A protection from fire, burns, and scalds: A plant of houseleek affixed to the roof protects the inmates from scalds and burns and the danger of fire as long as it remains.

Thiers, the great Frenchman, said that some people keep eggs, laid on Good Friday, all the year around, because they believe that they will put out fire if thrown upon it.

FORTUNE TELLER — To draw the ace of diamonds, is a sign that you will marry a rich man.

It is unlucky to thank a fortune teller, a magician, or anyone who teaches you anything of the black art.

If you are having your fortune told, and the fortune teller drops a card, have her stop at once, as to continue will bring very bad luck to you.

It is considered very lucky to hold communication with a fortune teller on the eve of any great event.

It is being told of the Empress Eugénie that on a late visit to Paris, she went "incog." to a fashionable palmist to have her fortune read. As part of the necromancer's art is not to see his fair penitents, she had to put her hand through a slit in a screen. After quite a cursory examination, the fortune teller said: "Madame, your hand is so extraordinary that one of two things must be the truth; either my skill must be at fault for once, and I see impossible events, or you must be the Empress Eugénie, for no other hand could tell of such strange vicissitudes."

It is a general belief in Greenock (Scotland), that if a fortune is read by a person who is deaf and dumb, and written with a stick on the ground, it will certainly come true.

Gipsy fortune tellers usually bid their customers to cross their hand with a bit of silver for luck, and to

ward off the influence of the evil spirits. As fortune telling belongs to the black arts, the palm is signed with a cross, to keep off the wiles of the devil, the sign of the cross being the surest charm to ward off witches and all other evil spirits. Superstitious persons, visiting a fortune teller, will therefore frequently make the sign of the cross before entering his or her house.

The custom of telling fortunes with dice is universal throughout India, where it is regarded as a science, under the name of ramala, and is practiced as means of livelihood by a large number of persons who are called ramali. The science, so-called, is popularly believed to be of great antiquity, and is said to have been founded about 6,000 years ago by Garga, who wrote many treatises on jyotis, "astronomy," as well as on the subject of ramala.

The literature of ramala is very extensive, and, according to Swami Bhaskara Nand Saraswati, amounts to over 2,000 works, comprising over 100 different systems.

In early times, ramala was not much resorted to, and its great popularity dates from the Mohammedan conquest. It is now current alike among Hindus and Mohammedans. The Hindus use dice made of sandalwood; the Mohammedans prefer those of metal, combining silver, gold, zinc, iron, brass, copper, and mercury into an alloy for the purpose. The Hindu fortune tellers pray to Siva and the Mohammedans to Azrael. Among the Hindus, a person who tells fortunes is called a jyotiei and among the Mohammedans, a ramala.

According to one method, the question was not supposed to have been known to the ramali, but the inquirer is expected to keep it in mind when he throws the dice. This method my informant regarded as superstitious, but the following one, in which the Prasnamanorama is also used, he considered more certain. Indeed, he related that once, when expecting a letter, he went in a spirit of fun to a ramali, who told him his letter would arrive in three days, at 11 o'clock, and on the very day and hour, as predicted, he received the letter.

Some of the subjects of inquiry are as follows:

The number of years a person will live.

The age of a person.

The number of times ill.

The number of times in danger.

Whether a person has traveled.

The number of his brothers and sisters.

Whether his parents are living.

What he ate to-day.

What he did to-day.

The name of the flower that is thought of, and so on.

The dice employed in this system are eight in number, and are strung, so as to rotate easily, on two metal rods, four on each. The rod passes through the centre of two unmarked sides, the other four sides of each die being dotted from 2 to 4. They agree in arrangement and marks with two sets of metal dice, presumably Oriental, in the Sommerville Collection in the Museum of the University of Pennsylvania. (Hon. Stewart Culin, "East Indian Fortune Telling with Dice.")

On going to bed put face cards under your pillow on Friday night, and when the sun rises next morning draw a card. A king denotes speedy marriage. Queen, delay or celibacy. Jack, gay deceiver who will give you trouble. Diamonds,

riches. Hearts, true love. Spades, thrift. Clubs, poverty.

In China, fortune-telling is generally practiced with divining blocks similar to geomancy. Besides this they are experts at palmistry, physiognomy, divination by nativity, and handwriting. The most skilled professors in these arts live in grand style, they have servants to usher in their visitors and they put on airs of no little importance.

Fortune-telling by dominoes: Lay them with their faces on the table and shuffle them; draw one dozen, and read the numbers as follows:

Double 6: Receive a handsome sum of money.

6-5: Going to a place of public amusement.

6-4: Lawsuits and trouble which can only be avoided by great care.

6-3: A ride in a carriage.

6-2: A present of clothing.

6-1: You will soon perform a friendly action.

6-blank: Guard against scandal or you will suffer by your inattention.

Double 5: A new abode to your advantage.

5-4: A fortunate speculation in business.

5-3: A visit from a superior.

5-2: A pleasant excursion on water.

5-1: A love intrigue.

5-blank: A funeral, but not of a relation.

Double 4: Drinking liquor at a distance.

4-3: A false alarm at your house.

4-2: Beware of thieves and swindlers. Ladies take notice of this; it means more than it says.

4-1: Expect trouble from creditors.

4-blank: You will receive a letter from an angry friend.

Double 3: A double wedding, at which you will be vexed, and where you will lose a friend.

3-2: Buy no lottery tickets nor enter into any game of chance, as you will surely lose.

3-1: A great discovery is at hand.

3-blank: An illegitimate child.

Double 2: You will have a jealous partner.

2-1: You will soon find something to your advantage in the street or road.

2-blank: You will lose money or money's worth.

Double 1: The loss of a friend, whom you will miss very much.

1-blank: You are very closely watched by one whom you little expect.

Double blank: The worst presage in the entire set. You will meet trouble from a quarter for which you are quite unprepared.

These omens are of value only when used at intervals of a week.

Fortune-telling by dice: Take three dice, shake them well in a dice-box with your left hand, and cast them on a table on which you have previously drawn a circle with chalk or pencil. Those that fall outside of the circle do not count. Repeat three times. Read your omens as follows:

3: A pleasing surprise.

4: A disagreeable surprise.

5: A stranger who will prove a friend.

6: Loss of property.

7: Undeserved scandal.

8: Merited reproach.

9: A wedding.

10: A christening.

11: A death that concerns you.

12: A speedy letter.

13: Tears and sighs.

Gypsy Sketch Representing the Demon of Sorcery.

14: Beware that you are not drawn into plots and troubles by a secret enemy.

15: Immediate prosperity and happiness.

16: A pleasant journey.

17: You will either go on water or have dealings with those who are upon water, to your advantage.

18: A great profit, rise in life, or some most desirable good will happen almost immediately.

To throw the same number twice, portends news from abroad. If the dice all go outside of the circle, there will be sharp words. If the dice fall on the floor when thrown, it is a sign that there will be a quarrel almost to blows.

If one remains on top of another, the thrower should beware of trouble. If they fall in a triangle, it is a sign that the person, if a lady, is to get a ring; if a man, he is to give one.

It is bad luck for dice to fall straight in a row.

If dice form any letter when thrown, it will be the initial of your future wife or husband.

Good luck in throwing dice always attends persons from the ages of 15 to 25.

Fortune-telling by cards: In predicting your fortune by cards, the order and comparative value of the different suits is as follows: First on the list stand Clubs, as they mostly portend happiness; no matter how numerous or how accompanied, they are rarely or never of bad augury. Next come Hearts, which usually signify joy, liberality and good temper. Diamonds, on the contrary, denote delay, quarrels and annoyance. Spades form the worst suit of all, grief, sickness and loss of money. The individual meaning attached to each card in the deck is as follows:

CLUBS.

Ace: Joy, money or good news; if reversed, the joy will be of short duration.

King: A frank, liberal man, fond of serving his friends; reversed, he will meet with a disappointment.

Queen: An affectionate woman, but quick-tempered and touchy; reversed, jealous and malicious.

Knave: A clever and enterprising young man; reversed, a harmless flirt and flatterer.

Ten: Fortune, success, or grandeur; reversed, lack of success in some small matter.

Nine: Unexpected gain, or a legacy; reversed, some trifling present.

Eight: A dark person's affections which, if returned, will be the cause of great prosperity; reversed, those of a fool, and attendant unhappiness, if reciprocated.

Seven: A small sum of money, or unexpectedly recovered debt; reversed, a yet smaller sum of money.

Six: A lucrative business.

Five: A prudent marriage.

Four: Cautions against inconstancy or change of object for the sake of money.

Three: Shows that a person will be more than once married.

Two: A disappointment.

HEARTS.

Ace: A love letter or some pleasant news; reversed, a friend's visit.

King: A fair, liberal man; reversed, he will meet with a disappointment.

Queen: A mild, amiable woman; reversed, will be crossed in love.

Knave: A gay young bachelor who dreams only of pleasure; re-

versed, a discontented military man.

Ten: Happiness, triumph; reversed, some slight anxiety.

Nine: Joy, satisfaction, success; reversed, a passing chagrin.

Eight: A fair person's affections; reversed, indifference on their part.

Seven: Pleasant thoughts, tranquillity; reversed, ennui, weariness.

Six: A generous but credulous person.

Five: Troubles caused by unfounded jealousy.

Four: A person not easily won.

Three: Sorrow caused by a person's own imprudence.

Two: Great success, but equal care and attention needed to secure it.

DIAMONDS.

Ace: A letter of importance; if reversed, it will contain bad news.

King: A fair man, cunning and dangerous; reversed, greatly to be feared.

Queen: An ill-bred, scandal-loving woman; reversed, greatly to be feared.

Knave: A tale-bearing servant or unfaithful friend; reversed, will cause mischief.

Ten: Journey or change of residence; reversed, will not prove fortunate.

Nine: Annoyance, delay; reversed, either a family- or love-quarrel.

Eight: Love-making; reversed, unsuccessful.

Seven: Satire, mockery; reversed, a foolish scandal.

Six: Early marriage and widowhood.

Five: Unexpected news.

Four: Trouble from unfaithful friends, a betrayed secret.

Three: Quarrels, lawsuits, and domestic disagreement.

Two: An engagement against the wishes of friends.

SPADES.

Ace: Pleasure; reversed, bad news.

King: An envious man, an enemy, or a dishonest lawyer, who is to be feared; reversed, impotent malice.

Queen: A widow; reversed, a dangerous and malicious woman.

Knave: A dark, ill-bred young man; reversed, he is plotting some mischief.

Ten: Tears, a prison; reversed, brief affliction.

Nine: Tidings of a death; reversed, death of some dear one.

Eight: Approaching illness; reversed, marriage broken off, or offer refused.

Seven: Slight annoyances; reversed, a foolish intrigue.

Six: Wealth through industry.

Five: A bad temper requiring correcting.

Four: Sickness.

Three: A journey.

Two: A removal.

The court cards of hearts and diamonds usually represent persons of fair complexions; clubs and spades the opposite. Four aces coming together announce danger, failure in business, and sometimes imprisonment. If one or more of them are reversed, the danger is lessened.

Three aces: Good tidings; reversed, folly.

Two aces: A plot; reversed, it will not succeed.

Four kings: Rewards, dignities, honors; reversed, less, but sooner received.

Three kings: A consultation on important business, the result of which will be highly satisfactory.

Two kings: A partnership in

business; reversed, a dissolution of the same.

Four queens: Company, society; reversed, the entertainment will not go well.

Three queens: Morning calls; reversed, chattering and scandal.

Two queens: A meeting between friends; reversed, poverty, troubles in which one will involve the other.

Four knaves: A noisy party, mostly young people; reversed, a drinking bout.

Three knaves: False friends; reversed, a quarrel with some low person.

Two knaves: Great success in projected enterprises; reversed, the success will not be so brilliant, but it will be sure.

Four tens: Evil intentions; reversed, danger.

Three tens: Improper conduct; reversed, failure.

Two tens: Change of trade or profession; reversed, the change is only in prospect.

Four nines: A great surprise; reversed, a public dinner.

Three nines: Joy, fortune, health; reversed, wealth lost by imprudence.

Two nines: A little gain; reversed, a trifling loss.

Four eights: A short journey; reversed, return of a friend.

Three eights: Thoughts of marriage; reversed, folly, flirtation.

Two eights: A brief love dream; reversed, small pleasures and trifling pains.

Four sevens: Intrigues among servants or low people, threats, snares, disputes; reversed, their malice will be impotent to harm.

Three sevens: Sickness, premature old age; reversed, slight and brief indisposition.

Two sevens: Levity; reversed, regret.

Another method of fortune-telling by cards: Shuffle the pack well and draw twelve at random:

DIAMONDS.

Ace: A ring or parcel.

King: A light married man.

Queen: Fair woman, married or single according to next card.

Jack: Fair young bachelor.

Ten: Money. Falsehood when next to a male face-card.

Nine: Enjoyment.

Eight: A parcel.

Seven: Money.

Six: A gift of money.

Five: Children.

Four: Marriage.

Three: A surprise.

Two: A visitor.

HEARTS.

Ace: Large dwelling or large building.

King: Medium complexioned man. More red than sandy.

Queen: Medium complexioned or rather red-haired woman.

Jack: Medium young man, red-sandy hair.

Ten: Proposal, either of business or marriage.

Nine: The "Wish Card!"

Eight: Pleasure.

Seven: A new friend.

Six: Gay society.

Five: People.

Four: A strange bed.

Three: A strange country or a drive.

Two: A kiss from a traveler or a short journey for yourself.

CLUBS.

Ace: A letter.

King: Brown-haired man.

Queen: Brown-haired woman.

Jack: Brown-haired young fellow.

Ten: Either deep water or a long journey.

Nine: Crosses.
Eight: A disappointment.
Seven: Troubles.
Six: Eating and drinking.
Five: Falsehoods and deceit.
Four: Tattle.
Three: Tears.
Two: Little space of water.

SPADES.

Ace: Travel if point is up; package if point is down.
King: Very dark man.
Queen: Very dark woman.
Jack: Dark young man.
Ten: Sickness at a distance.
Nine: Anger.
Eight: Vexation.
Seven: Unexpected annoyance.
Six: A quarrel or anxiety.
Five: A death or drunkenness.
Four: A sick-bed.
Three: Sorrow.
Two: A coffin or an accident.

To tell your fortune by cards, ask any question that can be answered by yes or no, and shuffle the cards; the first ace you come to, answers your question. The red aces are yes; the blacks are no.

FRIENDSHIP—Place two kernels of corn in a skillet and let two friends bend over it; if the kernels pop decorously in the skillet, the two are to remain friends forever. If one pops outside of the skillet, the one toward whom it pops, will be the breaker of the friendship. If both pop outside, the separation will be mutual.

If, on Michaelmas day, a maiden gathers all the crab apples she can find and forms them into various initials, and then looks at them again at Christmas, the initials which she will find most sound will be the friend's whom she can trust.

GRAND PENDU—In France, it is believed that the card called the "grand pendu," that is, the king of diamonds, is the most fatal card in the pack, and the person who draws it in having his fortune told by cards, is destined to die by the hands of the executioner.

HORSESHOE—The nail of a horseshoe will bring luck. (Belgium.)

It is unlucky to lose a horseshoe, but you may avert the danger by tying up a lock of your hair.

"Lucky Dr. James" attributed the success of his fever-powder to the appropriate finding of a horseshoe in "just the nick of time."

In some parts of France, it is believed that an old horseshoe put under the mattress will cure the toothache.

An ass's shoe nailed to the door will bring you good luck, because this animal was in the stable when Christ was born, and has ever since been blessed.

Nelson, the great English admiral, was of a superstitious turn, and had great faith in the luck of a horseshoe; one was nailed to the mast of the ship "Victory."

In the West of England, the story is told of a farmer who consulted a witch doctor about the illness of his cattle, which refused to yield to treatment. He was told that it was because the horseshoes affixed to the farm buildings were arranged point downward instead of up. He reversed the horseshoes, and strange to say, the cattle recovered.

One of the reasons why a horseshoe is considered a lucky object is based on the legend that there once lived a saint who was also an artist, and painted pictures of the other saints that were miraculous, inasmuch as the head, when finished,

always became encircled with a halo. The portraits in the course of years faded out, but the halo never did; and whoever possessed this strange picture was always lucky and happy. The shape of the halo suggested a horseshoe, which thus became an omen of luck.

The horseshoe for luck is as ancient as the Assyrian obelisks. In prehistoric times, it was the symbol of heaven, and was regarded as a protection against all evil. Upon ancient Celtic sculptures the horseshoe represents the arch of heaven, and was regarded as having divine powers.

"On corner walls a glittering row,
Hang fire-irons, less for use than show,
With horse-shoes brightened for a spell
All witchcraft's evil powers to quell!"

It is bad luck to pick up a mule-shoe, and constant misfortune to nail it up over the door.

If maid, wife, or mother, has a horseshoe tied to the pail which she uses for scrubbing or washing, she will be successful in all she undertakes.

It is lucky to make a horseshoe red-hot, then place it above the door and never touch it again nor have it taken down.

There is no virtue in a horseshoe that is purchased.

Do not pick up broken parts of horseshoes. They are unlucky.

A horseshoe kept in the money-drawer will ensure a good business if its presence is only known to the owner.

A horseshoe nailed under a door, will keep witches away, if the toe is up; but if the heel is up, it invites them to enter.

In finding horseshoes, it depends upon their position to bring good or bad luck. If the prongs are toward you, it is good luck; but if the toe is toward you, you will have bad luck, and you must not pick it up.

Nail your found horseshoes over the door, points turned upward; don't pull out any of the nails, and you will keep your luck as many years as there are nails.

The horseshoe is, in almost every country, an emblem of luck, uniting as it does three elements that are symbols of luck in themselves: it is crescent-shaped; it is a portion of a horse; it is made of iron. Iron has, since oldest times, been endowed by superstition with protective powers. Horseshoes, in many countries, have always been looked upon as luck-bringers. The form of the crescent has, from the earliest antiquity, been held as a lucky one, and crescent-shaped ornaments have always been favorite and popular as preservatives against danger, and especially against evil spirits.

Butler says, in his "Hudibras":

"Chase evil spirits away by dint
Of sickle, horseshoe and hollow flint."

Herrick says, in his "Hesperides":

"Hang up hooks and shears to scare
Hence the hag that rides the mare."

In Italy and Spain, the evil eye is averted by making a sign in shape similar to a horseshoe, by extending the forefinger and little finger, the two middle fingers being bent down under the thumb.

With the Chinese, the Moors, and other people, the horseshoe-shape is a favorite one in the construction of buildings, especially places of worship.

Some people even believe to see in the halo of saints, represented on old paintings, a resemblance to the horseshoe, or rather an inten-

tional adaptation of the horseshoe-form in its superstitious symbolism.

The following is a very popular legend connected with the horseshoe, supposed to indicate the origin of the horseshoe's power to keep away evil spirits. One day the devil came to St. Dunstan, who was known for his skill in shoeing horses, and asked him to shoe his single hoof. The saint, knowing well who his customer was, tied him tightly to the wall, and proceeded with his work; but put the devil to so much torture and pains that he cried for mercy. Ever since, the devil shuns a place where a horseshoe is nailed over the door, or on the door-step.

INCUBI—The people of Demerara believe in Incubi, who take off their skins, and have one in particular called the swan-maiden, which has the qualities of a vampire. They fly through the air and suck the blood of children in the night. If you can find the skin and throw down before it an odd number of grains of corn, the owner must pick them up two at a time before she can resume her skin, and as she cannot make odd even, she is caught.

INVISIBILITY—In Germany, the luck-flower makes its possessor invisible, but it must be found by accident.

In Iceland is a "raven-stone," which renders the possessor invisible.

To catch the seed of the fern as it fell on St. John's night, would confer on the person who caught it invisibility.

Hemlock eaten will cause you to become invisible.

The cock has a stone in its gizzard that will render the owner invisible.

Whoever possesses a fairy cap, can at all times make himself invisible.

The helmet of Perseus, in Greek mythology, renders the wearer invisible. This was lost among the caves of Hades, and he who ever finds it can also possess the winged sandals and magic wallet of the god.

There is a superstition among the Southern negroes that a particular bone in the tail of a perfectly black cat, when carried by any person, renders them invisible. The animal must be placed in a pot alive, and boiled.

A mystic mantle conferring invisibility, is one of the things fully believed in by the American Indians. It is made of deerskin, painted with signs, symbols, and sacred emblems. It is supposed to enable them to pass with impunity through the country and even through the camp of their enemies. The symbols show the rain-cloud, the serpent, lightning, the winds, and the four cardinal points.

If you wish to become invisible, get a raven's heart, split it open with a black-hafted knife, make three cuts, and place a black bean in each cut; then plant it, and when one of the beans come up, put it in your mouth and say:

"By virtue of Satan's heart,
And by strength of my great art,
I desire to be invisible."

and you will be invisible as long as you keep the bean in your mouth.

Gyges, whose magic ring rendered him invisible when he turned it inside, bethought him that it would be the means of ascending the throne of Lydia and making the queen his wife. He succeeded in his designs, having killed the king Candaules, her husband. The

ring had originally belonged to an Indian Brahman, who in his time was chief of that sect.

INVULNERABILITY — Malays wear a bracelet of bone set in gold, which renders them proof against swords.

If a soldier drinks out of a skull, he will be invulnerable in battle.

The Burmese sometimes insert pellets of gold underneath the skin, to produce invulnerability.

If a man is invulnerable against bullets and gunpowder, try a crooked sixpence dipped in holy water, and it will surely do the work.

No bullet can strike a woman who has her apron upside down. (Alleghany.)

Stones taken from the cassar plant which grows in Pauten, will render the possessor invulnerable.

The Chinese, before going to war, chew a certain kind of seed, to keep off bullets; another kind of seed is believed to give them knowledge in medicine.

Devices to procure invulnerability are common to the Indo-Chinese countries. The Burmese insert pellets of gold under the skin, and some use charmed stones for the same purpose.

The Malays of Sumatra have great faith in the efficacy of certain stones, which they pretend are extracted from reptiles, birds, and animals. They will preserve them from being wounded.

De Barros, the historian, says that the Portuguese in vain attempt to destroy a Malay, so long as he wears a bracelet containing a bone set in gold, which renders him proof against their swords.

Natives of the Sangai-Tenang country wore a charm, consisting of a piece of paper, impressed with the mark of a hand, with thumb and fingers extended, as this rendered them invulnerable and free from all kinds of harm.

A Mexican soldier believes that no bullet can kill him unless his name is written upon it.

JEALOUSY—A cure for jealousy is to drink wine made from dandelions. The color, yellow, cures.

KNOTS, CORDS AND BELTS—Grecian brides still believe in the superstition of the Herculean knot, a snaky combination of cords which is only to be untied by the groom.

In Wales, the peasants, when ailing, prefer to this day often to consult a "wise woman," than a physician. A woman, whose husband was ill, went recently to see "a wise woman," who had given her a piece of yarn which she was to tie round his wrist. If it broke, he was to die; if not, he would recover. The sequel is that the yarn did not break, but the man died.

A former use of sacred cords would seem to be suggested in the constant appearance of the belief in the mystical properties and the power for good and evil of the knots which constitute the characteristic appendage of these cords. This belief has been confined to no race or people; it springs up in the literature of the whole world and survives with a pertinacity which is remarkable among the peasantry of Europe, and among many in both America and Europe who would not hesitate to express resentment were they included among the illiterate.

The powers of these knots were recognized, especially in strength-

ening or defeating love, as aiding women in labor and in other ways. One of the torments with which witchcraft worried men, was the knot, by which a man was withheld so that he could not work his will with a woman. It was called, in the Latin of the times, Nodus, and Obligamentum, and appears in the glossaries translated by the Saxons into lyb, drug. (John G. Bourke, The Medicine Men of the Apache.)

To make a "ligatura," is pronounced "detestable" by Theodorus, Archbishop of Canterbury, in 668. The knot is still known in France, and is a resort of ill will. Then is given the adventure of Hrut, prince of Iceland, and his bride, Princess of Norway, by whom a "knot" was duly tied to preserve his fidelity during his absence. To-day, we speak of tying the hymeneal knot, for the same purpose. (Saxon Leechdoms.)

A knot tied in a cord among the ancient Northern nations, seems to have been the symbol of love, faith, and friendship, pointing out the indissoluble tie of affection and duty. The ancient Runic inscriptions are in the form of a knot.

Among the ancient Danes, was the peculiar knot, a mutual present between the lover and his mistress, which, being considered as the emblem of plighted fidelity, is therefore called a true-love knot, a name which is not derived from the words "true" and "love," as one would suppose, but from the Danish verb trulofa, fidem do, "I plight my troth or faith." (Brand's Popular Antiquities.)

Charmed belts are commonly worn in Lancashire for the cure of rheumatism.

A cord around the loins is worn to ward off toothache.

In Burmah, a cord is hung around the neck of a patient who is "possessed," while the evil spirit is being thrashed out of him.

Marcellus commended for sore eyes that a man should tie as many knots in unwrought flax as there were letters in his name, pronouncing each letter as he worked; this he was to tie around his neck.

To prevent nosebleed, people are even now told to wear a skein of scarlet silk thread around the neck, tied with nine knots down the front; if the patient is a man, the silk must be put on and the knots tied by a woman; and if the patient is a woman, these good services are performed by a man.

A cord with nine knots in it is esteemed a sovereign remedy for whooping cough in Worcestershire, England.

"On the 2nd of May, fearing evil spirits and witches, Scotch farmers used to tie red thread on their wives and their cows, saying these prevented miscarriages and preserved the milk." (Forlong, "Rivers of Life.")

Camden, in his "Ancient and Modern Manners of the Irish," says that "they are observed to present their lovers with bracelets of women's hair, knotted and twisted, whether in reference to the cestus of Venus I know not." This idea of the resemblance between the girdle of Venus and maiden's hair, may be worth consideration. On the same page, Brande quotes, in his "Popular Antiquities," from Beaumont and Fletcher:

"Bracelets of our lovers' hair,
Which they on our arms shall twist."

Also garters of the woman was frequently worn by the lover.

"Knots" are still made and used

by the Zuni, Navajo, Tusayan, and Pueblo Indians.

Catlin speaks of "mystery beads" in use among the Mandan Indians.

The negro suspends all about his person cords with most complicated knots.

The medicine cords of the Apache are a plain descent from the cords of St. Francis, St. Augustine and St. Monica, which were "sacred" in their healing properties. The girdle of St. Monica had five knots, each one of peculiar significance. The monks used a girdle of twelve knots, each named after one of the twelve apostles. These were of superior efficacy in the performance of wonders.

Among the sovereign remedies for the headache, is mentioned the belt of St. Guthlac.

Buckle refers to the fact that English women in labor wore blessed girdles, to ease the birth.

Some older charms are to be found in Bale's "Interludes," concerning the laws of nature, Moses and Christ. 1562. Idolatry says:

"For lampes and for bottes,
Take me St. Wilfried's knots."

The girdle of St. Bridget, mentioned by Mooney and by other writers, through which the sick were passed by their friends, was simply a survival of the "Cunni Diaboli," still to be found in the East Indies. This girdle of St. Bridget was made of straw, in the form of a collar.

Magical cords were buried with the dead very early in history, and the monks desired to be buried with their cords, which in life at one time the church would not permit them to wear.

The Aztec priests were in the habit of consulting fate by casting upon the ground a handful of cords tied together. If the cords remained bunched together, the patient would die; but if they spread apart or stretched out, then it was apparent that the patient would soon stretch out his legs and recover.

When the army of Cortes advanced into the interior of Mexico, his soldiers found a forest of pine, in which the trees were interlaced with certain cords and papers which the wizards had placed there, telling the Tlascaltecs that they would restrain the advance of the strangers and deprive them of all their strength.

Among the Lettons, the bride, on her way to church, must throw a bunch of colored threads and a coin into every ditch and pond she sees.

In the religious ceremonies of the Peruvians, mention is made of a very long cable woven in four colors, black, red, white, and yellow. They believed that they were granted by the sun, and they wore variations of it according to the merits of each tribe. When the grounds of the sun were to be tilled by the Peruvians, the men went at it with white cords stretched across the shoulders, after the manner of the priests at the altar. The superstition attached is not made known, but there is no doubt that they were to bring good fortune in some way. (Fables and Rites of the Incas.)

Bosman remarks upon the negroes of the Gold Coast that "A child is no sooner born than the priest (here called Feticher or Consoe) is sent for, who binds a parcel of ropes and coral and other trash about the head, body, legs, and arms of the infant, after which he exorcises, according to their accus-

tomed manner, by which they believe it is armed against all sickness and ill accidents. (Pinkerton's Voyages to the Congo.)

The Mateb, or baptismal cord, is de rigueur and worn when nothing else is. It formed the only clothing of the young at Seramba, but was frequently added to with amulets, sure safeguards against sorcery. (Winstanley, Abyssinia.)

The Abyssinian wears a cord of blue silk, to show that he has been baptized, and no Abyssinian is quite respectable without one.

Some of the Australians preserve the hair of a dead man, to make a magic medicine of, and it is spun into a cord and hangs from the head of the warrior in two ends behind. (Smith's Aborigines of Victoria.)

Among the Carriers of British North America, the lads, as soon as they come to the age of puberty, tie cords lined with swan's down around each leg a little below the knee, which they wear during one year, and then they are considered as men. (Harmon's Journal.)

Lapland witches confessed that while they fastened three knots in a linen towel in the name of the devil and had spit on them, they called the name of him they doomed to destruction. This was one of the "sorcery cords" by which so much evil was supposed to be done. (Leems, Account of Danish Lapland.)

Scheffer describes the Laplanders as having a cord tied with knots for the raising of the wind; Brand says the same of the Finlanders of Norway, of the priestesses of the Island of Sena, on the coast of Gaul, in the time of the Emperor Claudius, the witches of the Isle of Man, and others. Macbeth, speaking to the witches, says: "Though you untie the winds and let them fight against the churches; though the yesty waves confound and swallow navigation up."

Mr. Astle informs us that the first Chinese letters were knots formed on cords. (Higgin's Anacalypsis.)

The Mahometans believe that at the day of judgment Jesus Christ and Mahomet are to meet outside of Jerusalem, holding a tightly stretched cord betwen them, upon which all souls must walk. This probably preserves a trace of the "medicine" cord of former use. (Father Dandini's Voyage to Mount Libanus, in Pinkerton's Voyages.)

Hagennaar relates that he saw men wearing ropes with knots in them flung over their shoulders, whose eyes turned around in their heads, and who were called Jammaboos, or conjurers and exorcists. (Carron's Account of Japan.)

Folk medicine in all regions is still relying upon the potency of mystical cords and girdles to facilitate labor.

Among the American Indians, the father of the expected child takes his cord or girdle off, and knotting it around the mother, says: "I have tied it and I will untie it," and takes his departure.

Henry, in his History of Britain, tells us that among certain Britons, when a birth was attended with difficulty, they put certain girdles made for the purpose about the women, which they imagined gave immediate and effectual relief. Such girdles were kept with great care until very lately, among the families of the Highlands of Scotland. They were impressed with several mystical figures, and the

ceremony of binding them about the woman's waist was accompanied with words and gestures which showed the custom to have been of great antiquity, and to have come originally from the Druids. (Brand's Popular Antiquities.)

Levinus Lemnius says: "Let the woman that travails with her child be girded with the skin of a serpent, or the skin a snake has cast off, and she will be quickly delivered."

Thor's divine strength lay in his girdle.

On the banks of the Ale and the Teviot, the women have still a custom of wearing around their necks blue woolen cords till they wean their children, doing this for the purpose of averting ephemeral fevers. These cords are handed down from mother to daughter, and valued according to their antiquity. They had originally received some blessing. (Black, Folk-Medicine.)

When a person in Shetland has received a sprain, it is customary to apply to an individual practiced in casting the "wresting thread." This is a thread spun from black wool, on which are cast nine knots and tied around a sprained leg or arm. The medicine man applies it with the usual amount of incantation. These threads are found among the Germans, Norwegians, Swedes, and Flemings. (Black, Folk-Medicine.)

"I find it stated that headache may be cured by tying a woman's fillet around the head." (Pliny's Natural History.)

It is quite surprising how much more speedily wounds will heal if they are bound up and tied with a Hercules knot; indeed, it is said that if the girdle which we wear every day, is tied with a knot of this description, it will be productive of certain beneficial effects, Hercules having been the first to discover the fact. (Pliny's Natural History.)

Healing girdles were already known to Marcellus. (Grimm, Teutonic Mythology.)

"In our time 'tis a common thing," saith Erasmus, "for witches to take upon them the making of these philters, to force men and women to love and hate whom they will; to cause tempests, diseases, etc., by charms, spells, characters, and knots."

Burton alludes, in his Anatomy of Melancholy, to the enchanted girdle of Venus, in which, saith Natalis Comes, all witchcraft to enforce love was contained.

King James, in his "Demonology," enumerates thus: "Such kinds of charms as staying married folks to have naturally adoe with each other by knitting so many knots at the time of their marriage."

"Tying the knot," was another fascination, illustrations of which may be found in Reginald Scot's "Discourse Concerning Devils and Spirits."

Bogle mentions the adoration of the Grand Lama. The Lama's servants "put a bit of silk with a knot upon it, tied, or supposed to be tied, with the Lama's own hand, about the necks of the votaries." (Markham, "Mission of George Bogle to Tibet.")

In 1519, Torralva, the Spanish magician, was given by his guardian spirit a stick full of knots, with the injunction: "Shut your eyes and fear nothing; take this in your hand and no harm will happen to

you." The power resided in the knots. (Thomas Wright, "Sorcery and Magic.")

When Marduk, an Assyrian god, wishes to comfort a dying man, his father Hea says:

"Take a woman's linen kerchief,
Bind it round thy left hand: loose it from thy left hand;
Knot it with seven knots: do so twice,
Sprinkle it with bright wine:
Bind it round the head of the sick man,
Bind it round his hands and feet like manacles and fetters,
Sit round on his bed.
Sprinkle holy water over him.
He shall hear the voice of Hea,
Davkina shall protect him!
And Marduk eldest Son of Heaven shall find him a happy habitation."

Lenormant speaks of the Chaldean use of magic knots, the efficacy of which was so firmly believed in, even up to the Middle Ages.

Magic cords with knots were still very common among the Nabathean sorcerers of the Lower Euphrates in the fourteenth century, and were probably derived from the ancient Chaldeans.

The Jewish phylactery was tied in a knot, but more generally knots are found in use to enchant or disenchant. Thus in an ancient Babylonian charm, we have: "Merodack, the Son of Hea, the prince, with his holy hands cut the knots." That is to say, he takes off the evil influence of the knots.

Witches sought, in Scotland, to compass evil by tying knots, and could supply themselves with milk from a neighbor's cow by getting some of the hair from the tail, twisting it into a rope and tying it in knots.

Upon the underclothes of a witch burned at St. Andrews in 1572, was discovered a cloth tied in knots, and when this was taken from her, she exclaimed: "Now I have no hope for myself!"

So late as the beginning of the last century, two persons were sentenced to capital punishment for stealing a "charm of knots," made by a woman as a device against the welfare of Spalding of Ashintilly.

The Navajo Indians have a medicine cord of one, two, three, or four stripes, in which they put the greatest faith. These cords are ornamented with shells, petrified wood, rock crystal, eagle-down, claws of the hawk or eaglet, claws of the bear, rattles of the rattlesnake, buckskin bags of hodden tin, circles of buckskin in which are enclosed pieces of twigs of trees that have been struck by lightning, small fragments of the abalone-shell from the Pacific coast, and much other sacred paraphernalia of a similar kind. They are used in dances for war, calling up of ghosts and spirits, and every medicine man of any consequence would appear with one hanging over his right shoulder. These cords will protect a man on the war-path, and it is fully believed that no bullet can pierce a person who wears one. The wearer can tell who stole his ponies or other property from him or his friends, can help the crops, and cure the sick. If the circle attached be placed on the head, it will cure any ache; while the cross on another will prevent a man from going astray, no matter where he may be. A careful perusal of the subject convinces Captain John G. Bourke, author of "The Apache Medicine Men," that this sacred and magic cord is a survival of other cords found in all ages and all parts of the world.

In India, in a family sacrifice among the Chakmas of Bengal, around the whole sacrificial plat-

form is spun from the house-mother's distaff a long white thread, which encircles the altar, and then carried into the house, is held at both ends by the good man's wife. This cord protects the sacrifice from all evil influences.

Knotting a magic string among the Karens is an essential part of the marriage ceremony. They knot together the clothes of the bride and groom in Northern India, as they move around the sacred fire. High-caste Hindus wear a sacred thread or cord. The knots on it, known as the "knots of the Creator," repel evil influences, and Mohammedans on their birthdays tie knots in a cord, which is known as the "year-knot." (Crooke, "Popular Traditions of Northern India.")

LOCATIONS, MYSTERIOUS OMENS, ETC.—Grass will not grow under a "gallus," where a man has been hung. (New England.)

To cut your hand on a stone on going into a "fort," one of the prehistoric Irish earthworks, is very dangerous.

There are knolls of land in Scotland which formerly were never cultivated, but suffered to remain waste, as it was considered dangerous to touch them.

If you fall asleep on a rocky point near Sligo, there is danger that you will awake silly, as the place is haunted by fairies, who carry off the soul. (Irish.)

If a Japanese is born on the island of Dezima, he will be unfortunate all the days of his life. Also to die there, is considered very unfortunate.

The rock of Tock is said to have been cut by the devil in a single night, for the purpose of enabling a knight to rescue his daughter from the lord of the castle in his eyrie.

To make Liebenstein Castle impregnable there was walled in a child, whom its mother had basely sold for the purpose.

A round tower or ruin that is frequented by jackdaws, is believed in Ireland to be haunted. Also ravens, bats, and owls, nesting in and flying around ruins and old towers, are frequently supposed to indicate such places to be haunted by ghosts, witches, or evil spirits.

Under a haunted house can be found a murdered body.

When a ghost persistently haunts one certain spot, it is a sure sign that some crime was committed there.

Who is in Steinheid and feels no wind, goes through Steinheid and sees no child, and comes from Sonneberg without jeers, the same is blest of God.

Aceldama was the name of the "field of blood," now called "potters' field," situated south of Jerusalem, and believed to have been purchased with the money Judas took for betraying his master.

The belief in a "Fortunate Land" in the West, was prevalent among the Celts as well as the Greek and Latin geographers, and was with them an article of religion. Upon this were founded various superstitious practices which were perpetuated after Christianity.

The spot our village children know,
But woe betide the wandering knight
That treads its circle in the night!"
(Scott's Marmion.)

The poet Claudian, as quoted by Mr. Macbain of Inverness, describes the "westernmost point of

the Gallic shore" as the place where are heard "the tearful cries of fleeting ghosts; the natives see their pallid forms and ghostly figures moving on to their last abode." The traditions of Brittany still bear traces of this belief.

Places where murder or suicide was committed, or where people were executed, are haunted; particularly the isolated spots or hills where gallows stand or stood are avoided and considered with superstitious awe.

The fishermen relate that by a bridge in Rendsburg, a whimpering is often heard in the water that is like a young child crying; sometimes, too, small flames dart up, which are always a sign that someone will perish there.

The body of Pontius Pilate was buried in a marsh two leagues from Vienne, and the people imagined that at night they heard shrieks and groans coming from the place. They also believed the neighborhood of the body to be the cause of violent thunder and lightning, which were frequent at Vienne.

In the district of Carhaix, is a mountain called St. Michael, whither, it is believed, all demons cast from the bodies of men, are banished. If anyone sets his foot at night within the circle they inhabit, he will begin to run, and will not cease for an instant all the night long.

Who visits the cavern of thirteen pillars (or old Scotch dungeon of thirteen pillars) and does not count the pillars therein, will be confined there before he dies.

A particular spot on the summit of Cader Idris, in North Wales, is believed to have been the scene of many fairy revels, and is marked with a circle of stones, that no human hand ever carried there.

At the time of the first Punic war, Africa was looked upon as a land of monsters; it had serpents large enough to stop armies; it had headless men. Sicily had its Cyclops, giants, enchantresses; golden apples grew in Spain; the mouth of hell was on the shores of the Euxine! (Draper, "The Intellectual Development of Europe.")

In Kerry, Wales, exists the superstition that if a person passed over Trefeen Bridge after midnight, he or she would be sure to see three ladies sitting on the railing, dressed in green silk. (Mule.)

In Lurleyburg, on the Rhine, there dwelt once a maid so beautiful that she turned mad all who looked at her. Despairing husbands of the gravest cast committed suicide after beholding her. Artists made her the subject of their paintings, and poets sang her praise. She was seated on a rock over a dangerous current in the Rhine, combing her golden hair with a golden comb, and singing beautiful songs, thus bewitching sailors and fishermen, who would stare up to her in admiration, forgetting to steer their boats away from the dangerous rapids and hidden rocks, and perish.

Near Saragossa, there is a fortress called "Fear Fortress." It is a bogie place conjured up by fear, which vanishes as it is boldly and courageously approached. "If a child disappeared or any cattle were carried off, the frightened peasants said, 'The lord of Fear Fortress has taken them.' If a fire broke out anywhere, it was the lord of Fear Fortress that lit it. The origin of all accidents, mishaps and disasters was traced to the

mysterious owner of this invisible castle."

In the sixteenth and seventeenth centuries, the people believed in a fabulous country called Enim. It was supposed to exist somewhere on the tributaries of the upper Amazon. Various expeditions were made in quest of it. In 1635, a Peruvian adventurer called Francisco Bonorquez, asserted he had been to Enim and seen the king in a palace adorned with gold and precious stones.

El Dorado was a land of exhaustless wealth, a golden illusion. Orellana, lieutenant of Pizarro, asserted that he had discovered a "gold country," between the Orinoco and the Amazon, in South America. Sir Walter Raleigh twice visited Guiana as the spot indicated, and published highly colored accounts of its enormous wealth. (Reader's Handbook.)

Camelot is so familiar to the mind that it is surprising to find there is really no such place; but it is a legendary spot where Arthur and his Round Table had his palace and court. Tennyson, in his "Idylls of the King," and his "Lady of Shalott," mentions Camelot, and even Shakespeare thought it was a real place, for he alludes to it thus:

"Goose, if I had you upon Sarum plain
I'd drive ye cackling home to Camelot."
(King Lear, ii., 2.)

There is a tradition of a small village in the neighborhood of Turin, Italy, having some time ago suddenly disappeared, one house only remaining to this day. According to legend, a poor beggar having gone from house to house in the village without receiving any aid, came at last, when night came on, almost faint from hunger and exhaustion, to the door of the poorest inhabitants in the place. Though he expected to be refused just as he was by the rich, he was, to his surprise, kindly received, fed and lodged. When the poor family awoke the next morning, they found that the whole village had disappeared and sunk in the ground during the night, and theirs was the only habitation that remained. Thus was inhospitality and greed punished, and kindness rewarded.

The St. Vincent rocks, on which "Cook's folly tower" is built, on the entrance of the river Avon, is said to owe their name to two brothers, giants, who, wishing to make a passage for the Avon, had only one pickaxe with which to work; so they worked in relays, and when one had done his part, he threw the axe to the other. One day on St. Vincent throwing it, the point entered his brother's forehead, killing him at once. St. Vincent, thereupon, made a vow to finish the work himself. This he did, and the rocks either side of the gorge were afterwards known by his name.

There is, at Plassey farmhouse, in the parish of Llanwnog, a door of stupendous dimensions and weight, which is said to have been brought there by superhuman agency. It stands on the stable, a very large heavy door studded with nails. There are many legendary tales about this door, but the true fact is that it was carried from Llanwnog church, some centuries ago, by some farm laborers, when the church was rebuilt, and placed where it now stands.

In the mountain regions of the Rhine, chiefly inhabited by charcoal burners, it is considered very unlucky for a nurse to wear her white cap out of doors at night, for fear of a fairy who is of the train

of Oberon. If he catches them out with this badge of their calling on them, he whisks them off to a place where he turns them into a machine, which grinds them out youthful again; but they are not for earth, they must be nurses to the fairies.

There is a common superstition in the valley of Nottinghamshire, where a village is said to have been swallowed up by an earthquake. It has been the custom for the people to assemble in this valley, on Christmas morning, and listen to the fancied ringing of the church-bells underground.

"Monkculm is a hamlet in the parish of Silverton, whose name expresseth to whom it belonged, and the river it adjoineth. Hayne also, in regard to which there is an observation had by tradition of a pool in that barton, whereof they say it was never emptied but there fell some great storm or violent weather ere it was finished, which some gentlemen of good worth would lately make proof of: thinking it but a frivolous relation. For their better proceeding, on a fair morning in the summer time, they timely prepared themselves and their people, and to work they go, and by three in the afternoon they had near finished their work, when suddenly there came such a violent tempest of thunder and lightning, and great rain, that they were enforced to leave off and seek shelter, even when they were jesting at their old neighbors that maintained the sundry trials thereof, which they also found true."

The islands of Guernsey, Jersey, Alderney, Sark, Herm Jethon, etc., are of course surrounded by water, and though geologists show, and very clearly too, that in prehistoric times they were all joined, the character of island having arisen from the encroachment of the sea, the common people do not believe this, and have many stories in regard to it. One of them is told of the hermit of Herm, who walked across three miles of water in order to be present at the consecration of St. Sampson's church in the year 1111. This is, of course, held by the natives as miracle story; yet it may have been possible for him at that time to wade across through shallow water, and therefore the sceptic may explain it as an easy and natural matter.

Hutchinson tells us that in Eden Hall were some old-fashioned apartments in which was kept the fairy crystal-cup that had once belonged to the fairies of St. Cuthbert's well, which is situated near by. The butler, going to draw some water one moonlight night, saw them dancing, and grasped this marvelous cup; and although the fairies tried to save it, they could not do so. He carried it to the house, and it became a "vessel of luck" to the family. As he went in, however, the fairies flew away, singing:

"If that glass either break or fall,
Farewell to the luck of Eden Hall."

Near Varta, in Bohemia, is a hill upon which sits a marble woman, Sybilla, mounted on a marble horse, and her hand raised to heaven. When she sinks into the ground, so that not even the end of her finger will be visible, her prophecy will be fulfilled; and even now she is with the sand as high as the horse's breast. She was a wise woman and prophecied that much misery was to come to Bohemia, that there would be wars, famines, and plagues, but that the worst time would come when the father could not understand the son, the

brother his brother, when the given word or promise would not be held sacred; that then the Bohemian land should be carried over the earth upon the hoofs of horses.

A short distance from the city of Monastir, in Macedonia, is a mill called the "crooked mill," because the stone turns the opposite way from the usual way. Beginning with Thursday of Passion week, until Ascension day, the citizens go every Thursday to the spot. Here they break open a stork's egg, and with the shell, scoop up some of the water in the mill-stream, with which to wash their faces. They then go to the mill and sit upon the millstone, which the miller turns for them. If the person on the stone is not bewitched, it turns easily; but if the person is under the spell of the evil eye, the stone does not move unless the person gives a good round sum of money to the miller. The more money is given, the faster turns the stone. A girl who is not fortunate in finding a husband, goes to the crooked mill with a perfectly new water-jug. With this, she tries to dip up some water, with and not against the current. She throws this water over herself, and then sits in the sun to dry. When her clothes are quite dry, she goes to the roof of the mill and turns over a few of the tiles. This done, she runs away at full speed without looking back, but thus she secures her husband.

There used to be a very weird field in the world, but it has since been built over, and perhaps nothing happens there now. It was called the "Field of the Forty Footsteps." "The fields behind Montagu house were, from about the year 1680 until toward the end of the last century, the scenes of robbery, murder, and every species of depravity. Tradition has given to the superstitious of that period a story of two brothers who fought in this field so ferociously as to destroy each other. Since which, their footsteps, formed in the vengeful struggle, were said to remain, nor could any grass or vegetable ever be made to grow where those forty footsteps were thus displayed. This extraordinary area, so accursed and so haunted, was said to be at the extreme termination of the northeast end of Upper Montagu street." (Rimbault.)

When Persephone, the daughter of Demeter, was a little maiden, she wandered about the meadows of Enna, in Sicily, to gather white daffodils to wreathe them in her hair, and, being tired, she fell asleep. Pluto, the god of the infernal regions, carried her off, to become his wife; and his touch turned the white flowers to a golden yellow. Some remained in her tresses till she reached the meadows of Acheron, and falling off there, they grew into the asphodel, with which the meadows henceforth abounded It is there that the poets, philosophers, and great and good men of all ages, who are not entitled to heaven, find an immortal dwelling place.

"She stepped upon Sicilian grass
Demeter's daughter fresh and fair,
A child of light, a radiant lass,
And gamesome as the morning air.
The daffodils were fair to see,
They nodded lightly on the lea,
Persephone, Persephone!"
(Jean Ingelow.)

Block Island, the Indian name for which is Manisees, is an island in the Atlantic ocean, ten miles southwest of Point Judith, in Rhode Island, U. S. A. It forms the township of New Shoreham, and is a noted summer resort, but quite abandoned by visitors in win-

ter. The people are natives long descended.

It has been said that Block Island is quaint and peculiar, and the statement may be added that, being a miniature world of itself, it has adhered to the habits and customs of 150 years ago. Probably no other nook in the country so abounds in legendary lore; nowhere else has superstition retained its hold so late and so tenaciously. Each stormy point of land is invested with traditions of pirates or mythical shipwrecks, and each gloomy valley is associated with grisly specters of witchcraft.

The native Block Islanders, who are ninety per cent. of all the inhabitants, are reticent in their intercourse with strangers and recoil with taciturn suspicion from the idle curiosity that seeks to investigate their folklore.

It is like going back to the spinning and apple-roasting circles of 150 or 200 years ago to listen to white haired farmers' wives or grizzled fishermen reciting in low tones the witchcraft or legendary tales of the island. In their fancy and belief, Captain Kidd and his phantom crew still pay random visits to wind-swept Sandy Point, where they buried treasures, coming under the full moon in a spectral boat, impelled by broken surf billows. Goblins tenant the black, rush-bordered sides of inland pools, and from his latticed window the awe-struck cottager and his family discern in the deepening twilight the phantom ship, the ghost of the Palatine, rushing in spectral flames eastward over Block Island Sound.

Until fifty years ago, the islanders dug peat in the deep fens among wild hollows on the west side, and it was about their growing peat fires at night in the winter time they narrated tales of witch lore, shuddering in the shadowy chimney corner, or recited the strange, wild legends of the island, "The Phantom Ship," "The Waiting Child," "The Buccaneers' Gold," and so on.

Moreover, superstition still thrives here, with its strange fancies and creations, begotten of the sobbing night wind, the moaning of the surf; but the islanders are not garrulous, and they look askance at the stranger that flippantly presumes to break down their native reserve with questionings.

The Blanic Hill in Bohemia, in the district of Vlasim, is the subject of many legends among the people, not only of its neighborhood, but of the whole country. It is believed that there is a large cave under the hill, where a great number of knights are sleeping in their armor, with their leader, St. Wenzeslaus, a Bohemian duke of the ninth century; or, according to others, with Zdenek of Zasmak. There they are waiting for the time when the worst fate will befall Bohemia. At that time the big old oak upon the top of the hill will grow green and the old dry spring will give water. The knights will awaken, the hill will be opened, they will fall out against the enemy. General prosperity will be the result in Bohemia. Many distressed persons were so happy as to find the entrance to the cave at certain times, and having found one of the knights waking, were relieved of their distress. In literature, the legend of the knights of Blanic appears in 1799. Klicpera has dramatized it, and many poems have been written about it.

There is an underground Stamboul, consisting of great cisterns and caves, supported by long rows and clusters of columns. These

were built ages ago. Some of these are dry and some filled with water. Amongst these little known remains of the stately and beautiful capital of the East, the cistern named by the Turks "Yere-Batan-Serai," the subterranean palace, is the most remarkable for its solid construction, the mystery of its unknown extent, and the legends that haunt its sombre wilderness of granite columns. Gaining admittance, a few steps bring you down to the level of the water. You are underground and out of the dark, motionless lake, weird and solemn, rise the granite columns with their finely wrought Corinthian capitals; here, looming grayly in the livid darkness; there faintly touched by some wandering ray streaming through an opening in the roof. Far as the eye can reach, the massive pillars and the trembling threads of light pass away into the distance, as if the extent were indeed illimitable. The legends of the place relate that one adventurous explorer started in a boat and was seen no more. Another, warned by the fate of the first, took a ball of cord, which he unwound as he rowed, and after a long interval, returning safely to the little platform, told how for hours he had steadily rowed on, and seen no end to the darkness nor the columns, which no doubt were magically placed there by the ancient genii, who did the wonders of the early world. For what else can explain them? Turkish superstition holds that djinns, ghouls, and malignant water-spirits hold gruesome revel in the fearful shadows of this unearthly place; but some have ventured to say that these endless columns and the endless lake are a spell put upon the senses of the explorer, and that he thinks he goes a great distance, whereas he never goes at all.

The Greek island Lemnos was, probably on account of its volcanic nature, having possessed in antiquity the volcano Mosychlus, sacred to the god Hephaestus (Vulcanus), who was believed to have landed here when he was hurled by Jupiter from Olympus, and who had here his workshop. The island became notorious by various atrocious deeds, such as the murdering of all men by the women, at the time of the Argonauts, who shortly afterwards touched here and repopulated the island. The offsprings of the Lemnian women and Argonauts were the Minyae, who were subsequently expelled by the Pelasgians. These carried away some Athenian women from Attica; but as much quarrelsome jealousy arose between the children of these and the Pelasgian women, all of the Athenian women and their children were murdered by the Pelasgians. Hence Lemnian deeds became proverbial in Greece for atrocious acts. A red earth, found on this island, was celebrated as a remedy for wounds and the bites of serpents, and is even to this day valued in Turkey and Greece, for its supposed medicinal virtues.

Dew-cakes with honey were given to those who entered Trophonius' Cave, to free them from any mischiefs which would accrue from the ghosts and demons that haunted it. The story of Trophonius and this famous cave is as follows:

Trophonius and Agamedes were two famous architects, who are said to have built, among other great buildings, the Apollo temple at Delphi, the Poseidon temple at Mantineia, the treasury of Hyrieus in Boeotia, etc. In the last named,

they inserted one stone so cleverly that it could be easily removed from the outside and the treasure stolen by night. But on one occasion, when Agamedes was caught in the trap laid by Hyrieus to discover the thief, Trophonius, to save himself from being betrayed as his brother's accomplice, cut off the head of Agamedes. Being pursued, however, by the king, he was swallowed up in the earth at Lebadea, and by command of Apollo, a cult and an oracle were dedicated to him as Zeus Trophonius.

The oracle was situated in a subterranean chamber, into which, after various preparatory rites, including the nocturnal sacrifice of a ram and the invocation of Agamedes, the inquirers descended, to receive, under circumstances of a mysterious nature, a variety of revelations, which were afterwards taken down from their lips and duly interpreted. The descent into the cave, and the sights which there met the eye, were so awe-inspiring, that the popular belief was that no one who visited the cave ever smiled again; and it was proverbially said of persons of grave and serious aspect, that they had been in the cave of Trophonius. (Seyffert's Dictionary of Classical Antiquities.)

It is a curious fact that Windsor Castle should be one of the only great palaces in Europe which is not supposed to be haunted, especially when it is borne in mind that it has been the residence of the most cruel and bloodthirsty of English kings. Hampton Court is haunted; so is the Tower, the latter by a most undoubted ghost, which has been on the walk for centuries. Whitehall was haunted by the headless specter of Charles I., as long as there was anything to haunt there; in St. James' Palace, Queen Caroline of Anspach, wife of George II., wanders at night in the throne-room, throwing her shadowy hands over her head, uttering moans of deep distress, in an attitude of entreaty. At the Hofburg, or Imperial Palace of Vienna, the dread specter of the White Lady roams around every time a misfortune is about to overtake the family. It was last seen on the eve of the Prince Rudolf's tragical death. At the Imperial Palace of Berlin, a gigantic street sweeper, carrying a broom, a ghostly looking affair, appears a week before the death of any member of the Hohenzollern race. In the Winter Palace at St. Petersburg, it is a beautiful lady clothed in snowy draperies and crowned with white roses, who is the death messenger of the Romanoffs; while according to tradition, a little man dressed in scarlet haunted the Tuileries until the day when the Republic was proclaimed in France and the torches of the Commune reduced the grand old pile to ruin and ashes. The superb old Castle of Heidelberg is visited at midnight on the vigil of St. John, by a whole procession of shadowy figures, dressed in the fashion prevailing under the reign of Emperor Frederick Barbarossa, and it is asserted that their advent is invariably heralded by strains of the sweetest and most enthralling music. (From Marquise De Fontenoy's "Revelation of High Life in European Palaces.")

Robert Machim, son of a merchant residing in Bristol, loved and was beloved by a lady of noble family, who were opposed to their daughter marrying anyone not of noble birth. He was therefore cast into prison, and was kept there until the daughter was given in marriage to a wealthy baron. This oc-

curred about 1370. After a time, he again began his attentions, the young baroness encouraging him by responsive devotion. He persuaded her finally to leave her husband and set sail with him for France. A violent storm came up, and the ship tossed about for thirty days, having become unmanageable. At last, they were wrecked upon a deserted island. This proved to be a most beautiful spot. Machim and his companions built huts under an immense tree, but the old ship was secured, and all were supremely happy until one day a violent storm broke the cable and the ship was lost. After that, the baroness became so disheartened that she died. They buried her under the great tree which had sheltered them. Machim carved a rude cross for her grave, with an inscription giving their adventures, and asking any Christian who might come that way to erect a small chapel with funds he secreted near by. For he felt his own end was near. He, too, was buried beside her, after a brief period. His companions then resolved to leave the island in the ship's skiff, but were captured by pirates and sold as slaves. They were carried to Morocco, where one of them related the story of his adventures to a Spaniard who was a companion in slavery. This was Juan Morales, who had been captured and made a slave by Joav Zarer da Camara. It was told to the Infante Dom Henrique. Morales was chosen as pilot, and they set sail to find the island. It was found after many disasters, and the lovers' graves were honored by a chapel, as was Machim's desire.

The first city founded in the New World by Europeans was Isabella, so called in honor of the queen of Spain. It was founded by Columbus in 1493, on a small bay of the northern shore of the island of Santo Domingo. It was here that the Spaniards erected the first Christian church, in which mass was celebrated for the first time on the day of Epiphany, January 6, 1494. As the site, however, was low and unhealthy, and particularly when a few years later the city of Santo Domingo was founded and became the capital of the colony, Isabella was gradually abandoned, and to-day only a few ruins, overgrown with tropical vegetation, remain to mark its site. This deserted city is, of course, a scene of many superstitions and legends, and as to the legendary cause of its abandonment, we find the following story in Señor Don Antonio de Herrera's "History of America, commonly called the West Indies" (English translation, London, 1725): "And therefore after this, the colony of Isabella was abandoned, it was reported that dreadful cries were heard in that place, so that people durst not go that way. It was positively affirmed that two men, passing along among the buildings of Isabella, there appeared to them in a street two ranks of men very well clad, their swords by their sides, with mufflers about their faces as travelers used to wear them at that time in Spain, and those men, wondering to see such new-comers there so well-dressed whereas there was no knowledge of them in the island, saluted them and asked them when and from whence they came. The others returned no answer, but putting their hands to their hats, with them took off their heads and so vanished, which was such a surprise to the aforesaid two men that they came not to themselves in a long time."

The origin of MacDonnell Bay,

Australia: At one time, the land extended southwards as far as the eye could see from the site of the township of Port MacDonnell. A splendid forest of evergreen trees, including a wattle from which oozed a profusion of delicious gum, a rich carpet of beautiful flowers and grass grew upon it. A man of great height, fearful in his anger and a terror to trespassers on this favored ground, was the owner; one hot summer's day, whilst walking through his land, he saw at the foot of the wattle tree a basket full of gum. His anger rose, and in his rage, in a voice like thunder, he cried out, "Who is robbing me of my food?" Looking up, he saw a woman concealed amongst the boughs, and in a loud voice commanded her to come down.

Trembling, she obeyed, and pleaded for her life; he was relentless, and told her he would drown her for robbing him. He seated himself upon the ground, extended his right leg toward Cape Northumberland, and his left toward Green Point, raised his arms above his head, and in a great voice called upon the sea to come and drown the woman. The sea advanced and covered his beautiful land, and destroyed the offending woman. It returned no more to its former bed, and thus formed the present coast of MacDonnell Bay. (Legend of the Boonandik tribe, Mount Gaurbier, Australia.)

At the northern corner of Rosses is a little promontory of sand, rocks, and grass; a mournful, haunted place. No wise peasant would fall asleep under its low cliff, for he who sleeps here may wake "silly," the "good people" having carried off his soul. There is no more ready short cut to the dim kingdom than this plovery headland, for covered and smothered now from sight by mounds of sand, a long cave goes thither, "full of gold and silver, and the most beautiful parlors and drawing-rooms." Once, before the sand covered it, a dog strayed in and was heard yelping vainly deep underground in a fort far inland. These forts or raths, low circular ditches made before history began, cover all Rosses and all Columbkill. The one where the dog yelped has, like most of the others, an underground bee-hive chamber in the midst. Once when I was poking about there, an unusually intelligent and "reading" peasant who had come with me and waited outside, knelt down by the opening and whispered in a timid voice: "Are you all right, sir?" He feared I had been carried off like the dog. No wonder he was afraid, for the fort has long been circled by ill-boding rumors. It is on the ridge of a small hill, on whose northern slope lie a few cottages. One night, a farmer's young son came from one of them and saw the fort all flaming, and ran toward it. The glamor fell on him, and he sprang onto a fence cross-legged and commenced beating it with a stick, for he imagined the fence was a horse, and that all night long he went on a wonderful ride through the country. In the morning, he was still beating the fence, and they carried him home, where he remained a simpleton for three years before he came to himself again. A little later, a farmer tried to level the fort. His cows and horses died and all manner of misfortune came to him, and finally he himself was led home and left useless, "his head on his knees by the fire to his dying day."

A few hundred yards southwards of the northern angle of Rosses is another angle, having also its cave

though this one is not covered with sand. About twenty years ago, a brig was wrecked near by and three or four fishermen were set to watch the wreck. At midnight, they saw sitting on the top of the cave's mouth two red-capped fiddlers, fiddling with all their might. The men fled. A great crowd of villagers rushed down to see the strange sight, but the creatures were gone.

How may one doubt these things, although the parish priest shakes his head at one? Did not a herdboy not long since see the White Lady? She passed so close to him that the skirt of her dress touched him. "He fell down, and was dead three days."

Drumcliff and Rosses are chokeful of ghosts. By bog, road, rath, hillside, sea border, they gather in all shapes: headless women, men in armor, shadow hares, fire-tongued hounds, whistling seals and others. A whistling seal sank a ship the other day. (Yeats, "The Celtic Twilight.")

Legend of the Amerrique Indians of Nicaragua, and the origin of the name of America: Christopher Columbus was on the Caribbean sea coast in September, 1502, and remained there ten days, and the Amerrique Indians have a tradition of how their ancestors, led by a mystic chief who suddenly materialized from time to time, were on the east coast on a fishing expedition, when they met numerous red-faced, white-bodied men, who had arisen from the white-bottom or bed (coral reefs) of the sea, who were tall and strong and wonderful and wise. Much conversation with them and several excursions up the river, when the Indians took them in their canoes where their boats could not go, gave them a chance to tell the name of their tribe to the strangers, and it was here, without doubt, that the name, Amerrique, was first ever heard by foreign ears. It was translated by the Spaniards to Americana, and by the English into AMERICA, and about 1510, was emblazoned on terrestrial globes as the name of a hemisphere. Christopher Columbus, when referring in his writings to this ten days' part of his fourth voyage, declares that each of the Indians he then met, wore a large mirror of gold, and that, in search of the gold mines, he and part of his mariners attempted to ascend a large river, guided by the gold-ornamented savages. The Amerriques of to-day declare that the impalpable form of their aboriginal chieftain who led them on this historical expedition, has been seen by Indians now living—(and they become wild with excitement and enthusiasm as they gesticulate and relate it)—proudly walking and talking by signs and motions of head and hands and feet, on the top of the Mesa Totumbla. Sometimes he points eastwards to the shores of the Caribbean sea; sometimes westward, toward the Pacific ocean; both of which he and they can see on a very clear day. They say his material form still remains in a deep cavern in that cerro. Not long ago, a party of European explorers, accompanied by a military guard furnished by the governor of Matagalba, actually discovered, after several days' search and dangerous ascents and descents of nearly perpendicular parts of the cerro, in the side of the mountain a large cavern in grotto-form, which the Indians declared was the resting-place of the great Cacique, whose mystical, ethereal form they and their ancestors had so frequently seen. The grotto contained human skulls and bones

of three persons, man, woman, and child. Their exposure and efforts to remove them was met by such protests from the Indians of the exploring party and others in that section of the country, that their consent was not obtained for their removal, until the governor of the department declared that the national government would build a mausoleum over them at the capital, and annually invite all the Indians to a grand memorial feast. For they all believed that in his occasional appearing, he has, by his gestures, promised them that he will come again before long, to rally and lead them as he did their ancestors, to many victories, and develop them again into a mighty people. Thus it is more than probable that the remains of the savage host who made Christopher Columbus welcome, have been seen by these European travelers. No doubt, the one hundred and fifty men who accompanied the great discoverer on his last voyage, returned to Europe deeply impressed with the Amerriques, the only people seen by them, natives of the newly discovered world who wore habitually heavy ornaments and charms of brightly burnished gold; these mariners most probably often and enthusiastically repeated in Europe the name Amerrique, until it became familiar there to designate the newly discovered lands, known only as the "New World"; but thereafter as America. At present the Amerriques are few in numbers and appear to be dying off with unaccountable rapidity, although they are free from oppression and not afflicted, so far as known, by any deadly epidemic.

"They will die in freedom unconquered by any other people, but their name, America, will live long after their existence and tribe or nation has become only an incident in anthropology, a name unsullied by subjection, but brilliant on freedom's shield, from man's early history through thousands of centuries, and to continue a synonym symbol and sacred name to freemen's sons and daughters until the earth is wandering dark and cold without a living tongue to lisp a name."

LOSING—If an article is lost, its owner can find it by whistling for it.

If you lose anything, instantly throw away something, and you will find the lost article.

A sportsman is said to have lost a ring on the moor. Next season he found it in a peat which he broke up and threw on a fire in a cottage.

A lady lost a ring, and it was found next year by her servant in a potato which she was peeling.

To drop a button on a bridge, foretells an unlucky journey.

If you lose a key or a bunch of keys, look well that someone or some act does not bring you to shame.

If a highly prized relic is lost, great trouble will follow the loser until it is found.

If you lose anything, say over and over, "Satan, I will obey you," and he will find it for you. (Persia.)

If an article is lost, close the eyes, turn around three times, and throw a pebble in the air; the direction in which it falls will be toward the lost object.

An article may be twice lost and recovered, but a thing three times lost is gone forever.

If you lose an article, spit in your palm and blow upon it, and the

spittle will go in the direction of the lost article. (Persia.)

To find anything lost, spit on your hand and say: "Spit, spit, sky, Tell me no lie," and strike the left hand with the right, and the spit will fly in the direction where you will find your loss.

To find anything lost, toss something else up in the air and watch what way it falls; it is a sign that the lost article is in that direction.

If the Bulgarians lose anything, they tie a knot in a handkerchief and throw it on the floor to bind Satan's hands in it, so that they can find the lost article in spite of him.

Certain persons who have had something stolen or have lost anything, go to a man who has the power to mark the thief or the finder at a distance, so that he will be recognized by the injured one. (Luxembourg.)

St. Anthony is the patron saint for lost articles. In Portugal, in order to find that which was misplaced, one must be able to repeat three times the "responso" (a prayer in his honor), without a mistake.

MAGIC AND MAGICIANS—The American Indians believe that the medicine man can turn himself into a coyote or other animal, at pleasure.

For a man to change to a woman, is a bad omen. (Korea.)

The belief of the Australian aborigines in witchcraft and sorcery was a most established idea and a great motive power in the everyday life of the native, and it is impossible for us to duly and fully appreciate this important fact in studying the manners and customs of the Australian aboriginal until this cardinal feature has been intelligibly mastered and fully comprehended.

One ingredient of the medicine made by an Indian must be kept a profound secret, or the good luck attending it will be gone. It will not hold a god if anyone knows all that it is made of.

In the Turks Islands, a "rounce" is a person who is capable of changing his appearance to that of a rock-tree or animal.

Petronius, writing of certain incantations to rid him of a spell, says: "She then took from her bosom a web of twisted silk threads of various colors, and bound it on my neck."

An Apache medicine man wears an old buckskin hat, which gives him strength, enables him to peer into the future, and cure the sick.

In Belgium, the peasants believe that the "were-wolf" can only be wounded with an iron-pointed stick, and that the blood flowing makes him powerless and forces him to take his human form again.

Albertus Magnus says that if you wish to see what other men cannot see, take the gall of a male cat and the fat of an all-white hen, mix them together, anoint thy eyes, and thou shalt see and know things others cannot.

A Northern sorcerer produced a terrible fog by putting a goat-skin over his head and saying: "Let it be foggy, let it be magic." Nature at once did reverence to the goat-skin, and brought on a thick fog. So the sorcerer was burned for his pains.

A negro put under the ban of an Obi woman will pine to death through fear and superstition, although the Obi woman claims that she makes him die by her charms.

Orielo was an Egyptian robber and magician, who lived under the mouth of the Nile. Should his head be cut from his body, he could replace it, as his life consisted in one hair.

If you wish to converse with the dead, dig a pit with your nails and pour into it the blood of a coal-black ewe, which has previously been torn piecemeal.

Jourdain, the wizard, told the Duke of Somerset if he wished to live, to avoid "where castles mounted stand." The duke died in an ale-house called "The Castle," in St. Albans.

Magicians claim that no word is efficacious in magic unless it is first animated with the word of God.

"To sit upon the wizard's grave
On which no sunbeam ever shines
So superstitious creed divines."
(Scott's Lay of the Last Minstrel.)

Valivoni, an old magician, of the time of Agrippa, says: "If you take euphorbium, bdellium, gum ammonaic, the roots of both hellebores, the loadstone, and a little sulphur, and incorporate them altogether with the blood of a hart, the blood of an elephant, and the blood of a black cat, and sprinkle it near the papers to be removed, that it unseals them and brings them to your presence, or just where you desire."

Hecate, the Greek goddess, presided over magic and enchantments, and was generally known as having the head of a horse, a dog, or a bear. Sometimes she is represented as having three heads and three bodies, turned in three different ways. This probably signifies her clairvoyance.

The Moors had conjurers called Adelites, who foretold the fortune of the people by means of the flight of birds, and other omens and prognostications. The air, winds, and substances that were believed to come from the atmosphere, were their material instructors in the art of divination.

A learned Dominican friar of the thirteenth century, named Albertus Magnus, was born in Suabia. He was a man of a most curious and inquisitive turn of mind, and a wide knowledge of the physical sciences, which gave rise to an accusation brought against him that he was a magician. He labored to find the philosopher's stone, and he made a machine in the shape of a man which was an oracle to him, and explained to him all the difficulties he proposed. He wrote twenty-one volumes in folio, on various subjects, scientific, philosophical and theological.

A wizard told King Edward IV. that after him would reign one whose first initial would be G. The king thought the person meant was his brother George, but it was the Duke of Gloucester.

Old authors, distinguished for sense and talent, record with great seriousness that the devil once delivered a course of lectures on magic at Salamanca, habited in a professor's gown and wig.

The magicians used to catch and secure spirits between two glasses like flies. These were compelled by the owner to do for him whatever was in their power, as to make him invisible, give him power over others, compel riches to come to him, cure wounds, and the like.

The Laplanders have a "celestial wand," resembling the wand of the Median magi. The gods themselves found their only protection from certain enchantments in this wand. Wainamoinen, one of the heroes of Northern mythology, be-

ing threatened by the great sorceress of Lapland, answers her: "The Laplander cannot hurt me with his spells, for I hold in my hand the celestial wand, and he who hates me and would bring evil on me, does not possess it."

"In the north wall of Tremeirchion, near the banks of the Elwy, is the tomb of a former vicar—Dafydd Ddu—who was celebrated as a necromancer, flourishing about 1340. Of him the tradition is that he proved himself more clever than the "Wicked One" himself. A bargain was made between them that the vicar should practice the black art with impunity during his life, but that the "Wicked One" should possess his body after death, whether he were buried within or without the church, and that the worthy vicar cheated his ally of his bargain by being buried neither within nor without the church, but in the wall itself."

The Australian Kanaji or magician goes to sleep for three nights successively in a grave, the ghosts then enter his belly, devour some viscera, and settle there instead. Henceforth the Kanaji will be able to suck other peoples' entrails from afar by artful contrivances, or merely by looking hard upon his victims.

At Tunis, was once a school of magic, called the "Dom-Daniel." It was an immense establishment, "under the roots of the ocean," built by Hal-il-Mau-graby, and completed by his son. There were four entrances to it, each of which had a staircase of four thousand steps. Magicians, gnomes, and sorcerers of every sort were obliged to do homage there at least once a year, to Satan. It was destroyed by the son of the Caliph of Syria.

Whoever possesses the book of Cyprian can, by reading it, perform all sorts of conjurations; but when once in possession of it, a person cannot well get rid of it; for whether he sells, or burns, or buries it, it always comes back to the owner.

Many of the heathens cordially defended magic and necromancy. For example, Asclepiades, who lived in the time of Pompey the Great, cured diseases by magic, enjoining upon his patient, in the case of falling sickness, to bind upon his arm a cross with a nail driven into it. Julianus, the magician, is reported to have driven the plague out of Rome by magical power. Apuleius, a disciple of Plato, wrote at length on magic. To him may be added Marcellus and Alexander Trallian. Pliny asserts in very plain language that necromancy was so prevalent in his day, but was condemned by the wisest, that it was classed with treason and poisoning. And it is notorious that magic was long used as a convenient though inefficient weapon against Christianity. (Vide, likewise, Livy, i., 20, and Strabo, lib. vi.)

When the Greek sorceress Medea was fleeing with Jason by sea, her father followed them, and to stop him on his way, she murdered her brother Absyrtus and flung his body, piece by piece, into the waves; her father stopped to recover them, and thus was detained. There are numerous instances of Medea's magic powers related in the story of the Argonauts.

Butler, the English poet, says of the great conjurer, Sir Edward Kelly:

"Kelly did all his feats upon
The devil's looking-glass, a stone;
Where playing with him at bopeep,
He solved all problems ne'er so deep."

Hecate was a cruel and infernal deity of the Greeks, presiding over magic and nocturnal incantation. She was represented in a hideous aspect, her head surrounded by serpents, and howling dogs around her.

The Australian natives stand in awe of foreign sorcerers, whom they think are able to come into their camp, and, after securing a man to a tree, have the power to remove his insides and fill him with grass. Their own sorcerers pretend to be able to restore the man to his natural condition.

All through the Bible is recorded the belief of the Jews in the actual powers of evil spirits, and the power of the "black art" to give riches, power, and luxury without the necessary labor to obtain them. The "books of magic" burnt in Paul's days at Ephesus, were supposed to be worth eighty thousand dollars of our money.

The three most powerful divinations are by fire, water, and earth or clay. These are the three great wonderful powers; the power that ascends, like an aspiration to heaven, pure and purifying, that is fire; the power that falls from heaven, infinitely beneficent to all manner of life, that is water; and the power that lies in our mother earth and has the mystery of the dead within it, that is clay. From before the times of the Chaldean soothsayers, these three powers have been used in divination.

"Bevil Blizard" was well known and his fame spread through all the neighboring villages of Oxenton, England, where he lived, died, and was buried, but was not content to rest in his grave. He frequently appeared, and was last seen by one Anne Tustin, at the Oxenton church-gate. She was a good body and not given to romance. Innumerable strange stories are told of him. On one occasion, when haymaking, he suddenly exclaimed: "My hen roost is being robbed," and putting down the scythe to go and catch the thief, the scythe went on mowing by itself, as if still in the hands of Bevil Blizard.

A magic brooch, which was at the same time an amulet, was made in the reign of Queen Elizabeth, and belonged to a Highland chief, Maclean of Lochbuy, in the Isle of Mull, being formed of silver from his own estate. It is circular in form, scolloped, and surrounded by small upright obelisks, each set with a pearl at top. In the center is a round crystalline ball, considered a magical gem. It was used to read the future fate of the wearer. (Ten Thousand Wonderful Things.)

"Take an adder's skin, and auripigmentum, and greeke pitch of reuponticum, and the waxe of new bees, and the fat or greace of an asse, and breake them all, and put them all in a dull seething pot full of water, and make it to seethe at a slow fire, and after let it waxe cold, and make a taper, and euery man that shall see light of it, shall seeme headless." (The Secreetes of Nature, set foorth by Albertus Magnus in Latine, newly translated into English. Imprinted at London by me Wyllyam Copland.) [No date.]

The American Indians believe that the tribal "medicine" is sacred and that no man could look upon the contents of the bag and live. The medicine man who made it, would sooner die than tell what is in it. No greater calamity could befall the tribe than to lose this bag of ashes. It contains a god, and that god holds the fortunes of

the tribe in his power. He can avenge his own wrongs and cause trouble at any time. Squaws are not allowed to have a medicine. They have no connection with religious ceremonies. Their husbands are their medicine, and decide everything for them.

There is no priesthood in the Australian tribes; but in their wizards they have officials with much the same functions and powers as priests, similar to the "medicine man" of the American Indians. These men profess to be in communication with the ancestral spirits and with the great Supreme Being, the founder of their race, whose sacred ceremonies of initiation they conduct and of whose laws, the ancestral customs, they are the depositaries.

Empedocles was a Greek philosopher and poet, who possessed magic power, prophecy, and a miraculous mode of healing, so that the people came to look upon him as a being of superhuman character. He was said to have thrown himself into the crater of Mount Etna, in order that from his sudden disappearance the people might still continue to believe him immortal and a god.

The American Indian has a medicine which he prepares himself by mixing clay of different colors, ashes of snakes, birds, and the like, in a shallow dish made for the purpose and kept solely for that. This mixture he forms into amulets by placing it in small bags of dressed deerskin, and he hangs these on the tail of his horse, around the necks of his squaw and children, firmly believing that it is imbued with a divine spirit, and will protect and guide him. He will not go on a journey or undertake a hunt without his medicine.

The poet Shelley's wife wrote a strange and world famous romance or myth, called "Frankenstein," who was a monster created by a young student of physiology out of the remnants of the churchyard and dissecting rooms, and endued, apparently through the agency of galvanism, with a sort of spectral and convulsive life. This existence, rendered insupportable to the monster by his vain craving after human sympathy, and by his consciousness of his own deformity, is employed in inflicting the most dreadful retribution upon the guilty philosopher.

There was a legend that in a certain Roman family each member was changed for nine years into a wolf, and then allowed to resume his natural shape.

Well known also is the story related by a slave after a Roman banquet, of a man who, in this instance, changed himself into a wolf, dashed into a thicket, was seen to destroy several sheep, and was finally pierced by a slave. When his friend, who was an eye-witness to the terrible metamorphosis, returned home, it was to find him lying on his bed, with a surgeon bandaging his wounded neck. Such changes were called "versipelles," or "skin-changes," and belong to the belief in were-wolves.

The Kaju wizards (Natal) are said to dig up a corpse and give it medicines which restore it to life. Then they run a hot needle up the back of the head, slit the tongue, and it becomes a familiar spirit, speaking with an inarticulate, confused sound, and is employed by them for wicked purposes.

In former times, before the advent of the English, "smelling out" and the sacrifice of life on the charge of witchcraft were a con-

tinual occurrence; but these practices have, of course, been strictly repressed by our civilized government. Practice as a male or female diviner, or a rain doctor, or as a lightning doctor, is now forbidden by law. (Natal Statutes, 19, 1891.) All practice of selling love charms and the like is now punishable.

In 1527, one John Dee raised himself at an early age in London to a great reputation for magic. He had a mirror formed of a black polished stone, in which an assistant looked under his influence, and was able to see visions, tell fortunes, and foreshow events. He was said to call up spirits, who showed themselves in this pear-shaped mirror. Dr. Dee considered this stone as very precious. His assistant's name was Kelly, and Butler mentions him in his "Hudibras."

"Kelly did all his feats upon
The devil's looking-glass or stone,
When playing with him at bopeep,
He solved all problems ne'er so deep!"

In Abyssinia, potters and iron-workers were not only supposed to be especially endowed with the evil eye, which excluded them from all religious ceremonies and made them responsible for certain ailments, but they were also believed to have the power of the were-wolf, namely, that of changing themselves into hyenas and other ravenous beasts, the counterparts of the wolves of the North. Nathaniel Pearce, an old African traveler, declares that a friend of his had seen one of these transformations, and that the peculiar ear-rings worn by the descendants of the Budas had frequently been seen by himself in the ears of hyenas that had been entrapped. This agrees with the account of Herodotus, who said they "declared they could change themselves into wolves for one day in the year," in his time, but he did not believe it.

In India, it is very firmly believed that certain persons can change themselves into tigers and again resume their natural shape at pleasure.

Vivien, the mistress of old Merlin, the great enchanter of King Arthur's time, in a soft dalliance in the wood, coaxed his secret of waving arms and other ceremonies by which he enchanted people, from the love-stricken old man. No sooner than she knew it, she tried it, and on him! Dunlop, in his "History of Prose Fiction," says: "At length, this renowned magician disappeared entirely from England. His voice alone was heard in a forest, where he was enclosed in a bush of buckthorn, he having been entrapped in this awkward residence by means of a charm he had communicated to his mistress Vivien, who, not believing on the spell, had tried it on her lover. She had failed to learn the counter-charm of release. The lady was sorry for the accident, but there was no extracting her admirer from his thorny covering. And so there he still lives, tied up in the tree, a melancholy figure, his arms extended as if in pleading, but nobody knows the precious words that would release him."

The manufacture of mystical writings is a very ancient art, so also is the teaching of how to choose propitious days. Much light is thrown on the art by a very remarkable papyrus in the British Museum (No. XLVI. Greek) of about the second century. Several spells are given in this document for various purposes, amongst which is one for producing an immediate vision of the god evoked by the operator. Various charms

are given for finding out a thief, for compelling a thief to confess, and for driving away evil spirits. It came from Egypt, and was found in one of the later tombs.

The Australian Adelaide tribe, which is now extinct, had its usual "doctors" or magicians, who, in their incantations for rain, animals, or other food, as well as in their ministrations on the sick or wounded, used a piece of rock crystal, which was carefully wrapped up in several coverings, when not in absolute use, and carefully hid from the sight of the women. It is said to be greatly prized, owing to the difficulty of procuring it. So great importance do the owners attach to them, that they would declare that were a native woman to look at them, she would he instantly killed. They pretended to work all sorts of cures with these stones. When attending any sick person, they would, before seeing him, carefully hide the stone in their mouth, and after performing certain signs, and using certain gutturral mutterings, would apply their mouth to the seat of pain, and sucking the place, subsequently void from the mouth this crystal, and declare that they had extracted it from the body of the sufferer. These crystals would descend from father to son; they would always carry them in a dilly-bag, under the arm.

Both Democritus and Pythagoras were reputed to be skillful in pharmacy. The Thessalians, particularly the women, were most celebrated among the Greeks as practicers of it. The most powerful incantations were firmly believed by the ancients to be capable of even drawing the moon from its path. Even Plato speaks of the Thessalian enchantresses as able to remove the moon from the sky; and he is followed by many other writers. This account is moreover confirmed by both Tibullus and Virgil. All stories are, however, capped by Pliny, who gravely states that an entire olive orchard belonging to one Vectius Marcellus, was drawn by enchantment across the public road, while the land on which it was placed was made to go back and occupy the ground previously occupied by the orchard. Ovid also gives some very strange stories of how, by incantation, the stars distilled blood, and the moon became a bloody purple.

Our modern use of the word pharmacy is, of course, a modification of the ancient meaning, or the art of enchantment by spells, charms, amulets, and the like. The faith in the power of the magic arts was simply unbounded, and Horace, Lucan and Ovid all bear witness that a certain enchantress could make snow fall in summer, rivers change their course, and the stars fall from the sky.

Magicians were also believed to be able to raise the gods of the upper and lower world, and compel them to answer questions, and Pliny even gives the names of the herbs required for the purpose.

According to Father Dobrizhoffer, the Abipones of Paraguay, credit their medicine men with power to inflict disease and death at a distance, to cure all disorders, to make known distant and future events, to cause rain, hail, and tempest, to call up the shades of the dead, and consult them concerning hidden matters, to put on the form of a tiger, to handle every kind of serpent without danger, which powers they imagine are not obtained by art, but imparted to certain persons by their grandfather the devil.

The medicine men rely greatly upon pieces of crystal in finding lost ponies and other property, and declare that they can see everything they wish by gazing intently upon the crystal.

A beautiful and mystic young enchantress, prophetess, and priestess lived among the ancestors of the Amerriques, of Nicaragua, to whom they gave allegiance, and whose mandates they obeyed. To her shrine, the descendants of that tribe and several of the few scattered remnants of the Sumos, Tencos, and Mosquitos, still give their hearty devotion. She frequently materialized and visited the Amerriques, even until the Spaniards occupied some parts of that country. Her appearance was unheralded, and happened usually at some picturesque grove in the forest, during the early springtime, when almost every tree and bush and vine were developing bright, varicolored buds, leaves, fronds, or flowers, as if by magic, under the influence of a genial semi-tropic climate, until such groves had become a most attractive and beautiful bouquet. The Indians first became aware of each of her visits by the movements of delegations from other divisions of the animal kingdom toward the grove where she was to be found. She exhibited in many ways great power over all kinds of insects, reptiles, birds, and animals, and retained a number of each, convenient to the residence of her materialized form, for use as servants, guards, messengers; she also retained and fed on the most delicious food a number of old men and women, as assistants in her wonder-working ceremonies. She exhorted the elder Indians to adhere strictly to the old forms of worship of their ancestors, and urged them to teach their descendants the cult of the noble ones who had preceded them. They were also commanded to give examples of strategy, endurance, and bravery to the young men. She restored to health and strength the infirm and aged who, in her presence, passed daily through the ceremonies of her nagualistic rites or Elusinian-like mysteries. Suddenly the beloved priestess become offended because the fathers began to wear rosaries, and she never again returned. She took with her the old man and woman whom she had transformed into handsome, youthful forms, each with large, expanded wings, robed gorgeously in beautiful tiger- and deer-skins, and decorated profusely with numerous brilliant plumes of birds, abundant then and now in the territory in the east-central mountainous districts, where the Amerriques exist as vagrants, rude agriculturists, or gold miners.

The Rev. James Macdonald contributed an interesting paper on "Bantu Customs and Legends," collected by himself in South Africa, to the English magazine, "Bygones." Some of the native doctors in South Africa carry their conceit of themselves so far as to send messages like the following to persons who they know would not believe them. One Masellulie despatched a messenger during a thunderstorm to a missionary to say that he hoped the missionary would not be offended "because your cow has been killed by lightning that I have made."

The doctors have unlimited power over men's lives and property. Among the tribes farther inland, trial by ordeal is commonly practiced by them. This may consist of a poison-bowl, when the dose is

graduated according to the purpose it is intended to serve. If the victim is to be got rid of, he dies; if not, then the dose is such as to give him a severe shaking and a big fright. Another method is plunging the hands into boiling fat. If the hands are scalded he is guilty; if not, he is innocent. How it is they manage this trick—for trick it is—I do not know, unless it is that they are acquainted with certain of the effervescing substances by which they can cause molten fat to bubble as if boiling when at a comparatively low temperature. But an African doctor is not easily taken aback under any circumstances. When he orders the hunter to char the eye of his first elephant to cinders, and broil the point of his trunk as a dainty morsel, after which he will have full power over the life of any pachyderm, and he, on the following day, either loses his quarry or is tossed into the branches of an overhanging tree, the man of science calmly tells him that a particle of the eye was not reduced to ashes, or that the morsel cooked was not entirely eaten by him, and that he has only his own carelessness to thank for his misadventure.

While the missionaries are speaking, the doctors often light fires on the outskirts of the crowd and burn charms "to drive away the spirit of the book." One missionary, incensed by their idolatrous practices, turned around and denounced them all. But the natives can argue.

They reason with him in this manner: "You live among our people; we circumcise our young men; this stinks in your nose. We kill our cattle in sacrifice to our ancestors; you say it is God we must worship. On what river had he his kraal? Where are his people? You say the spirit lives, but does not care for sacrifice. Does the father forget his own child? Should not the children obey? You have your customs; we do not like them. We have ours; you do not like them. Why does the master scold, as we are both the same? Is not the land enough to grow corn for all?"

The headdresses used by the medicine men of the American Indians were persistently called "miters" by the early Spanish writers. They were all symbolic of their religion and the belief in the gods of their tribes, and had magic qualities and sacred properties. The especial hat worn in the "ghost dance" is thus described: "The round piece of tin in the center is the sun. The circular piece under it is the rainbow. Stars and lightning are depicted on the side, the parallelograms with serrated edges are the clouds; the pendant green sticks are raindrops; there are snakes and snakes' heads, feathers of the eagle to conciliate that powerful bird, turkey feathers to appeal to the mountain spirits, white gull feathers for the water spirits. There are also pieces of shell or chalchihuitl (turquoise or malachite), without which no medicine man would feel competent to perform his duties." This headdress is worn to represent the "kan" or god, and the people are supposed to believe that it is really the god whom they see when the priest wears it—as for the time being, he is supposed to be taken possession of by the gods.

Faust, or Doctor Faustus, was a famous magician of the sixteenth century, a native of Swabia. A rich uncle having left him a fortune, Faust ran to every excess; and when his fortune was exhaust-

ed, he made a pact with the devil (who assumed the name of Mephistopheles, and the appearance of a little gray monk), that if he might indulge his propensities freely for twenty-four years, he would, at the end of that period, consign to the devil both body and soul.

The compact terminated in 1550, when Faust disappeared. His sweetheart was Margherita (Margaret), whom he seduced, and his faithful servant was Wagner. The stories told about him are legion. According to some legends, he was an old man when he made the contract with the devil, signing it with his blood, and thereupon regaining youth and strength. The devil had to be, during the term agreed upon, his obedient servant, fulfilling any wish that he may have. He was said to have been riding through the air on a beer-barrel; using his mantle as a means of rapid transportation; causing wine to spout from a table; and numerous other wonderful feats. The character of Faust is a favorite subject in literature and art. (Cf. Goethe's masterpiece; Marlowe's tragedy; operas by Gounod, Boito, Spohr, etc.)

The Maoris believe in the power of incantations, and tell how Hinauri, being teased with jealousy by two women, uttered one so powerful that the two plagues fell dead to the ground, with the soles of their feet projecting upward. Then Hinauri was at ease about her husband, who thereafter belonged to her alone. Some time later, however, her brother-in-law fell in love with her, and in order to put his brother out of the way, he again, by one of these powerful incantations, threw him into an enchanted sleep, from which he awoke changed into a dog. But Hinauri, though at first not recognizing her husband in that form, received him in their home, after she had learned from a sorcerer who he was.

Not very long ago, a curious case was before the Paris courts. The accused was an alleged sorcerer named Bernard, and he was charged with transferring by sleight of hand, some jewels from a case to his pocket at the Bon Marché. It was also alleged that he professed to have scientific relations with the devil. The first witness was one Boulicot, a farmer, who was persuaded that Satan had taken up his abode in his homestead, because calves wept and the eggs laid by hens exploded like bombs. He had never seen imps issue from the addled eggs, but his wife and the maids were nearly sure they had seen them, in the gloaming, dance about the house where the hatching went on. A noise as if of clanking chains was heard at night. Bernard was applied to, and offered to chase the devil and his imps for the sum of £8. Boulicot admits that the noises ceased, and that all the calves save one—and it has since died—left off weeping. Two other rustics, husband and wife, believed that they were subjects of the devil's malevolence. Satan dragged them out of their bed in the dead of night, beat them black and blue, and left them more dead than alive. They naturally went to Bernard. He began by giving them drugs, to take which made them violently ill at once, convulsing them, and acting as an emetic. When this medicine had taken its full effect, he handed the wife a talisman, which was never to be touched. The simple couple paid Bernard 1,300 francs for his different services. An item in his bill was "12 francs 50 for vicars, 250 francs for grand vicars, and 500 francs for Bishop of Moulins,"

whom he said he employed to celebrate masses for a certain number of nights between the hours of 11 and 12 o'clock. The devil, being most about toward midnight, was in dread of such masses. The court, believing the witnesses, sentenced him to six months and 500 francs fine.

All natives of India dread being stared at, particularly by Europeans, and you often see a witness cast his eyes on the ground when the magistrate looks at him full in the face, through fear of fascination. A European is, in fact, to the rustic, a strange, inscrutable personage, gifted with many occult powers for good or evil, and there are numerous extraordinary legends about him. Among these productions of the superstitious imagination is the popular idea that a boy, the fatter and blacker the better, is caught, a small hole bored in the top of his head, and he is hung by the heels over a slow fire. The juice or essence of his body is in this way distilled, until seven drops of the potent Momiai medicine is made. This substance possesses healing properties of a supernatural kind. Sword-cuts, spear-thrusts, wounds from arrows and other weapons of warfare, are instantly cured by its use, and he who possesses it is practically invulnerable. It is further believed that a European gentleman known as the Momiaiwallah-Sahib, has a contract from the government of the right of enticing suitable boys for this purpose. He makes them smell a stick or wand, which obliges them to follow him, and he then packs them off to some hill station, where he carries on his most nefarious manufacture. Every native boy, especially if he is very black and fat, believes himself to be a possible victim of the great Sahib, and even to whisper the word is enough to make a crowd of urchins run for their lives. One might ask where such an idea came from; well, where did the idea come from —believed in by the rustics of England—that luminous paint is made with human fat? (Crooke, Popular Religion and Folklore of Northern India.)

Dr. Daniel G. Brinton, author of many works on North American myths and legends, writes: "Yucatan presents a strange spectacle to the ethnologist. The native race, which in nearly every other part of the American continent has disappeared before the white invaders, or else become their acknowledged inferiors, has there gained the upper hand. The native language has ousted the Spanish to that extent that whole villages of whites speak Maya only, and the fortunes of war in the last generation have sided so much with the native braves that they have regained undisputed possession of by far the larger part of the peninsula. As throwing a side-light on their mental constitution, their folklore and superstitions merit attention. I happen to have some material on this which has never been published, and some more which has only appeared in mediums quite inaccessible even to the diligent student. Of the former are a manuscript by the Licentiate Zetina of Tabasco, a native of Tihosuco, and some notes on the subject by Don José Maria Lopez of Merida and the late Dr. Carl Hermann Berendt; while of the latter a report by Don Bartolome Granado de Baeza, cura of Yaxcaba, written in 1813, and an article of later date by the learned cura Estanislao Carrillo, are particularly noteworthy."

These "Mayas," as the natives call themselves, were converted at

the epoch of the conquest (about 1550) to Christianity, in that summary way which the Spaniards delighted in. If they would not be baptized, they were hanged or drowned; and once baptized, they were flogged if they did not attend mass, and burned if they slid back to idol-worship. To this day the belief in sorcerers, witchcraft, and magic is as strong as ever it was, and in various instances the very same rites are observed as those which we know from the early fathers obtained before the conquest.

The diviner is called "h'men," a male personal form of the verb men, to understand, to do. He is the one who knows and who accomplishes. His main instrument is a clear stone, transparent crystal. This is a quartz crystal, or other translucent stone, which has been duly sanctified by burning before it gum copal as an incense, and by the solemn recital of certain magic formulas in an archaic dialect passed down from the wise ancients. It is thus endowed with the power to reflect the past and the future, and the soothsayer gazes into its clear depths and sees where lost articles may be recovered, learns what is happening to the absent, and by whose witchery sickness and disaster have come upon those who call on his skill. There is scarcely a village in Yucatan without one of these wondrous stones.

These wise men have great influence over the growing crops and perform "field mass" in the cornfields. This is a ceremony in which a fowl is killed and cooked as a sacrifice to the gods of rain and fertility. In it is a strange mixture of heathen and Christian superstition, which is the outcome of three centuries of so-called Christian instruction.

A power, universally attributed to the magicians, is that of turning themselves into beasts. This is an unquestioned belief all through Central America. Father Baeza relates that one of these old sorcerers declared in his dying confession that he had repeatedly turned himself into various wild beasts. The English priest, Thomas Gage, who had a church in Guatemala about 1630, tells with all seriousness a number of such instances. Even in our own days, the learned Abbé Brasseur de Bourbourg is not entirely satisfied that animal magnetism and such trickery can account for the mysteries of nagualism. The sacred books of the Kiches, a tribe living in Guatemala, related to the Mayas, ascribe this power to one of their most celebrated kings. As an illustration, the passage is worth quoting: "Truly this Gucumatz became a wonderful king. Every seven days he ascended to the sky and every seven days he followed the path to the abode of the dead; every seven days he put on the nature of a serpent and he became truly a serpent; every seven days he put on the nature of an eagle and a tiger and became truly an eagle and a tiger; every seven days he put on the nature of coagulated blood and then he was nothing else but coagulated blood."

Men and women alike possessed this power. This is shown in a curious little native story heard by Dr. Berendt in the wilds of Yucatan, from a native woman, who told it to prove the value of salt as a counter-charm to these mysterious beings. The Doctor wrote it down with scrupulous fidelity:

"A man married with a woman, nor did he know her as a witch. One day he said to her, 'Mix two measures of salt.' She mixed

them first, then she said, 'Why this wishest thou?' One night woke the man and he saw go out his wife. Then he took his axe and secretly followed her to the wood. When they arrived at a little meadow, there being a bright moon, then hid himself the man in the shade of a great seiba tree. Then threw her garments the woman behind her, standing naked in the face of the moon: then she stripped off her skin and remained mere bones. Then she rose to the sky. When she came down again then she said to him, 'Wouldst thou reach to the sky?' But not could she ascend again because of the throwing of salt."

In 1658, a French writer put into the mouth of a magician the following curious superstitions:

"I teach the shepherd the wolf's pertinacity and cunning.

"I teach men how to turn the Seine.

"I send St. Hermes' fire to the marshes and rivers to drown travelers.

"I make the fairies dance by moonlight.

"I encourage the gamester to look under the gallows for the four of clubs.

"I send at midnight the ghosts out of the churchyards, wrapt in sheets, to demand of their heirs the performance of their vows and promises.

"I command the spirits to haunt the uninhabited castles and to strangle those who come to lodge there till some violent fellow compels them to disclose their hidden treasures.

"I make those whom I wish to enrich find hidden wealth.

"I cause thieves to burn candles of dead men's grease and lay the host asleep, while they rob the houses.

"I give flying money that returns to the pocket after it is spent.

"I give amulets to footmen that enable them to go two hundred miles a day.

"I tumble the bottles and dishes upside down without breaking or spoiling them.

"I teach old women to cure fevers by words.

"I waken the country fellow on St. John's eve, to gather his herbs in fasting and in silence.

"I teach the witches to take the form of wolves and eat up the children, and when they lose a leg or arm I leave them to be discovered.

"I send to discouraged men a tall black man, who gives them permission for great riches and other felicities, providing they give their souls to him.

"I teach necromancers to destroy their enemies by making a little image of wax, which they throw into the fire, and pricking it, the victim feels all those torments that they put the image to.

"I make witches insensible in their parts when the Ram has set his head.

"I give a secret virtue, which, said backward, will stop butter from coming in the churn.

"I teach husbandmen to lay under the sheepfold which he has a mind to destroy, a bunch of hair and a toad with three crosses, that destroy all the sheep that pass over it.

"I lend magicians a familiar, which keeps them from undertaking anything without leave of Robin Goodfellow.

"I teach how to break the charm of a person bewitched.

"I teach how to knead the triangular cake of Saint Woolfs.

"I make witches sensible of the stroke of an elder stick at seven miles.

"I loose the hobgoblin at midnight, and command him to draw chairs and roll barrels along the street, and wring the neck of anyone who dares look out of the window at him.

"I teach the composition of the charms, seals and spells of the magic looking-glasses.

"I teach the use of the enchanted figures.

"I teach how to find the mistletoe of the New Year.

"I teach the wanderer to find enchanted herbs.

"I teach the gamester the magnetic plaster which holds his money.

"I send the goblins, the shod mule, the hags, the nightbats, the scrags, the breaknecks, the black men, the white women, the phantasms, the apparitions, the seven crows, the busy brains, the shadows, in fine, I am the Devil of Cauvert, the Son errant, the grand Huntsman of Fontainebleau forest."

MISCELLANEOUS CHARMS AND OMENS—To see anything move and click like a telegraph-machine, signifies that the person who notices it will soon have news.

To clinch luck, stick a pin into the first tree you come to.

To carry a lock of a blind woman's hair, is said to bring good luck.

It is good luck to wear next to the heart a hair taken from a lion's tail or mane.

To watch for anyone to come, is a sign that he will not come.

A ring made of a sea-horse's teeth, will prevent cramps.

A lawyer with a caul in his possession, will be rendered eloquent.

The amulets of the Tasmanians prevent witchcraft and other evils.

The Grecian athletes wore amulets, to ensure them victory in the gladiatorial conflicts.

A ring engraved representing a human head, with an elephant's trunk holding a trident, was an amulet against the perils of the sea.

A jaw-bone or skull of an animal is worn in Tasmania as a protection from danger.

The Greeks thought that prayers written in rolls and worn as amulets, would protect from man and beast.

The cup of Djemschid revealed knowledge to all who gazed into it. (Arabian.)

The utterances of mad men, of children, and women, will never fail to come to pass. (Hindu.)

Some people consider it a lucky amulet, to carry or keep pennies that have been taken from the eye of a corpse.

Pope Adrian is reported to have constantly worn an amulet the ingredients of which were: Dried toad, arsenic, pearl, coral, hyacinth, and hagacanth.

To have the left arm and hand of a woman who died in childbirth, is to possess a lucky talisman. (Mexican.)

There is a magic virtue as an amulet in the Hindu woman's nose-ring, bracelet, and knotted string. The nose-ring has especial respect paid to it, and for a stranger even to mention it, is a breach of delicacy.

It is unlucky to pay money for charms, as they will lose all their power.

Good luck is not to be repeated.

If an illegitimate person tries a charm, he or she will neutralize its power.

Idiots and fools do not drown or sink in the water.

Better a grain of luck than a ton of knowledge without it. (Sicilian proverb.)

If you wish to be successful in finding out a secret, carry an old key in your pocket.

The triangular bone from a fish's head will preserve one from harm, when worn as a charm.

The Dukes of Burgundy kept pieces of horn in their wine-jugs, and used others to touch all they tasted, so as to be sure there was no poison.

"If one misfortune or accident occur,
Two more are sure to follow soon."

The Germans say likewise: "Ein Unglück kommt selten allein."

At Ober-Ammergau, there is the belief that if the Passion Play is not performed every ten years, pestilence and destruction will follow.

In Devonshire and Cornwall, people make a sign of the cross on the tongue, for luck.

If you carry a little bag of ashes in your pocket, you will have no accidents and catch no diseases.

In the wilder parts of India, the women to-day wear an actual silver fig-leaf, usually engraved with the symbolic "tree of life."

The Egyptians think that if you write the names of ninety-nine prophets on anything and put it in the house, it will keep away misfortune and disease, grief and trouble.

It is bad luck to be unusually gay and full of spirits. It is what the Scotch term "fey," and always foretells sorrow.

The Arabians had a charm called "kuera," made of an amulet which gave them power to enchant and fascinate, while it would give an appetite to cattle, and clear the house of flies and vermin.

In Italy, every peasant will bless anything that is handed to him by a strange hand, so that no evil will go with it.

Glass rings made by Druidical priests, were worn by ancient Britons as a preventive of evil.

A stone with the word "Abraxas" engraved upon it used to be worn as a lucky talisman. The word symbolizes the mystic number 365, or one for every day of the year.

Talismans worn by Arabians were of metal, and were a great protection to the wearer.

It was an ancient Saxon superstition that magical arts could not be practiced so well upon a person in the open air as in houses.

Indian tribes wear as charms, necklaces made of human fingers and toe-nails, and sometimes the arms of children.

In France and Germany, it used to be believed that the fingers of an unborn babe were available for magic. It is supposed that the expression "unborn" here means that the child should be born dead.

In the whole circle of the occult sciences there is scarcely anything more abstruse or intricate than the mystical science of talismans. The use of them has occasionally received much opposition from incredulous individuals; while on the other hand, it has stood the ground with firmness amidst the change of ages. Mourning rings, miniatures, lockets, devices, mottoes, armorial bearings, and the "boast of heraldry," are but so many relics of talismanic learning. Amongst mankind in general, there is much of

talismanic belief; witness the avidity with which the caul of an infant is sought after to preserve from danger by water; as also the celebrated romance of "The Talisman," by Sir Walter Scott; the intense interest of which arises from the narration of a singular instance of the faith formerly reposed in talismanic agency. It is now well known that when Napoleon went to Egypt, he was there presented with a talisman by a learned Eastern magician, the effect of which was to protect and defend him from sudden attacks, assassinations, and all manner of hurts from firearms.

Make garters of hare-skin, sew motherwort in them, wear them on the legs, and you can run so fast as to beat horses.

The following charm is found in Shakespeare's "Macbeth" (I., 3):

"Thrice to thine and thrice to mine
And thrice again to make up nine,
Peace! The charm's wound up!"

The most curious paper-weight in the world is said to belong to the Prince of Wales, and is the mummified hand of the daughter of Pharoah. He keeps it for luck.

A certain farmhouse in Dorsetshire carefully preserves a human skull. The people believe that if the skull is taken away, the house will be disturbed by supernatural noises, and the person who took it will die.

Some people think that muttering a certain formula or spell will stop a runaway horse, make a watch-dog silent, staunch blood, drive back fire and make it consume itself.

Bourne speaks of "dancing charms," or those which are to be kept in a dancing position, as earrings, or rings made of the bone of an ostrich.

Some tribes of Indians esteem an arrow that has been shot into a human being as a charm, or as they call it, "a medicine."

Favorite jewels, or some ancient amulet, or a handkerchief that once belonged to a dear friend who was dead, were considered by the French to bring success.

The sputtering or crackling of a lamp was regarded as a propitious omen by the ancient Greeks.

Brothers kill and eat their sister, from whose bones a bamboo grows. Every night, the spirit of the girl comes out of the tree, and the king catches and marries her.

To kill a girl seven years old and drink her blood, is a charm against evil influences.

An old saying is: Never flatter yourself, for when you think you are all right, you will at once fall through with everything.

There is an old German prophecy that the ones you go about with when young, will be the ones you will be travelling with when old.

If you search a negro's pocket in the South, you will be as apt to find a rabbit's foot in it as a razor.

If you are looking for some one and, thinking you see him, exclaim: "Here he is!" when he is not in sight, he will be angry when he does come.

Say, "One, two, three, good luck for me," when you know you have said or done something unlucky. It breaks the spell.

The Romans believed that every occurrence or appearance beheld on the right hand was to be considered as an omen of good luck, but all those on the left, as bad.

In Ireland, if the stacks are not circled each night by the noiseless

barn-owl, a blight will fall upon next season's crops.

The Totonacs made a dough of first fruits and the blood of infants, of which men and women partook every six months, to give them health and long life.

Indians believe it good luck to keep as many scalps as they can procure.

To rid yourself of bad luck, throw a penny over your shoulder, and the one who picks it up will get the bad luck.

Among the Ashantees, certain families eat certain meats, and others wear certain colors, for luck.

Dr. Samuel Johnson would go back half a mile if he remembered that he had omitted to touch any one of the lamp-posts on his daily walk.

It is lucky for a New Zealander to wear the teeth of his enemy around his neck.

Mail-sacks that have been in an accident, are considered lucky to have on a train.

If you suffer privations in early life, you are sure to make up for it in later years. If you are rich as a child, you will not always be so. Every one must once wear the kitchen apron.

The seventh son was formerly considered to be endowed with pre-eminent wisdom.

It is said that if you grasp a handful of mold from any ruin and find any object in it, you will not die for a year.

If you make anything for anybody and drop it while making, it is a sign that it will suit the person for whom it is intended.

To sell or give away a medicine-bag, or to touch or examine another's medicine-bag, is considered very unlucky among Indians.

The Arabs carry about them photographs of the Koran, which they place upon their breast to prevent sickness, misfortune, and witchcraft.

A person who wishes to be lucky should never speak of himself in the third person.

To carry the knuckle-bone of a ham, will bring good luck.

The people of Perugia wear arrowheads as lucky charms.

Ill-gotten gains thrive not till the third heir.

Unlucky at play, lucky in love.

If you lie upon roses when young, you will lie upon thorns when old.

Queen Victoria firmly believes that objects made by blind people are lucky.

If you would have good luck throughout the day, baffle the evil genius by saying the following words immediately after rising in the morning: "Let this be my lucky day; let my enemies fail."

One extreme follows another. If you sing all day to-day, to-morrow you will probably cry.

It is lucky to carry the tip of a dried beef-tongue in your pocket.

To own any rope on which a person hanged himself or was hung, brings luck.

If you want to have good luck and wealth, keep the talismanic word "S-A-V-E" about your person.

When you desire that a friend shall have good luck in any undertaking, walk around him or her three times, in the direction of the sun.

The bone of an executed crim-

inal, if carried in the pocket, will ward off violence.

It will bring you good luck in whatever you undertake, if you carry a bat's liver as a talisman. If you let it go out of your possession, it breaks the charm, and no second one will have the same virtue.

It is said good luck and bad luck comes in waves, one following the other. This may have given rise to the adage: "It never rains but it pours!"

The Incas, when taking possession of land, threw a stone, shot an arrow, or hurled a firebrand to each of the cardinal points. This insured peace in possession.

Touch an ill-formed person or a tight-laced girl with the end of a walking stick, and it will bring the best of luck.

If one has good luck, he must not tell how he got it, or it will turn to bad luck.

Don't try to hear conversation not intended for you, as eavesdroppers never hear any good about themselves.

If you hide a lucky bean and let no one know where it is, you will be lucky for a year.

If you carry the lucky bone taken from the head of a sheep, you will be protected from adverse influences.

Do not clean a stable, sell milk, or fetch water, after dusk.

Take a rubber ball and bounce it as many times as you can without missing. Begin with your own age as you count, and when you miss, it shows when you will either die or marry.

If you are a postal clerk and carry in your pocket a piece of mail-sack that has been in a wreck, you will never be in a wreck yourself.

In the Bible, Moses gives us the sign of the bush burning without being consumed.

Wonder-dollars, with cabalistic designs, are considered a protection against sickness, bad luck, and defeat.

The people of Benin, West Africa, think to possess the head of a dead man is to have a lucky charm.

The Dahomeyans purchase of the Moors a piece of parchment having a sentence of the Koran inscribed thereon, and it is kept in their apartments for luck.

The Milanesians have a curious taboo. A mother-in-law will not go along the sand behind her son-in-law, until the tide has washed out his footsteps.

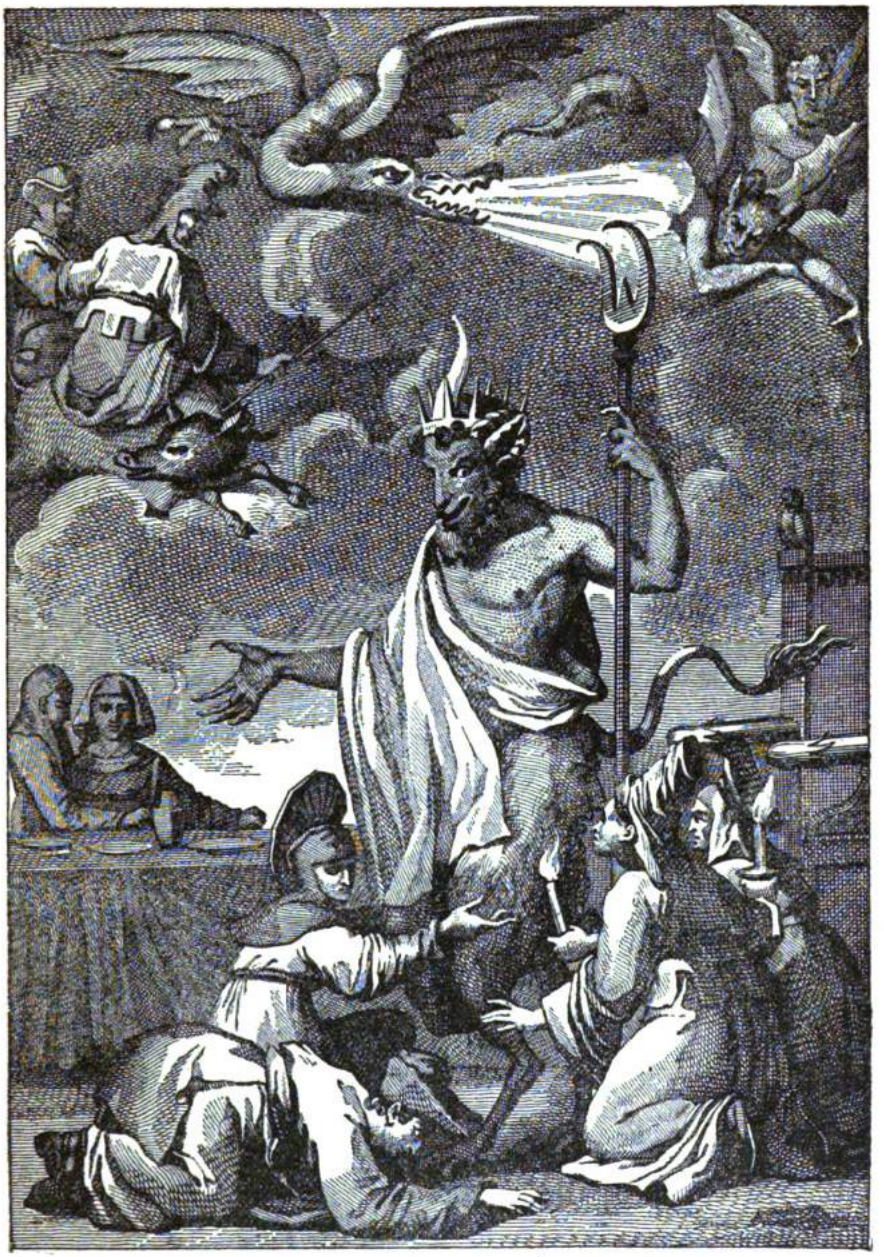
When you look at a dirty sweeper in India, look him in the face; but when you look at a Brahman, look at his feet first.

The ancient Egyptians wore cylinders with hieroglyphs engraved upon them, about the neck, so that they might be lucky in all their undertakings.

When one admires anything in Egypt very much and expresses it, the owner instantly blesses it in the name of the prophet, else ill luck will follow.

The Chinese character meaning happiness, written on red paper in black ink, and pasted on the door-posts, is sure to bring happiness to the inmates.

A printed list of the paltry articles the Prophet left at his decease, such as rosaries, staff, etc., kept in the house in Egypt, will ward off evil.



Nocturnal Meeting of Witches, Wizards, and Demons to Worship Satan.

To obtain what you wish from another, lay a swallow's tongue under your own, and then kiss the person. (Swinemünde, Germany.)

To drop an amulet, is a sign of death.

He who has about him a string with which a rupture was tied up, can lift the heaviest load without danger. (Norman.)

The letter from an Indian raja is spotted with gold leaf as a preservative, partly to avert the glance of fascination, and partly because gold is a scarer of demons.

Always say, for good luck, "With God and the Czar's permission," when you have any important thing to transact. (Russia.)

Dried human skulls wrapped in banana leaves and hung on the wall, or depending from the roof of every well-regulated Dyak family, bring luck and prosperity.

The Emperor Domitian bought of a merchant a talisman consisting of three sentences of advice, for which he paid the good round sum of a thousand florins.

All Turkish women carry about them some magic word or phrase, written on paper, and enclosed in a little case. To lose this talisman, is very unlucky.

It is lucky for the Chinese to have a bit of paper with "god of wealth" written on it. These are posted on the wall, for luck.

The last thing that touches the body of a man who was hanged, brings luck to the possessor.

If a quill is thrown over the house and falls into a basin, you will have a silver spoon.

"Straight is the line of duty;
Curved is the line of beauty.
Follow the first and you will see,
The second following after thee."

A Scotch proverb says: "Freits follow them 'at freits follow." (Freits are superstitious notions or beliefs with respect to any action or event, as a good or a bad omen.)

A Hindu would never carry anything out of his house in the morning until he had anointed the door-posts with cow-dressing.

One who carries on his person a bullet that has once struck a person, is in no danger of sudden death.

When so much as speaking of your good health or fortune, tap the back of your hand or forearm three times, to avert the bad omen.

New Zealand natives highly prize an amulet made of green stone, in the uncouth image of a man, and worn around the neck. It is called a "Hectiki," Tiki being the "creator of man."

Many Indians will not allow themselves to be viewed through field-glasses, as they imagine their nakedness is exposed, nothwithstanding their clothing.

When you are camping out in a mining country, and you are so lucky as to find a lost wayfarer, you will discover gold.

If a person was talked of and, while something was being said of him, he entered the room, it was a sign that he was very hot-tempered, easy to get mad. (Western Norway.)

Idleness is the root of all evil. (Sicilian and German proverb.)

Keep a dove made of an egg-shell over the table, to remind you of the Holy Ghost and bring you a blessing.

A horse-tooth, put by stealth into someone's pocket, will preserve him from witchcraft and toothache. (Belgium.)

A boy brought to King Arthur's court a mantle which no one could wear who was unfaithful in love, false in domestic life, or traitorous to the king. If any such put it on, it puckered up or tumbled to pieces.

When Tiberius was making his first expedition and leading the army through Macedonia to Syria, the altars which had been formerly consecrated at Phillippi by the victorious legions, blazed suddenly with spontaneous fires.

The carrying away of chaff by the wind is, in the Scriptures, a sign of the destruction of the wicked.

Never gaze on a creature that is being killed, as it makes it die hard.

If amulets consecrated and worn on the body are given to anyone else, that person will thereby receive power over the former wearer. (Bohemia.)

Incantations, witch-charms, and devotion to unseen powers, are all prevalent among the Shetlanders.

"As coal is black, so are my prospects dark and gloomy," is one way for the Indians to express their forebodings.

To speak evil of his ancestors, will bring evil on the speaker. (Madagascar.)

Tickle a girl with a straw on the face or hands. The first thing she says after it, will be the first thing she will say after being married. (New England.)

Go to the wood-pile and say:

"Johnnie with your fingers and Willie with your toes,"

and something will come out of the wood-pile and tear off all your clothes. (Gilsum, N. H.)

When two persons meet and, having the same thought, give it expression, it is a sign that at that very moment a soul is delivered from purgatory. (Belgium.)

The Iroquois Indians wore amulets suspended from their necks and ears, to ward off sorcery and witchcraft.

It is a common saying in Gloucestershire, England, that running water breaks spells.

The women of Albania make balls of rags and stitch them through and through assiduously, thus "sewing up the plague, snakes, and sickness!"

When an Indian woman has a son sick somewhere away from home, or if he has been killed on the way home, her breasts will become very painful.

Laughing before sunrise causes tears at evening. (Ancient Syracuse saying.)

Oblong boxes containing little pieces of wood wrapped in white paper, are kept, in East India, as charms against evil.

Ancient coins are used in China as amulets, for protection against evil spirits.

It is not customary among the Chinese in this country to wear amulets or charms, except the jade wristlet, which is regarded by some as giving strength to the arm. One that has been recovered from a grave is most highly valued, and thought to furnish protection to the wearer against evil spirits.

If animals and weapons should be found to speak, the king would die. (Hindu.)

All those who wear the medal of the Blessed Virgin will die a happy death.

Goethe said that "superstition is favorable to poets."

The story of Robert Bruce and the spider illustrates the belief in signs and the encouragement gained therefrom. Having suffered defeat six times, the discouraged student watched, in his retirement, the unsuccessful attempts of a spider to catch its prey as many times; when at last the spider had succeeded the next time, he took that as a good omen, gathered up courage, took the field, and won.

In the East, it is considered lucky to tie rags to sacred trees or to the wire plaitings that cover the windows. In Jerusalem, some of the windows are so tied with rags that you can hardly see anything else.

To counteract any supposed bad luck, such as a bird flying overhead, make a cross on the road, and spit in the middle of it. The same thing is done to save taking an oath.

"Things ill-got had ever bad success." (Shakespeare, III Henry VI., ii., 2.)

Caesar declared, in his African campaign: "I will have better omens when I choose," and Pyrrhus parodied a line of Hector's speech, "The best omen is the cause of Pyrrhus!"

Before the death of Nero, the doors of the mausoleum of Augustus flew open of themselves, and there issued from it the voice of one calling the infamous emperor by name.

"When Fortune means to men most good, she looks upon them with a threatening eye." (Shakespeare, King John, iii., 1.)

Nisus, king of Negara, possessed a purple lock. As long as he remained in possession of it, his city could not be taken.

It is a popular belief in Scotland that the Duke of Monmouth was spellbound to Lady Henrietta Wentworth, the charm being lodged in the gold toothpick-case which he sent back to her from the scaffold.

To depart from the customs of their ancestors, would be a sure omen of misfortune to the Chinese.

If you lend a thing, do not say, "Take care not to break it"; if you do, it will surely get broken. (Madagascar.)

Two lone mountain peaks near Sivas, Turkey, are used by the Kurds in uttering curses or blessings.

"Time to be earnest, laying up treasure.
Time to be thoughtful, choosing true pleasure.
Time to be happy, doing your best.
Time to be trustful, leaving the rest!"

Anyone being possessed of some bad habit, as for instance, that of drink, can be relieved of the same by placing unseen an egg in the coffin of a dead person. As the eggs rot, so in like manner will the habit leave him.

"Little Billee," the lover of "Trilby," in Du Maurier's famous novel, "was the slave of many little traditional observances, which have no very solid foundation in either science or philosophy. For instance, he wouldn't walk under a ladder for worlds, or sit down thirteen to dinner, or have his hair cut on Friday, and was quite upset if he happened to see the new moon through glass."

"Luck is ever waiting for something to turn up. Labor, with keen eyes and a strong will, turns up something. Luck lies in bed and wishes the postman would bring

him the news of a legacy. Labor turns out at six o'clock, and with busy pen or ringing hammer, lays the foundation for a competency. Luck whines. Labor whistles. Luck relies on chance. Labor relies on character." (Cobden.)

The old gentlemen of the senate from the Southern state of Arkansas and the silver state of Colorado, are now anxiously looking for some portent in the skies favorable to Bryan. They have had some favorable signs lately. They have treasured the stopping of a clock in a railroad shop in Indiana at sixteen minutes to one as indicative of their success. They were delighted for two whole days over that Michigan potato which had sixteen small ones growing from the main vegetable. They distinctly see the hand of Providence in the fact that all the blades of a certain second crop of oats in Michigan had the letter "B" distinctly stamped upon them. (N. Y. Herald, Oct., 1896.)

"Dawntee be like old Solomon Wise,
'Lof tu go tu beyd and lof tu rise;
Cuz then yull zune be
Out tu elbaws out tu toes,
Out ov money an' out ov cloase."

"Bucky, bucky biddy bene,
Is the way now fair and clean?
Is the goose gone to nest,
And the fox gone to rest?
Shall I come away?"

These curious lines are said by Devonshire children, when they go through any passage in the dark; they are meant to be addressed to Puck or Robin Goodfellow, as a method of asking permission to trace the way.

If a person always keeps saying over every trifling annoyance or disappointment, "Oh, 'tis just my luck!" such person will never be lucky. To think you are lucky and successful, is to make yourself so. Think persistently of success and deny the possibility of evil, and no matter how unlucky you have been, your luck will change.

The Chinese introduced between the shells of the pearl oyster, lead images, which the animal covered with nacre or the pearly substance familiar to us, and after a time they were recovered and superstitiously held as a protection from all evil.

In the Highlands of Scotland, a large crystal of a figure somewhat oval was kept by the priests to work charms by. Water poured upon it is at this day given to cattle against diseases. The stones are now preserved by the oldest and most superstitious in the country; they were once common in Ireland.

A certain burglar had a talisman in which he had perfect confidence. It was the shod hoof of a donkey. So great was his faith, that he has been known to turn back from "burgling" because he found he had forgotten to take it for his protection.

The way to make a "hand of glory" is to get the hand of a man who has been hanged, and prepare it in the following manner: Wrap the hand in a winding-sheet and squeeze out all the blood. Pickle it with saltpetre, salt, and pepper. Dry it in an oven heated with ferns. Next make a candle with the fat of a hanged man, virgin-wax, and Lapland sesame. This hand holding this candle will cause anyone who looks at it to lose the power of motion as if he were dead.

In India, people believed in an amulet whose peculiar virtue was such that when it fell to the ground no one could pick it up but the father or mother of the person who dropped it. If another person at-

tempted to pick it up, it turned to a serpent and bit them.

To find the unlucky one among a number of people, count "Onery, twory, zachery zen, hollowbone, crackerbone, willberry, waxstone, tollaway, tan"; the one on whom falls the last word, is the unlucky one. Another count for the same purpose, is: "Izort, twozort, zigzort, zal, bobtail, a domineeker, tee, taw, tal, virgum Mary, halem, scalem, zinktum, zanktum, buck, spur, Tom, drive the nail, good old man."

"Fate steals along with silent tread,
Found oftenest in what least we dread;
Frown in the storm with angry brow
But in the sunshine strikes the blow."
(Cowper.)

In some parts of France, it is usual to tap the forearm thrice in order to avert a bad omen, when a person has been speaking of his or her good health or good fortune.

If you boast of a thing, you are sure to lose it. This is what was meant by "cursing by loud praise," the same as "damning with faint praise."

It is lucky to carry a hoodoo-bag containing the hind-leg of a graveyard rabbit, seven hairs from the head of a black baby, lizard's teeth, and twenty grains of earth, taken from a grave at midnight, under a piece of skin of a black snake.

In Greece in ancient times, to be the possessor of a Gorgon's face, was to be provided with a charm against ills; many hundred of these faces worked in thin gold and intended to be stitched on garments, were found in a tomb of a priestess of Demeter in Kertch.

It happens very often that when you are speaking of any person, he or she will appear; or, as the proverbs go: "Speaking about the fox, he will appear behind the hedge"; 'Speak of an angel, and you hear the rustling of its wings"; "Speak of the devil, and you will see his hoofs and horns."

"Sure I said my prayers, rose on my right side,
Washed my hands and eyes, put on my girdle last;
Sure I met no splay-foot baker,
Nor hare did cross me, nor no bearded witch,
Nor other ominous sign."
(Shakespeare.)

The Scythians and Thracians threw every evening a white pebble into an urn, if the day had been an agreeable one; and a black pebble, if it had not; so that, after their death, their relatives could count the pebbles and see whether the life had been happy or unhappy.

If you boast of never having had a certain misfortune occur to you, it will soon happen, unless you rap your knuckles at once on wood or underneath the table three times, or say, "I do not mean to boast." If you congratulate yourself on your good health or upon any other blessing, that blessing will leave you, sometimes as soon as twenty-four hours. It is always unfortunate to praise your own luck. It at once deserts you. Nothing has as yet been found to counteract this law, for it is a law.

Sick people will drink, with perfect faith in its potency, water in which a piece of paper armed with words from the Koran, is soaking; and little bags with equally efficacious scraps, are worn at the throat as charms.

Among the familiar Turkish superstitions in daily use, is the custom of leaving some small defect or unfinished part in every work, some slight irregularity in design or pattern, as it is unlucky and evil for man to assume the power of

bringing anything to perfection, as perfection is an attribute of the Almighty.

"He that will not when he may,
When he will he shall have nay."

"Who seeks and will not take when once 'tis offered,
Shall never find it more."
(Shakespeare, Antony and Cleopatra, ii., 2.)

There used to be a magic powder called "sympathy powder," which is frequently alluded to in old works, about 300 years ago. "I have sympathy powder about me, and if you will give me your hand while the blood is warm, it will cure it immediately." (Sedley.)

Every Indian who has come of age, has some especial, personal way of propitiating the evil one, and their superstitions are remarkably individual; as one man will not allow certain meats to be cooked for him, while another thinks it is no bad luck for him; or one man will not allow a loaded weapon in his lodge, as being unlucky, while the other has no such idea. One of the reasons why the Indian is so stolid and will not make a sign even under torture, is because he believes if he cries out, the charm of luck which comes with bearing pain silently will be broken, and he will lose his good luck. To bear it without a murmur, placates his evil divinity.

Among the Tasmanians, a girdle of human hair, with a netted string from the root of the bulrush, is the most efficacious charm.

The scrapings from a bone and a skull are great protections from evil in Tasmania.

Spurgeon's definition of luck was: "I never had any faith in luck, except to believe that good luck will carry a man over a ditch if he jumps well, and will put a bit of bacon in his pot if he looks after his garden and keeps a pig."

In the Middle Ages, people seemed to fall to the depths of ignorance, and believed that some could sail ships in the air for the purpose of collecting treasures that had flown up in the clouds, and so deeply rooted was this idea among the people, that in 833, Agobert, the bishop of Lyons, had the greatest difficulty in rescuing from the fury of the mob, three men and a woman who were supposed to fall to the earth from such a ship.

In the Isle of Man, an inscription was found under a cross, which the priest wrote out for the people. It read: "Fear God, obey the Priesthood, do by your neighbor as you would have him do by you. Whoever has this about him shall be successful in all business, defended from witchcraft, evil tongues, and all efforts of the devil or his agents, and a woman wearing this upon her bosom, if she expects a little child, shall by no means be disappointed."

"There is a tide in the affairs of men
Which, taken at the flood, lead on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."
(Shakespeare, Julius Caesar, iv., 3.)

"Rabbi Jochannan and Rabbi Simeon Ben Lachish were anxious about a friend Rabbi Samuel, six hundred miles distant on the Euphrates. Whilst talking earnestly together on this subject in Palestine, they passed a school; and they paused to listen; it was a child reading the first book of Samuel; and the words which they caught were these—'And Samuel died.' These words they received humbly and sorrowfully as a Bath-col—the daughter voice; and the next horseman from the East brought word accordingly that Rabbi Sam-

uel had been gathered to his fathers at some station on the Euphrates." (Talmud.)

The African females ventured not to begin a journey nor to undertake any important business, until well furnished with protective charms. These consisted chiefly of bits of paper, which contained a written sentence, or fragment of one, and carefully deposited in a little bag worn about the person. The women of Houssa, says Major Denham, came to him in crowds to obtain a scroll that should serve as an amulet to restore their beauty, preserve the affections of their lovers and destroy a rival.

Rings are still used among the most superstitious of the Parsees as charms and talismans against the evil eye, demons, and most of the ills inherent in human life.

Sometimes virtue is supposed to exist in the stone, sometimes in the letters engraven on the ring, magical letters which are thought to have the power to preserve the owner from thunder, lightning, witchcraft, the evil eye, from sin, and from taking cold, even when exposed to frost and snow.

The most powerful charm is a printed leaflet, called "the letter of Christ." This, in addition to the well known letter of Lentulus to the Senate, contains many superstitions, such as the promise of safe delivery in child-birth, and freedom from bodily hurt to those who possess a copy of it. (Newfoundland.)

Message-sticks are in use throughout all the country. Mr. Curr relates that "he was once traveling with a black boy, when the latter produced from the lining of his hat a bit of a twig about an inch long, and having three notches cut on it. The native explained that he was a dhomka, that the central notch represented himself, and the other notches, one the youth sending the message, the other the girl for whom it was intended. It meant, in the words of Dickens, 'Barkis is willing.' The dhomka sewed up the love symbol in the lining of his hat, carried it thus for months without divulging his secret to his sable friends, and finally delivered in safety to the girl." Their boomerangs and wommerahs were favorite implements for displaying their artistic skill and ability in carving.

Go out at midnight and walk around a peach tree, repeating:

"Low for a foreigner,
Bark for a near one,
Crow for a farmer,
Screek, tree, screek, if I'm to die first."
(Maryland.)

Otafuku is the joyful goddess of good luck of the Japanese. She has a laughing, chubby face, which is painted on purses and little gifts exchanged between friends. It is supposed that her face will insure prosperity.

A Jew once appeared before Duke Albrecht of Saxony, and offered him a charm, engraved on which were numerous signs and characters which would prove a valuable protection to his life. Being assured that he who possessed it could never be killed by accident or malice, he at once tried it, and taking the Jew out into a field with the charm about his neck, ran the man through with his sword.

In 1506, the wind blew down the golden eagle from the spire of St. Paul's, London, which was considered, and indeed proved, ominous to the royal house.

Caesar Augustus thought it good luck to behold a live king, but very unlucky to behold dead men. He also believed that when a man was

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angry, it would bring good fortune to repeat to himself the twenty-four letters of the alphabet before he spoke a word.

It is unlucky for the scepter to fall out of the hand of a piece of statuary representing noble or royal persons. It has frequently happened, and always been followed by disaster to the house.

The credulous Hindu notes carefully every occurrence in the morning, for the sights that meet his eye, the sounds that greet his ear, and the living creatures which cross his path, forebode much of the success or failure of the day's undertakings.

Lord Bacon believed that, if a man wore a "planet-seal," it would give him aid in his love affairs, protection at sea and battle, and make him courageous.

In the Roman Catholic church, a cake of wax is stamped with the figure of a lamb supporting the banner of the cross. It is consecrated by the pope, and is supposed to possess great virtues, in being a safeguard, a cure, to ward off evil, and save from sorrow. It is called the "Agnus Dei" ("Lamb of God").

A fetich, like a sharp instrument, if unskilfully used, or if applied otherwise than in strict accordance with the advice of the priest, may be the ruin of the very man who has procured it for the destruction of someone else.

If a man, while wearing a fetich, has some wonderful escape from danger, or has some good luck in trade, he always attributes it to the influence of the charm he wears, and values it accordingly.

The approaching doom of Caligula was indicated by many presages. The capitol at Capua was struck by lightning upon the ides of March; as was also the apartment of the chief porter of Palatium at Rome. Some construed the latter event as a presage that the master was in danger from his own guards, who indeed afterwards assassinated him. The other was regarded as a sign that an illustrious person would be cut off, as had occurred in the case of Julius Caesar.

The Duke of Alva thought it a good omen to build a bridge for his enemies. Count de Tartillan said it was so lucky he would make a bridge of gold for his flying enemies. Louis XI. said: "One should not spare a bridge of silver to chase his enemy," so fortunate did he believe it.

On gem talismans of Egypt, the intention of the amulet is frequently fully expressed, as "Nika o capattic ton o oonon," "Baffle the evil eye, O Serapis!" the bust of Serapis, the sun-god, being engraved thereon. The king of Cyprus, having asked the god of his nature, Serapis replied:

"A god I am such as I show to thee:
The starry heavens my head, my trunk the Sea,
Earth forms my feet, mine ears the Air supplies,
The Sun's far-darting, brilliant rays, my eyes."

A few days before Tiberius left Rhodes, an eagle, a bird that was never seen in that country before, perched on the top of his house; and the day before he received intelligence of the permission granted him to return to Rome, as he was changing his dress, it appeared to be all on fire. (Suetonius.)

A girl will have as many children after marriage as she has "holders" given her before marriage. (A holder is a stuffed square of patchwork or cloth, intended for raising hot kettles from the fire, or the

handles of flatirons, or sadirons, in ironing.) (Eastern Massachusetts.)

The Egyptians of every rank use ornaments that are really charms and amulets. If they cannot secure gold they will wear silver, brass, tin, and glass. Engraved gems were worn by the wealthy, engraved with mystic letters and figures, or some mythical animal. An Egyptian who disdained to wear one was sure to be unlucky. Modern Egyptians still wear the same old amulets.

In Madagascar exists a kind of idolatry, which in its origin is simply fetichism, the belief in charms —worthless objects of almost any kind—as having power to procure various benefits, and to protect from certain evils. Some of these charms have acquired, among the Hovas, special sanctity and renown, and were each honored as a kind of national deity, being called god, and brought out on all occasions to sanctify the proceedings.

It is unlucky to say anything to bind oneself, unless one adds:

"Certain, true,
Black and blue,
Lay me down and cut me in two."
(Massachusetts.)

A tradition exists among the people of the walled city of Harar, in East Africa, that the prosperity of their city depends upon the exclusion of all strangers not of the Moslem faith, and especially all Christians are strictly excluded. Such superstitions are common among many African rulers, who, on occasions of war, pestilence, or famine, which are believed to have been brought on by the presence of strangers, close the gates of their towns at once.

Among the common sights in Korea, are little mounds raised on eligible propitious places, in which a pole is planted, from which little bells or cymbals are swung. These, jingled by the breeze, are supposed to propitiate the good spirits and to ward off the noxious influences of demons.

The Apaches have a "bull-roarer," like those of Greece, America, Africa, and New Zealand. Although it is used as a plaything, there is so strong a superstition that it will produce wind, that men will not let a boy play with it if they wish only calm weather. This idea is identical with that of not allowing sailors to whistle at sea. (Theal, "Kaffir Folk-Lore.")

The following is a translation of the ancient Gorsedd prayer, which was to be uttered aloud on all events of emergency, danger, or great festivals:

"Grant, O God, Thy protection;
And, in protection, strength;
And, in strength, understanding;
And, in understanding, knowledge;
And, in knowledge, knowledge of the just;
And, in knowledge of the just, the love of it;
And, in that love, the love of all that is essential;
And, in the love of all that is essential, the love of God,
God, and all that is Good."

"El Kehhil" is a black ointment in use by the Arabs, prepared from the charred stalk and leaves of a certain plant. It is applied just below the eyes, on the eyelashes and eyelids, and is supposed to give to all who use it the sight of a cat in the dark. For this reason, it is much in favor with hunters and trackers.

In the romantic days of Spain, no duel or tournament could take place without a formal declaration from the combatants that they had no relic, "engano" or amulet, or other protective charm, about them

that would work against the enemy.

If, in the morning, there is a plain print of a foot leading from the door, a death in the family may be expected. But if a strange foot-print leads to the door, a birth will occur.

The ignorant natives of Africa have had for ages the idea that any instrument which has caused death to a human being, is possessed of supernatural powers, which can be utilized by the possessor. Hence their desire to procure swords, rope, pieces of the scaffold, etc.

When Achilles was tormented and sad for the loss of his dear friend Patroclus, his mother Thetis brought him a most elaborate and curious buckler made by Vulcan, in which were engraven sun, moon, stars, planets, sea, land, men fighting, women scolding, hills, dales, towns, castles, which so diverted and healed his mind that he arose, himself again.

Ulrich Jahn, the German authority on amulets, says: "There are little tortoises made of bronze, of precious stones and of amber, sometimes with other amulets hanging on a necklace so that the meaning of the tortoise as an amulet cannot be doubted." The application of tortoises on amulets is based on the ancient belief, authenticated by Pliny, that the tortoise is a most efficient remedy for many diseases; in fact, Pliny enumerates no less than sixty-six remedies in which the tortoise plays a prominent part.

It is believed by all faithful Mahometans that God has a written table called the "preserved table," of every event past, present, and to come, from the beginning of the world to the end of it. Each event, no matter how minute or unimportant, comes along in its regular order. Nothing is omitted, and everything happens as written in the "preserved table," the "book of fate."

In Natal, a charm used to be made by boiling sorrel with mealies (maize), or mixing it with mealie-porridge and boiled pumpkin. The mixture was churned until it frothed, and was drunk off by the person to be acted upon. It had the immediate effect of an emetic, and it is supposed that the evil spirit went forth too. This charm was used for catching wildcats, enticing persons to love, and for making witch-doctors.

The Chinese have sacred fruits, as green nutmeg, two slices of cocoanut, some saponaceous leaves, slippery elm, and sassafras, arranged into little packets. These are made fresh every day and eaten, to secure good luck.

The ordinary amulets of the Siamese are composed of gold and silver beads, strung on a thread that has been blessed by the "bonze," or priest, or of small metallic plates on which mysterious characters are engraved.

Charles the Great, as Platina writes, had three fair silver tables, in one of which superficies was a large map of Constantinople, in the second Rome, and in the third an exquisite description of the whole world; and so much delight he took in them that they would drive away his humors and keep him in a state of health.

In Braganza, Portugal, it is a good omen to carry a coin with a cross on it, for they say, if one dies suddenly, it is not only an evidence that the person is a Christian and may be buried in holy ground, but

it also serves for St. Peter at heaven's gates. A person wearing such a coin can enter, even if he or she did not receive the last sacrament.

A paper with the following charm was found on the body of a man named Jackson, a smuggler and a murderer, who died in Chichester gaol in 1749, and who carried it in a linen purse:

"Ye three Holy kings,
Caspar, Melchior, Balthasar,
Pray for us now and in the hour of our death."

These papers, having touched the heads of the three kings of Cologne, were supposed to preserve travelers from accidents on the roads, falling sickness, fevers and sudden death.

The luck of Eden Hall: Hutchinson, in his "History of Cumberland," speaking of Eden Hall, says: "In this house, are some old fashioned apartments. An old painted drinking glass, called the "Luck of Eden Hall," is preserved with great care. In the garden, near to the house, is a well of excellent spring water, called St. Cuthbert's well. The glass is supposed to have been a sacred chalice, but the legendary tale is, that the butler, going to draw water, surprised a company of fairies, who were amusing themselves upon the green near the well. He seized the glass which was standing upon its margin; they tried to get it from him, but after an ineffectual struggle flew away, singing:

If that glass either break or fall,
Farewell the luck of Eden hall.

A pocketbook which the unfortunate Duke of Monmouth kept carefully as an amulet, was taken from him at the time of his arrest, and is now in the British Museum. It contains spells, charms, and conjurations written by the duke partly in an abbreviated form, also some astrological rules in French for finding out anything required, together with an explanatory wheel, dated 1680.

If you ever have an opportunity, do not fail to study the wonderful Persian amulets with gold inscriptions inlaid or carved upon them, usually the name of Allah, or a sentence from the Koran or Persian poet. It is lucky to even look upon them.

A ring with a council of ravens, prophetic birds, or crows engraved on it, was an amulet of conjugal fidelity.

Cato one morning met a friend who seemed to be in trouble, and who said he was afraid some evil was about to happen to him, for when he woke up in the morning, he saw a mouse gnawing his shoe. "Calm yourself," replied Cato. "The prodigy would indeed have been frightful if the shoe had been gnawing the mouse!"

"How superstitiously we mind our evils!
The throwing down of salt or crossing of a hare,
Bleeding at nose, the stumbling of a horse,
Or singing of a cricket are of power
To daunt whole man in us!"

A charm and spell to place in the garments of evil-doers:

"Whoever thou art that meanest me ill,
As the river of Jordan did, stand thou still,
When our Lord and Saviour Jesus
Was baptized therein, in the name of the Father and the Holy Ghost."

An old woman in Wales died at the age of one hundred and twenty. As she was dying, she bequeathed to Queen Elizabeth a gold piece the size of an "angel," and said that as long as she wore the charm she could not die. The queen, who was very superstitious, gladly ac-

cepted the charm and hung it about her neck; but is said to have lost it later.

A charm against the evil effects of a drink that is forespoken or bewitched:

"Three bitters thou hast bitten,
The heart, ill eye, ill tongue;
Three bitters shall be thy boots,
A' God's name!
Five Pater nosters, five aves, and a creed,
In worship of the five wounds of our Lord."

We read in the old French chronicles that Gonderband, King of Burgundy in the fifth century, sought as an amulet St. Sergius' thumb, which, being fastened to the arm of a certain king in the East, had made him always victorious; not succeeding in this, he by force obtained a piece of the saint's finger.

L. T. L. K. H. B. K. N. K. pronounced in the name of the Father, the Son and the Holy Ghost, is a charm, and whoever wears it needs have no fear of thieves, murderers, swords or firearms, nor injury from storm, fire, water or the evil one.

Park, in his "Travels in the Interior of Africa," speaks of amulets called "Saphies," which are prayers or sentences from the Koran, which the Mohammedan priests write on scraps of paper. Some wear them as a protection from the bite of snakes or alligators, and on such occasions, snake's skin or skin of alligator is wrapped up with the writing. The "saphie" is tied around the ankle.

Thumb-rings have always been used as "mascots" for luck, and not only by the uneducated or superstitious! A massive gold ring was found upon the thumb of the skeleton of the Bishop of Chichester, who died in 1169; and the recumbent effigy of Bishop Oldham in Exeter cathedral, is remarkable for the pressed thumbs being enclosed by a single ring.

The learned Dr. Warburton is evidently wrong when he assigns the origin of magical amulets to the age of the Ptolemies, which was not more than three hundred years before Christ; for Galen tells us that the Egyptian king Nechepsus, who lived six hundred years before the Christian era, had written that a green jasper, cut into the form of a dragon surrounded with rays, if applied externally, would strengthen the stomach and organs of digestion. We have, moreover, the authority of the Scriptures in support of this opinion, as the earrings which Jacob buried under the oak of Sechem, as related in Genesis, are nothing else but amulets.

The Winnebagoes believe in a magic animal, and Little Hill, one of the chiefs, has made a drawing of it. He is of the upper Mississippi. He says that the animal is seldom seen; that it is only seen by medicine men after long fasting. He has a piece of bone which he asserts was taken from this animal. He considers it a potent medicine, and uses it by scraping or filing a small piece into water. He has also a small piece of copper, which he uses in the same manner, and entertains like belief in its sovereign virtues. (Mallery, "Picture Writing of the American Indians.")

The Apache Indians, both men and women, wear amulets which are called tzi-dalta, bits of wood taken from a tree riven by lightning, and cut very thin into the rude semblance of a man. The owner of this inestimable treasure prays to it in all times of trouble, learns from it where his stolen ponies are, finds out which way to

go when lost, makes rain to come in time of drouth, and strengthens and revives himself with it. These little amulets are enclosed in phylacteries and worn around the neck by the priests and medicine men. (Bourke, "Medicine Men of the Apache.")

Going upstairs backwards, changes your luck.

It is lucky to wear a gold chain with a pendant cross next to the skin.

A piece of loadstone, a piece of brimstone, and a spoonful of anvil-dust put into a flannel sack and worn in the pocket, is a charm for good luck.

A very lucky charm, to be carried with you, is a lizard with two tails.

In Leicestershire, England, an adder-skin is hung over the chimney-piece, for good luck.

The head of the stag-beetle carried in the pocket brings good luck.

To insure good luck for a year, plant the breast-bone of a goose under an apple tree when the moon is full.

Pliny said that the magicians recommended that the parings of all the finger-nails should always be thrown at the entrance of ant-hills, and the first ant which should be taken bearing a piece away, would bring the best of health and luck.

It is said to be very lucky to carry the heart of a stork tied in the skin of a hawk.

If a man carries the heart of a male crow, and his wife the heart of a female crow, they will live in happiness.

If a person is anointed with the juice of the chicory, he will be very available to secure the favors of great men.

The knuckle-bone of a ham, sometimes called the lucky bone, will bring good fortune, if carried in the pocket.

Whoever wears the word "bedooh" engraved on a ruby in a ring, will be sure of constant good fortune; written or engraved upon any object, it will protect it against any harm by land or water.

A Scottish plan for securing good luck for a year is to draw a bucket full of water from the village well at midnight on New Year's eve, and throw a handful of grass into it, carrying it carefully home. If the drawer is a cow-keeper, he will water his cows with this in the rather dishonest hope that he will gain all the cream of all the village cows whose masters have not been so wise as himself.

A charm to bring good fortune and much money: Take a great spider and put it in a walnut-shell that is broken in three pieces. Add cummin, frankincense, salt, and a little piece of red woolen garment, with a bit of magnet. Close the shell, and say:

"I do not bear this nut,
But I carry the good luck
That it never may go away,
And always stay with me!"

In most parts of Wales, throughout all Scotland, and in Cornwall, most of the common people used to think that it was usual, on or about midsummer eve, for snakes to meet in companies; by joining their heads together and hissing, a bubble was formed in one of them, which the rest, by continual hissing blew on till it passed quite through the body. Then it immediately hardened, and resembled a glass ring. Whoever found this, should prosper in all his undertakings.

A ring studded with diamonds and pearls hangs suspended by a silken cord around the neck of a statue in one of the most frequented parks in Madrid. It is safer there than in one of the strongest rooms of the Bank of England. Thousands of people pass it every day and admire its beauty, but the greatest thief in Spain hesitates to touch it. It is believed to deal out death to whom it belongs. The ring was especially made for the late King Alfonso XII., who gave it to his cousin Mercedes on the day of their betrothal. She died. Upon her death, it passed into the possession of the king's grandmother, Queen Christina. Three months afterwards she died. The king passed on the deadly band of gold to his sister. She died a month after she received it. The king then placed it in his own casket of precious relics, and he lived less than a year.

Wolf-fish teeth and other grinding teeth, called "Bufonite" or "toad stones," were formerly much esteemed for their imaginary virtues, and were set in gold and worn as rings. Thomas Lupton tells us that "you shall know whether the ad-stone be the right or perfect stone or not. Hold the stone before the toad, so that he may see it; and, if it be a right and true stone, the toad will leap toward it, and make as though he would snatch it, he envieth so much that man should have that stone." (The bufonite is a roundish tooth of a fossil fish, found in the oölite formation.)

It was a general belief among the mountain dwellers of the Basque provinces of Spain, that the left hand of a child, severed during sleep, and wrapped around with the child's own curls, became a valuable amulet which would deliver them from every kind of danger, and with which philters of different properties could be made. This rude belief still exists in the mountains of Ronçal, although examples are unknown of this cruel mutilation ever having been affected unless by the artifice of gipsies or Jews. It was also believed that the blood of children was useful for invigorating the weak bodies of women. (Marianda Monteiro, Legends of the Basque People.)

In 1892, Mr. William Smith, a grocer at Naples, while in the course of cleaning his house, took down from the valance-board an object which he handed to Mr. Rolfe, knowing he took an interest in such things. It consisted of an ordinary Neapolitan green lemon, into which twenty-four clout-headed nails and half a dozen wire nails were stuck, the nails being secured by a twisted string around their heads. Many stories are current of witches using such things for incantation. The man declared that after the thing was made by the witches, they put it in a brazier and danced around it naked, thus giving it its deadly power.

Among the Arabs, the amulet, "El Hazeem," generally takes the form of a small leather pouch, tied just above the elbow. It is said to insure the wearer from evil spirits, or bad or vicious thoughts. Its use is confined to boys and youths, before they are yet old enough to have formed their character. The pouch contains a few slips from the Koran. After being once sewn up, the pouch is never opened, as that would dissipate the charm. Another form of the hazeem is an iron ring, welded on just above the right elbow. This is worn by adults, and in contrast to the chil-

dren's amulet, which is merely a safeguard against evil influences, this is supposed to protect the wearer from the attacks of ghosts, that is, of the spirits of the departed, who lurk about their burial places and spring upon any unwary traveler who chances to pass that way after dark, clutching his throat from behind and strangling him with their fingers.

Indians wear charms about their necks, which generally consist of some very simple thing tied up in a little cloth. These are often selected only after a long course of fasting, and may not be revealed even to the dearest friend. This amulet is supposed to give immunity from disease, valor and success in battle, and even to protect absolutely from the weapons of the enemy.

Among the poorer classes of whites in America, too, charms sewed up in a bit of calico and worn suspended about the neck, are surprisingly common. The physician to an almshouse or to a charity hospital sees them on a very considerable proportion of the patients. They are oftentimes "blessed on," and it would be the worst luck to remove them, either in life or after death.

The "gobbo" or hunchback, is much more common than many other amulets, and is an undoubted survival of ancient days. The Egyptian god Bes is represented as deformed, and he is frequently seen in connection with Horus, when the latter typified death. The number of statuettes of Bes still in existence shows that he was looked upon with veneration, and his cultus may have well descended to the modern "gobbo," an undoubtedly favorite charm. Among the Egyptian amulets in the Museo Kircheriano, are many veritable gobbi, and they are sold as a charm in silver at Constantinople. There are also one or two small Phoenician figures in the Ashmolean Museum, which are undoubted hunchback amulets. Monte Carlo gamblers did not invent their lucky gobbo. These amulets bear witness again to the world-wide idea that grotesque gargoyles, devil-like images, were protective against the spirits they were supposed to represent. Peru and the Crimea, America and Egypt, are brought side by side. In America, we do not wear the gobbo, but we do slyly touch a hunchback "for luck," if we can get a chance. Probably there are not many among us who, in doing it, know that they are but extending the worship and belief in the divine powers of the Egyptian god Bes, from whose religion, ages ago, the belief in the luck-bringing powers of the hunchback is so evidently derived.

Reprieve pens, pens with which a reprieve has been signed, are eagerly sought after and highly valued as powerful talismans, especially among theatrical people. Patti, Albani, and numerous other celebrities of the stage, own such charms, mounted in gold and studded with diamonds, and carry them constantly about their person, as a breloque.

Also the pens with which important legal or political, or other documents, have been signed, are frequently saved by interested parties and carefully guarded as talismans or luck-charms.

The Omaha and Ponka Indians have certain mystery-decorations, some of which are worn on garments, and others appear on the tents of the owners. The right to use such mystery-emblems must

originate with one who has had a vision or dream, in which the mystery object was manifested. There are mysterious bags and sacred stone arrows, clubs, and the like, all possessing supernatural power to guide, guard, render invulnerable, or cast "bad" medicine on an enemy. In some of the bags are sacred stones, which the warriors rub over themselves before going to war, to prevent their being killed or wounded.

The Iowa Indians claim to have a mysterious object by which they try men or make them swear to speak the truth. This mysterious iron or stone had not been gazed upon within the recollection of any man living in 1848. It was wrapped in seven skins. No woman was allowed to even see the outer covering, and Mr. Hamilton was told he would die if he looked at it. High rocks are supposed by the Iowa to be the dwelling place of the gods. They also think that human beings may become gods and are thus like the Mormons.

There is a distinct branch of the science of portents and predictions in India, called "Cheshta," which is so old as to be almost beyond the records of history. It is the interpretation of casual words, appearances, actions, and incidents, to predict something of note which will occur in the future. History tells us that belief in Cheshta has been universal, and that some of the greatest men of the world were guided by it, receiving its indications as coming from a higher intelligence; just as to this day almost everybody not only believes more or less in current or traditional signs and omens of some kind or another, but very frequently construes certain occurrences to be of some particular significance in his individual case.

"Good luck is the gayest of all gay girls,
Long in one place she will not stay.
Back from her brow she strokes her curls
Kisses you quick and flies away.
But Madam bad luck soberly comes
And stays: no fancy has she for flitting:
Snatches of true love songs she hums
And sits by your bed and brings her knitting."
(John Hay [From the German.])

"In the most high and palmy state of Rome
A little ere the mightiest Julius fell,
The graves stood tenantless and the sheeted dead
Did squeak and gibber in the Roman streets.
As stars with trains of fire and dews of blood,
Disasters in the sun; and the moist star
Upon whose influence Neptune's empire stands
Was sick almost to doomsday with eclipse;
And even the like precurse of fierce events,
As harbingers preceding still the fates
And prologue to the omen coming on,
Have heaven and earth together demonstrated
Unto our climatures and countrymen."
(Shakespeare, Hamlet, i., 1.)

The pagans of Madagascar believe in charms, and few people surpass them in credulity of ghosts, witches and apparitions. Almost everything is a god. A book is a god; a deceased human being is a god; velvet is the son of god, and silk is god in the highest. They think lying and cheating very light offenses compared to stepping on a grave, and would not do it for any money, as it would bring them such bad luck. They will not run after a fowl or a wildcat, for bad luck would result. Every clan has its idols, and every family its charm. It is an evil omen, if a stranger approaches their houses, and no stranger should be permitted to see their idol. If it is taken out, it is placed in a covering of red cloth and elevated on a pole, and the people are not permitted to gaze upon it, as that would make

every one of them unlucky. The sovereign always gives the red velvet in which the idol is wrapped, that he and his house may reign peacefully. They have idols of silver wrought into the form of a bullock called "bullock money," which will preserve them from danger, ill health and accidents.

At the commencement of the seventeenth century, there was a crucifix belonging to the Augustine friars at Burgos, Spain, which produced a revenue of nearly seven thousand pounds per annum from the credulous and superstitious people. It was found upon the sea, not far from the coast, with a scroll of parchment appended to it descriptive of the various virtues of which it was possessed. The image was provided with a false beard and a chestnut periwig, which its holy guardians declared were natural, and they also assured all pious visitors that the image sweat water and blood into a silver basin every Friday. In the garden of this convent grew a species of wheat which the monks said Adam had brought out of Paradise, and they made little cakes of it mixed with the alleged water and blood, and sold at a quartillo each. These cakes were an infallible remedy for all disorders, and over those who carried them the devil had no power. They sold also blue ribbons of the exact length of the crucifix, and these were bought and believed in as a sovereign cure for headache.

The death of two persons was caused by superstition in Hamburg in 1784. A bride going to church, knelt down to pray near a mausoleum ornamented by figures in marble, among which was the figure of death with his scythe. A small piece of the scythe being loose, fell on the lady's head. On going home, she mentioned this with indifference, thinking nothing of it; but her husband, being very superstitious, cried out that it meant that his bride was to die. Thereupon, in great alarm, he took to his bed and died of fear; while she was so affected by it that she too died.

Some of the Pythagorean omens were:

Adore the sound of the whispering wind.

Stir not the fire with a sword.

Turn aside from an edged tool.

Pass not a balance.

Setting out on a journey, turn not back.

Breed nothing that has crooked talons.

Receive not a swallow in your house.

Look not in a mirror by the light of a candle.

Look not in a stream by moonlight.

Pare not your nails when you sacrifice.

Taste not that which has fallen from the table.

Break not bread, but cut it.

An Italian marchioness carries about with her a bottle, in which is imprisoned an insect of the sort called a "multiped," a wood-worm with many feet. This lady never does anything involving risk without taking out this bottle and holding it in her hand. A gentleman of Brooklyn, N. Y., has a little round charm on his watch-chain. He says he never talks about money in business, but his hand instinctively goes to the charm and fumbles with it. If he fails to have it on or does not touch it, he makes no particular bargains; but if it is there and he handles it, he is invariably lucky.

The appearance of the "bloody hand" on armorial bearings is ascribed to the fact that some ancestor of the person on whose shield it appears had committed some dreadful murder, and he and his ancestors were compelled to bear it as a punishment for the deed. The Herberts, of Powis Castle, in Montgomeryshire, have on their carriages the emblem of a bloody hand, with which is connected the legend that one of their ancestors had committed some great crime; but every generation was allowed to paint it one shade darker, and when in course of years it became the same color as the rest of the carriage, then the punishment was to end. It is said that at different times members of the family tried to paint this ominous emblem out, but every time when the coachman went into the coach-house on the following morning, there it was again, as fresh and red as ever.

A fetich is a material thing, either living or dead, which is made the object of superstitious worship. It is a sorcery, a charm, often casually selected and believed in by those of the lowest mental endowment.

The Egyptians carried claws, fangs, roots, and stones, called fetiches, as a preventive of ill luck.

Urganda war-fetiches consisted of dead lizards, bits of wood, hides, nails of dead people, claws of animals and beaks of birds.

The Jews believed that the phylacteries would avert all evil and drive away demons. Phylacteries are charms or amulets consisting of scrolls upon which Scripture-texts were inscribed. They were enclosed in black calfskin cases, which had thongs for binding them on the forehead or around the left arm.

The phylactery worn by the Jewish priest was considered not only as a remembrancer of God, but also as a protection against demons.

The Hebrew word for talisman, magan, signifies a paper or other material, drawn or engraved with the letters composing the sacred name of Jehovah, and improperly applied to astrological representations, because, like the letters composing the "incommunicable name," they were supposed to be a preventive of sickness and danger from tempest, fire, lightning, and sudden death. The Hindus use the word aum or om as the representative of what they say cannot be pronounced, and it has the same efficacy.

The Hebrew talisman: "It overflowed, he did cast darts, Shadai is all sufficient, his hand is strong, he is the preserver of my life in all its variations," will keep one from all evil.

If you wish to own a stick which will preserve you from robbers and wild beasts, take a thick and straight branch of elder and, after extracting the pith, put a ferrule on the end. Then substitute for the pith, the eyes of a wolf, the tongue and the heart of a dog, three green lizards, and the hearts of three swallows, all of them reduced to powder by the heat of the sun between two papers sprinkled with saltpetre. On the top of this powder place seven leaves of vervain, gathered on the eve of St. John the Baptist, together with the stone of divers colors (opal), which is found in the nest of the lapwing, and then put whatever kind of a knob or handle on the stick you may fancy. Whatever you strike with this stick becomes powerless,

and if you strike hard enough, dies at once; and if you point it at anything, it will slink away.

In former times, it was a common practice with princes and nobles to have elaborate articles of jewelry constructed in such forms as had a religious and emblematical signification. These were in reality charms or amulets, and were carried or worn to ward off disease, accident, and the evil eye. An inventory of the Dukes of Burgundy, made in 1396, speaks of a fleur-de-lis which opened, and contained inside a picture of the crucifixion. In 1416, the Duke de Berri had "a fair apple which opened and contained within on one side the figure of Christ and on the other the Holy Virgin." These kinds of devices continued in fashion until a much later period; a very curious example from the collection of Lord Londesborough, which appears to have belonged to James I., is a silver apple, with surrounding leaves painted green. On opening it, we find a small skull. The top of the skull opens like a lid, and inside are two miniature paintings representing the Creation and the Resurrection. The inscription is "Post Mortem, vita eternitas." The tiny skull is surrounded with a wreath of laurel, and the outside of the whole is chased. "J. R. A. D. 1623. From man came woman. From woman came sin. From sin came death." To make the apple more natural, on one side is the representation of the prints of a set of teeth, as if some one had tried to bite it.

There was a devil who dared to steal Solomon's signet ring. His name was Sakhar. Solomon had intrusted his famous ring to the care of a favorite concubine named Amina. Sakhar one day assumed the appearance of Solomon, got possession of the ring, and sat on Solomon's throne for five days, while the monarch became a beggar. But Sakhar grew tired of the mischief, and flew off over the sea, dropping the ring. A fish swallowed it, and it was found in the belly at the table. Sakhar was brought back by the power of the ring, and was drowned in the sea of Galilee, with a stone around his neck.

The amulet of modern times is made of almost anything, and will preserve the wearer from almost any harm; but once they were called "periapts," and are alluded to by Joan of Arc in Shakespeare's Henry IV. (V., 3):

"The regent conquers and the Frenchmen fly,
Now, help, ye charming spells and periapts!"

Cotgrave explains the word as a "medicine hanged about any part of the body." A charm was something different, for it could do its deadly work at a distance, or cure a long way off. It owed its efficacy to the will of the charmer, and to its own specific power. It was not necessary to wear it. Othello relates to Desdemona:

"That handkerchief
Did an Egyptian to my mother give;
She was a charmer and could almost read the thoughts of people."

Among the strangest charms were the deadly magic verses, to which the death of King Henry IV. is attributed. Their energy exists solely in the words of the rhymed imprecation and the malevolence of the reciter. They were firmly believed to do a man to death, especially in Ireland.

The shah's talismans are very numerous—exceeding, it is said, two hundred. One is a gold star of five points, and is supposed to

have been possessed by the legendary Rustem. It is called Merzoum, and has the reputation of making conspirators immediately confess. When the shah's brother was accused of treason some years since, the star was shown him, and, terrified and overcome by remorse, he avowed his iniquities.

The next important talisman is a cube of amber, which fell from heaven in Mohammed's time. It is supposed to render the shah invulnerable, and he wears it about his neck.

Another is a little box of gold, set in emeralds, and blessed by the Prophet. It renders the royal family invisible as long as they are celibates. The shah had, however, numerous wives before it came into his possession.

Another is a diamond set in one of his scimitars, which renders its possessor invincible; and there is also a dagger with the same property, but it is ordained that those who use it should perish by it. It is, therefore, carefully shut up in a sandalwood box, on which is engraved a verse of the Koran.

Petrarch, the Italian poet, mentions a curious superstition which he witnessed during a visit to Cologne. To the banks of the Rhine came large numbers of comely, elegantly dressed women, crowned with flowers, wearing cheerful countenances, and going to the edge of the river, bathed their hands and arms in its flowing waters. While doing this, they repeated certain harmonious phrases. Thus impending calamities were washed away and blessings substituted by these ablutions. This ceremony was annually renewed.

There is a little drawing or image among the Indians, called Muzzin-ne-neen; the same name is applicable to the little figures of a man or woman, and is sometimes rudely traced on birch bark or in other instances carefully carved in wood. These little images are greatly used by all the Algonquin tribes. Their use is magic, and not confined to hunting, but extends to the making of love, and the gratification of revenge and all malignant passions. It is a prevailing belief that the necromancers or those acquainted with the hidden powers of their "wusks," can, by practicing upon the muzzin-neneen, exercise an unlimited control over the body and mind of the person represented. Many a simple Indian girl gives to some crafty old squaw her most valued ornaments, or whatever property she may possess, to purchase the love of the man she is most anxious to please. The old woman, in a case of this kind, commonly makes up a little image of stained wood and rags, to which she gives the name of the person whose inclinations she is expected to control; and to the heart and eyes, or to some other part of this, she from time to time applies her medicines, or professes to have done so, as she may find it necessary to dupe her employer. To gratify revenge, the image is pricked with pins, as in the old Salem witch days, or the mouth is blackened, to indicate the near approach of death. There is an evident similarity, almost identity, of these practices with those of Europe in the Middle Ages.

In Italy, amulets are worn not so much to protect against evil, as for good luck, and as such incidentally worked against malefic influences.

Professor Bellucci, of Perugia, has a large collection of Italian amulets, many of which were obtained

from churches and shrines where they had been offered by the peasants as their most precious possession. Others were discovered in the foundations of buildings, where they had been placed to preserve the structure against thunder.

The collection comprises many chipped arrow-points, corresponding with those of prehistoric times. They are set in a rim of silver or iron with a ring, or inclosed in a little bag, often with other amulets, for suspension from the neck. The ancient flints from the wheel-lock guns of the fifteenth, sixteenth and seventeenth centuries also serve as safeguards against thunder.

Also "wart money," which removes warts, one specimen of which is an old Byzantine piece and the other a modern Neapolitan coin. Keys appear to be regarded as especially efficacious as charms, and in addition to the practical keys of iron, miniature keys are manufactured in silver, to which particular virtues are attributed.

In addition to the contemporary Italian amulets, Professor Bellucci has formed a large collection of early and prehistoric charms from various sites in Italy. Many of his recent amulets appear to find their prototypes in these relics of Rome and Etruria.

A large number of stones in the collection were used against wizards, of which one at least was regarded as also efficacious against the evil eye. Also many serpent-stones, as a protection against animal bites; kidney-stones (jadeite pebbles), as charms against pains in the loins; blood-stones, to stop bleeding; milk-stones, as an aid to the secretion of milk; thunder-stones, etc., etc., are to be found in this interesting collection.

A most valuable collection of American and foreign amulets, gems, charms, implements of divination, objects used in religious ceremonies, etc., etc., in this country, is Professor Maxwell Sommerville's collection in the Archaeological Museum of the University of Pennsylvania, Philadelphia, Pa.

From "Folk Prayers," by S. Baring Gould, in the "Sunday Magazine," Dec., 1894, we cull the following: A charm prayer is called the "white paternoster," and it is complained of in White's "Way to the True Church," London, 1624, as "a mass of prodigious ignorance" used by his parishioners.

"White paternoster! St. Peter's brother.
What hast i' th' one hand? White book leaves.
What hast i' th' tother hand? Heaven gate keys.
Open heaven gates and strike hell gates.
And let every crysan child creep to its mother.
White paternoster, Amen."

These white paternosters are in use in France and England, among the peasantry.

"Pater d'habitude.
Our Saviour salute us!
He is at our head, he is at our feet.
He is now and he is after.
He is in the bed where I lie.
Five angels there I find.
Three at bottom two at head;
And the mother of God in the midst!
She bids me sleep so sound.
Never fear nor flames nor fire,
Nor any sudden death at all.
I take our Saviour as my father.
The Virgin Mary as my mother.
St. John for my cousin,
St. Michael for my sponsor.
There are god-parents four.
Whatever haps, whatever befalls,
I shall go to Paradise."

The "Qercy Prayer" is called the "Barbe-Dieu." It runs thus: "The Barbe of God. Who knows it and says it not will lose his soul. There behind thee lies a plank, a little plank, that's long, not broad. The elect pass over it. The lost fall from it and cry and groan, falling into the abyss of hell. Learn the

Barbe of God at seven years old. There is no time for repentance when parted are body and soul." This is a "dirge-prayer-charm," like the Lykewake dirge found in Aubrey's MSS., and first published by Sir Walter Scott.

The painting of a hand on the houses in Algiers, Tunis, and other oriental countries, is not wholly a Jewish custom, but is common to the natives of all. It is always an emblem of good luck, and in Syria, also in Naples, is a charm against the "evil eye."

Hands arranged in the form of a branch are merely an aesthetic form of the charm. The reason the Jews paint hands on their walls at the time of the passover is because at that season of the year their houses are renovated inside and out, and the hand will protect them from adverse influences. The hand charm is used by the Phoenicians, and that it occurs on votive altars at Carthage is not surprising, as it is common in neighboring towns and cities. Hands are painted on the walls of St. Sophia at Constantinople, and they are frequent all over India. They are even found in some parts of Ireland, showing a very diffused belief in the efficacy of this human emblem to push away and combat trouble and evil.

Aside from the hand, or sometimes in connection therewith, there seems also the phallus to have been used as a safeguard against the evil eye, and three grouped together and carved on the corners of buildings are frequently seen in the Sabine territory of Zerni.

Sculptured phalluses have been found in Pompeii, which were either worshipped as an emblem of fecundity, or else, like those above mentioned, were used as talismans to ward off evil. Phallus is a figure of the male generative organ, used, especially in the Orient, as a religious symbol of the generative power of nature. In ancient Greece, it was borne in the Bacchic processions; in old Rome, where it was a symbol of Priapus, the god of fecundity, it was erected in his honor, in gardens, fields, and vineyards.

One of the most remarkable charms now or very lately in use in Lanarkshire, for the cure of illness in cattle, is a talisman of great antiquity, still preserved at Lee, a gentleman's house in that country, and popularly known as the "Lee Penny." The following account of this ancient talisman is given in the Picture of Scotland, by R. Chambers:

"Simon Locard of Lee accompanied the good Sir James Douglas to Palestine (in the fourteenth century), bearing the heart of King Robert Bruce enclosed in a locked case, on which account his name was changed to Lockhart, and he obtained for his armorial bearings a heart attached to a lock. Engaging in the wars of the Holy Sepulchre, this hero, who, at the death of Douglas in Spain, became the leader of the mission, had the good fortune to make a Saracen of rank his prisoner. The lady of the warrior came to pay his ransom, and was counting out the money, when she happened to drop from her purse a small jewel, which she immediately hastened to pick up with an air of careful solicitude. Lockhart eagerly inquired the nature of the jewel, and learning that it was a medicatory talisman, refused to deliver up his captive, until it were added to the sum previously stipulated. The lady was obliged to comply, and Simon brought it

home to Scotland, where it has ever since continued in the possession of his descendants, perhaps the only existing memorial of the crusades, in this country. It is called the Lee Penny, on account of its being set in the center of an old English silver coin. Triangular in shape, it measures about the third of an inch each way, and is of a dark red color, but perfectly transparent. The nature of the stone cannot be determined by lapidaries, being apparently different in all respects from any known in this quarter of the world. To the edge of the coin a small silver chain has been attached, and the whole is deposited in a gold box which the Empress Maria Theresa presented to the father of the late Count Lockhart.

"The Lee Penny did not lose its talismanic property on being transferred to a country of Christians. On the contrary, it has been all along, even till the present day, remarkable for medical virtue. It is especially sovereign in the diseases of horned cattle. The mode of administering it is this: Holding it by the chain, it is three times plumped down into a quantity of water, and once drawn round—three dips and a sweil, as the country people express it—and, the cattle or others affected drinking this water, the cure is speedy and effectual. Even at this day, rife as the gospel is now said or supposed to be, people sometimes come from great distances with vessels, which they fill with water charmed in the manner described, and which they take home, in order to administer it to their bestial. In the reign of Charles I., the people of Newcastle, being affected with the plague, sent for and obtained a loan of the Lee Penny, leaving the sum of six thousand pounds sterling in its place as a pledge. They found it so effectual, or were impressed with so high an opinion of its virtues, that they proposed to keep it and forfeit the money; but the Laird of Lee would not consent to part with so venerable and so gifted an heirloom. The laird of that time was a high cavalier, and one of the charges brought against him by the party whom he had to oppose, was, that he effected cures by means of necromancy. One other remarkable instance of its efficacy is recorded. About the beginning of the last century, Lady Baird, of Saughtonhall, having been bit by a mad dog, and exhibiting all the symptoms of hydrophobia, her husband obtained a loan of the talisman; and she, having drunk and bathed in water which it had sanctified, got completely better. That this transaction really took place, seems indubitable, for an ancient female member of the Lee family, who died lately, remembered hearing the laird who lent the Penny to Lady Baird, describe how he and his dame had been invited to Saughtonhall and splendidly entertained, in gratitude for the use of the talisman. Being now visited by an incredible number of persons, whose curiosity has been excited respecting it, Sir Charles M'Donald Lockhart, the present proprietor, has adopted the idea of keeping an album in which their names are recorded. We have all seen the use made of it by the author of Waverley, in his fine chivalric tale, 'The Talisman.'"

We need only add, what is here omitted to be mentioned, that the supposed influence of the Penny, like every similar charm, has been an entire delusion; and if the cures were performed, as stated, something else than the charm of the talisman must have been the

cause. In this, as in all similar traditions, the testimony is defective, every circumstance unfavorable to the superstition being suppressed. (Chambers' Information for the People.)

The medicine sack or bag of the Apache medicine man contains the "hoddentin," or powdered tule, which closely resembles the "bullae" of the Romans. In the dances for the benefit of the sick, this sacred and magical powder is sprinkled in the form of a cross on the breast, then in a circle around his couch, then upon the heads of the chanters and their sympathizing friends, and lastly upon their own heads and in their mouths. They put a pinch of it on their tongues, when worn out with fatigue, to restore strength. When one has been wounded, they throw some of the powder in front of the wounded man's horse as he goes, so it will be easier for him.

"When Apaches go on the war-path, hunt, or plant, they always throw a pinch of hoddentin to the sun, saying: 'With the favor of the sun I am going out to fight, hunt, or plant,' as the case may be, 'and I want the sun to help me.'"

When an Apache dies, hoddentin is sprinkled upon the corpse. The very first thing an Apache does is to blow a little pinch of the powder to the dawn in the morning when he wakes. He worships both dawn and darkness, as well as the sun, moon, and several of the planets.

The Navajo, Tusayan, Pueblo, Zuni, and other Indians, all use the yellow powder with its healing, curing, worshipping qualities, and its power to strengthen the tired and weary, help the headache and otherwise bring good fortune and luck to the people. At the coronations of their kings, the Aztecs had a sacred unction and a holy water drawn from a sacred spring, and about his neck a small gourd containing a certain powder, which is esteemed a strong preventive of disease, sorcery and treason.

Tanner relates that among the Ojibways, the two best hunters of the band had each a little leather sack of medicine, consisting of certain roots pounded fine and mixed with red paint, to be applied to the little images of the animals he wished to kill. These would bring the animal to sight.

The use of sacred powders among the American Indians seems to be one with that of many different countries in all ages. The employment of "hoddentin" by the Apache, and "kunque" by the Zuni, is about the same as came from Asiatic countries and found its way into Europe. Among the rustics of Great Britain, down to a very recent period, there were in use certain love-powders, the composition of which is not known, a small quantity of which had to be sprinkled on the food of the beloved.

The magic powder called "uganga," used as the great weapon of divination of the medicine men of some of the African tribes, as mentioned by Speke, must be identical with that spoken of by Cameron, who was traveling with a caravan in which the principal man was a half-breed Portuguese, named Alvez. "On our making our entry, Alvez was mobbed by the women, who shrieked and yelled in honor of the event and pelted him with flour. This was in welcome."

When witches, in Spain, entered people's houses, they threw a powder on the faces of the inmates, who were thrown thereby into so deep a slumber that nothing could wake them until the witches were

gone. Sometimes they threw these powders upon the fruits of the field and produced hail, which destroyed them.

In India, the devotees throw red powder on one another at the festival of the Huli or vernal equinox. This red powder, the Hindus say, is the imitation of the pollen of the plants, the principle of fructification, the flower of the plant.

The "principle of life" must be at the base of the use of these powders in all the superstitions and ceremonies everywhere, the belief being that they contain the powers of life, and thus heal, restore, etc.

In many countries, these powders are moulded into cakes representing the organs of generation, the phallus-worship, which signifies the origin of life. It is to be supposed that the Jewish cakes and show-bread are equally emblematic. The Zuni have similar cakes, and the ancient Christians of Saintogne, near Rochelle, as well as the people of Syracuse, when sacrificing to goddesses, offered cakes of a like form in sacrifice.

There is a charm, to be said by the cross, when the night is black and the soul is heavy with sorrow; another one to be said at sunrise, with the hands on the breast, when the eyes are red with weeping and the madness of grief is strong; another one that has no words, only the silent prayer and a woman's charm of love and desire for the man who pierces her heart. But perhaps there is no charm so strong as this that invokes all sides:

"Mary and her Son!
St. Patrick with his staff!
Martin with his mantle!
Bridget with her veil!
Michael with his shield!
And God over all with His strong Right Hand!" (Irish.)

MISCELLANEOUS LUCKY SIGNS—Never pass a hitching-post without touching it, for luck.

To see a revolver with the point toward you, is a good sign.

The seventh son is a lucky man for healing, planting, or doing anything.

To rub a negro's back, brings good luck.

To be asked the time of day by a negro woman, is the best of luck.

To minister to the unfortunate, brings joy later.

If you change your seat after being seated in a hall, it will bring bad luck.

To wait on old people, brings success and riches.

It is lucky to see a naked back early in the morning.

In Transylvania, a person will be sure to find riches if he lives for a year on mouldy bread.

To see a lump of gold, is a sign of receiving a gift.

Among the Finns, it is lucky to throw a piece of money into the trough where the horses drink.

It is lucky to give a poor person a pair of new shoes at least once in a lifetime.

To hear a person speak when you have no idea of their proximity, is an omen of good luck.

At any gathering, the person who sits down first will have good luck, even if he or she rise immediately afterward.

He who thinks of the river Ganges, though he may be miles distant, will have good luck. (India.)

It is good luck to eat a slice of the lamb roasted at noon on the Meulier in the playfield of the village of Holme, Dartmoor.

A young married lady says that if you will wear your husband's hat for ten minutes in the morning, you will have your own way all day.

It is a sign of good luck to have a blind person bless you.

To be blessed by a dying person, is also a very good sign.

Abstain from killing any living thing, if you wish the best of luck.

Be careful not to tread upon insects in the road or set fire to forests, lest you take a life and your luck go out with it.

It is good luck to wring your hands on entering a new place.

It is lucky to attend literary examinations on the day called Kap Tsze. (Chinese.)

To see the bare hinder part of a person in bathing. (English.)

To hang an egg in the house. (Gipsy.)

To throw the tongs after a person going out on business.

If a person leaving the City of Washington sees (the shadow of) the Statue of Liberty kiss Washington's monument, he will have the best of luck.

The Swedes think it unlucky to find two straws crossed.

It is an ill omen to hear an "O, my!" or an "Oh, dear!"

It is considered unlucky for a grown person to mark on the ground. You will fall out with your lover.

It is bad luck for a lady to powder with another lady's powder-rag.

A proud eye, an open purse, and a light wife, breeds mischief to the first, misery to the second, and horns to the third.

It is very bad luck to step on the spot where anyone has fallen and broken his or her neck.

It is an ill omen to have a negro for the first comer to the house in the morning.

It is an ill omen to have dealings with a man who has power to kill.

To pass anything that you might pick up, is against your luck.

It is bad luck to speak to a man on the stairs.

If court-plaster will not adhere readily, it is a sign of coming poverty.

If you ever possess a skeleton, never give it away; it is unlucky.

It is a bad omen for father and mother to want to live in a hotel.

It is bad luck to have a crutch fall across your way.

It is bad luck to quarrel with a hunchback.

It is unlucky to awaken anyone suddenly. The soul might not get back in time. (Burmese.)

It is unlucky to receive pay for food from a deaf mute. (Cape Breton.)

It is unlucky to speak of boiling water.

It is unlucky to speak of the liver. (Chinese.)

It is unlucky to measure a person in bed.

Things hard to procure bring evil upon the possessor.

The Malabrians consider it unlucky to even so much as glance at an oil-mill.

He who passes under a hempen rope will die a violent death, or commit murder.

It is unlucky to whistle after dark.

It is unlucky for friends to watch a train out of sight.

It is a direful omen for any kind of a crown to fall from any person's head.

It is unlucky to sell or barter that which was freely given.

Unlucky will be the house in front of which a horse falls dead.

It is unlucky to talk of the health of a family.

The Chinese think it ill luck even to step on the threshold of a foreigner's house.

Ill luck always follows after much mirth.

The Chinese would never be induced to stop and tie their shoelacing in a melon-patch, as that would predict ill luck.

It is considered very unlucky to do absent-minded acts, as for instance, when eating nuts, to throw the nut away and keep the shell.

The Indians think a scalped person should not be allowed to live, as it will cause "bad medicine" to the tribe.

The Chinese think it unlucky to be in the presence of a tall person.

To brood over a disappointment, will bring disaster.

Brand says that if anything happens to the "knack" that hangs above the kitchen-table, it is very unlucky.

If a person chews paper, it is a sign of trouble.

To cut yourself with an axe, denotes failure in some undertaking.

It is unlucky to hold anything while it is dying.

To make a mistake three times in succession, is bad luck. (Persia.)

If you get lost in a building, you will die soon.

It is unlucky to hand anyone anything over your shoulder.

If the skulls of the dead of the family are disturbed by any but the family, it will bring bad luck to the relatives.

It is unlucky for women to talk to each other across the street from their own doors.

The Jews thought that dust coming from the hands of Gentiles, brought bad luck.

When anyone behind you speaks, it is not good luck to turn to the left to answer.

When a certain insect named pinavizthi entered the house, misfortune was sure to follow. (Mexico.)

It is unlucky to postpone any great or important event. (English.)

If you boast of having an article a long time, it is a sign that you will soon break or lose it.

To say "farewell," or hear another say it, is the sign that you will hear bad news.

To hear rattling carriages rushing through the streets at midnight, is bad luck.

To tell where you are going and what you intend doing, is a sign that you will be disappointed.

It is bad luck to destroy the leaves of a calendar one month before time.

Passing two attorneys together, denotes that you will overcome an enemy or discover a person who is robbing you.

It was thought extremely unlucky in olden times in England, to go about with a dark lantern.

To relieve nature in the full light of the sun or moon, will bring calamity on the nation. (China.)

It is believed by the Kaffirs of South Africa to be unlucky for a woman to touch a milk-sack.

It has always been considered a very unlucky omen if a hawk gets caught on one of the iron crowns of the White Tower of London.

In the South of France, it is considered unlucky if a young woman hands a young man a smutty pea, for it tells him she is tired of his company.

In China, it is an omen of ill luck to see a porpoise or a person of evil disposition.

A blackamoor is considered an unlucky "first-foot." A "first-foot" is the first foot that comes in the house of a morning.

There is not a greater sign or omen of misfortune than to presume of good.

If a person cannot get the idea of deep dark water out of his head, it is a sign that he will hear of a death within twenty-four hours.

The barbarians in the West Indies believe that if you give anything away and take it back again, you will get a stye.

The Arabs give the name of "Kades" to a bad omen, such as seeing a deer descending a mountain, or seeing it going behind the beholder.

For a child to bring a collector at Marangu any natural history specimen, was thought to be unlucky, and it was done in the dark and secretly, as they think that such things are materials for sorcery. (Report of Smithsonian Institution.)

If you find sand under the table, some dreadful accident will happen to a near relative. (Luxembourg.)

In Natal, it is thought unlucky to talk of the death of a sick person, or the possibility of an accident happening to a person traveling.

If a woman strides over a carrier's pole, the skin on the carrier's neck will come off the next time he uses the pole. (Malagasy Superstition.)

To say while eating, "How fat you are!" is extremely unlucky, as a sudden blight may fall upon the person, and he will perish. (Spain.)

If a person is diverting himself and having a "good time," it is very unlucky if somebody else exclaims: "How merry you are!" for he will at once have a misfortune. (Spain.)

It is unlucky to kill any living thing until you have especially washed your face.

If you dally about in the morning on a busy day, you will want the hours at night.

It is unlucky to get back anything that has been stolen. (Scotch.)

If the signs are bad, take the advice of the old mammy, who said: "Honey, that was a bad sign, and you must go right off and do a kindness to someone, and den de bad luck will all be turned to good, sure."

Never cross under an elevated railroad when a train is going over it; it is unlucky.

Do not leave the room backward. If you do, you will curse your parent before sundown.

An old Scotch superstition is to the effect that it is unlucky for a Graham to wear green; for a Bruce to kill a spider; and for a St. Clair to cross the Ord on Monday.

In Madagascar, it is unlucky to keep cats, goats, or pigs; to receive a single article of any kind, a present must always be given in pairs; to sit on another person's bed; to brush another person with your clothes-brush; to use another person's eating utensils. It is also unlucky not to be buried after death, because one would be doomed to wander with or become a wildcat, owl or bat.

The "pope's nose" of a fowl must not be eaten except by the most elderly or distinguished person present. A son must not sit on a chair while his father is sitting on the ground. He must not walk in front of him or use a spoon before him. All these things bring bad luck. (Madagascar.)

A peak of any kind pointing at you, your house, your grave, or anything else, as the peak of a temple, house, or even the top of a hill, casting a peaked shadow, is very unpropitious, and the evil accruing therefrom must be warded off by many different charms. (China.)

The reason why it is believed to be unlucky to pass under a ladder, is because, in old times, convicts who were condemned to death were made to pass under a ladder; while those who were not condemned to death passed outside.

The superstition that it is unlucky to look back when starting anywhere, is supposed to have originated with Lot's wife, who was turned into a pillar of salt for looking back, in disobedience of the command.

Parnell was superstitious. He would begin no new business on Friday, he started if anyone offered to help him to salt, and he would drink no wine at table unless the decanter came around from right to left. He was also afraid of the number thirteen.

To sleep on the wrong side of a mat, or to cut anything with the back of a knife, is to lay oneself open to evil influences, and one is especially liable to be deceived or plotted against by others. (Madagascar.)

In Transylvania, it is unlucky to pick up anything that anyone has dropped, without spitting on it three times.

To speak the name of one who is a miser in the morning; to speak the name of a place called after a miser in the morning; to mention an owl or to meet one in the morning; to mention an ass, a bear, a snake, or meet one in the morning; to see the face of a low-caste the first thing in the morning; to meet a jackal crossing the path from left to right; for one to call out to a traveler when starting; for one to put a question to a traveler when starting; for anyone to cough as travelers start; are unlucky omens among the Hindus.

To strike the plate one is eating off; to stand while eating; to hand food to anyone behind the back; to eat grains of rice which have been used for weighing money; to pound in an empty mortar; for a child to make a strumming noise with his lips, will each and every one cause a famine. (Madagascar.)

The following lines are from Withers' "Abuses Whipt and Stript," 1613:

"For worthless matters some are wondrous sad:—
Whom if I call not vain I must term mad,
If that their noses bleed some certain drops
And then again upon a sudden stops,
Or, if the babbling fowl we call a jay,—
A squirrel, or a hare but cross their way,
Or, if the salt falls toward them at table
Or any suchlike superstitious babel
Their mirth is spoiled, because they hold it true,
That some mischance must thereupon ensue."

MONSTERS, GIANTS, DWARFS, ETC.—Caligorant was an Egyptian giant and cannibal, who ensnared travelers with an invisible net.

Orion was a wonderful giant of great beauty, who cleared the isl-

and of Chios of all wild beasts. (Greek.)

Pacolet, a dwarf, rides an enchanted wooden horse. Therefore to say, "You ride like Pacolet," means "you ride very fast."

Dwarfs of the mountain are little elfish beings with boys' faces, green clothing, and caps. Their favorite food is raisins. They are well-disposed little fellows though, and their knockings indicate where the richest veins of ore lie. (German.)

It was believed in St. Augustine's time, that there were giants formerly inhabiting the earth, and he says that he saw the tooth of a man so large that it "would have made a hundred of his own or any other man's that lived in his time."

The Lernean Hydra, a monstrous water-serpent which was slain by Hercules, had seven heads according to Apollodorus, fifty according to Simonides, and one hundred according to Diodorus.

The belief is strong in Sweden that a giant has two hats; if he wears one, it renders him invisible; if he wears the other, things invisible to him will become visible.

Giants were believed to be created to destroy wild beasts and protect the dwarfs.

In 945, while a cyclone visited Paris, monsters armed with battle-axes are said to have dropped from the skies, and rushing into a church, tore down the pulpit, which they used as a battering-ram to destroy a neighboring house.

Error was a huge monster, the upper part the form of a woman, the lower part a dragon-tail with a venomous sting.

Among the strange fabulous people spoken of in the Sanscrit language, are the Karnapravaranas, people who have their ears for their covering.

If a child falls into the hands of the little brown dwarfs of the Island of Rugen, it must serve them for fifty years.

The dwarf Alberich belongs to the old German mythology. He is the guardian of the Niebelungen hoard.

Mariette, in his "Outlines of Egyptian History," tells of an Egyptian giant who was "nine cubits high" and who reigned one hundred years.

The Gorgons were monsters in Greek mythology, frequently placed side by side with furies, and represented as horrid old women with snakes instead of hair, who could change anyone into stones whom they looked upon.

King Arthur once fought a giant and killed him, but he had to cut off his legs first to reach his head.

Adopis are, in folklore of British Guiana, little men of the woods, with great power and without thumbs. If you see one in the bush, cover your thumbs or he will tear them off.

The people of Demerara believe in a female spirit or monster, called "Long Bubbies," a woman who thrashes people with the right breast, which can be elongated at her pleasure to form a whip.

The Bohemians believe living persons can be "ghouls" or vampires, and by association can draw the blood from your veins and then choke you, and not let you find rest even in your grave.

The Greeks believe that the owl goes before and gives warning of the coming of a vampire.

In Crete is a legend that a monster swallowed up nine youths, and the deliverance by their father forms one of the subjects of folk-song.

Celtic folklore tells of Oscar, son of Ossian, having been gobbled up by a monster, but having cut his way out again with his sword.

In the Old Testament are accounts of the Anakim, a race of giants, dwelling in southern Palestine. They were surrounded by legends and called "the dead, the giants, the phantoms, and the heroes." A plain to the southwest of Jerusalem bore their name, and they were confounded with the Titanic races buried underneath the sea.

The Centaurs were monsters of Greek mythology, horses with the body, head, and arms of a man. They were terrible warriors, able to run with great speed and shoot their arrows with wonderful skill.

When Noah built his ark, there lived a giant named Hurtali. He was too big to get into the ark, but he was almost too big to be drowned. So when it was launched with all its cargo on the stormy flood, he sat on it astride, as children do on a hobby horse, and so was saved, to be the head of the giant family of old times.

The mbulu is a fabulous creature firmly believed in by the Kaffirs. It can assume the human form, but it cannot part with its tail. One of its peculiarities is that it never speaks the truth when it can possibly tell a falsehood.

According to an old romance, Bevis of Hampton conquered a giant named Ascapart. His effigy may be seen on the city gates of Southampton, in England. He is said to have been thirty feet high, and to have carried Sir Bevis, his wife, and his horse under his arm. Allusions to him occur in Shakespeare, Drayton, and other Elizabethan writers.

"Each man an Ascapart, of strength to toss,
For quoits, both Temple-bar and Charing-cross." (Pope.)

In the ancient days of France, Rabelais tells of the death of Gargantua's wife, Badebek, the mother of Pantagruel, whose birth was the cause of her death; which is not to be wondered at, since he came into the world accompanied by eighty-one sellers of salt, each leading a mule by a halter; nine dromedaries laden with ham and smoked tongues; seven camels laden with eels; besides twenty-five wagons full of leeks, garlic, onions, and shallots.

In Sicily exists a curious superstition about a dwarf's fair. In the space of time which elapses between the introit and the lesson, dwarfs are supposed to hold a fair sprung up by magic in a field near at hand, at which every conceivable good thing is sold at ridiculously low prices. The whole affair lasts only a few minutes, for as soon as the priest begins to read the lesson, everything vanishes into thin air. Those who come suddenly into some great good fortune, are believed to have been fortunate enough to attend the dwarf's fair, and bought their luck with a trifle.

In many of the old fairy stories and myths, an escaping hero or heroine flying from a dragon or a monster, throws behind some article which turns into a forest and stops the pursuer, or into a lake, or into a fire, or a mountain. These magic changes symbolize the effect of sacrifice. If we give away something of our own, perhaps it will

come back to us in some other form. "Cast your bread upon the waters." (Andrew Lang, Custom and Myth.)

In old Norse mythology, there was a dwarf who lived in the river in the form of a pike. He was caught by Loki and forced to give up all his treasure, but on the last ring of all his jewels he placed an everlasting curse of destruction to everyone who should ever wear it. His treasure came to be known as "the Niebelung hoard," from the name of its possessors.

Andhaka was a monster of Indian mythology, having a thousand arms and heads, two thousand eyes and feet, and called Andhaka because he walked like a blind man, though he saw well. Siva slew him when he tried to carry off the tree of paradise from heaven.

Grendel was a terrible man-eating monster of supernatural powers, in Anglo-Saxon legend. He was slain by Beowulf, a Swedish hero.

The Phorcids, or Gorgons, were three terrible daughters of Phorcus, "the old man of the sea," who had in common but one eye and one tooth, which they used alternately. They dwelt at the uttermost end of the earth, where neither sun nor moon beheld them. Their hair consisted of venomous vipers, and anyone who beheld their terrible gaze would be transformed to stone. They represent the climax of all that Greek imagination has created of the horrible and repulsive.

In the mountain, an old giant was lying sick and dying. His wife, yet frisky, had been out on some errand, and in the fields she had found man, a new species, as yet unknown to her, occupied in tilling the soil. She picked them together with their beasts of burden, implement, and so forth, into her apron and took them to her husband, saying: "Just look at these weaklings I have found!" But the giant answered: "Weak now! but strong enough to rule the land after us; let them go!" So she let them go, and now where are the giants? (Swedish folk-lore.)

The fable in regard to the lignite and fossil bones of cetaceans or whales found abundantly in the tertiary clay of Gay Head, Martha's Vineyard, is very interesting. The Wampanoag Indians supposed that the blackened wood of lignite marked the spot where the giant Manshope broiled the whale on a fire made of the largest trees, which he pulled up by the roots.

In Roman mythology, we find a giant and son of Vulcan living near the spot on which Rome was built. He stole from Hercules some of the cattle of Geryon, dragging them into his cave under the Aventine backwards, so that their footsteps would not show the direction in which they had gone. But he did not calculate that they would low, which Hercules heard, and thus tracing them, found the monstrous thief and slew him.

The giant Nor, in Scandinavian mythology, is the father of night, and dwells in Utgard, the circle of rocks that hemmed in the ocean which was supposed to encompass the world. Utgard is the home of the giants. Utgard-Lok is the demon of the infernal regions.

The idols and images of clay found about old ruins in Mexico are believed by the Indians to be dwarfs and imps, who have the power to sour the pleasures of life.

The come to life at sunset, and appear as very small, naked men, with a hat on the head. They are swift of foot, and can run backward just as well as forward. Their touch produces sickness, especially chills and fever. There is another malevolent creature called "Little Boy," who hangs around the woods and causes smallpox.

There is a monster in Basque land called Basso-jaun, the "lord of the woods." The superstition depicts it as a horrible monster in a human form, having nails long and hard as those of a wild boar, and being covered with hair. It is supposed to reside in the deepest part of the woods, but occasionally it appears at the mouth of caverns and mountain torrents. It is the terror of all who must go into the woods.

The Kudan is a creature of Japanese folklore, with the face of a man and the body of a bull. It is usually born of a cow, and its appearance is taken as an omen that something unusual is going to happen. The Kudan always tells the truth, so in letters and documents it is customary to use the phrase, "on the truth of the Kudan."

There exists in North Wales a legend, according to which an extraordinary being which passes for a vampire, formerly haunted the recesses of Snowdon. If unfortunately any young people ventured near his retreat, he threw himself immediately upon them and killed them by drinking their blood to the last drop. According to the legend, the life of the monster was lengthened by the number of years which each of his victims would have lived if he had not killed them, so that he would have lived forever if some one had not discovered that the only means of exterminating him consisted in lodging a ball of silver in his head.

In 1828, several burying-grounds were found in White county, Tennessee, U. S., in the town of Sparta, wherein very small people had been deposited in tombs and coffins of stone. The greatest length of the skeletons was nineteen inches. The bones were strong and well set, and the whole frames well formed. Some of the people had appeared to live to a great age, their teeth being worn smooth and short, while others were full and long. They were all buried with their heads to the east, in regular order. One of these skeletons had about its neck ninety-four pearl beads.

Theseus was the national hero of Attica. He was a cousin of Hercules, whose exploits he emulated by killing monsters and robbers. He killed the Minotaur, and readily found his way out of the Labyrinth by means of a ball of thread which Ariadne gave him, one of which he had fastened at the entrance and let it trail after him. He aided a friend to attempt to abduct Proserpine from the palace of Pluto. They failed, and Theseus was confined in Tartarus, but at last released. His life is, like that of Hercules, supposed to be half historical and half mythical.

Castle Rushen, on the Isle of Man, has long been famous in the estimation of the natives, for its subterraneous passages, and there are individuals amongst them who still believe that they lead to a beautiful country underground, inhabited by giants. Many attempts, they say, have been made to explore these passages, but they have been generally unsuccessful. Once, however, a number banded themselves together, and, having armed

themselves and provided torches, they descended. After proceeding some way, they came across an old man of great size, with a long beard, and blind, sitting on a rock as if fixed there. He, hearing them approach, inquired of them as to the state of the island, and at last asked one to put forth his hand, on which one of them presented him with a ploughshare, when the old giant squeezed the iron together with the greatest ease, exclaiming at the same time, "There are yet men in the Isle of Man."

It is believed by the Jews that when Goliath saw little David, the sight seemed so ridiculous that he threw back his head and laughed. By so doing, he threw his brazen helmet away from his temples, at which moment David threw the stone and struck him in the forehead. He fell stunned, not dead; and David ran and cut his head off with the giant's own sword.

Chimaera was a terrible fire-breathing monster that had the head of a lion, the body of a goat, with a goat's head in the middle, and the hind part ending with a snake's or dragon's head. It has become proverbial in almost every language to designate something imaginary or impossible.

The Greek Lamia, a vampire or female monster, who had the face and breast of a woman and the rest of the body like that of a serpent, like the Bulgarian Samodiva, is often represented as marrying a human husband, though in popular estimation they make such poor housewives that the expression "she sweeps like a Lamia" has become proverbial. Mermaid brides are a common feature in Western folklore. In Celtic story, Thomas the Rhymer is said to have been the son of a mermaid.

Among the Basques, they have a tradition that the giant Tartaro was a one-eyed creature, who, although very strong, was always conquered if he attacked a man. He was not to be rid of his deformity until a young girl should marry him. One day he asked a girl to be his bride and sent her a talking ring. As soon as she put it on her finger the ring began to chatter with all its might, and she was so frightened that she flung it into a large pond, where, in despair of anything going well with him, Tartaro drowned himself.

There is a Bohemian legend of "strong Ctibor," the shepherd of Riesenburg. In the meadow, his master caught him carrying a huge tree on his shoulder. When he was asked where he got it, he confessed that he had stolen it from the forest. His master, pleased with his candor, not only forgave him, but told him to come to the fortress and he would give him as much food as he could carry. Ctibor was so greedy that he took his wife's nine-ell feather-bed cover and went to the fortress, where they filled it with peas and ham. The knight liked him on account of his strength and frankness, and when there was a tournament in Prague, he took him along. Ctibor overcame a certain German knight whom no one else could conquer, and on that account was knighted by the king.

The following is a legend of the Hudson Bay Eskimos: "Between two men there existed keen rivalry. Each asserted himself to be the stronger, and endeavored to prove himself superior to the other. One declared his ability to form an island where there had none previously existed, and flung a stone into the sea so large that it became

an island. The other with his foot pushed it so hard that it landed on the top of another island lying beyond. The mark of the footprint is visible to this day, and that place is now known as Tukik Tok.

Thanase Vaghia was a Greek lieutenant of the tyrant Ali Pasha of Ioannina. When all his other officers had refused to massacre the men of Gardiki, eight hundred in number, entrapped by falsehood and treachery in the courtyard of the Khan of Valieré, this man offered to begin the butchery. For this deed, the Greeks believe his body, after death, could not decompose, but walked the earth as a vampire, in company with his victims and the vizier Ali.

Longfellow, in one of his private letters to his friend Samuel Ward, called his feeling of sadness something that was like the "old man of the sea." He alluded to a monster in the "Arabian Nights," who was encountered by Sinbad the Sailor, in his fifth voyage. This old man made Sinbad take him on his shoulders and carry him about, but at last the sailor got him intoxicated, and dropping him, made his escape. The allusion was made by the poet a short time after the tragical death of his beautiful wife, who was burned to death.

The Roman poet Ovid tells of a curious monster of a man, whose appetite was insatiable. He spent all his estate in the purchase of food, and nothing was left but his daughter, so he sold her to buy food for his voracious maw. After a time, being reduced to nothing, he was obliged to eat his own flesh rather than to go hungry.

If you desire to secure the drake and make him give up a part of that which he is carrying with him, two persons must place their legs across each other's in silence, or draw off the fourth wheel of a wagon and then hasten to get under a roof, else it will go badly. (German.)

The Sphinx was once a monstrous being near Thebes, in Egypt, with the head of a woman, the body of a lion, and the wings of a bird, who put forth riddles to every passer-by, and devoured all who could not answer them. Oedipus solved the one proposed to him, and in her chagrin she destroyed herself by turning herself into stone.

Argus was a monster, in Greek mythology, who had a hundred eyes. When Mercury, the gods' messenger, killed him, Juno set his eyes in the tail of the peacock, which was her favorite bird. Juno had set Argus to watch Io, of whom she was jealous. Hence Argus-eyed means jealously watchful.

The Greeks believe in vampires, and the bare possibility of becoming a vampire after death, fills them with horror. Yet a contrary view is taken in the following popular verse:

"O friend may'est thou live forever!
But if death be thy doom
May'est thou Vampire become,
Thou'lt enjoy then, this fair world twice over."

The belief that a dead person delights in the blood of a human victim is frequently met with in classic authors. The phantasm of Achilles is represented by Euripides as appearing in golden armor at his tomb, and as being appeased by the sacrifice of a young virgin, whose blood he drank.

The "Black Dwarf" is a malignant fairy of Scotch folklore, being the cause of much mischief done

in the neighborhood where he lived. He is the principal character of a novel by Sir Walter Scott.

According to Persian belief, hell is guarded by the giant Zohak. He was the fifth king of the Pishdadian dynasty. Zohak had murdered his predecessor, and invented flaying men alive and killing them by crucifixion. The devil kissed him on the shoulders, and immediately two serpents grew out of his neck and fed constantly upon him. He was dethroned by the famous blacksmith of Ispahan, and then appointed by the devil to keep hellgate.

Saint Veronica, whose day is the 4th of February, was the woman who handed the Saviour a cloth when he was on his way to Calvary. He wiped his brow with it, and the impression of his features remained indelibly impressed on the handkerchief. The emperor Vespasian, who heard of its miraculous properties, sent for it, and was cured from a severe illness by looking at it. For centuries the handkerchief was preserved in a church and shown to the people on the anniversary of her commemoration.

Hercules was the most celebrated hero of antiquity, and a prototype of athletes. He was supposed to have been born at Thebes. While he was an infant in the cradle, he strangled two serpents sent by Juno to destroy him. When a young man, two beautiful forms appeared to him and asked him to make a choice. One was Virtue and the other Pleasure. He chose Virtue, and was soon renowned for his exploits. Having consulted the oracle of Apollo, he was directed to serve Eurystheus for twelve years, when he should become a god. His master, envious of him, set twelve tasks to be performed, called the "Twelve Labors of Hercules." Having performed them, he was conveyed by a cloud to Olympos, and rewarded with immortality. He was afterward worshipped by all the Greeks.

Rustam, a Persian hero, became, on the first day of his life, as large as a child a year old, and ten wet nurses were required to provide him with milk. While a mere child he killed a raging elephant, and as a youth, found a spring in a burning desert, killed a dragon eighty feet long, slew an enchantress, and finally slew the famous white demon. The poet Omar Khayyam alludes to him in the following verses:

Let Zal and Rustam thunder as they will,
And Hatim call to supper, heed not you!

With me along this strip of herbage, strewn,
That just divides the desert from the sown,
Where name of slave and Sultan is forgot,
And peace to Mahmud on his golden throne!

A book of verses underneath the bough,
A jug of wine, a loaf of bread—and Thou
Beside me singing in the Wilderness,—
Oh, Wilderness were Paradise enow!

(Zal was Rustam's father, and their mutual exploits are the most celebrated in the Shah-nama. Hatim Tai was a well-known type of Oriental generosity and hospitality.)

In Banks island, the natives believe in vampires. A man or woman will steal and eat a piece of a corpse. Then the ghost or spirit of the dead person will join the vampire, or the person who has ate its corpse, and will afflict the person's enemies. The man so afflicted will begin to feel the injury and to dread the vampire and suspect him. The vampire is called a

talamaur. The neighbors will then seize him, and cause to be made a strong smoke of smelling leaves, and will then call out the name of the dead man, whose spirit is the "familiar" of the vampire. This phase of vampirism seems to be exactly at opposites with all other beliefs.

The same name, talamaur, is given to one whose soul is supposed to go and eat the soul of the freshly dead corpse. Such persons take a morbid delight in the dread they inspire.

The Boonandik tribe, Mount Gaurbier, Australia, has the following legend about the end of the giants: A man, whilst out hunting, left his wife at a temporary camping place; on his return, he saw traces which led him to conclude that the giant "Brit-ngeal" had carried her off. He tracked the giant and found the partially eaten body of his wife. Close by was a deep narrow-mouthed cave, out of which the giant got water, and beside it lay the long drinking-reed. The man got up into a tree that overhung the cave, having first crushed the reed to make it useless for its purpose. Presently, the giant came to get a drink. He lowered the end of the reed into the cave and tried to suck up the water, but he drew up nothing but air; he bit off the end, but with the same result; he bit off a piece more, but again failed to obtain water; he repeated the same experiment; but to reach the water now he had to bend his head and shoulders right down into the hole. In so doing, he exposed his really weak part to the watcher in the tree, who jumped down, struck his spear into the giant, and shoved him head first into the cave. In this manner, the last of the giants met his death.

As instances of the myths and legends of the Roumanians: A certain Hungarian, Janok, bids one of the performers on the small shepherd's reed to a banquet. Mihou accepts the invitation; but at the end of the banquet, which has lasted the whole day until the evening, the two braves fall into dispute. Mihou cuts off the head of his entertainer, and casting his weapon on the ground, defies the spectators to raise it. No one has sufficient strength, and with words of bitter scorn the brigand majestically withdraws, filling the forests as he goes with his enchanting notes on the "kobouz."

Another hero who has slain with his merciless battleaxe a whole innocent family, father, mother, and children, discovers one of his gang devouring the murdered housewife's store of butter. It was a fast day. "Impious pagan!" cries the outraged chief, "hast thou then no fear of God, to eat butter on a Friday!"

Legend of Glamis Castle: The Castle of Glamis, Forfarshire, Scotland, is the residence of the Earl of Strathmore. Concerning the family there is a mystery, which is explained to the eldest son on his coming of age. On the eventful day, the heir is taken down to a secret room under the castle, and there is shown the cause of the secret, and made to swear that he will never tell a soul except his own son when that eldest son shall have reached his majority. Thus the story has been passed from generation to generation and the people of the neighborhood know nothing of what goes on on the young earl's birthday. But amongst the adherents of the family is an old housekeeper, who has gradually formed her story from hints let fall

and shrewd guesses. From her comes the following: Almost two hundred years ago, the wife of the then Earl of Strathmore had a son and heir. There were great rejoicings at his birth, but in a short time these ceased and mourning took their place, for the son who was born was a monster without a brain. In vain the best doctors were consulted, and the father and mother, in deepest despair, offered a large reward to anyone who could help them; it was useless. After a time a second son was born, and since the eldest could not be the earl, the second was made heir. When his parents died, the new earl had his brother put in one of the dungeons of the castle, which was fitted up for him so that he was well out of the way. From that time till now he has lived in the dungeon, and this is what the first-born sees on his twenty-first birthday, when the story of his house is told him. The real earl still lives, or exists, he cannot be said to really live, as he merely vegetates, and he may continue to exist, as such brainless monsters may, for an indefinite period, as now he has lived almost two hundred years; but he will never come into his rights as the Earl of Strathmore.

Australians of the Boonandik tribe have the following legend about the devil, called "Tennateona." "Wirmal," "Baringial" and "Daroo" were three good men. "Tennateona" was a very wicked man, of a very savage nature. He murdered men, women, and children, and was a perfect terror to the blacks; some to save their lives laid themselves on ant-hills and let the ants cover their bodies as if dead, to avoid his cruelty. The three good men consulted together how they were to rid the earth of this monster, and they agreed to kill him. One day they found him sleeping and killed him, burning his body to ashes, and they had peace afterwards.

The natives of the Adelaide tribe have a monster which they call "Koonyoo," not unlike the vampire or incubus of other nations. He flies about at night, makes a noise in the trees, but is never seen, and is an object of great terror to the natives. This being descends to the earth in the dark, alights upon the body of a man while sleeping, and presses on his liver, causing him to suffer excessive pains, and sometimes producing death.

The natives of the Port Lincoln tribe believe in the existence of a fiendish monster named Màrralye, whom they describe as a man who assumes the shape and power of a bird, so that he can fly through the air. He is most feared during the nighttime, when he is supposed to pounce upon his sleeping victims, either killing them by eating their hearts out of their bodies, or doing them some other grievous injury; he takes care, however, not to leave any mark of his ravages, and it is, therefore, only from the effects, such as pain and illness, that the sufferers know of his nightly visits. The death of children and the loss of sight are usually ascribed to Màrralye, if no other palpable cause can be assigned.

Ambohed Rapeto was the dwelling place of a wonderful mythological personage of Madagascar, of whom most extraordinary stories are related. He is said to have been a giant, and originally came from one of the highest mountains of the Imerena district, about fifty miles from the capital. On its summit his tomb is still shown, and

sacrifices and prayers were formerly offered there in his honor. The powers of Rapeto were of the most marvelous kind. He could fetch things from the farthest extremities of the earth, and could at a stretch reach the sky. One single step of his would be equal to a six days' journey of a man. When visited by strangers he would, without moving from his seat, put out his hand and secure abundance of fowls, sheep, and bullocks. Wishing occasionally for a few dainties for his table, he produced the beautiful and extensive Lake Itasy, which abounds to this day with excellent fish. On one occasion, he had a serious quarrel with the moon, with whom he fought; but notwithstanding his gigantic size and strength, he was slain.

Traditionary memorials of the primeval giants still exist in Palestine, in the form of graves of enormous dimensions; as the grave of Abel, near Damascus, which is thirty feet long; Seth in Anti-Lebanon, which is about the same size; and that of Noah in Lebanon, which is seventy yards in length.

High giants are mentioned in Judith xvi., 7, and giants famous from the beginning, great in stature and expert in war, are named in Baruch iii., 26. In 1718 Henrion, a French Academician, endeavored to show the very great decrease in the height of men between the periods of the creation and the Christian era. He says that Adam was 123 feet high, Eve 118, Noah 27, Abraham 20, and Moses 30 feet high. The above allegation of Adam's height is very moderate compared with those made by early rabbinical writers, who affirm that his head overtopped the atmosphere, and that he touched the Arctic pole with one hand and the Antarctic with the other. This probably meant that the race of man was already scattered over the whole globe.

Norway, in ancient times, was believed to be inhabited by giants, who all suddenly perished except two women, who annoyed and attacked the people who came from the Eastern countries to inhabit the land, until Thor, wrathful to see women have such power, slew them with his thunderbolt.

Pantagruel was one of the principal characters in Rabelais' satirical romance of the same name. He is represented as a gigantic personage, beneath whose tongue an army takes shelter from the rain, in whose mouth and throat are cities which contain an immense population, etc.

"Old Chaucer doth of Tropas tell,
Mad Rabelais of Pantagruel."
(Drayton.)

"He fair besought the ferry-man of hell,
That he might drink to dead Pantagruel." (Bishop Hall.)

In Hungary and Roumania, the belief in the mythical vampire invests this being with fatal reality. If in a village a youth or maiden, without apparent cause, grows pale or wastes away, the elders deliberately and generally conclude that there must be a vampire in the locality. The creature is not a bat or reptile, but a human being deceased. Those of the dead are numbered, and it is decided which of them feeds in his tomb on the blood of the living. Men gather at night bearing torches, and one of them a trident; they seek the priest, compel him to assume his stole, and carry him off to the graveyard. The grave-digger is made to open the tomb of the supposed vampire, the coffin is burst open, and if the corpse appears un-

decayed and with the color of life in the cheeks, they declare that their supposition is correct. With savage howls and imprecations, the trident is plunged in the breast of the body, the heart torn asunder, and the limbs pierced. When nothing remains but a confused mass of flesh and blood, the fury of the avengers is satiated, and they strew earth over the ghastly remains, and with a final execration, depart. Then only is the vampire dead, and if perchance the youth or maiden recovers, it is attributed solely to the dreadful outrage committed.

Of all the tribes on the face of the earth, the aborigines of the California peninsula seem the most utterly degraded. They live to eat. To eat is all they think of, and if they eat anything whatever, even the vilest possible things, quite unimaginable by a civilized person, they are happy. A few of them with great difficulty were converted to Christianity, because they have no words to indicate the simplest ideas. All terms relating to rational human and civil life, and a multitude of words for signifying other objects, are entirely wanting, so that it would be a vain trouble to look in the Waïcuri vocabulary for the following expressions: Life, death, weather, time, cold, heat, world, rain, understanding, will, memory, knowledge, honor, decency, consolation, peace, quarrel, member, joy, imputation, mind, friend, friendship, truth, bashfulness, enmity, faith, love, hope, wish, desire, hate, anger, gratitude, patience, meekness, envy, industry, virtue, vice, beauty, shape, sickness, danger, fear, occasion, thing, punishment, doubt, servant, master, virgin, judgment, suspicion, happiness, happy, reasonable, bashful, decent, clever, moderate, pious, obedient, rich, poor, young, old, agreeable, lovely, friendly, half, quick, deep, round, contended, more, less, to greet, to thank, to punish, to be silent, to promenade, to complain, to worship, to doubt, to buy, to flatter, to caress, to persecute, to dwell, to breathe, to imagine, to idle, to insult, to console, to live, and a thousand words of a similar character. But even those who seemed to understand some of what the good priest, Jacob Baegert, who lived among them seventeen years, taught, still clung to their own notions.

Cleomedes, a mythological giant of ancient Greece, committed many desperate freaks, and at last, in a school-house, striking a pillar that sustained the roof, with his fist, broke it in the middle, so that the house fell down and destroyed the children in it. He was pursued, and fled into a great chest, and shutting the lid, held it so fast that many men with their united strength could not force it open. When, at last, they had demolished the chest, they found nobody in it, neither alive nor dead! Astonished at which, they sent to consult the oracle at Delphi, to whom the prophetess made this answer:

"Of all the heroes, Cleomedes is last!"

Vampirism is a belief common to many countries of Europe. There are twelve "authenticated" cases with names and addresses in full, given with signatures of three army surgeons and many other men of education and standing, in Mayo's Popular Superstitions. These vampires flourished in 1732. The characteristics of one of the creatures will represent all. Usually they belong to corpses of young or middle aged persons, who die in the prime

of life, suddenly, and whose spirits are supposed to become conscious in the grave and desire to prolong life in the body. They therefore sally out at night at convenient seasons, and approaching some innocent sleepers, suck the blood from their bodies and retire to live upon it until they come out again. Those afflicted, gradually have a wasting sickness, and die of lack of blood and inanition. When a recent corpse is suspected of being a vampire, the grave is opened and the corpse is found to have the stomach full of blood, the cheeks rosy, and the form almost life-like.

One of the tallest giants of which legend tells us, was a soldier in the army of the Venetian doge Dandolo. He was said to be fifty-four feet high, and wore a casque on his head as high as a turreted city. Strabo makes mention of the skeleton of a giant sixty cubits in height. Pliny tells us of another forty-six cubits. Boccaccio describes the body of a giant from bones discovered in a cave near Trapany, in Sicily, two hundred cubits in length; one tooth of this giant weighed two hundred ounces. This giant, however, was later explained by scientists to have been a mastodon. (A cubit is an ancient measure of length originally represented by the length of the forearm, from the elbow to the end of the longest finger. Its original length in Egypt was 20.63 inches, but it varied widely in different times and countries. It corresponds approximately to the English yard.)

At the discovery of America by Columbus, there were many marvelous things told and believed by the Spaniards. Nothing was too marvelous, indeed, for the Spanish people to believe about the New World. It was said that in one part of the coast of El Nombre de Dios, the natives had such long ears that one was used for a bed and the other for a coverlid. Another tale was that they had found a people who lived on sweet scents alone, and were killed by foul smells. The noses of these smell-feeders, as they were called, were so big that they made up the whole head. There were other people who were quelled by the very sight of a crucifix, and all the strangers had to do was to hold one up before them and they would at once lay down their arms.

In the merry days of good King Arthur lived Merlin, the enchanter, who could do anything under the sun he wanted to. A poor ploughman and his wife, having heard of the astonishing things done by the magician, determined to ask him for a son, since they had lived long years together without having any. So, with tears in his eyes, he beseeched Merlin that he might have a child, "even though it should be no bigger than my thumb!" Now Merlin had a strange knack of taking people exactly at their words, and without waiting for any more explicit directions, he at once granted his request. What was the ploughman's astonishment when he got back home, to find his wife with a tiny child that it required a strong exercise of vision to see; but his growth was equally wonderful, for,

> In four minutes he grew so fast,
> That he became as tall
> As was the ploughman's thumb in length
> And so she did him call.

The christening of this little fellow was a matter of much ceremony, for the fairy queen, attended by all her company of elves, was present at the rite, and then and there he received the name grown so fa-

mous that every child has heard of him, Tom Thumb.

His costume is worth a brief notice. His hat was made of a beautiful oak leaf; his shirt was composed of a fine spider's web; his hose and doublet of thistle-down. His stockings were made of the rind of a delicate green apple, and the garters were two of the finest little hairs one can imagine, out of his mother's eyebrows. Shoes made of the skin of a little mouse and tanned most curiously. His death was caused by his getting entangled in a spider's web, and being suffocated. The names given to the fingers in many parts of the country begin with that of Tom; thus in Essex, England, they say: "Tom Thumbkin, Bess Bumpkin, Bill Wilkin, Long Linkin, Little Dick."

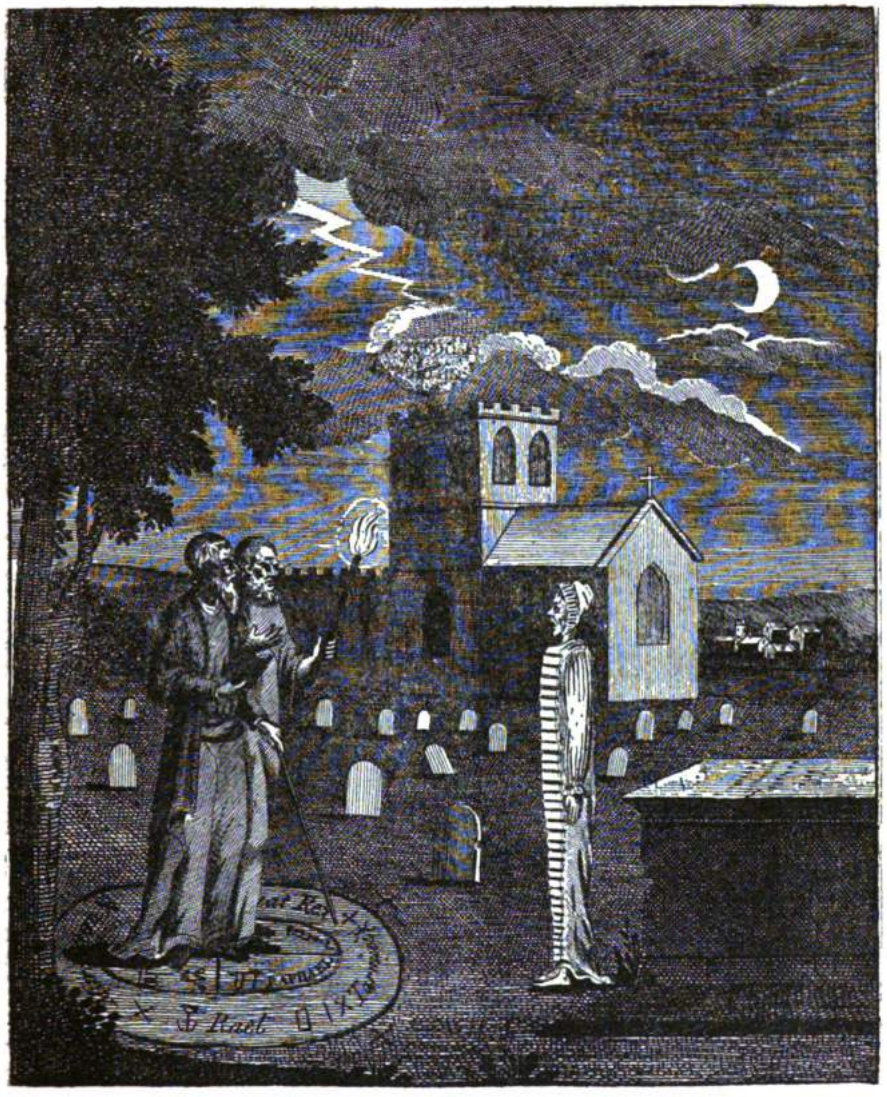
The Roumanians believe in fairies, werewolves, vampires, sorcerers, water-spirits, the power of the evil eye, and other phenomena. The Stafii are sinister demons, harmful beings who abide in desolate places in the midst of ruins, and who wage implacable war with mankind. They are the most dangerous of neighbors, and the unhappy man who may forget their daily supply of food and drink or the Saturday's basin of pure water for their ablutions, is condemned to feel the effects of their vengeance. There is, however, a remedy, of which the priest takes charge. He will bless in your presence a small bottle of oil, in which a paper, mysteriously folded, is soaked. This paper is fixed on the crown of the head with seven hairs taken from the spring of the hair of the forehead. In less than three weeks, Stafii or Strigoi (vampires) will have ceased their pursuit.

The "Balauri," whose jaws reach from earth to heaven, are endowed with such wonderful vitality that when cut to pieces by the legendary hero, with whom they maintain a perpetual warfare, the detached pieces are in vivid movement, and seek to reunite as long as the sun remains above the horizon.

The Zmei are another sort of monster of supernatural strength and size, and furnished with immense wings. They dwell in the center of the earth or in the depths of impenetrable forests, where they conceal their treasures, as also the maidens of royal race whom they have carried off. According to another belief widely credited, precious stones are formed of the saliva of serpents, so that their nests, if they could be found, should contain incalculable riches.

But the most terrible of all these superstitions is the idea that no building will stand firm on its foundations unless a human victim be walled up alive within it. It is said that even to this day, in the remote towns and villages of Roumania, masons still hold this superstition, and endeavor to work out the charm in a figurative manner. They believe that every building in stone is haunted by a "stahie," the spirit of the person sacrificed (in imagination), to ensure the stability of the structure. The masons watch for an opportunity to measure the shadow of someone passing, build the rule into the wall, and believe that in forty days the passer-by will die and become a stahie.

The Mexican Indians are great smokers, and it is a general belief among them that the shooting stars are nothing else than the stumps of the huge cigars thrown down the sky by the giant beings who guard the crops, and who should be pro-



Magicians of the Middle Ages Bringing Forth the Spirits of the Dead.

pitiated, else there will be thunderstorms and the owners will fall sick and die.

The giant Balams will carry off children for their own purposes and inculcate modesty by hitting a person who goes naked in the fields with an invisible stick.

The winds are supernatural and strike terror to the heart of the Mayas of Yucatan. The whistling wind is called "father strongbird." The night is full of horrors, among whom is the giant "Grab," who stalks into a town at midnight, and planting his feet like a huge Colossus, one on each side of the roadway, he seizes some incautious passer-by and breaks his legs with his teeth, or conquers him with sudden faintness.

Another giant fiend is the man of the woods, called by the Spanish, "Salonge." He is a huge fellow, without bones or joints. For that reason, if he lies down he cannot get up again without great difficulty, hence he sleeps leaning against a tree. His feet are reversed, his heels being in front, the toes behind. He is larger and stronger than a bull, and his color is red. In his long arms he carries a stick as long as a tree-trunk. He is on the watch to seize and devour anyone going through the woods. To prevent this, you have to pluck a branch from a green tree and begin to dance. This invariably throws the woodman into convulsions of mirth. He laughs and laughs, until he falls to the ground, and once down, having no joints, he cannot rise, and the traveler can go on his way. It is singular, says Dr. Berendt, how widely distributed is the firm belief in this absurd fancy.

Another ugly customer is the "priest without a neck." He is a hobgoblin so named because he has his head cut off even with his shoulders. He wanders around nights frightening everyone.

The Troglodytes, which means dwellers in caves, were various uncivilized people, so named by the ancient Greek geographers because they had no abodes but caves. They were principally inhabitants of the western coast of the Red sea, along the shores of Upper Egypt, Aethiopia; there were Troglodytes in Moesia, on the banks of the Danube, and according to recent researches, also on the Canaries and other islands on the west coast of Africa.

The accounts of these curious people, as given by ancient writers, always represent them as constructing their dwellings under ground; as being hunters of such activity and skill that they take their game while in pursuit, living for the most part, however, on the flesh of serpents and lizards. They are described as being poor and indifferent to their own interests, having no trade except in carbuncles, for which, however, they were merely agents. Their language differed entirely from that of any other people, it being compared by Herodotus to the strident cry of the bat.

These summary accounts, incoherent and sometimes fantastic, have had the effect of rendering most modern historians of African geography incredulous as to their truth. These extraordinary beings have been ordinarily banished to a world of the imagination, the species of whom antiquity has so largely multiplied even to the confines of known countries. Reliable travelers came, however, in their turn to discover in the very same regions where the ancients had located their Troglodytes, important

tribes, living like them in subterranean abodes, natural or artificial.

Their social condition is very similar to that of the Arabs, whom the Matmatians imitate as closely as possible so long as it entails nothing contrary to their traditional legislation (Kanoun). They possess a Zaonia, who enjoys a great reputation in the mountains, and their religious rites follow closely those of the dissenting Ibbadites, whose beliefs they share. They bury their dead, according to Arabian custom, in shallow graves, so near the surface of the earth that a poet, in visiting the spot, has been able to say without exaggeration that in this strange land the dead occupy the place of the living, while the living "have for habitation true sepulchres." "When you see them come forth," the Arab poet goes on to say, "it seems as if they were rising for the day of judgment."

In regard to the Troglodytes of the Canary Islands, the Guanches, Captain J. W. Gambier says:

"Whether the Guanches owe their origin to some primordial race of men coexistent with the earliest genesis of man, or whether they brought these strongly marked structural characteristics from Berber or other mainland races, does not affect the question of their antiquity.

"These Iberians inhabited the greater part of western Europe in an infinitely remote period, probably toward the termination of the last glacial epoch, which some would place at eighty to ninety thousand years ago. These men lived and died among the gigantic animals now extinct; among mammoths, the giant elk of Iceland, the cave bear, and so forth." The author traces them through ages of slow development, until he says: "But now we come to a classic period in this Guanche life. For though they remained untouched by what was going on in the world, the world itself already began to feel a deep interest in these 'Fortunate Islands,' especially the Greeks and Phoenicians, to whose influence it is not to be doubted the islanders owed some advance in their ceramic art, and possibly improvements in their mode of life. For these were the islands of the Hesperides, and the peak of Teneriffe was the Atlas that bore up the heavens; and to these very islands Homer made Jupiter send Menelaus as a reward for all his wrongs and all that he had suffered. They were the Elysian Fields, 'those blessed isles where the bitterness of winter is unknown, and where the winds of the ocean forever freshen the balmy air.' This, too, is the home of Plato's vanished Atlantis, his ideal republic.

"It thus becomes a strange speculation as to how around the lives of these simple islanders, people only half emerged from the actual condition of primordial man, the most exquisite myths and the most deeply suggestive legends of old days have grouped themselves. Here were a people who scarcely knew vice. Paid vice was unknown; and the Spaniards record with wonder that they never lied! But to return to the historical: In later days Pliny, historian of Pompeii, mentions an expedition sent to 'the Fortunate Islands,' which brought back its 'golden apples' (oranges), and alludes to those wonderful dragon trees, whose age has been computed by Humboldt as not less than 10,000 to 12,000 years. One of these enormous trees stood within recent times at Orotava. It was the largest tree

probably in the world, and was considered especially sacred. It was the meeting place of all the islanders on religious and political occasions.

"The men were brave, a lie was an unheard of crime, and the treachery and fraud of the Spaniards a revelation to them. The women were notoriously chaste. Men had but one wife, and paid the profoundest respect to their fathers. The food was simple—the flesh of goats, with milk and fruit, and gofio (still the main food of the islands), which consists of the grain of barley crushed and roasted and mixed with milk or water, according to their circumstances. Life in every form was as precious as it is to a Brahmin, and they looked with horror on those whose vocation it was to destroy it. As is the case in China to this day, a butcher was an outcast, generally a criminal, who expiated the enormities of his crimes by having to imbue his hands in the innocent blood of animals."

The belief in the vampire and the whole family of demons has its origin in the animism, spiritism, or personification of the barbarians, who, unable to distinguish the objective from the subjective, ascribe good and evil influences and all natural phenomena to good and evil spirits.

Under the names of vampire, were-wolf, man-wolf, night-mare, night-demon — in the Illyrian tongue oupires, or leeches; in modern Greek broucolaques, and in our common tongue ghosts, each country having its own peculiar designation—the superstitious of the ancient and modern world, of Chaldea and Babylonia, Persia, Egypt, and Syria, of Illyria, Poland, Turkey, Servia, Germany, England, Central Africa, New England, and the islands of the Malay and Polynesian archipelagoes, designate the spirits which leave the tomb, generally in the night, to torment the living.

The Hebrew synonym of demon was serpent; the Greek, diabolus, a calumniator, or impure spirit. The Rabbins were divided in opinions, some believing they were entirely spiritual, others that they were corporeal, capable of generation and subject to death.

As before suggested, it was the general belief that the vampire is a spirit which leaves its dead body in the grave to visit and torment the living.

The modern Greeks are persuaded that the bodies of the excommunicated do not putrefy in their tombs, but appear in the night as in the day, and that to encounter them is dangerous.

"The first theory of the vampire superstitions," remarks Tylor, "is that the soul of the living man, often a sorcerer, leaves its proper body asleep and goes forth, perhaps in the visible form of a straw or fluff of down, slips through the keyhole, and attacks a living victim. Some of these Mauri come by night to men, sit upon their breasts, and suck their blood, while others think children are alone attacked, while to men they are nightmares.

"The second theory is that the soul of a dead man goes from its buried body and sucks the blood of living men; the victim becomes thin, languid, bloodless, and, falling into a rapid decline, dies."

The belief of the Obi of Jamaica and the Vaudoux or Vodun of the west African coast, Jamaica, and Haiti, is essentially the same as that of the vampire, and its worship and superstitions, which in Africa include child-murder, still survive in

those parts, as well as in several districts among the negro population of our Southern states. The negro laid under the ban of the Obi or who is vaudouxed or, in the vernacular, "hoodooed," slowly pines to death.

In New England, the vampire superstition is unknown by its proper name. It is there believed that consumption is not a physical but a spiritual disease, obsession, or visitation; that as long as the body of a dead consumptive relative has blood in its heart it is proof that an occult influence steals from it for death and is at work draining the blood of the living into the heart of the dead and causing his rapid decline.

In some places, the specter appears as in the flesh, walks, talks, infests villages, ill uses both men and beasts, sucks the blood of their near relations, makes them ill, and finally causes their death.

Russian superstition supposes nine sisters who plague mankind with fever. They lie chained up in caverns, and when let loose, pounce upon men without pity.

The late Monsieur de Vassimont, counselor of the chamber of the courts of Bar, was informed by public report in Monrovia that it was common enough in that country to see men who had died some time before, "present themselves in a party and sit down to table with persons of their acquaintance without saying a word and nodding to one of the party, the one indicated would infallibly die some days after."

About 1735, on the frontier of Hungary, a dead person appeared after ten years' burial, and caused the death of his father. In 1730, in Turkish Servia, it was believed that those who had been passive vampires during life became active after death; in Russia, that the vampire does not stop his unwelcome visits at a single member of a family, but extends his visits to the last member, which is the Rhode Island belief.

The captain of grenadiers in the regiment of Monsieur le Baron Trenck, cited by Calmet, declares "that it is only in their family and among their own relations that the vampires delight in destroying their species."

The inhabitants of the island of Chio do not answer unless called twice, being persuaded that the brucolaques do not call but once, and when so called the vampire disappears, and the person called dies in a few days. The classic writers from Sophocles to Shakespeare and from Shakespeare to our own time, have recognized the superstition.

In Hungary and Servia, to destroy the demon it was considered necessary to exhume the body, insert in the heart and other parts of the defunct, or pierce it through with a sharp instrument, as in the case of suicides, upon which it utters a dreadful cry, as if alive; it is then decapitated and the body burned. In New England, the body is exhumed, the heart burned, and the ashes scattered. The discovery of the vampire's resting place was itself an art.

In Hungary and in Russia, they choose a boy young enough to be certain that he is innocent of any impurity, put him on the back of a horse which has never stumbled and is absolutely black, and make him ride over all the graves in the cemetery. The grave over which the horse refuses to pass is reputed to be that of a vampire.

The real belief in vampires is to be found at the birthplace of Gilbert Stuart, the painter, at the head of Petaquamscott pond, six miles

from Newport, across the bay, and about the same distance from Narragansett Pier, in the state of Rhode Island.

By some mysterious survival, occult transmission, or remarkable atavism, this region, including within its radius the towns of Exeter, Foster, Kingstown, East Greenwich, and others, with their scattered hamlets and more pretentious villages, is distinguished by the prevalence of this remarkable superstition—a survival of the days of Sardanapalus, of Nebuchadnezzar, and of New Testament history in the closing years of what we are pleased to call the enlightened nineteenth century. It is an extraordinary instance of a barbaric superstition outcropping in and coexisting with a high general culture, of which Max Müller and others have spoken, and which is not so uncommon, if rarely so extremely aggravated, crude, and painful.

A list of giants of mythology and fable (from "The Reader's Handbook"):

ACAMAS, one of the Cyclops. (Greek fable.)

ADAMASTOR, the giant Spirit of the Cape. His lips were black, teeth blue, eyes shot with livid fire, and voice louder than thunder. (Camoens: Lusiad, v.)

AEGAEON, the hundred-handed giant. One of the Titans. (Greek fable.)

AGRIOS, one of the giants called Titans. He was killed by the Parcae. (Greek fable.)

ALCYONEUS or ALCION, brother of Porphyrion. He stole some of the Sun's oxen, and Jupiter sent Hercules against him, but he was unable to prevail, for immediately the giant touched the earth he received fresh vigor. Pallas, seizing him, carried him beyond the moon, and he died. His seven daughters were turned into halcyons or kingfishers. (Apollonius Rhodus: Argonautic Expedition, i., 6.)

ALGEBAR. The giant Orion is so called by the Arabs.

ALIFANFARON or ALIPHARON, emperor of Trapoban. (Don Quixote.)

ALOEOS, son of Titan and Terra. (Greek fable.)

ALOIDES, sons of Aloeus, named Otos and Ephialties. (q. v.)

AMERANT, a cruel giant, slain by Guy of Warwick (Percy: Reliques.)

ANGOULAFFRE, the Saracen giant. He was twelve cubits high, his face measured three feet in breadth, his nose was nine inches long, his arms and legs six feet. He had the strength of thirty men, and his mace was the solid trunk of an oak tree, 300 years old. The tower of Pisa lost its perpendicularity by the weight of this giant leaning against it to rest himself. He was slain in single combat by Rolard at Fronsac. (L'Epine: Croquemitaine.)

ANTAEOS, sixty cubits (eighty-five feet) in height. (Plutarch.)

ARGES, one of the Cyclops. (Greek fable.)

ASCAPART, a giant thirty feet high, and with twelve inches between his eyes. Slain by Sir Bevis of Southampton. (British fable.)

ATLAS, the giant of the Atlas Mountains, who carries the world on his back. A book of maps is called an "atlas" from this giant. (Greek fable.)

BALAN, "bravest and strongest of the giant race." (Amadis of Gaul.)

BELLE, famous for his three leaps, which gave names to the places called Wanlip, Burstall, and Bellegrave. (British fable.)

BELLERUS, the giant from whom Cornwall derived its name "Bellerium." (British fable.)

BLUNDERBORE, the giant who was drowned because Jack scuttled his boat. (Jack the Giant-killer.)

BRIAREOS, a giant with a hundred hands. One of the Titans. (Greek fable.)

BROBDINGNAG, a country of giants, to whom an ordinary sized man was "not half so big as the round little worm pricked from the lazy fingers of a maid." (Swift: Gulliver's Travels.)

BRONTES, one of the Cyclops. (Greek fable.)

BURLONG, a giant mentioned in the romance of Sir Tryamour.

CACUS, of mount Aventine, who dragged the oxen of Hercules into his cave tail foremost. (Greek fable.)

CALIGORANT, the Egyptian giant, who entrapped travelers with an invisible net. (Ariosto.)

CARACULIAMBO, the giant that Don Quixote intended should kneel at the foot of Dulcinea. (Cervantes, Don Quixote.)

CEUS or COEUS, son of Heaven and Earth. He married Phoebe, and was the father of Latona. (Greek fable.)

CHALBROTH, the stem of all the giant race. (Rabelais: Pantagruel.)

CHRISTOPHERUS or ST. CHRISTOPHER, the giant who carried Christ across a ford, and was well-nigh borne down with the "child's" ever-increasing weight. (Christian legend.)

CLYTIOS, one of the giants who made war upon the gods. Vulcan killed him with a red-hot iron mace. (Greek fable.)

COLBRAND, the Danish giant slain by Guy of Warwick. (British fable.)

CORFLAMBO, a giant who was always attended by a dwarf. (Spenser: Faerie Queene, iv., 8.)

CORINEUS. (See Gogmagog.)

CORMORAN, the Cornish giant who fell into a pit twenty feet deep, dug by Jack and filmed over with a thin layer of grass and gravel. (Jack the Giant-killer.)

CORMORANT, a giant discomfited by Sir Brian. (Spenser: Faerie Queene, vi., 4.)

COTTOS, one of the three-hundred-headed giants, son of Heaven and Earth. His two brothers were Briareus and Gyges.

COULIN, the British giant pursued by Debon, and killed by falling into a deep chasm. (British fable.)

CYCLOPS, giants with only one eye, and that in the middle of the forehead. They lived in Sicily, and were blacksmiths. (Greek fable.)

DESPAIR, of Doubting Castle, who found Christian and Hopeful asleep on his grounds, and thrust them into a dungeon. He evilly entreated them, but they made their escape by the key. "Promise." (Bunyan: Pilgrim's Progress, i.)

DONDASCH, a giant contemporary with Seth. "There were giants in the earth in those days." (Oriental fable.)

ENCELADOS, "most powerful of the giant race." Overwhelmed under mount Etna. (Greek fable.)

EPHIALTES, a giant who grew nine inches every month. (Greek fable.)

ERIX, son of Goliath (sic) and grandson of Atlas. He invented leger-demain. (Duchat: Oeuvres de Rabelais [1711.])

EURYTOS, one of the giants who made war with the gods. Bacchus killed him with his thyrsus. (Greek fable.)

FERRACUTE, a giant thirty-six feet in height, with the strength of forty men. (Turpin's Chronicle.)

FERRAGUS, a Portuguese giant. (Valentine and Orson.)

FIERABRAS, of Alexandria, "the greatest giant that ever walked the earth." (Mediaeval romance.)

FION, son of Comnal, an enormous giant, who could place his feet on two mountains, and then stoop and drink from a stream in the valley between. (Gaelic legend.)

FIORGWYN, the gigantic father of Frigga. (Scandinavian mythology.)

FRACASSUS, father of Ferragus, and son of Morganta.

Primus erat quidam Fracassus prole gigantis,
Cujus stirps olim Morganto venit ab illo,
Qui bacchioconem campanae ferre solebat,
Cum quo mille hominum colpos fracasset in uno.

(Merlin Cocaius (i. e. Theophile Folengo): Histoire Macaronique [1606]).

GABRARA, father of Goliah (sic) of Secondille, and inventor of the custom of drinking healths. (Duchat: Oeuvres de Rabelais, [1711]).

GALLIGANTUS, the giant who lived with Hocus-Pocus the conjurer. (Jack the Giant-killer.)

GARAGANTUA, same as Gargantua (q. v.).

GARGANTUA, a giant so large that it required 900 ells of linen for the body of his shirt, and 200 more for the gussets; 406 ells of velvet for his shoes, and 1100 cow-hides for their soles. His toothpick was an elephant's tusk, and 17,913 cows were required to give him milk. This was the giant who swallowed five pilgrims, with their staves, in a salad. (Rabelais: Gargantua.)

GEMMAGOG, son of the giant Oromedon, and inventor of Poulan shoes, i. e. shoes with a spur behind, and turned up toes fastened to the knees. These shoes were forbidden by Charles V. of France, in 1365, but the fashion revived again. (Duchat: Oeuvres de Rabelais [1711]).

GERYONEO, a giant with three bodies (Philip II. of Spain). (Spenser: Faerie Queene, v., ii.)

GIRALDA, the giantess. A statue of victory on the top of an old Moorish tower in Seville.

GODMER, son of Albion, a British giant slain by Canutus, one of the companions of Brute. (Spenser: Faerie Queene, ii. 10.)

GOEMAGOT, the Cornish giant who wrestled with Corineus and was hurled over a rock into the sea. The place where he fell was called "Lam Goemagot." (Geoffrey: British History.)

GOGMAGOG, king of the giant race of Albion when Brute colonized the island. He was slain by Corineus. The two statues of Guildhall represent Gogmagog and Corineus. The giant carries a pole-axe and spiked balls. This is the same as Goemagot.

GRANGOUSIA, the giant king of Utopia. (Rabelais: Pantagruel.)

GRANTORTO, the giant who withheld the inheritance of Irena. (Spenser: Faerie Queene, v.)

GRIM, the giant slain by Greatheart, because he tried to stop pilgrims in their way to the Celestial City. (Bunyan: Pilgrim's Progress, ii.)

GRUMBO, the giant up whose sleeve Tom Thumb crept. The giant, thinking some insect had crawled up his sleeve, gave it a shake, and Tom fell into the sea, when a fish swallowed him. (Tom Thumb.)

GYGES, who had fifty heads and a hundred hands. He was one of the Titans. (Greek fable.)

HAPMOUCHE, the giant "fly-catcher." He invented the drying and smoking of neats' tongues. (Duchat: Oeuvres de Rabelais [1711]).

HIPPOLYTOS, one of the giants who made war with the gods. He was killed by Hermes. (Greek fable.)

HRASVELG, the giant who keeps watch over the Trees of Life, and devours the dead. (Scandinavian Mythology.)

HURTALI, a giant in the time of the Flood. He was too large of stature to get into the ark, and therefore rode straddle-legs on the roof. He perpetuated the giant race. Atlas was his grandson.

INDRACITTRAN, a famous giant of Indian mythology.

JOTUN, the giant of Jortunheim or Giant-land, in Scandinavian story.

JULIANCE, a giant of Arthurian romance.

KIFRI, the giant of atheism and infidelity.

KOTTOS, a giant with a hundred hands. One of the Titans. (Greek fable.)

MALAMBRUNO, the giant who shut up Antonomasia and her husband in the tomb of the deceased queen of Candaya. (Cervantes: Don Quixote, II., iii., 45.)

MARGUTTE, a giant ten feet high, who died of laughter when he saw a monkey pulling on his boots. (Pulci: Morgante Maggiore.)

MAUGYS, the giant warder with whom sir Lybus did battle. (Libeaux.)

MAUL, the giant of sophistry, killed by Greatheart, who pierced him under the fifth rib. (Bunyan: Pilgrim's Progress, ii.)

MONT-ROGNON, one of Charlemagne's paladins.

MORGANTE, a ferocious giant who died by the bite of a crab. (Pulci: Morgante Maggiore.)

MUGILLO, a giant famous for his mace with six balls.

OFFERUS, the pagan name of St. Christopher, whose body was twelve ells in height. (Christian legend.)

OGIAS, an antediluvian giant, mentioned in the apocrypha condemned by Pope Gelasius I. (492-496.)

ORGOGLIO, a giant thrice the height of an ordinary man. He took captive the Red Cross Knight, but was slain by King Arthur. (Spenser: Faerie Queene, i.)

ORION, a giant hunter, noted for his beauty. He was slain by Diana, and made a constellation. (Greek fable.)

OTOS, a giant, brother of Ephialtes. They both grew nine inches every month. According to Pliny, he was forty-six cubits (sixty-six feet) in height. (Greek fable.)

PALLAS, one of the giants called Titans. Minerva flayed him, and used his skin for armour; hence she was called Pallas Minerva. (Greek fable.)

PANTAGRUEL, son of Gargantua, and last of the race of giants. (Rabelais.)

POLYBOTES, one of the giants who fought against the gods. The sea-god pursued him to the island of Cos, and, tearing away part of the island, threw it on him and buried him beneath the mass. (Greek fable.)

POLYPHEMOS, king of the Cyclops. His skeleton was found at Trapani, in Sicily, in the fourteenth century, by which it is calculated that his height was 300 feet. (Greek fable.)

PORPHYRON, one of the giants who made war with the gods. He hurled the island of Delos against Zeus; but Zeus, with the aid of Hercules, overcame him. (Greek fable.)

PYRACMON, one of the Cyclops. (Greek fable.)

RITHO, the giant who commanded king Arthur to send his beard to complete the lining of a robe. (Arthurian romance.)

SLAY-GOOD, a giant slain by the Great-heart. (Bunyan: Pilgrim's Progress, ii.)

STEROPES, one of the Cyclops. (Greek fable.)

TARTARO, the Cyclops of Basque legendary lore.

TEUTOBOCHUS, a king, whose remains were discovered in 1613, near the river Rhone. His tomb was 30 feet long. (Mazurier: Histoire Veritable du Geant Teutobochus [1618]).

THAON, one of the giants who made war with the gods. He was killed by the Parcae. (Hesiod: Theogony.)

TITANS, a race of giants. (Greek fable.)

TITYOS, a giant whose body covered nine acres of land. He tried to defile Latona; but Apollo cast him into Tartarus, where a vulture fed on his liver, which grew again as fast as it was devoured. (Greek fable.)

TYPHOEUS, a giant with hundred heads, fearful eyes, and most terrible voice. He was the father of the Hairpies. Zeus, (Jupiter) killed him with a thunderbolt, and he lies buried under mount Etna. (Hesiod: Theogony.)

TYPHON, son of Typhoeus, a giant with a hundred heads. He was so tall that his heads touched heaven. His offspring were Gorgon, Geryon, Cerberos, and the hydra of Lerne. Typhon lies buried under mount Etna. (Homer: Hymns.)

WIDE-NOSTRILS, a huge giant, who lived on windmills, and died from eating a lump of fresh butter. (Rabelais: Pantagruel, iv., 17.)

YOHAK, the giant guardian of the caves of Babylon. (Southey: Thalaba, v.)

NAIL PARINGS—The Russians carry about with them the parings of an owl's claws and of their own nails, to enable them, should they die suddenly, to climb the steep mountains which they are supposed to climb after death.

PSYCHIC PHENOMENA—According to a superstition current among the Irish, as well as the American Indians, dogs share with hogs and horses the power to see supernatural beings which are invisible to men.

The activity of the soul is illustrated by an old story of an apothecary who, during his sleep, read his prescriptions through his fingertips, and in the somnambulic state made them up better than he could when awake.

The hypnotist believes that a pin-scratch on the negative of a photographed subject produces a similar mark on the body of the subject.

If a person possessed of second sight sees the phantom of a woman standing at a man's left hand, it is a sign that the phantom of the living person will some day be his wife. (Scotch.)

To look upon the shoulder-bone of a black lamb, confers second sight.

The seventh daughter, like the seventh son, is a clairvoyant, and can tell your fortune.

When the seer in a vision sees a shroud about one, it is a sure sign of death.

In ancient times in Greece, it was believed that what an insane person prophesied would come true.

Cicero, in his first work on divination, gives a story of the prediction of the death of Alexander by an Indian about to die on the funeral pile.

If you look over the shoulder of one who can see spirits and future events, you can see the same thing.

When a seer sees a spark of fire fall upon one's arm or breast, it is a sign of a dead child which the person will carry there.

If a clairvoyant sees a woman standing at a man's left hand, it is a presage that she will be his wife, whether they are married to others or not married at the time of the apparition.

In 1752, there was a strange Portuguese woman who could see anything, no matter how covered up or concealed. She could look into the earth and see water many feet below the surface, and could see anything that was covered six feet deep with stuffs, provided the stuffs did not include anything red. The king of Portugal, greatly at a loss for water in his newly built palace, consulted her; and after a glance around, she pointed out an abundant spring, upon which his majesty rewarded her with a pension for life.

An oracle foretold that Aeschylus, the great Greek dramatist, would die by a blow from heaven. This is said to have been fulfilled by the manner of his death. An eagle, wishing to crack the shell of a tortoise, had carried it up very high, to let it fall on a stone. Mistaking the bald head of Aeschylus for a stone, he let the tortoise fall upon it and instantly killed him.

Claus the Fool at the court at Weimar suddenly entered the privy council and exclaimed: "There are you all consulting about very weighty things no doubt, but no one considered how the fire at Coburg is to be extinguished!" It was afterward discovered that a fire was raging at the very time in Coburg. (Steinbeck.)

Second sight is believed to be contagious, and Martin remarks that young persons are not only infected by the touch, but often by the slightest contact with the seer. Visions of battles and processions have been seen in Scandinavia, first by one and then by hundreds, who distinctly saw the passage of an army of foot and horse in natural shape, and even battles between the two armies. Mothers have been known to see a vision, and transfer the image to her child, so that the little one would tremble with fear as long as the ghost was in sight.

Volga was a Russian hero, and a soothsayer told him he would be killed by his horse. So he ordered the animal to be slaughtered, and long after he mounted its fleshless skeleton. But a serpent came out of its whitened skull and stung the hero to death. Thus one cannot escape his fate!

A Hanoverian knight was walking in the garden of the royal palace and saw a funeral procession approaching from the castle. At the same time, he heard all the bells ringing. Much surprised, the knight went into the castle and inquired who was being buried. Everyone laughed at him. Six days afterwards, the news was received that King George of the Hanoverian family had died on that day and at the very moment when the knight had seen the procession.

If you have some dread in your mind, a presentiment, drive it away by calling over slowly one after the other the seven wonders of the world. Presentiment and the evil also will flee. (The seven wonders of the world are: 1. The pyramids of Egypt. 2. The hanging gardens of Babylon. 3. The tomb of Mausolos. 4. The Temple of Diana at Ephesus. 5. The Colossos of Rhodes. 6. The statue of Zeus by Phidias. 7. The palace of Cyrus cemented with gold.)

In the year 400, St. Ambrose, in the church of Milan, Italy, fell asleep during mass and discovered

the death of St. Martin of Tours, which had just occurred. When he awoke he said: "It has been a great blessing to me to sleep, since God has worked a great miracle. Know that my brother St. Martin has just died." They noted the day and hour, and found that St. Martin had actually died at that time. St. Gregory of Tours, an historical writer, states this fact.

Goethe says in his autobiography that his grandfather had the power of prophecy, especially in matters relating to himself, of which he gives some instances, and also says that persons who were otherwise destitute of such a power would suddenly acquire it when in the presence of his grandfather.

Jajali was a Brahman who acquired, by asceticism, a supernatural power of locomotion, of which he was so proud that he thought himself superior to all men. A voice from the sky telling him that he was inferior to Tuladhara, a trader, brought him to his senses, and he went meekly to the trader and learned of him.

The German philosopher Schelling gives a very interesting narrative of the sudden discovery by a person who was clairvoyant, of a death in her family at a distance of more than 150 leagues, the letter being on its way and confirming the soul-sight.

The secretary of Talleyrand relates a story of the Prince's escape from death by a sudden intuition. "The Prince remarked, 'I can never forget that I was once gifted for a moment with an extraordinary prescience, which was the means of saving my life; without that sudden and mysterious inspiration, I should not be here to tell of it.'"

It is a Manx belief that people who have a hairy cross on their breasts, or whose eyebrows meet, often have the faculty of second-sight, and so had those of posthumous birth. Such people, if they go into a churchyard on the eves of the New Year, of St. Mark's day, and of Midsummer day, can tell who will be buried in it during the ensuing year. A child whose eye touches water in baptism has no chance of becoming second-sighted.

If one goes on Christmas night in the morning twilight into a wood or forest without uttering a word or letting a sound be heard, without looking around, without eating or drinking, without seeing any fire, and follow a path leading to a church, when the sun is rising, he will see as many funerals as will pass that way during the year. He can also see how the produce will be in the meadows and pastures, and whether any fires will break out, or epidemics occur; in fact, for the time, he will be clairvoyant.

Before Caesar was assassinated, he had warning of his fate given by indubitable omens. A few months before, colonists at Capua were demolishing some old sepulchres, and discovered a tablet of brass in a tomb in which Capys, the founder of Capua, was said to have been buried, with an inscription on it to this effect: "Whenever the bones of Capys are discovered, a descendant of Iulus will be slain by the hands of his kinsman, and his death avenged by dreadful disasters throughout Italy." (Suetonius.)

The following story was told recently by a late manager of a Rhondda colliery, who is said to be a thoroughly trustworthy man, to a Welsh journalist. Sitting one Sunday morning with three comrades in the lodge room at the bottom of a shaft, he was suddenly seized by

an irresistible impulse to ascend at once, which impulse he told to the other men, who, however, refused to go. While talking, a drop of water from the wall above put out the lamp of one of the men, obliging him to ascend. When he returned, the impulse stronger than before, again prompted the manager to urge their ascent, and again while talking a drop of water falling into the lamp again put the light out. In consternation, they gave the signal to be lifted up, and no sooner had they reached the open air than a terrible explosion took place, shattering the shaft, and filling it with débris, which could only be removed after some months of hard labor. This remarkable incident stands by no means alone, forebodings and dreams having warned the same miner at various times of coming danger.

Oberlin relates some singular symbolical visions: "I beheld two young men who, from mere ambition, were striving to force themselves through the eye of a needle. They were exhausted, dripping with perspiration, and so red in the face that they appeared to be on the verge of apoplexy. Then a voice said to me: 'If these will peril everything—life, health, wife, and children—for a mere shadow, what should you not do to gain the great promise?'"

Jacques Molay, grand master of the Knights Templars, as he was led to the stake, summoned the pope, Clement V., and the king, Phillippe IV., the former within forty days, and the latter within forty weeks, to appear before the throne of God to answer for his murder. They both died within the stated times. Montreal D'Albano, called "Fra Moriale," knight of St. John of Jerusalem and captain of "the grand company," in the fourteenth century, when sentenced to death by Rienzi, summoned him to follow within the month, and Rienzi was, within the month, killed by the fickle mob. George Wishart, a Scotch reformer, was condemned to the stake by Cardinal Beaton. While the fire was blazing about him, the martyr exclaimed in a loud voice: "He who from yon high place beholdeth me with such pride, shall be brought low, even to the ground, before the trees which have supplied these fagots have shed their leaves." It was March when these words were uttered, and the cardinal died in June. (Reader's Handbook.)

It is said in the New Testament that the Holy Spirit gave the apostles the "gift of tongues," that is, they were supernaturally endowed with the power to speak and understand intelligently various languages of which they knew nothing, but which were adapted to the understanding of their hearers. Thus, if they were speaking to Persians, they would speak and understand Persian, although they never had even so much as heard it spoken. Dr. Middleton, a great divine, says that we are not to understand this miracle as being occasional, so that the apostles would be able to discourse in Persian one hour and forget it the next, but that the apostles were endowed with the education of linguists without any study.

In the first year of the reign of Edward IV., the brave Sir John Arundell dwelt on the north coast of Cornwall, at a place called Efford. As a magistrate, he had given some offense in his official capacity to a wild shepherd, who was reputed to possess supernat-

ural powers. This man had been imprisoned by Arundell, and afterwards constantly waylaid him, and always looking at him in a threatening manner, muttered slowly:

"When upon the yellow sand,
Thou shalt die by human hand."

Sir John was not free from the superstition of the age, and might indeed have been impressed with the idea that the man intended to murder him. It is, however, certain that he removed from Efford on the sands to the wood-clad hills of Terrice or Trerice, and here he lived for many years, without the annoyance of his old enemy. But in the tenth year of Edward IV., he was obliged to lead a large host to an attack on St. Michael's Mount. The retainers of the Earl of Oxford, who had seized this place, on one occasion left the castle and made a sudden rush on Arundell's followers, who were encamped on the sands near Marazion. Arundell then received his death wound. Although he left Efford to "counteract the will of fate," the prophecy was fulfilled, and in his dying moments his old enemy appeared, singing joyously:

"When upon the yellow sand,
Thou shalt die by human hand."

It has been repeatedly recorded as historical, but seems more a matter of superstitious belief, that Christian Henry Heinecken, a baby born at Lübeck in 1721, spoke his maternal tongue fluently when only ten months old; at the age of one year he knew the principal events of the Pentateuch; in two months more he was master of the entire histories of the Old and New Testaments; at two years and a half he answered the principal questions in geography, ancient and modern history. He spoke Latin, French, and High and Low German with great ease before the commencement of his fourth year, 1725, when he died. His constitution was so delicate that he was not weaned until a few months before his death.

Melampus, the prophet, was acquainted with the language of worms, and when thrown into a dungeon, heard the worms communicating to each other over his head that the roof would fall in, for the beams were eaten through. He imparted this intelligence to his jailers, and was removed to another dungeon. At night the roof did fall, and the king, amazed at this foreknowledge, released Melampus and gave him the oxen of Iphiklos. The prophet was a mythical personage of Argos, famous as a soothsayer, a son of Amythaon. He was considered the first mortal who had prophetic power, and the first who practiced medicine.

Nicetas Goniates gives the following, in his life of Isaac Angelus:

"When the emperor was in Rodostes, he went to see a man named Basilakus who, it was reputed, knew the future, though all "sensible" people called him a fool. Basilakus received the emperor without any signs of respect, and gave no answers to his questions; but, going up to a portrait of the emperor which hung in the room, poked out the eyes with a stick and endeavored to knock the hat off. The emperor left him, thinking he was indeed a fool. But soon the nobles revolted against him, took off his crown, and placed his brother Alexis on the throne, who had the emperor's eyes put out!"

John Knox, the great Scottish reformer, when upon his deathbed, experienced a most remarkable presentiment as to the fate of his friend Kirkaldy of Grange, who,

during the civil war of that period, was holding the Castle of Edinburgh in the cause of Mary Queen of Scots, and of the anti-Protestant party. The particulars are in this wise related by Calderwood, the historian, whose testimony is unimpeachable:

"John Knox, being on his deathbed, sent for his colleague and successor, Mr. Lawson, Mr. Lindsay, Minister of Leith, and the elders and deacons of Edinburgh, all of whom he addressed in a farewell speech.

"They were departing, when Knox called back Lindsay and Lawson, and desired to speak with them in private. 'Weel, brother,' said he, addressing Lindsay, 'I have desired all this day to have had you, that I may send you to yon man in the castle, whom you know I have loved so dearly. Go, I pray you, to him, and tell him that I have sent you to him yet once to warn him and bid him in the name of God, leave the evil cause and give over the castle. If not, he shall be brought down over the walls of it with shame, and hang against the sun. So hath God assured me.' Lindsay went to the castle accordingly and delivered Knox's message; but Kirkaldy, after conferring with Secretary Letington, said: 'Go, tell Mr. Knox he is but a drything prophet.' Mr. Lindsay returned to Mr. Knox and reported how he had discharged his commission. 'Well!' said Knox, 'I have been earnest with my God anent these two men. For the one, I am sorry so shall befall him; yet, God assureth me that there is mercy for his soul. For the other I have no warrant that it shall be well with him.'

"Kirkaldy maintained the castle for some months after Knox's death, but was at last forced to surrender, whereupon he was condemned to death as a traitor and hanged at Edinburgh on the 3rd of August, 1572, at four o'clock in the afternoon, the sun being west."

In 1821, there was a seer named Niebüll, who had many singular visions. He was a glazier, and at one time was engaged in putting in some panes of glass for a person of the name of Welfen. In the room where he was working he saw Welfen's daughter, a girl of eighteen, lying on a bier; and returning home, he met her funeral. The father heard of this, but would not believe it, and laid some wagers that his prediction would prove false. The seer then added that a certain number of carriages would follow, and that there would be a strong wind, as in carrying out the coffin a quantity of wood-shavings would be blown about. Lastly, he said that the coffin would be let down unevenly, so that they would be obliged to draw it up again out of the grave. After a short time, all this came to pass, exactly as he said.

One of the most famous instances of clairvoyance is in the thirty-eighth volume of the French Encyclopaedia, narrated by the Archbishop of Bordeaux, in which a young ecclesiastic was accustomed to get up at night in a state of somnambulism, compose and write sermons, and after writing a page, would read it aloud, and correct it with his pen. The archbishop put a piece of pasteboard under his chin to prevent his seeing the paper, but he wrote as usual, not regarding the interruption. Yet when the paper was removed and a blank sheet substituted, he was at once aware of the change. Thus he showed that he was able to see what he wished to see, but that he

did not depend upon the transmission of light, and was not hindered by an opaque substance.

The Buddhists believe that a man can arrive at such a state of perfection that he has transcendant faculties of knowledge, the inner eye, the inner ear, knowledge of all thoughts, and recollection of his previous existences (for they hold that we have all lived here on earth before, some of us several times). He is, if an adept, capable of reducing the body to the size of an atom, increasing weight and size at will, making the body light at will, reaching any object, no matter how remote, unlimited exercise of the will, absolute power over self and others, subjecting the elements and suppressing the desires.

Galen, the great Greek physician, who lived during the second century, seemed to be possessed of an inner vision of such clearness that he predicted the most minute things about his patients. For instance, he predicted to the Senator Sextus, then in perfect health, that upon the third day he would be seized with fever, that this fever would decrease upon the sixth, it would abate, return on the fourteenth, and on the seventeenth he would entirely lose it in a violent sweat. So it was. A young Roman lying sick of fever, the physicians wished to bleed him; but Galen said it would be unnecessary, as the young man would soon bleed of his own accord from the left nostril. He did, and recovered.

Anglo-Indians and all who live in Asiatic countries, are aware that the natives have means of conveying news which at important junctures enable them to forestall the government. Thus throughout the Indian mutiny, the intelligence of all the important events, such as battles, capture of cities, massacres, and investments, was in the bazaars twelve hours before it reached the authorities, and so much was it relied on by the natives, that fortunes were made in speculation, and other measures taken with absolute confidence. Nobody has ever been able to say how over hundreds and even thousands of miles dispatches and news are carried, and the natives themselves have ever been reticent about it, only saying it is done by mind-transference, what we would modernly call telepathy. But such is the speed of the intelligence and the accuracy, that it is depended on as if it were the telegraph.

There is a peculiar power called "soul-seeing," that is, seeing by interior intuition. This, it is told, was exercised about two hundred years ago by a humble peasant in France, to detect a terrible murder. He visited the spot where the murder had been committed, and when he came upon the ground or touched the instrument with which the deed had been performed, he was greatly agitated by the impression which was imparted. By means of this impression he acquired an idea of the murderers and their movements, and tracked them from house to house and village to village, until he actually found them. The wonderful performances of this man were attested by magistrates and physicians in a public manner, and were of so much notoriety at the time, that it caused him to be presented at the court of Louis XIV.

The following are two of the prophecies still related in Wales of a man gifted with prophetic powers:

After the birth of the son and heir of Sir George Herbert, of

Swansea, a feast was held and great rejoicing at the christening of the child; and they shod the horses with silver, and many other costly things they did likewise. Twm, seeing this, said: "Ha! here is parade, and great pride about the baptism of a child born to be hung by the string of his forehead-band." He was seized, and put in prison in Kenfig Castle; and the child was placed in the care of a nurse, who was ordered to watch him narrowly and carefully, night and day. This went on some time, when it was reported in the house that the nurse had the itch. Sir George and his lady sent for her to the hall to them, that they might see whether it was true or not, and when they saw that there was no itch upon her, they went with her back to the chamber where the child was, and the first thing they saw was the child in his cradle, having twisted his hands under the strings of his forehead-band, and entangled them in it in such a manner that he got choked, and died from that cause, or, as it might be said with truth, he hung himself in the strings of his forehead-band. Then they sent in haste to liberate Twm, and gave him some money.

Another time he was threshing in a barn, and a young lad went by and addressed him as follows: "Well, Twm Celwydd Teg, what news have you to-day?" "There is news for thee," said he; "thou shalt die three deaths before this night." "Ha! Ha!" said the youth, "nobody can die more than one death," and he went on his way laughing. In the course of the day, the lad went to the top of a great tree on the brink of a river, to take a kite's nest; and in thrusting his hand into the nest, he was wounded by an adder, brought by the kite to her young ones, as she was accustomed to do. This causing him to lose his hold, he fell down on a great branch and broke his neck, and from there into the river, and thus he met with three deaths, to be wounded by an adder, to break his neck, and to drown.

The following very curious and very ancient prediction, entitled by popular tradition Mother Shipton's Prophecy, was published three hundred and thirty years ago:

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

There was in Llangynwyd, in Wales, a strange seer, who was believed to be of "second sight." He received the name of John, the son of the Dewless, because he was found, as already mentioned on the Dewless Hillock, on St. John's midsummer festival; and because he was a large man, he was called Big John, the son of the Dewless. He lived and died at Llangynwyd, where he was buried with the family of Llwydarth. It was currently reported that in all probability he was the son of Rhys, the son of Riccart, the son of Einion, by a lady of high rank, and when it was asserted in his presence, he merely held his tongue, allowing that belief to continue. (From "Cofion Ieuan Bradford, from the book of Anthony Pywel

of Llwydarth, at Coytrehn."—Iolo MSS.)

The catalepsy of a lady in Lyons had been for some time the subject of conversation in that city; and M. Petetain, a well-known physician of that city, had already published several very surprising facts relative to it, when Mr. Balanche, another scientist of Lyons, became desirous of being an eye-witness of the effects of this disorder.

He chose the moment for visiting this lady when she was approaching the crisis (the time of the magnetic sleep). At the door he learned that it was not everyone, without distinction, was permitted to approach the patient's couch, but that she must herself grant the permission. She was, therefore, asked if she would receive Mr. Balanche. To this she replied in the affirmative. Upon this he approached the bed, in which he saw a female lying motionless, and who was, to all appearance, sunk into a profound sleep. He laid his hand, as he was instructed, on the stomach of the somnambulist, and then began his interrogatories. The patient answered them all most correctly. This surprising result only excited the curiosity of the inquirer. He had with him several letters from his friends, one of which he took, with whose contents he imagined himself to be the best acquainted, and laid it folded upon the stomach of the patient. He then asked the sleeper if she could read the letter, to which she answered, yes. He then inquired if it did not mention a certain person he had named. She denied that it did. Mr. Balanche being certain that the patient was mistaken, repeated the question, and received a similar answer in the negative; the patient even appeared angry at this, and pushed the letter away. Mr. Balanche, struck with this obstinacy, went to one side with the letter, read it, and found to his great astonishment that he had not laid the letter he intended to have selected on the stomach of the sleeper; and that, therefore, he was in error. He approached the bed a second time, laid that particular letter on the place, and the patient then said, with a certain degree of satisfaction, that she read the name which he previously named.

This experiment, doubtless, would have satisfied most men; but Mr. Balanche went further still. He had been told that the sleeper could read writing and letters even through walls. He asked if this were really the case, to which she replied in the affirmative. He therefore took a book, went into the adjoining room, held with one hand a leaf against the wall, and with the other took hold of one of those who were present. Then, joining hands, they formed a chain which reached to the patient, on whose stomach the last person laid his hand. The patient read the leaves that were held to the wall, which were often turned over, and read them without making the smallest error.

Second sight is a power believed to be possesed by certain persons, of seeing future events, particularly of a disastrous nature, by an exhibition of the persons to whom these events relate, accompanied by such emblems as denote their fate. Thus, if a man be dying or about to die, his image will appear exactly as in its natural state, but in a shroud, with other funereal appurtenances, to a second-sighted person, who perhaps never saw his face in reality. If such a vision is seen, the person will surely die. If anything is seen in the morning which

is not common, the event will be accomplished within a few hours. If at noon, it will take place sometime during the day. If in the evening, perhaps at night. When a shroud is seen about a person, the time of his death is judged according to the height of the shroud upon his person. The higher it is toward the head, the sooner his death will be. Visitors are seen coming to a house before their arrival, and all sorts of things are predicted with more or less correctness.

In Scotland children, horses and cows are thought to all have the power of second sight. There is also a way of foretelling death by a cry called the "Taisk." This is heard within doors, and resembles the person's voice.

Speaking of the contagious power of evil, the Cabbalah says: "As physical disease streams forth from men, so does the uncleanness of the soul ever magically stream forth, possessing a power of contamination not alone for men, but for external things. From this proceeds the repulsion felt by the pure in the presence of the wicked. Each evil deed, each impure word, is thus possessed of a magical existence which renders unclean all about it. In a land where great crime is rife, all things—houses, furniture, beasts, plants, the very earth and air—are corrupted." Apropos of this, the Voices in "As It Is To Be," say: "Your thought is yourself, and goes with you wherever you go. So if, for instance, you enter an elevator full of people you never saw before, if your thought happens to be pure, sweet, humane, harmonious, or elevating, you inevitably impart it to the atmosphere, and attract to you and them the forces of such thought out of the general mass. Unaware of it, they absorb it. If you could see as we see, how astonished you would be to note the change wrought in the thought of a group of persons when suddenly a mind of pure, clear, spiritual nature comes among them. Virtue goes out to others from all who desire the good of others. If you long to bless the world, you can bless it by being heavenly-minded, prone to good will, charitable. Your thought is your personal atmosphere, which touches other thought atmospheres either to good or evil." (Ennemoser's History of Magic.)

Levitation, the raising of the body without contact of hands, is one of the mysteries said to have occurred both in ancient and modern times. In Horst's Zauberbibliothek is the record of a Maria Fleischer, who was celebrated for many wonderful actions. Superintendent Moller, in Freiburg, said: "When her convulsions are most violent, she begins to rise in the air, and at this time it is dangerous to touch her. In the presence of two deacons who related this, she was suddenly raised in bed with her whole body, hands, and feet, to the height of three ells and a half, so that it appeared as if she would have flown through the window."

Spiritualists believe in levitation, claiming to be able to overcome gravity by spiritual means.

G. P. Lathrop speaks, in his introductions to "Representative Poems," of "the mysterious levitation that enables the poet to rise above the general run of men." This, however, is doubtless meant but figuratively.

Iamblich, the zealous defender of the heathen religions, who from his theurgic writings, his piety, and supernatural powers, was usually called "the divine," was, during prayers, always raised ten feet above the earth, and at such times,

his skin and clothes assumed the color of gold. Similar accounts are given of very pious men, and the legends of the saints contain many who had the power of rising and walking in the air.

Toward the end of the Ten Years' War between Rome and Veii, the Romans were terrified by a number of portends, among others, an unexampled swelling of the Alban lake. In the midst of the dog days, without any fall of rain or anything unseasonable in the weather, the water rose to such a height that it overflowed the mountain which enclosed it, and deluged the neighboring country. At any other time, the senate would have consulted the Etruscan oracle on the import of the prodigy, but as it was, they were afraid they would receive a deceitful answer. A solemn embassy was therefore sent to inquire of the Pythian oracle. During its absence, a soothsayer of Veii scoffed at the efforts of the Romans, the futility of which was foretold in the prophetic books. He was captured by a stratagem and forced to speak, though loudly bewailing the destiny that obliged him to betray the secret of his nation. He confessed that the Veientine books of fate announced that so long as the lake kept overflowing Veii could not be taken, and that if the waters were to reach the sea, Rome would perish. The ambassadors to Delphi brought an answer to the same effect, whereupon the Romans made a tunnel, drew the water from the lake, and spread it through the fields in ditches. When the Veientines learned that the fatal consummation on which their destiny hung was at hand, they sent an embassy to Rome to implore forbearance. They met compassion. The chief of their envoys, before quitting the senate, warned the Romans that as certainly as Veii was doomed to fall, so the same books foretold that soon after the fall of Veii, Rome would be taken by the Gauls.

The Sibyls were as celebrated and as superstitiously believed in by the Romans and early Christians as the old oracles in Greece, and the Persian and Chaldean Sibyls were among the first known. They were women who claimed to be endowed with a divine power to foresee future events and predict the deaths of men. Virgil describes in a masterly manner the agitated condition of the Sibyl when in the midst of her prophecy. "She changes her features and the color of her countenance. Her hair erects itself; her bosom heaves full and panting, and her wild heart beats violently. Her lips foam and her voice is terrible. As if beside herself, she paces to and fro in her cave, as if she would expel the god from her breast." The Sibyl herself thus describes her state: "I am entirely on the stretch! My body is stupefied. I do not know what I say. When my spirit rests after a divine hymn, God commands me to vaticinate afresh. I know the number of the grains of sand. The measure of the sun I know. The height of the earth, the number of men, the number of the stars, trees, and beasts." According to Plutarch, she foretold the eruption of Vesuvius which overwhelmed Pompeii, Herculaneum, and Stabiae, in which Pliny, the naturalist, is said to have met his death. The Cumaean Sibyl, Amalthaea, was styled the seventh. Her books were the most trustworthy and were always preserved by the Romans, carefully hidden in stone caskets buried under the temple, and consulted only in the most im-

portant times. Of these books of predictions, were said to have existed originally nine, which, according to a legend recorded by Livy, the Sibyl offered to Tarquin the Proud, one of the legendary Roman kings. The offer being rejected, she burned three of them; and twelve months later, offered the remaining six at the same price. Again being refused, she burned three more; and again twelve months later, offered the last three at the same price as before. The offer was now, at the advice of the augurs, accepted, the sum paid, and Amalthaea disappeared forever. In the year 83 B. C., the temple of Jupiter, where the original Sibylline books, or rather leaves—for the prophecies were written in Greek, on palm leaves—were preserved, burnt down, and the books were destroyed. Thereupon, a special commission was appointed by the senate to visit all the cities of Greece, Italy, and Asia Minor, and to collect all the floating Sibylline verses and leaves. Over 4,000 were thus collected, and deposited in the new temple of Jupiter, but in 12 B. C. Augustus had about half of them burnt as spurious, and the rest transferred to the temple of Apollo on the Palatine.

The Sibylline prophecies enjoyed such a deep-rooted belief and reverence among the people all over the world that the Christian church soon made use of their powerful influence for her own purposes, by having numerous so-called Sibylline oracles manufactured by monks, which were supposed to have predicted the coming of Christ, and to bear many allusions to the life of Christ and to the Christian faith. These are known as the fourteen books of Sibylline Oracles, written in Greek hexameters, and are entirely distinct from the original Sibylline books. Some of the prophecies are doubtless pre-Christian and of Jewish origin, but many are Christian. They are supposed to date from the second century B. C. to the second century A. D., or later.

One of the most furious enemies of the Christians, the Emperor Aurelian, forbade the books of the Sibyls to be read, under the severest penalties, but nevertheless, so much did he believe in them, that when he did not see his way clear in the Markoman war, he wrote to the senate and said: "I wonder, Holy Fathers, that it is so long delayed to open the Sibylline books, as if they belong only to the Christians, and not to all the temples of the gods."

A tower situated at the entrance of the river the Bristol Avon, is called "Cook's folly," and the following legend is connected with it. This tower bears on its lintel the inscription, "I. Cook, 1693." The legend runs that Mrs. Cook, wife of Sir Maurice Cook, sheriff of Bristol, gave alms to a gipsy a short time before the birth of her child (a son), who in return, promised to predict the child's future; and two days after the birth of the baby, presented the following prophecy to the father:

"Twenty times shall Avon's tide
In chains of glistening ice be tied,
Twenty times the woods of Leigh
Shall wave their banners merrily,
In spring burst forth in mantles gay
And dance in summer's scorching ray;
Twenty times shall autumn's frown
Wither all their green to brown,
And still the child of yesterday
Shall laugh the happy hours away.
That period past, another sun
Shall not his annual journey run,
Before a silent secret foe
Shall strike the boy a deadly blow.
Such and sure his fate shall be,
Seek not to change his destiny."

As the belief in astrology at that time was very strong, the father spoke lightly of the matter to the

mother, nevertheless when the end of his son's twentieth year drew near, he showed him the scroll and begged him to remain in the tower which he had built, so that no one could enter unless let in by the one inside. At first the son declined, but seeing how earnestly his father and sisters (his mother had been dead some time) wished it, he consented. Here he remained, visited daily by his father and sisters, till only one day more remained. This also passed, evening drew on, and requesting a fagot of wood to be given him, the young fellow let down the basket in which he had drawn up whatever he wanted during the twelve months, then, after bidding his friends prepare for his release on the morrow, retired from the window. Early in the morning his father and sisters assembled under the window, but no sign of life appeared in the young man's room. The sisters called him repeatedly; still no answer. The father ordered a ladder to be brought, a man ascended, and reported "The young master is sleeping!" "Come down, man!" in a frenzy cried Sir Maurice; "he is dead!" And on entering, this proved to be the case. An adder had been carried up with the wood, and was now twined around the son's arm, and had severely stung him in the throat, thus causing his death and the fulfilling of the prophecy.

It is a general belief among spiritualists that many mediums possess an odor of sandalwood, similar to the "odor of sanctity" of old, which pervades the room where they dwell, as well as their own body. Stainton Moses writes to the famous Madame Blavatsky that he is pervaded by this peculiar odor, which, he says, exudes from a small spot on the crown of his head, and which is so strong that he himself smells it, exhales it, tastes it, and that it even invades other objects, such as flowers, which are brought in his presence.

Among the many remarkable phenomena attributed to the adeptship of Madame Blavatsky, was the following, which was taken down from the lips of the Countess Paschkoff, the world-renowned traveler, member of a dozen geographical societies and correspondent for the Paris "Figaro": "The Countess Paschkoff spoke again, and again Colonel Olcott translated for the reporter. . . . I was once traveling between Baalbec and the river Orontes, and in the desert I saw a caravan. It was Madame Blavatsky's. We camped together. There was a great monument standing there near the village of El Marsum. It was between the Libanus and the Anti-Libanus. On the monument were inscriptions that no one could ever read. Madame Blavatsky could do strange things with the spirits, as I knew, and I asked her to find out what the monument was. We waited until night. She drew a circle and we went in it. We built a fire and put much incense on it. Then she said many spells. Then we put on more incense. Then she pointed with her wand at the monument, and we saw a great ball of white flame on it. There was a sycamore tree near by; we saw many little flames on it. The jackals came and howled in the darkness a little way off. We put on more incense. Then Madame Blavatsky commanded the spirit to appear of the person to whom the monument was reared. Soon a cloud of vapor arose and obscured the little moonlight there was. We put on more incense. The cloud took the indistinct shape of an old man with a beard, and a voice came, as it

seemed, from a great distance, through the image. He said the monument was once the altar of a temple that had long disappeared. It was reared to a god that had long since gone to another world. "Who are you?" asked Madame Blavatsky. "I am Hiero, one of the priests of the temple," said the voice. Then Madame Blavatsky ordered him to show us the place as it was when the temple stood. He bowed, and for one instant we had a glimpse of the temple and of a vast city filling the plain as far as the eye could reach. Then it was gone, and the image faded away." (From "Old Diary Leaves," by Col. Henry S. Olcott.)

Spiritualism is the creed of those who believe in the communication of the spirits of the dead with the living, usually through the agency of peculiarly constituted persons called mediums, and also in certain physical phenomena, transcending ordinary natural laws, believed to accompany frequently such spiritual communication, and attributed either to the direct action of spirits, or to some force developed by the medium's own personality.

The elements of the spiritualistic creed are not in themselves new, but are traceable severally to a high antiquity among different races and in widely separated localities, and have usually been associated with some form of religion; they have been revived, though not of conscious purpose, and gathered into one body on beliefs by a movement having its origin as the result of certain incidents which took place at Hydesville, a small town in the state of New York, in 1848.

In March of that year, rapping sounds were heard, apparently proceeding from the furniture, walls, and ceilings of a house in Hydesville, belonging to a family of German descent, named originally Voss, a name anglicized into Fox. It was found that these sounds were always perceived in the presence of one or both of the young daughters of Mr. Fox, and that a code of communication could be established by which conversation was carried on with the intelligence supposed to produce them. It was said that in this way evidence was obtained concerning a murder believed to have been committed in the house some time before, and the sounds purported to come from the spirit of the murdered man. Many years after, in 1888, Mrs. Kane (Margaretta Fox) came before the public with a confession that she and her sister made the sounds with their toes; but before her death, she repudiated this confession.

The reported phenomena at the time excited widespread attention in the United States, and led to the formation of numerous circles of experimenters, where rappings of a similar kind were produced, and supposed communication with the spirits of the dead was established. To the spirit-rappings were added other phenomena, such as table-turning, automatic writing, trance-speaking, etc.; and the persons who developed them received the name of mediums. Mediums, according to the spiritualistic view, are endowed with a special faculty enabling them to be the agents of the communications and other manifestations of spirits. Some show evidence of this gift in early youth, and others gradually develop it in later years.

Spiritualistic communications or messages are received through the automatic writing with pencil or planchette, or trance-speaking of the medium when under spirit-control; by direct writing of the

spirits on paper or slates with pencil or chalk; by precipitated writing—that is, writing supposed to be produced on paper without visible means; by table-turning, either with or without contact of the medium, and interpreted by a conventional code; and by raps on the furniture or walls of a room, made intelligible by a code as in table-turning. These communications are supposed to have two objects—one is to convey proof of the survival of the dead, the other to instruct in moral and philosophical knowledge. They are acknowledged by spiritualists to vary greatly in character and in value. Some are merely the expression of the ideas and opinions of the medium himself or of the sitters; some are trivial or false, and are attributed to a low order of mischievous spirits; others, however, it is asserted, are genuine, and imply a knowledge of events or of facts beyond the range of the medium or of the inquirers, and proving their supernormal origin.

The principal so-called physical phenomena of spiritualism are lights, musical sounds, as of invisible instruments played on or playing of real instruments by visible or materialized hands; moving of furniture and other heavy objects; the passage of matter through matter, as bringing flowers or other material objects into closed rooms; materializations of hands or other parts of the body, or of complete human figures; spirit-photography; and finally, phenomena immediately affecting the medium, such as levitation, or floating in the air without visible support, the elongation or shortening of his body, and fire tests, when the medium handles live coals, and gives them to others to handle without injury, phenomena for which Home was especially renowned.

The object of these phenomena is considered by spiritualists to be the attestation of the genuineness of the communication, and they bear to spiritualistic belief much the same relation that miracles do to revealed religion. Phenomena of undignified character, like the corresponding communications, are attributed to the lower orders of spiritual beings. All these phenomena do not occur at all seances or with all mediums, and the latter are often classified according to the predominant character of their special "development." Thus there are writing mediums, trance mediums, materializing mediums, etc. A few, such as Home and Stainton Moses, seem to have been equally successful in every variety of manifestation.

A typical belief is that of Allan Kardee, who asserts that the human personality consists of the body, the soul or spirit, and a spiritual body ("perisprit") of a rarified material, and that after death the spirit can manifest itself to the senses through the perisprit, which by some force of the will or through the agency of the medium, becomes visible like vapor condensed under certain atmospheric conditions.

Another theory of the materialization of spirits is that the spirit draws from the medium certain emanations by which it can make itself wholly or in part visible in a temporary reduplication of the medium's body. While materialized, the spirit remains in close rapport with the medium, and at the end of the seance, or on any sudden disturbance, repercussion takes place—that is, the materialized body at once withdraws into the organism of the medium. (Thomas C. Felton, in Johnson's Univ. Cyclop.)

Some of the most convincing of the strange spirit or ghost phenomena of the United States which attracted wide attention, particularly since the revival of spiritualism by the Fox sisters, was that recorded of Dr. Phelps' house, in Stratford, Connecticut. Dr. Phelps was the father of the well-known authoress, Elizabeth Stuart Phelps Ward, who made her first fame by the spiritual story, "The Gates Ajar." This gentleman, who was a Presbyterian minister, was a man of the most perfect integrity, unusual culture and intelligence, and one whose mind was by education and heredity quite averse to the idea of hauntings or ghosts. He says: "I have seen things in motion more than a thousand times, and in most cases where no visible power existed by which the motion could have been produced. There have been broken from my windows, seventy-one panes of glass, thirty of which I have seen break with my own eyes. I have seen objects such as brushes, tumblers, candlesticks, snuffers, etc., which but a few moments before I knew to be at rest, fly against the glass and dash it to pieces, where it was utterly impossible, from the direction in which they moved, that any visible power should have caused the motion. As to the reality of the facts, they can be proved by testimony a hundredfold greater than is ordinarily required in our courts of justice in cases of life and death." He opened his house for the most thorough investigation of the supernatural things that occurred there, the details of which we have not space to give; that some unseen, powerful, and intelligent force occupied the mansion to the discomfort of the inmates, has been thoroughly believed.

RABBIT FOOT—Get a gun, take it to a graveyard where negroes are buried, secrete yourself and wait till the clock strikes midnight; then, from the northwest corner of the yard, shoot the first rabbit that appears, secure his left hind foot and carry it in your left-hand pocket; thus you get the luckiest thing known, and will have the best of luck as long as you carry it. This is the famous "left hind foot of a graveyard rabbit," that actresses so covet to use in the toilette, and it is a mascot charm worth a fortune to a gambler!

SECRET—If the tongue of a goose is cut out while the goose is alive and laid on the breast of a sleeping person, that person will tell all his secrets.

If you make a funnel of paper and insert the little end in a sleeping person's ear, you can make him or her talk of all his or her private affairs. Another way is to stick the finger or hand in water.

SEEDS OF APPLES, MELONS, ETC.—In eating a melon, the person who gets the most white seeds will travel.

If you accidentally cut an apple-seed in two when cutting an apple, your love affairs will not run smooth.

If you cut two apple-seeds in two, it is a sign of approaching widowhood.

A way of reading fate by apple-seeds is to count thus: "One, my love loves me. Two, he loves me not. Three, we shall agree. Four, I am forgot. Five, is coming bliss. Six, love will not tarry. Seven, a faithful kiss. Eight, we're sure to marry."

Count the seeds in your apple. Five means bad luck. Six, you will be disappointed in love. Seven,

you will find a coin. Eight means to a maiden that she will marry the man of her choice, contrary to the will of her parents; to a young man it means that he will be jilted by the girl he is courting. Nine seeds announce a letter by the next mail. Ten seeds mean that your sweetheart is constant and true.

Shoot seeds of apples between the fingers and say:

"Kernel, come kernel hop over my thumb,
And tell me which way my lover will come.
East, west, north, south;
Kernel come jump in my lover's mouth."

and the kernel will go into the right one's mouth. This is a hallowe'en charm, all present standing in a ring.

Eat an apple on Easter morning as soon as you awaken, and repeat all the while:

"As Eve in her thirst for knowledge ate,
So I too, thirst to know my fate."

Then count the seeds, and if they are an even number, your sweetheart will prove true; but if uneven, he will prove false.

Cut a melon in seven pieces and distribute them by lot among seven persons. Each one counts the melon-seeds, thus:

"One will be wealthy,
Two will be healthy,
Three will seek fortune and fame;
Four will be stingy,
Five will look dingy,
Six will secure a great name;
Seven for me my best friend shall be."

The last seed will be your fortune.

SHADOW—If a negro sees a deep shadow lying across his path, he feels that he proceeds at his peril.

An Albanian belief is that shadows are capable of assuming an independent existence, and being malevolently disposed, are able to deal a man a blow which will cause his death.

To dance or play with your shadow, is to play with the evil one. (Portugal.)

If you can step on the shadow of your head in Northern countries, it is dinner time.

There is an old superstition that when the devil cannot succeed in getting a man himself, he will sometimes steal his shadow. The German poet Chamisso embodies this superstition in his famous story of Peter Schlemihl, who sold his shadow.

The following extract from this remarkable book tells how the devil, in the form of a respectable looking old gentleman in gray, succeeded in obtaining Peter's shadow in exchange for Fortunatus' wishing-cap, mentioning also various other charms and magical objects which have always played such a prominent part in folklore and superstition:

"I had hastily glided through the rose-grove, descended the hill, and found myself on a wide grass plot, when, alarmed with the apprehension of being discovered wandering from the beaten path, I looked around me with inquiring apprehension. How was I startled when I saw the old man in the gray coat behind, and when the next breathed wish brought from his pocket three riding horses. I tell you, three great and noble steeds, with saddles and appurtenances. Imagine for a moment, I pray you, three saddled horses from the same pocket which had before produced a pocketbook, a telescope, an ornamental carpet twenty paces long and ten broad, a pleasure-tent of the same size, with bars and iron-work! If I did not solemnly assure you that I had seen it with my own

eyes, you would certainly doubt the narrative.

"Though there was so much of embarrassment and humility in the man, and he excited so little attention, yet his appearance to me had in it something so appalling, that I was not able to turn my eyes. Advancing toward me, he immediately took off his hat and bowed to me more profoundly than anyone had ever done before. It was clear he wished to address me, and without extreme rudeness, I could not avoid him. I, in my turn, uncovered myself, made my obeisance, and stood still with bare head, in the sunshine, as if rooted there. I shook with terror while I saw him approach; I felt like a bird fascinated by a rattlesnake. He appeared sadly perplexed, kept his eyes on the ground, made several bows, approached nearer, and with a low and trembling voice, as if he were asking alms, thus accosted me:

"'Will the gentleman forgive the intrusion of one who has stopped him in this unusual way? I have a request to make, but pray pardon—'

"'In the name of heaven, Sir!' I cried out in my anguish, 'what can I do for one who—'

"We both stared back, and methought both blushed deeply. After a momentary silence, he again began:

"'During the short time when I enjoyed the happiness of being near you, I observed, Sir—will you allow me to say so?—I observed, with unutterable admiration, the beautiful shadow in the sun, which, with a certain noble contempt, and perhaps without being aware of it, you threw off from your feet; forgive me this, I confess too daring intrusion; but should you be inclined to transfer it to me?'

"He was silent, and my head turned round like a water-wheel. What could I make of this singular proposal for disposing of my shadow? 'He is crazy,' thought I; and with an altered tone, yet more forcible, as contrasted with the humility of his own, I replied:

"'How is this, good friend? Is not your own shadow enough for you? This seems to me a whimsical sort of bargain indeed.'

"He began again: 'I have in my pocket many matters which might not be quite unacceptable to the gentleman; for this invaluable shadow I deem any price too little!'

"A chill came over me. I remembered what I had seen, and knew not how to address him whom I had just ventured to call my good friend. I spoke again, and assumed an extraordinary courtesy, to set matters in order.

"'Pardon, Sir; pardon your most humble servant. I do not quite understand your meaning; how can my shadow—'

"He interrupted me: 'I only beg your permission to be allowed to lift up your noble shadow, and put it in my pocket; how to do it is my own affair. As a proof of my gratitude for the gentleman, I leave him the choice of all the jewels which my pocket affords; the genuine divining-rods, the mandrake roots, change-pennies, money-extractors, the napkins of Roland's Squire, and divers other miracle-workers—a choice assortment; but all this is not fit for you—better that you should have Fortunatus's wishing-cap, restored spick-span new; and also a fortune-bag which belonged to him.'

"'Fortunatus's fortune-bag!' I exclaimed; and great as had been my terror, all my senses were now enraptured by the sound. I became dizzy, and nothing but double ducats seemed sparkling before my eyes.

"'Condescend, Sir, to inspect

and make a trial of this bag.' He put his hand into his pocket, and drew from it a moderately-sized firmly-stitched purse of thick cordovan, with two convenient leather cords hanging to it, which he presented to me. I instantly dipped into it, drew from it ten pieces of gold, and ten more, and ten more, and yet ten more; I stretched out my hand. 'Done! the bargain is made; I give you my shadow for your purse.'

"He grasped my hand, and knelt down behind me, and with wonderful dexterity, I perceived him loosening my shadow from the ground from head to foot; he lifted it up, he rolled it together and folded it, and at last put it into his pocket. He then stood erect, bowed to me again, and returned back to the rose-grove. I thought I heard him laughing softly to himself. I held, however, the purse tight by its strings—the earth was sun-bright all around me—and my senses were still wholly confused.

"At last I came to myself, and hastened from a place where apparently I had nothing more to do. I first filled my pockets with gold, then firmly secured the strings of the purse round my neck, taking care to conceal the purse itself in my bosom. I left the park unnoticed, reached the high road, and bent my way to the town. I was walking thoughtfully toward the gate, when I heard a voice behind me:

"'Holla! young Squire! holla! Don't you hear?' I looked round—an old woman was calling after me. 'Take care, Sir; take care—you have lost your shadow!' 'Thanks, good woman!' I threw her a piece of gold for her well-meant counsel, and walked away under the trees.

"At the gate, I was again condemned to hear from the sentinel: 'Where has the gentleman left his shadow?' and immediately afterwards a couple of women exclaimed: 'Good heavens! the poor fellow has no shadow!' I began to be vexed, and carefully avoided walking in the sun. This I could not always do; for instance, in the broad street, which I was next compelled to cross; and as ill luck would have it, at the very moment when the boys were being released from school. A confounded hunchbacked vagabond—I see him at this moment—had observed that I wanted a shadow. He instantly began to bawl out to the young tyros of the suburbs, who first criticized me, and then bespattered me with mud: 'Respectable people are accustomed to carry their shadows with them when they go into the sun.'

"I scattered handfuls of gold among them to divert their attention; and, with the assistance of some compassionate souls, sprang into a hackney coach. As soon as I found myself alone in the rolling vehicle, I began to weep bitterly. My inward emotion suggested to me, that even as in this world gold weighs down both merit and virtue, so a shadow might possibly be more valuable than gold itself; and that as I had sacrificed my riches to my integrity on other occasions, so now I had given up my shadow for mere wealth; and what ought, what could become of me?"

SOUNDS AND NOISES—To hear sounds of fighting in the air, is a bad omen. (Korea.)

If you hear your name called and no one is to be seen, it is the sign that the spirit of a beloved one wishes to commune with you.

The person who hears the baying of a spectral pack of hounds coursing through the air, is certain to die within the year.

To imagine you hear music after you have retired, is a favorable omen.

Abroad at night, do not turn at the sound of footsteps; they are likely to be those of the dead seeking human companionship.

If you hear knocking in the stove, it is a sure sign of death.

When you hear mysterious raps which cannot be accounted for, it is a sign that the fairies are at work for you.

Ghostly tappings are said to be warnings of impending evil.

A ghostly and shadowy hearse is often heard in the winter nights, rolling slowly and softly up and down the roads, till it comes to the house where a death is going to happen.

The hearer of footsteps in the hall or on the stair, when there is nobody there, may be sure that a spirit has come to call some one to accompany him.

When the dogs of Ammon howl it is a sure sign of death to some man of evil deeds.

To the members of an old knightly family in the West of England, there comes before the death of its chief, the sound of a heavy carriage driven around the paved courtyard of the Elizabethan mansion.

In one Irish family, death is announced by the loud cracking of a whip.

The river Dart, in Devonshire, claims the heart of one victim a year.

Three raps from a spirit hand foretells a death.

An omen of danger to the negro is to hear the clattering of hoofs without being able to see the horse or rider.

The sound of a supernatural beating of drums is the death warning of a noble Scotch family.

Klopferle, a German knocking spirit, knocks and rattles his chain before the death of one of the family with whom he lives. These "Klopfgeister" are believed to exist in every house, and are heard but never seen, previous to any ominous happening.

The superstitious in the Western Islands of Connemara, say that at night the dead men can be heard laughing with the fairies and spinning the flax. But after a year and a day from the burial, the voices cease, and the dead are gone forever.

People who shudder when they hear grinding, sharpening, or any movement against steel, have not a true conscience.

Hearing strange voices and attempting to reply to all at once, is a sure sign of insanity.

It was considered an evil omen to hear the cries of wild beasts near the house at night, as these indicated misfortune and disaster; also if strange humming sounds were heard at night, they were dreaded as foreboding death or enslavement of some member of the family. (Mexico.)

In Germany, many of the princely families have especial warnings of death. For some it is the roaring of a lion, for others it is the tolling of a bell, and for others the striking of a clock at an unusual time.

Dr. Johnson heard his mother call his name in a clear voice, although she was in another city.

When dogs bark at night on the heaths in the woods and crossways, the countrymen know it is the god Wotan who is leading them, and

pity the wanderer who has not reached home. (North Germany.)

Descartes, the great philosopher, was followed by an invisible person, whose voice he heard urging him to continue his researches after truth.

Another Irish omen is a coach-a-bower, an immense black coach, drawn by headless black horses, mounted by a coffin and driven by a Dullahan. It comes rumbling to your door, and if you open it, a basin of blood is thrown in your face.

There are "wild huntsmen" often heard by the peasantry hunting in the air with a spectral pack of hounds. Scott mentions it in his ballad, "The Wild Huntsman":

"This is the horn and horse and hound
That oft the 'lated peasant hears,
Appalled he signs the frequent cross
When the wild din invades his ears."

A noted imposture was firmly believed in 1762, called the "Cock Lane Ghost." It was in Cock Lane, Smithfield, London, and done by a man named Parsons and his daughter only eleven years old. Knockings and other strange noises were heard, and a luminous lady, supposed to be the ghost of Mrs. Kent, was seen. Dr. Johnson among others, visited the house, and was maliciously attacked for his superstition by Churchill in his long poem, "The Ghost." Parsons was pilloried.

A singular bit of folklore comes from as widely separated quarters as England, Ceylon and Mexico, differing but little in each country. It is of the "midnight axe," strokes of which are heard on trees at "about the time when men most soundly sleep." It is never accounted for, and no reason why the sound should be heard has ever been found out. It is an evil omen, and by some it is called "the haunting of the Pezazi," a ghost of horrible luck, or a goblin, according to where it is heard. (Andrew Lang, "Custom and Myth.")

A certain shrill cry of a whistle at night is said to come from the "seven whistlers whom nobody knows." The poet Spencer takes notice of them and calls them birds of ill omen:

"The whistler shrill
That whoso hears shall die."

There is a tradition that these seven whistlers are occupied by the souls of those Jews who assisted at Christ's crucifixion, and in consequence are doomed to be forever on the wing, moving through the long night hours bewailing their fate by their sorrowful sounds.

If, in the evening, strange knockings were heard on the wall, in the cupboard, in the wardrobes, or about the house in Belgium, one of the family was to die that very night, and the number of knocks told at what hour.

The "seven whistlers," also called "Gabriel's hounds," which are believed to be the souls of unsaved, were often heard to pass over the people's heads, but no more than six of them were ever heard at once. If they should all be heard together, then would be the end of the world.

When the Leicestershire colliers hear the seven whistlers, they will not venture to go down into the mine, as death to some one is foreboded.

Charles IX. of France caused his brother-in-law, Henry III., to be summoned to him in the night, about eight days after the massacre of St. Bartholomew, in August, 1572. He found him as he had sprung from his bed, filled with dread at a wild tumult of confused voices which prevented him from

sleeping. Henry himself heard these sounds. They appeared like distinct shrieks and howlings, mingled with the indistinguishable ragings of a furious multitude, and with groans and curses as on the day of the massacre. Messengers were sent to the city to ascertain whether any new tumult had broken out, but the answer returned was that all was quiet in the city, and that the commotion was in the air. Henry the king could never recall this incident without a horror that made his hair stand on end.

When, on winter evenings, the family being assembled quietly in the warm sitting-room, in Belgium, a strange howling or woeful crying and whistling is heard, you may be sure that very soon an old spinster or grandmother will explain: "There is a soul banished on that place waiting for deliverance." Everyone will look suspiciously at the stove as the place whence the sound comes. If three "pater nosters" are not sufficient, six or nine will be said, until the noise ceases and the soul is delivered.

Noises of animals heard in the house at midnight, are ominous. If an insect cries "click, click, click," the person who hears it will possess real treasure while he resides there. If it cries "kek, kek, kek," it is an evil omen, both to his and his neighbors' houses. If it cries "chit, chit," it signifies that the person hearing it shall always feed upon the most sumptuous provisions. If it cries "keat, keat," in a loud, shrill voice, it denotes that his residence there will not be for long.

Music heard in the night, in places remote from human abodes, such as wild moorlands, is generally ascribed to the fairies. The following two tales, relating to this nocturnal music, were told by an English vicar:

"The vicar's informant was a woman, who had paid a visit to a sick friend and was returning home along a lonely footpath, which was pointed out to me, close to a wood, and as she was approaching the sideland she heard charming music, much like that produced by numerous small silvery sounding bells. Her path lay close to the spot whence the music was proceeding, and when she was within thirty yards of the hollow in the field where it was, she stopped and listened to the sweet sounds; but she had not long been there before a something came running forwards from the direction of the hollow, and brushed past her and struck against her as it passed. This frightened the woman greatly, and in fear, she went quickly towards her home. The only explanation that she could give of the strange music was that it was fairy music."

The other tale is as follows: "Some miners engaged in opening a work on the Merionethshire hills, built a hut by the works, in which they deposited their tools on finishing the labors of the day, and one of their number slept in this hut. The watcher one night, when seated in the hut enjoying his pipe, heard a tune played on a violin outside. He got up to see who it was that was there, but when he had opened the door the fiddler and the tune had gone a distance off. It was a dark night and a drizzling rain was falling, and he could not see far because of the rain and mist, but he stood by the door listening, and he heard the music until at last, apparently in consequence of the distance it was from him, he could hear it no more. This man was fully persuaded that no mortal fiddler played that tune."

A yelping or whistling sound sometimes heard at night in the air, is believed to be caused by the "Gabriel Hounds," also called the "Seven Whistlers," or the "Wandering Jews," or the "Haunted Huntsman." To hear them, forebodes bad luck. They are called "Gabriel Hounds," from the belief that they are the souls of the unsaved hunted by Gabriel, and shrieking from the smart of his whip as he lashes them along. The cry really arises from birds, such as teal, wild geese, and widgeons, flying by night to new feeding grounds. The "wild huntsman" is supposed to be the ghost of a hunter and his followers who hunted on Sunday, and was therefore doomed to hunt without rest until the world's end. There are numerous versions of this legend, differing more or less, and to be found in all countries. Even the North American Indians have a similar tradition.

SPIRITS, GOOD AND EVIL, FAIRIES, ETC.—Before the battle of the Boyne, the banshee was heard singing in the Irish camp; and during the Peninsular and Napoleonic wars, many families were warned by the banshee of the death of members falling in battle.

In some countries of Europe, it has been the custom to leave a bowl of porridge and milk for the brownies, and so propitiate these good little household fairies, in Germany, called "Heinzelmaennchen."

If you can find a fairy's drinking-horn, fill it up to the brim with some liquid, and carry it over a running stream without spilling a drop; it will be a cornucopia of good luck for you until it breaks, which will be disastrous. (England.)

In Norway, the people put out a bowl of groats for the "nissen," a sort of fairy, similar to the English brownies, to insure their good favor.

It is said in Normandy, that when a person is haunted by a goblin, he must strew flax seed where the goblin must pass, and he will leave in disgust.

To meet with elves, is believed in Sweden to cause military fever.

The elves take particular care of tulips, and those who cultivate them are under their protection.

The reason why it is unlucky to wear green is because it is the favorite color of the elves, and they resent the intrusion upon their rights.

Sometimes the fairies carry off a mortal child for a sacrifice, as they have to pay such every seven years for the power which the devil gives them.

If a child in Ireland is fairy-struck, it is given a cup of cold water in the name of Christ, the sign of the cross made over it.

Fairies are believed to blight corn with adder eggs.

Fairies dress in green in order to be able to conceal themselves better. Walk in the woods and think you are looking at a mass of leaves, and like as not it is just a fairy's mantle, and the fairy is laughing, shaking it.

It is believed to incur certain destruction to endeavor to spy on a fairy.

Fairies have especial power on Wednesdays and Fridays. It is dangerous to speak of them then, as they can hear you, and misfortunes will come upon you.

Goldmar is a fairy of German lore, who is invisible but sensible

to the touch. He converses, plays beautifully on the harp, and reveals secrets. When you feel a soft touch and hear strange music, be sure that Goldmar is near you.

In Bavaria, one who places a palm leaf on the hearth and fills it with bread crumbs, will be protected by the fairies.

Look through the loop of a wise man's arm, and you will be able to see spirits.

The most malignant East Indian spirits are those of a man who has died without the proper ceremonies and not on the ground; and of a woman who has died within forty days of childbirth.

Shells blown in Hindu temples scare demons away.

"The Highlander
Will on a Friday morn look pale
If asked to tell a fairy tale,
He fears the vengeful Elfin king."
(Scott's Marmion.)

In England, it is considered lucky to leave a small hole somewhere in the house for the pixies to get out of.

"The peasant see,
Bethink him of Glendowerdy
And shun the spirits' blasted tree."
(Scott's Marmion.)

In China, a musical instrument called the "hing," is regarded with great awe and is used for frightening away demons during religious ceremonies.

To read the Bible backwards in a haunted house, will exorcise the spirits.

The Zruen is a changeable and malevolent Roumanian spirit, inimical to braves and heroes; perhaps because he is usually the guardian of young maids.

It is unlucky for children to listen to the voice of Holda (or Frau Holle), as she sits on the main, bewailing. (German.)

The Tartars in Siberia believe that you can invoke a potent demon by beating a drum.

Fires kindled with human fat frighten away bad spirits.

With a hazel stick, a person can draw a circle around himself which no fairy, demon, serpent, or evil spirit can enter.

If a person wishes to do anything that he thinks will be displeasing to the fairies, he must spit thrice on the ground.

If you wear a piece of brown cloth for a charm, you will be safe from evil spirits.

Burning a perfumed punk at night to keep away evil spirits, is a superstition among the Irish.

Finnish folklore attributes to some spirits the power of drawing blood from anything, even a ship's mast.

Odds and ends of bone strung together and blessed by a voodoo priestess, are a marvelous charm against the evil one.

If you wish good luck, scatter the "blithe bread" on your garden walks for the good spirits of the air.

Every old family is supposed to have their good and bad spirits, their ghosts that give warning of impending calamity sometimes in dreams and sometimes by visible visitations or visions.

A heavy chain was kept in a great many North of England homes, the violent shaking of which was supposed to scare away ghosts or spirits.

The wing of a bat and the heart of a lapwing repel evil spirits and wicked passions.

It was the custom to make a wide planted cross of rushes in Ireland, and place it over the inside

of the door of the dwelling house; then no evil spirit could enter there.

On the seacoast of England, there is a strange hollow noise, supposed to be a spirit come to foretell a great tempest.

The wild huntsman is said to be always abroad in storms, and anyone who has the misfortune to see him expects trouble. (Scotch.)

When among unknown people and in a strange place, cross yourself three times, to avoid being molested by evil spirits.

From midnight until morning is the chosen hour for spirits to appear on earth.

Bucca, in Irish mythology, is the cruel goblin of the winds, and foretells shipwreck.

The Scandinavians believe that if anyone is daring enough to rush on a fairy feast and snatch the drinking-cup, he would be lucky ever after. Should the glass ever be broken, the luck would be gone.

In "Bleak House," Charles Dickens has a banshee who haunts the "ghost's walk."

To curse with book, bell, and candle, alludes to an old form of exorcism, in which the bell was used to scare evil spirits.

In India, a rude dough image of a man is made at rice-planting and thrown away, as a sacrifice to the spirit of the household.

The Buggam is an evil Manx spirit, which presages woe.

The "Moody-boo" is a spirit dog that appears in Manxland.

Fairies are fallen angels.

There are fairies who dwell in Welsh mines called "knockers," who knock on the walls of the mine to indicate where is the silver or lead.

On the Gold Coast, there are stated occasions when the whole people turn out en masse at night, to drive the evil spirits from their towns.

Ares, a giant spirit of Persia, conducts all wars and brings all victories.

The Jinn is a name applied to a race of fairies living in mountains and caves and only seen as reptiles.

In some parts of Germany, it is bad luck to listen to the fairies singing; children who do so may have to remain in the wood with "Holli" until the day of judgment. If anyone should hear, perchance, fairies singing, the person must say the paternoster to avert ill luck.

The Hawaiians have an omen that when the sand slides down the steep sides and dunes of Kaluakalma, the sounds are produced by the "uhane" spirits, who are troubled or being disturbed.

You can get rid of a fairy by turning your cloak wrong side out; but if you strike at one with a stick, it will dissolve into thin air.

Robin Goodfellow had to have a bowl of cream set out for him, or the next day the pottage would burn, the cheeses would not curdle, and the butter would not come.

The Germans believe that under the ground, particularly in barrows of the dead, there dwell little people called by the Holsteiners, dwarfs or subterraneans.

Puck is supposed to be a little fellow with red jacket and cap, who may be seen passing through the air as a fiery stripe. (German.)

The "tensarponleit" is a spirit which often presents itself to the people under the form of a cow, a dog, a cat, or some other domestic animal, and like the Scotch brownie will do all the work of the house.

The Chinese fan themselves all the time when in the presence of white people, to keep away the white devils, who are supposed by them to accompany the whites.

A charm to keep away evil spirits was to say three times all in a breath: "Three blue beans in a blue bladder; rattle, bladder, rattle."

Near Loch Lomond, was a mill which was haunted by a spirit in the form of a goat, who did great mischief in the mill, to the consternation of the miller.

In the mountains of upper Austria, the natives have a spirit called the "klage," whose boding voice they deeply dread, as it bodes death to whoever hears it, or whoever meets her.

When time hangs heavy, the wings of the spirit flap heavily.

The Welsh believe in the good influence of a spirit called "Trwyn Pweca," whose appearance forebodes a good time coming.

The Truden are ugly old women who cause nightmares.

German folklore has a fireman, whose dwelling place is boundary stones.

Near Lake Tanganyika, in East Central Africa, little carved images filled with a certain substance, are tied around the necks or the upper parts of their arms as a charm against evil spirits.

Many villages have an official whose duty is to keep away evil spirits. He has a knife and dagger, kept as heirlooms of the village. He offers sacrifices, and is an authority on all ancient superstitions.

Charms, usually the bough of a tree, together with the bark, are buried near the river, to keep off evil spirits and enemies. (Africa.)

To have white or yellow cloth hung up in the streets, will keep away evil spirits. (Chinese.)

To have the word "Agla" about the house, is good for exorcisms. (Arabian.)

The Chinese think that by turning live crabs into the streets, the evil spirits will go with them.

The natives of the Orkney Islands and Jutland believed in fairies called "drows," and thought that they could impart to one a supernatural wisdom.

Fairy rings never appear in a cornfield.

Fairy rings cannot be moved by a plough.

"Come, bring thy wand, whose magic power,
Can wake the spirits of the deep."
(Mrs. Hemans.)

The "Bugnel-Was" is a beneficent spirit of gigantic stature, who wears a long white cloak and is only to be seen between midnight and two in the morning. He is supposed to defend the people from the devil, by wrapping his cloak about them.

The "tensarponleit" is a spirit which often presents itself to the people under the form of an animal resembling the West Indian solenodon, something like a hedgehog.

Some people believe that when Old Nick touches a man's body, it causes him to emit a hissing or whistling sound, like that of a serpent.

The Indian sailor would drink the blood of a cock or swallow a live coal, to propitiate the favor of his god, Mishiam, king of evil spirits, and to avert evil influences.

When the spirit called "Kolloh" makes its appearance in Yangroo, West Africa, it is a sign of death of

a king or some distinguished character.

It is still believed among the Cornish and Devonshire peasantry, if, when visiting certain caves in the country, called "pixy caves," they forget to leave a pin for the pixies, that bad luck will follow them.

The mode of summoning and exorcising spirits has been about the same in all ages. You stand in a circle and utter incantations, consisting of half foul magic and half Biblical quotations. The magic is usually for summoning, and the Bible for exorcism.

An expectant Hindu father must not go out in a rich dress in the moonlight, as that attracts the fairies, and they will come and plague his wife. Sometimes the father is plagued, to make the malignant spirits think that there is bad luck in the house instead of good, so they will keep away.

The "Still-folk" of Central Germany, are a tribe of the fairy kingdom that inhabit the interior hills in which they had their spacious homes. The entrance to their caves was only obtained by mortals by means of the luck-flower or key-flower.

A disease consisting of hardness of the side was called "elf-cake." To cure it, take the root of gladen, make a powder of it, give the diseased person a spoonful of it in white wine, and the fairies will take the hardness away.

The "Kobold" is in some parts of Germany believed to be a fiery stripe with a broad head, which he usually shakes from one side to the other. If he enters a house and a serving-man takes a wheel off the wagon, he must burn himself out of the house. Generally speaking, however, kobolds are mischievous little imps or spirits of the forests and mountains.

In Eisleben, the "faithful Eberhardt" appears as an old man on the eve of Maundy Thursday, and drives all the people into their houses, to save them from the ghostly procession of that night. He is also the good spirit who protects children who have lost their way in the woods, and leads them on the right road home. In other traditions, he appears to warn persons from the ascent of the fatal mountain of Venusberg.

The Cluricaune, an Irish fairy, appearing as a wrinkled old man, gives one a knowledge of hidden treasures. Another Irish spirit, called the "Phooka," lures people to destruction.

In the seventeenth century, people believed in what they called a "Fire-Drake." It flew in the night like a dragon. It was believed by the common people to be a spirit that kept hidden treasure. "The middle part being greater than the rest, maketh it seem like a bellie, and the two ends are like unto a head and tail."

Popular fancy attributes to fairies the mischievous habit of shooting cattle with arrows tipped with flint stone, and these arrows, when found, are called "elf-shoots." To cure animals assailed with some disorder, they simply touch them with these arrows.

On Saturday night lay straws by the open window in full moonlight and say:

"Straw draw, crow craw,
By my life! I give thee law!"

The straws will become fairies who will dance to the cawing of a crow that comes and sits on the ledge of the window.

In Aberdeenshire, the banshee had to be propitiated by every trav-

eler over a certain hill. This was done by placing near a well a barley-cake marked on one side with a round O. If the cake was not left, the traveler would meet with dire misfortunes.

Miss Martineau tells a curious story, in her "Feats on the Fiord." A certain bishop of Trondjem lost his cattle by the herdsman taking his eye off them to look at an elk, who was in reality a spirit. When the herdsman looked at the cattle again, they were no bigger than mice, and again when he turned in astonishment and looked at the elk. in order to understand the mystery, the cattle all vanished in a hole in the earth.

At one time, priests in Rome exorcised and expelled bad spirits with salt, and placing some in the mouth of a person to be baptized, would say: "Receive this salt, and may it be a propitiation to thee for eternal rest."

One of the most interesting species of nymphs are the Hama-dryades, those personifications of vegetable life which have the power to reward and punish those who prolonged or abridged the existence of their associate trees.

In the Abbé Huc's travels, we are told that the Tartars worship mountain-spirits, and gain their good graces and good luck by raising an "Obo," dry branches hung with bones and strips of cloth and planted in enormous heaps of stones. In Western Africa, Park hung a shred of cloth to imitate his companions, on a tree at the entrance to the "wilderness," which was completely covered with these symbols which guard the wanderer.

In the Isle of Man, whose first inhabitants are supposed to have been fairies, the people never go to bed without first setting a tub of water out for the fairies' use.

The fairies there are fond of hunting, and when the natives find their horses tired and covered with sweat in the morning, they believe that the fairies have had them out for the sport.

In China, at times of scarcity of rice and sickness prevailing, evil spirits look into it, and whoever does not believe it will die in September or October. When any evil spirits appear at midnight, which is in China, as well as in other countries, their favorite roaming time, no person must speak to them, nor give an answer if they should query.

In a very curious work, "A Relation of Apparitions of Spirits in the County of Monmouth and the Principality of Wales," by the Rev. Edmund Jones of the Trench, we meet with what is termed an excellent way of getting rid of a fairy: "C. T. (a person of strict veracity) traveling by night over Bedwellty mountain toward the valley of Ebwy Fawr, was surrounded by fairies, some dancing, and heard the sound of a bugle horn, like persons hunting. He then began to be afraid, but recollecting his having heard that if any person should happen to see the fairies, if he drew his knife they would vanish directly, he did so, and saw them no more!"

Small groves of trees are carefully kept cultivated in the vicinity of Marangu, Africa, and preserved from injury, as it is believed that spirits abide in them.

When a thunderstorm occurs in Marangu, Africa, it is a sign that the spirits are passing from one grove to another.

Amazona is a good fairy of French folklore, who cleared the

land from the Ogri and the blue Centaur. At a blast of her trumpet, the sick had renewed life. She gave the lovely Princess Carpelona a bunch of gilly-flowers which enabled her to pass unrecognized by all who knew her.

The folklore of England, Ireland and Wales is full of stories in which hell-dogs pursue men and beasts, though they differ in appearance according to the country. All, however, are of great size, and strong beyond comparison. Their eyes shoot flames and the mouths emit fire that scorches all who approach them. They can only be routed by a call on the Deity or by making the sign of the cross.

In England, it is believed that if you put your foot in a fairy-ring, with a companion's foot on top of yours, the fairy world and the little elves will become visible. If you wish to have a charm that can defy all their anger, turn your coat inside out, while you put your foot in it.

In China, charms are printed on yellow paper and pasted over the door or on the bed-curtains, or worn in the hair, or put into a bag and hung from the buttonhole, or burnt and the ashes mingled with tea and drank, so as to avert the influences of evil spirits.

There are a great variety of stories of how fairies are frightened away by presents, or any notice taken of them. If queer things go on in the house, your washing and ironing done without anyone touching it, your rooms swept and your beds made with no one to help, say nothing, nor spread any presents or mantles of green for the little ones, or you will lose them.

German children firmly believe in Horsel or Holda, whose boat is the moon, whose flower is the flax, and whose delight is to reward industrious little maidens. Horsel, Holda or Hulda, also called Frau Holle, is, in Northern mythology, a goddess of death and winter, and plays a prominent part in German folklore.

Evil spirits, male and female, reside in the banyan trees of Northern India. A female appears to the householder and calls him out. If he follows into the woods, he will be found in the morning stark, staring mad. A piece of iron is worn for a protecting charm against this.

An effective charm against spirits in China, is a cash-sword, so called from its sheath being made of small coins strung together. It is hung up horizontally on the curtains of the bridal bed for luck, and also on the bed-curtains during childbirth, to keep all demons and evil spirits away.

The Ponka Indians believe in a being whom they call the Indacinga. This being is of a superhuman character, who dwells in forests. He hoots like an owl, and is so powerful that he can uproot a tree or overturn a lodge. The Ponkas have a song about him, and the mothers scare little children by saying: "Behave, else the Indacinga will catch you!" Another horrible being is the one with two faces, the sight of whom would instantly kill an expectant mother.

Evil demons are turned away from places by hanging their images on doors or windows. Cloth- and stone-amulets and talismans are hung on the person and furniture.

Among the Eskimos, every object, however simple, appears to have its patron spirit, which, in order that it may perform its services

for the welfare of the people, must be propitiated with offerings most pleasing and acceptable to it. The rule seems to be that all spirits are bad and must be propitiated to secure their favor. Each person has his own particular spirit, whom he consults, and all these are under the control of a single great spirit, having its dwelling in the sky, a term as illimitable with those people as ourselves.

The Russian peasant believes that every house contains a house-spirit. He is described as a little old man about as big as a five-year-old boy, variously dressed and having a long white beard, yellow hair and glowing eyes. When people are asleep he comes out of his hiding place, the big brick oven, and conducts himself amicably or not, just as he feels he has been treated by the family. Sometimes he does the household work in the night, and sometimes he upsets everything.

Dr. Hyde, who writes beautifully of the folklore of Ireland, says despondently of it: "This exultant world of fancies is soon to pass away, to exist for none but scholars and the gentlemen of the sun-myth." I know that this is the common belief of folklorists, but I do not feel certain that it is altogether true. The fairy and ghost kingdom is more stubborn than men dream of. It will perhaps be always going and never gone. I have talked with many who have seen it, and I have had my own glimpse of unaccountable things. (Yeats, "The Celtic Twilight.")

Ragweed is sacred to fairies, and when a little girl was mysteriously lost, the constable gave orders to burn all of it in the field where she had disappeared. In the morning the little girl appeared, wandering in this same field, that had been searched around repeatedly. She said the fairies had taken her away a great distance riding on a fairy horse. At last, she saw a big river, and the man who had tried to keep her from being carried off was drifting down it in a cockleshell. (Yeats, "The Celtic Twilight.")

In the fourth century, the Messilians believed themselves to be filled with demons, which they strove to relieve themselves of by constantly spitting and blowing their noses.

It is said by the wise women of Ireland that the roots of the elder tree and the roots of an apple tree boiled together and drank fasting, will expel any evil spirit that may have taken up its abode in the body of a man.

The young king of Servia is very superstitious, and is a firm believer in one of the most hideous Servian legends—namely, the one connected with the broncolaque. This horrible monster is supposed to be a kind of vampire which assumes all kinds of shapes—sometimes beautiful and sometimes horrible ones—and seizes on you when you are asleep, and sucks your blood.

The islands of Tarven are used only for grazing, in consequence of the superstition that no one can inhabit them on account of trolls and other devilish beings.

The Africans believe in an evil spirit called "Abiku," who takes up his abode in the human body. He is believed to cause the death of children; and if a child dies, the body is thrown on a dirt-heap.

If you are afraid of demons, take the leaves of the sweet flag, tie them into a bundle and place them near your bed; or place a sprig of peach blossoms over lintels. This will cause the evil spirits to disappear.

The field-spirits that figure so largely at the present day in the superstitions of the Russian peasantry, linger in Germany in the notion concerning grain, straw and so forth, which at an earlier period were each believed to be protected by its own guardian spirit.

In Iceland, the farmer guards his fields with charms, lest the elves that dwell in them shall invade his crops.

People in Norway dread what is called "the wild hunt." They are fearful phantoms. If they drop a saddle on the roof, there will be a death soon.

To keep off evil spirits, clip off the ends of the nails of a black cat with a pair of scissors, collect them, and sew them up in a piece of black silk, which can be carried about your person or kept in your home. It will bring you good luck.

In the Isle of Man, the people believe in bad agencies, as well as in good angels, which are always with them, though invisible, and rain, dew, and green crops come from their power.

A correspondent tells a story of a pixy who helped an old woman to spin. One evening she spied the fairy jumping out of her door, and observed that it was very raggedly dressed; so the next day she thought to win the further services of the elf by placing some smart new clothes as big as those made for a doll by the side of her wheel. The pixy came, clapped her hands with delight and vanished, with these words:

"Pixy fine, pixy gay,
Pixy now will run away!"

Negroes on their native soil hold consultation in what they call their inner sanctuary with a spirit called the devil's bush. After gutteral mutterings, fire is touched to a large pile of timber all in readiness. These flames are intently watched. They believe that after these ceremonies their dreams will be filled with prophetic vision, by which to decide their course.

The Scotch farmer leaves green patches in his fields uncultivated, in order to buy the good will of the otherwise evil-disposed earth-spirits.

The Esthonians dislike parting with any of the earth from their fields, and in drinking beer and eating bread, they recognize the wants of the earth-spirits by letting some drops and some crumbs fall to the ground.

Swedes believe that their fairies inhabit the rocks and mountains, morass and moor, and woe betide the person who meets these spirits in a mist, for they are believed to carry him off in the air.

In many parts of Germany, there is scarcely a house or a family to which kobolds are not said to be attached. According to the superstitious notions of the peasantry, they preside over all domestic operations, many of which they perform. The kobold brings luck to those who possess him.

Among the Esthonians, it is believed that the timid elves, in order to avoid the effects of thunder and lightning, get down several feet under the roots of trees, which they inhabit.

Since fairies dwelt in their green knolls, a prayer like this has been offered in Scotland: "O blessed One, provide for us and help us and let not thy grace fall on us like rain drops on the back of a goose. Preserve us on land and sea. Preserve our wives, children, cattle, and sheep, from the power and dominion of the fairies, and from the malicious effects of every evil eye."

The best way to prevent the evil influence of fairies or demons entering a house, especially during the first three days of May, when their power is the greatest, is to scatter primroses on the threshold, as no fairy can pass this flower.

It is a Breton notion that fairies cannot utter the words Saturday or Sunday. Saturday is the Virgin's day, Sunday the Lord's day; it is therefore unlucky to mention these days before them unless one adds, "and now the week is ended"; otherwise the fairies will be condemned to long penitence.

Medieval romances assert that fairies are on Friday turned into hideous animals, remaining so until Monday.

According to the Welch, Irish, and Scotch, Friday is a day consecrated to the fairies, who then can do much mischief.

Banshees are fairies, often appearing in the form of an old woman, whose wailing foretold death. They are peculiar to Irish and Scotch folklore and have, according to Baring-Gould, no corresponding feature in Scandinavian, Teutonic, or classic mythology.

In Arabia, a piece of paper with the names of the seven sleepers and their dog, is used to protect the house from ghosts and demons. The seven sleepers were seven noble youths of Ephesos, who fled in the Decian persecution to a cave in Mount Celion. Here they slept for 230 years (according to others, 309 years), when they suddenly awoke, but soon died. Their bodies were taken to Marseilles in a large stone coffin, which is still shown in Victor's church. Their names are Constantine, Dionysius, John, Maximian, Malchus, Martinian, and Serapion. This legend has probably originated through a misapprehension of the words "They fell asleep in the Lord," which really means that they died. There are many different versions of the story.

The bird, beast, or reptile of which an Indian dreams, betokens what he calls his "good medicine." It is a fetish, a sort of protecting spirit, and when he sees it in the woods he is encouraged, and would not harm it for the world. But the first one he sees after his dream he kills, to procure its skin, which he wears about his neck as a preservative against all diseases.

The famous "Banshee" of Ireland is described as a tall woman with uncovered head, long floating hair and white draperies, announcing by piercing cries the approach of death. She is also known as "the woman of peace," "lady of death," "white lady of sorrow," and "spirit of the air." Sometimes she appears young and beautiful, and at other times perfectly hideous. When several banshees are together and they wail in chorus, it indicates the death of some great or holy one.

The North Albanians have fairies called "Vilas." These are of two kinds. The one, handsome, well-disposed, and riding upon beautiful horses; the other, hideous creatures, whose heads are covered with serpents instead of hair. To meet the first, is good luck; but to meet the others, is sure to be followed by some dire misfortune.

One of the good Albanian fairies is a beautiful woman, wearing gold-gleaming garments, and on her head a fez covered with jewels. If a man can secure this fez, he will be happy for life.

If one wishes to have a goblin, he must go on St. John's day, between twelve and one at noon, into

the forest to an ant-hill, on which he will find a bird sitting; to this he must speak certain words, when it will transform itself into a little fellow and jump into a bag held ready for the purpose. He can then carry him home in his bag, where he will perform all the work committed to him. The words of the charm, however, are a secret, known to but a chosen few, and may be revealed especially to those born on Christmas or New Year's night, or on a Sunday.

Among the Eskimos, there are spirits of the sea, the sky, the clouds, and everything in nature. There is one spirit more powerful than all the rest, and his name is Tung-ak. He is no more nor less than Death, which ever seeks to harass the people that their spirits may go and dwell with him, for he is always lonesome and wants more company. A legend related of the Tung-ak is as follows: A father had a son and a daughter, whom he loved very much. The children fell ill and at last died, although the father did all in his power to alleviate their sufferings, showing his care and attention to the last moment. At their death, the father became changed into a vicious spirit, roaming the world to destroy any person whom he might meet, determined that as his dear children died, none else should live.

In India, it is believed that spirits can enter into the body from any of the extremities, especially the head, and this is the reason why the head has sutures, which are broken during cremation to allow the spirit to escape. The mouth, in particular, must be well guarded, for into it may creep Bhuts, if you do not wash it out often and are careful not to yawn. The ears, communicating directly with the brain, are kept covered on chilly mornings, lest the Bhut, being cold, should take the opportunity to get into a warm place. Among some of the jungle tribes, they think there is no need to protect a child against Bhuts or spirits, until it is old enough to eat grain, for up to that time it is nothing but a spirit itself.

The elves of the Scottish Highlands are described as having worn silver shoes, long yellow hair hanging down their backs, a green coat, and breeches like bloomers.

The trolls of Scandinavia also made sometimes gifts of magic silver shoes to mortals, to the possession of which some particular benefit was attached. (The trolls were anciently a fabled giant race; in modern times, they are believed to be familiar and friendly, though often mischievous, dwarfs, similar to the German "Heinzelmaennchen.")

The brownies are, similarly to the German "Heinzelmaennchen," homely, good-natured spirits, supposed to haunt farm houses, and to do useful work about the house at night.

Sometimes the "brownie" is thought to live under the house, in the form of a lizard, and his presence is thought to be an omen of prosperity; great care is therefore taken to pay him no disrespect.

In modern times, it has become a superstitious custom in this country to wear a little "brownie" in gold or silver, as a watch-charm or scarf-pin for luck. It is said to bring sure good luck if worn for three successive moons. This superstition doubtless originates from the great popularity of Palmer Cox's Brownie books, these charms representing imitations of his drawings.

THE FAIRY CHANGELING.

Dermod O'Byrne of Omah town
In his garden strode up and down,
He pulled his beard and he beat his breast;
And this is his trouble and woe confessed:

"The good-folk came in the night, and they
Have stolen my bonny wean away,
Have put in his place a changeling,
A weashy, weakly, wizen thing!

From the speckled hen nine eggs I stole,
And lighting a fire of a glowing coal,
I fried the shells, and I split the yolk;
But never a word the stranger spoke:

A bar of metal I heated red
To frighten the fairy from its bed,
To put in the place of this fretting wean
My own bright beautiful boy again.

But my wife had hidden it in her arms,
And cried 'For shame!' on my fairy charms;
She sobs, with the strange child on her breast:
'I love the weak, wee babe the best!'"

To Dermod O'Byrne's the tale to hear
The neighbours came from far and near;
Outside his gate, in the long boreen,
They cross themselves, and say between

Their muttered prayers, "He has no luck!
For sure the woman is fairy-struck,
To leave her child a fairy guest,
And love the weak, wee wean the best!"
Dora Sigerson. (From "The Chap Book.")

The so-called fairy rings in old pastures, little circles of a brighter green, within which it was supposed the fairies danced by night, are now known to result from the outspreading propagation of a peculiar mushroom, the fairy-ringed fungus, by which the ground is manured for a richer vegetation. An immense deal of legendary lore, however, has clustered around this curious phenomenon, popular superstition attributing it to the merry roundelays of the moonlight fairies. Among these superstitions is the following: The maidens of old gathered the May-dew on the grass, which they made use of to improve the complexion; but they left that on the fairy rings untouched, afraid that in revenge the fairies would destroy their beauty, and it was not considered safe to put one's foot within the rings, as that would place one in the fairies' power. In the "Athenian Oracle" is found the following: "If a house be built on the ground where are fairy rings, whoever shall inhabit therein, shall wonderfully prosper."

When Swedish peasants see circles marked on the morning grass, it is a sign that the fairies have been there.

In the pretty fairy tale of "Chéry and Fair-star," we read of three wonderful things which the Princess Fair-star asked her lover Chéry to obtain for her. One was the "dancing water," which beautified ladies, made them young again, and enriched them. It fell in a cascade in the "burning forest," and could only be reached by an underground passage. Chéry was aided by a dove to obtain some of this water. The "singing apple" was a ruby apple on a stem of amber. It had the power of persuading anyone to anything merely by its odor, and enabled the possessor to write verses, make people laugh or cry, and itself sang so as to ravish the ear. The apple was in the Desert of Libya, and was guarded by a dragon with three heads and twelve feet. Prince Chéry scared him by his armour of glass, which reflected the dragon a thousandfold, and thus succeeded. The last was the little "green bird," which could speak, prophesy the future, and answer any question which the owner might put to it.

In Ireland, witches, warlocks, and fairies are said to hold high

revel on the last day of October. Then the terrible "phooka" is abroad. The phooka is a large dusky-looking creature that sometimes takes the form of a horse or pony, sometimes that of a bull, and not infrequently of a huge bird like the roc, with fire gleaming from its eyes and nostrils. On Hallowe'en, it lurks in lonesome places, creeps noiselessly behind the belated and unwary traveler, and thrusting its monstrous head between his legs, whisks him on to its back and whirls him up to the moon, or plunges with him to the bottom of a lake, or flies with him over the ocean or up to the tops of mountains, or traverses the most remote realms of space between dusk and dawn.

In Egypt, evil spirits are called afrits. They are supposed to assume either human or animal form, and there is no action of life that is not fraught with more or less danger from them, and the chief terror is of the evil eye. Ruins are supposed to be the favorite haunts of these afrits, and no Egyptian will approach a ruin without a muttered acknowledgment of their powers, and he is sure to wear some sort of a charm, such as the ninty-nine titles of the Prophet, or a few words from the Koran written on paper and enclosed in a metal case, to ward off the malignant influence. Another amulet is a silver ring engraved with a few holy words.

The Singhalese have a demon who takes his name from a high hill near the city of Kandy. The natives believe that one of their kings had no children, and the astrologers told him that he would never have heirs until he sacrificed yearly a virgin to the god of the hill. He accordingly, for the sake of getting a life, put out one, and he had a child every year he killed a child, and this custom went on until 1815, when the English forbid it and put an effectual stop to it. Few natives even now, dare go up the hill after dark, and no young girl will venture. But it is said that one girl escaped the hungry god and lived to a good old age; yet the natives think that Bahira is only waiting his time for his revenge.

The Chinese object to developing their great resources of coal, because the good luck spirits, coming every spring from the south, would fall into the mines and be lost.

The Chinese object to railways, because the digging would disturb the bones of their ancestors. No improvement can be suggested that would not in some way interfere and make trouble between them and their ancestors. The spirits of the departed are the most important population of China.

In Magyar folklore, the origin of the fairies is told in the following manner: Christ, when wandering along the road, entered the house of a woman under the garb of a beggar. She knew him, however, and she had so many children that she was ashamed to meet him or have him see them. She therefore hid half of them and crept herself under the trough, and sent her little girl to tell him that she was away from home. "May she never come home, then!" said he, and departed. She came out from the trough and frightened her child to death, for she had been transformed into a turtle! She called her children, but they had disappeared and she never saw them after. Christ had turned them into fairies, and since then they have multiplied into all kinds, as elves, fays, imps, and brownies, accord-

Satan Carrying Away a Lost Soul at Berkeley in 1065.

Old Drawing of the Witch Finder Discovering the Imps of Witches Whom He has Starved Three Days.

NOT

ing to their natures and dispositions.

The negroes of Congo believe in good and evil spirits. The former send rain, the latter withhold it. To keep the witches away, they have a "kissy" or presiding divinity. It is the figure of a man, the body stuck with feathers, rags and bits of iron, and resembling nothing so much as one of our scarecrows. If any person attempted to shoot one of these kissy, it is believed that he would fall dead, and the flint would drop out of his musket. The Kollah man carries a stick in his hand to show his authority, and to give notice of his coming he rings a bell which is fixed inside of the kollah or basket. To be without these signs of his office, would bring all kinds of evil on him. He teaches that the first parents of the natives committed a great fault against the "great god," so He had cursed both them and their children.

In the Orkney Isles, according to Brand, elves were frequently seen, clad from top to toe in armor; they carried off men by secret powers, and accidents were attributed to them. One John Sinclair, a clergyman, who was extremely sceptical in his ideas, was one night going home, when he was seized by an elf and borne through the air many miles, "over ethereal fields and fleecy clouds," and finally set down at his own door; whereupon he astonished his congregation by a full account of his adventure from the pulpit. (Ennemoser, History of Magic.)

Who are the fairies of Ireland? "Fallen angels who were not good enough to be saved, nor bad enough to be lost," say the peasantry. "The gods of the earth," says the Book of Armagh. "The gods of pagan Ireland," say the Irish antiquarians, "the Tuatha De Danan, who, when no longer worshipped and fed with offerings, dwindled away in the popular imagination and are now only a few spans high." When they are angry, they paralyze men with their fiery darts. When they are gay, they sing. Many a poor girl has heard them, and pined away and died for love of that singing. Plenty of the old beautiful tunes of Ireland are only their music caught up by the eavesdroppers. Do they die? Blake saw a fairy's funeral, but in Ireland they say they are immortal. (W. B. Yeats, Fairy Tales and Folk-Lore.)

The lakes are believed by the Basque people to be inhabited by water-fairies. They have also "peris," or such spirits as the "genii" of the Persians. According to popular tradition, it was this "hade" who fell in love with a shepherd called Luzaide, and took him to the summit of Ahunemendi, where she had her palace made of crystal. Animals, personifications of the vices or virtues, and Satan with a train of followers, witches riding on dragons and broomsticks, and evil creatures of all kinds, enter largely into the Basque belief, the supernatural accounting for the strange open places on the otherwise verdurous mountains, or for the one black, fir-covered peak of Aquelaire, which is utterly different to all the surrounding heights. (Marianda Monteiro, Legends of the Basque People.)

The Erl-king is the name of a personified natural power or elementary spirit which, according to German folklore, prepares mischief and ruin for men and especially for children, with seductive illusions. It is fabled to appear as a goblin, haunting the forest of Thuringia. The existence of such elementary

spirits and their connection with mankind have in the earliest times occupied the imaginations of the most widely different races. The Erl-king was introduced into German poetry from the Sagas of the North, and has become universally known through Goethe's ballad.

Flibbertigibbet is one of the forty fiends cast out by the Spanish Jesuits during the Spanish invasion, according to Bishop Harsnet. Shakespeare says, in King Lear (IV., 1):

"Five fiends have been in poor Tom at once; of lust, as Obidicut; Hobbididance, prince of dumbness; Mahu, of stealing; Modo, of murder; Flibbertigibbet, of mopping and mowing; who since possesses chambermaids and waiting-women."

"This is the foul fiend Flibbertigibbet—he begins at curfew, and walks till the first cock; he gives the web and the pin, squints the eye, and makes the harelip; mildews the white wheat, and hurts the poor creature of earth." (King Lear, III., 4.)

In Wales, they have an animal spirit called "the dog of darkness." It is a horrible creature, as large "as a nine-year-old horse." Another is a "devil's nag," which runs about in the dark, while the "grotesque ghosts" of that land are wonderful to see. They are very much like persons in grotesque masquerade costumes, and frighten the farmers and peasantry as if for sport. Some of them are called "whirling ghosts," because they whirl on their hands and feet topsy-turvy and over and over. Some of the ghosts are gigantic, towering in great columns. The "familiar spirit" is also almost a household god in Wales, as it was with some of the ancients. One dangerous spirit is "the lady of the wood." She is a wild woman, and appears as a beautiful young lady. She is represented as being graceful, slender, of an elegant growth, and delicate features. She wins the affections immediately, so that no man can resist her, and lures the passers-by. They disappear or are found dead.

There is a strange bugbear common to the Mandingo towns, and much employed by the pagan natives in keeping their women in subjection, called Mumbo Jumbo. The Kaffirs are not restricted in the number of their wives, every one marries as many as he can conveniently maintain, so it frequently happens that the ladies do not agree among themselves, and the interposition of Mumbo Jumbo is needed to settle their quarrels. This strange minister of justice is a monster dressed in a fantastic costume, who comes into the midst of them and whips them right and left with his rod. He is thoroughly believed in by the women as being a supernatural being, and yet it is suspected that sometimes it is the husband in disguise. (Mungo Park.)

The incubus is a male demon who inhabits the regions of the air, and was formerly supposed to consort with women in their sleep. He is also often spoken of as the personification of the nightmare, or as a vampire. In Chaldean demonology the incubus, together with his female consort, the succubus, holds a prominent place. The latter is a female demon of the night, of much the same character as the incubus, fabled to associate with men in their sleep. Deformed children were usually supposed to be the results of associations of incubi or succubi with human beings.

Of the "incubus," Chaucer writes:

"For there to walk as wonten, was an elf,
There walketh now but Limitor himself;
In every bush and under every tree,
There is none other Incubus but he!"

E. B. Tylor says, in "Primitive Culture": "A not less distinct product of the savage animistic theory of dreams as real visits from personal spiritual beings, lasted on without shift or break into the belief of mediaeval Christendom. This is the doctrine of the incubi and succubi, those male and female demons that consort with man and woman." The dramatist Cowley alludes to the succubus in the following lines:

"So men, (they say) by Hell's delusions led,
Have ta'en a Succubus to their bed."

All the numerous fairies, elves, giants, dwarfs, and spirits of the night, which occur in German and Northern folklore and superstition, are remnants of the old Norse and German mythology. The elves (alfen, elfen) live in Alfheimer (elf-home); their king is the Erlkoenig. In the night hours, they come in troops to dance in the grass, leaving, according to popular belief, their traces in the form of fairy-rings. The dwarfs (zwerge), whose father is named Ivaldr, dwell in the heart of the hills. To them belong precious stones and metals, on which they prove their skill in workmanship. As guardians of hidden treasures, they were propitiated by the seekers of the same with a black goat or a black cock. An echo is called by the Icelanders, dwergmaal-zwergsprache —or dwarf-voice. The evil beings who stole the light every evening, and the summer every year, were called giants. Such were the Reifriesen (Hrimthursen), who brought the winter. The giant Hrungnir had a head of stone, and a heart of stone; and a giantess, mother of Gmir, as many as nine hundred heads. Another giant was Thiassi, who slew Thor and cast his eyes up to heaven, where they shone thereafter as stars. In the extreme north dwelt the giant Hresvelgr, the motion of whose wings caused the wind and tempest, in which respect he resembles the gigantic bird of the Buddhist play, Nagananda, who raises the waves on the sea by the flapping of his wings. On the extreme south was Surtr, whose flaming sword guarded the bounds of Muspelheim. Besides these, there were the Trollweiber (troll arvis), phantoms from the land of the dead, who in the dark nights rode to the earth on a wolf, bridled with snakes. The three Nornen were the Norse fates. The Valkyrien were fair maidens who hovered over the field of battle, woke up the dead heroes with a kiss, and led away their souls to fight and drink ale as of old, in the happy Valhalla.

Brewer gives, in his "Dictionary of Phrase and Fable," the following list of good and evil fairies, the definition of which, however, differs sometimes from the notions current in different localities:

AFREET or EFREET, one of the Jinn tribe, of which there are five.

APPARITION, a ghost.

ARIEL, a spirit of the air and guardian of innocence; a sylph; and according to Milton one of the Angels cast out of heaven.

BANSHEE or BENSHEE, an Irish fairy attached to a house.

BOGGART, (Scotch) a local hobgoblin or spirit.

BOGIE or BOGLE, a bugbear (Scotch form of bug).

BROWNIE, a Scotch domestic fairy; the servant's friend if well treated.

BUG or BUGBEAR, any imaginary thing that frightens a person.

CAULD LAD, the Brownie of Hilton Hall.

DJINN, JIN, or GINN (Arabian).

DUENDE, a Spanish house-spirit.

DWARF, a diminutive being, human or super-human. (Anglo-Saxon, dweorg), Dwerger, Dwergugh, or Duergar, Gotho-German dwarfs, dwelling in rocks and hills.

ELF, (plu. Elves) fairies of diminutive size, supposed to be fond of practical jokes.

ELLE-MAID or ELLE-WOMAN, Elle-Folk, of Scandinavia.

ESPIRIT FOLLET, the house-spirit of France.

FAIRY or FAERIE, a supernatural being, fond of pranks, but generally pleasing. (German and French, fee.)

FAMILIAR, an evil spirit attendant on witches, etc.

FATA, an Italian fay, or white lady.

FATES, the three spirits (Clotho, Lachesis, and Atropos) which preside over the destiny of every individual.

FAY, same as Fairy.

FEAR, Dearg (The) i. e. Red Man. A house-spirit of Munster.

GENII (plu.; sing. Genie and Genius). Eastern spirits, whether good or bad, who preside over a man or nation. "He is my evil (or good) genius." (Latin, genius.)

GHOST, the immaterial body or noumenon of a human being. Supposed to be free to visit the earth at night-time, but obliged to return to its Hades at the first dawn.

GHOUL, a demon that feeds on the dead. (Persian.)

GNOME, the guardian of mines, quarries, etc., (Greek, a Cabalistic being).

GOBLIN or HOBGOBLIN, a phantom spirit. (French, gobelin; German, kobold.)

GOOD FOLK, (The), The Brownies or house-spirits.

GUARDIAN-ANGEL, an angelic spirit which presides over the destiny of each individual.

HABUNDIA, queen of the White Ladies.

HAG, a female fury. (Comus 445) speaks of "blue meagre-hags."

HAMADRYAD, a wood-nymph. Each tree has its own wood-nymph, who dies when the tree dies.

HOBGOBLIN. Hob is Robin, as Hodge is Roger.

HORNS or HORNIE, the Devil.

IMP, a puny demon or spirit of mischief.

JACK-A-LANTERN, a bog or marsh spirit who delights to mislead.

JINN or GINN. These Arabian spirits were formed of "smokeless fire."

KELPIE. In Scotland, an imaginary spirit of the waters in the form of a horse.

KOBOLD, a German household goblin, also frequenting mines, (German kobold).

LAMIA, a hag or demon. Keat's Lamia is a serpent which had assumed the form of a beautiful woman, beloved by a young man, and gets a soul. (Latin Lamia.)

LAMIES, African spectres, having the head of a woman and tail of a serpent.

LAR, Latin household deities.

LEPRECHAUN, a fairy shoemaker.

MAB, the fairies' midwife. Sometimes incorrectly called queen of the fairies.

MANDRAKE. The root of the mandragora, either forming naturally the rude figure of a man or cut to represent one, possessing many wonderful virtues.

MERMAID, a sea-spirit, the upper part a woman and the lower half a fish.

MERROWS, both male and female, are spirits of the sea, of human shape from waist upwards, but from the waist downwards are like a fish. The females are attractive, but the males have green teeth, green hair, pig's eyes, and red noses. Fishermen dread to meet them.

MONACIELLO or LITTLE MONN, a house-spirit of Naples.

NAIAD, (plu. Naiades or Naiads), water-nymphs.

NIS or NISSE, a Kobold or Brownie. A Scandinavian fairy friendly to farmhouses. (Contraction of Nicolaus.)

NIX (female, Nixie), a water-spirit. The nix has green teeth, and wears a green hat; the nixie is very beautiful.

OBERON, king of the fairies.

OGRE, (pronounce og'r) an inhabitant of fairy-land said to feed on infant children.

ORENDS, mountain nymphs.

OUPHE, a fairy or goblin.

PERI, a Persian fairy. Evil peris are called "Deevs."

PIGWIDGEON, a fairy of very diminutive size.

PIXY or PIXIE, (also pisgy, pisgie) a Devonshire fairy.

POUKE, same as Puck.

PUCK, a merry little fairy spirit, full of fun and harmless mischief. (Icelandic and Swedish, puke.)

ROBIN-GOODFELLOW, another name for Puck.

SALAMANDER, a spirit which lives in fire. (Latin and Greek, salamandra.)

SHADES, ghosts.

SPECTER, a ghost.

SPOOK, (in Theosophy,) an elemental.

SPRITE, a spirit.

STROMKARL, a Norwegian musical spirit, like Neck.

SYLPH, a spirit of the air; so named by the Rosicrucians and Cabalists. (Greek, silphe; French, sylphide.)

TRITON, a sea deity, who dwells with Father Neptune in a golden palace at the bottom of the sea. The chief employment of tritons is to blow a conch to smooth the sea when it is ruffled.

TROLL, a hill-spirit. Hence Trolls are called Hill-people or Hill-folk supposed to be immensely rich, and especially dislike noise.

UNDINE, a water-nymph. (Latin, unda.)

URCHIN, properly means a hedgehog, and is applied to mischievous children and small folk generally.

VAMPIRE, the spirit of a dead man that haunts a house and sucks the blood of the living. A Hungarian superstition.

WERE-WOLF, (Anglo-Saxon, werwulf, man-wolf), a human being, sometimes in one form and sometimes in another.

WHITE LADIES OF NORMANDY. A species of fee, lurking in ravines, fords, bridges and narrow passages, waylaying travelers.

WHITE LADY (The), of the royal family of Prussia. A "Spirit" said to appear before the death of one of the family.

WHITE LADY OF AVENEL, a tutelary spirit. (A creation of Sir Walter Scott.)

WHITE LADY OF IRELAND (The), the banshee or domestic spirit of a family.

WHITE MERLE (The), of the old Basques. A white fairy bird, which, by its singing, restored sight to the blind.

WIGHT, any human creature, as a "Highland wight." Dwarfs and all other fairy creatures.

WILL-O-THE-WISP, a spirit of the bogs, whose delight is to mislead belated travelers.

WRAITH (Scotch), the ghost of a person shortly about to die or just dead, which appears to survivors, sometimes at a great distance off.

Holes are doorways for elves.

Namo is a beautiful French enchantress, who can assume the form of anything that is beautiful. She was made before the earth, but is as lovely as ever.

The natives of British Guiana believe that raging spirits of bad men are called "rolling calves," and appear in the form of calves, dragging long chains.

There is a French fairy named Violenta, who lives in a mountain made of a flower, and its doors are the petals.

There is a sort of fairy in human form called a "Drac," whose abode is the cavern of rivers. Sometimes these dracs will float like golden cups along a stream to entice bathers, but when the bather attempts to catch them, the drac draws him under water. (Mythology of Southern France.)

Fairyland is at the roots of oak trees.

The djinns, fantastic beings of the East, have such a terror of iron that the name alone is a charm against them.

The people of Demerara believe in "warning spirits," who come to their friends and tell them how to avoid impending danger.

When a native of Natal narrowly escapes some great danger, the person will say that a very small spirit of his or her family must have interfered, that it cannot have been a very powerful spirit.

"Then into the night he looked forth,
And red and white the streamers bright
Were dancing in the glowing north.
He knew by the streamers that shot so bright
That spirits were riding the northern light."

(Scott's Lay of the Last Minstrel.)

Milton speaks of fairy ladies who dance on the hearth at the time of

a birth, and who bring good luck to the mother and babe.

The Saxons made drinks for "fiend-sick" men, to be drunk out of church-bells, and used also holy water and oil, to expel demons.

Phooka is an old Irish spirit of most malignant disposition, who hurries people to their destruction. He sometimes comes in the form of an eagle, and sometimes in that of a horse.

I asked Paddy Flynn if he was not annoyed by seeing so many fairies, and had he ever seen the "banshee?" "I have seen it," said he, "down there by the water, batting the river with its hands!" Perhaps the Gaelic people shall, by his like, bring back again the ancient simplicity and amplitude of imagination they once had. (Yeats, "The Celtic Twilight.")

The natives of Natal believe in benevolent and evil spirits producing prosperity and adversity, health and sickness; and witchcraft was recognized as one of the evil arts, practiced with the view of causing death or injury to property.

When the Antama's cry is heard in Madagascar, it is a sign of death. The Antama is the Madagascian counterpart of the Irish "banshee."

In Bohemia, wood-nymphs and banshees are supposed to be most dangerous at the hour between eleven and twelve, midday, and people avoid going into the woods at that time if they can. To meet one, brings on bewilderment and even madness.

The Japanese use as a charm against evil spirits, a small wooden box called "ofaray," which has been consecrated and given by a priest; it is usually fastened on the street-door. They also use frequently the liverwort, which they believe to have magic properties, or put up in front of their doors images of their house-god, for the same purpose.

It is an Irish belief that it is demons, and not ghosts, that transform themselves into dogs and cats. The people who see these demons are poor simple minded fishing people, who have for these things the fascination of fear.

An object of much dread among the Mayas of Yucatan, is the "black tail." This is an imaginary serpent with a broad, black, forked tail. It glides into houses at night when the nursing mother is asleep, and covering her nostrils with its tail, sucks her breasts.

An Odjibbeway legend: Wampee, a great hunter, once came to a strange prairie, where he heard faint sounds of music, and looking up saw a speck in the sky, which proved itself to be a basket containing twelve most beautiful maidens, who, on reaching the earth, forthwith set themselves to dance. He tried to catch the youngest, but in vain; ultimately he succeeded by assuming the disguise of a mouse. He was very attentive to his new wife, who was really a daughter of one of the stars, but she wished to return home, so she made a wicker basket secretly, and, by help of a charm she remembered, ascended to her father. (Ignatius Donnelly, Atlantis.)

The Russians also believe in a house-spirit, called a hobgoblin. He is a spirit without wings, body, or horns. He lives in every honest family. The difference between him and the devil is that he never does anything bad, but only makes mischief, or even does favors for the master or the mistress of the house. It he likes the household, he is very quiet; but if not, he breaks things, makes noises, and

lets the people know that something has displeased him.

In Russia, when a family moves and has been happy and the family's cattle have not died or run away, they believe that they have a good house-demon, and will invite him to remove to the other house with them; but if they have had a great deal of trouble, they give no invitation, but let the house-demon stay and trouble someone else.

Korea, "the land of the chosen," "the land of the morning calm," as it is called, is full of strange superstitions, which have peopled the realm of fancy with numerous good and evil spirits, such as spirits of the harvest, the spirit of the morning star, the celestials, etc. Of particular significance is the worship of the tiger, long believed to be a divine beast, and often represented on the national flag as having wings like a dragon.

The Karens of Burma make sacrifices to the earth and build a small house, two or three feet high; some fowls are sacrificed by cutting off their heads, and the feathers are daubed on the posts of the house, to keep off the evil spirits.

In Somerset, England, the belief in pixies, brownies, "little folk," and "good people," is still very prevalent. The "blast" is a large round tumor, thought to rise suddenly on the part affected by the baneful breath cast on it by one of these "good people," at a time of their vindictive malice.

The Manx people assert that the first inhabitants of their island were fairies; so do they maintain that these little people have still their residence among them. They call them the good people, and say they live in wilds and forests, and on mountains, and shun great cities because of the wickedness acted therein; all the houses are blessed where they visit, for they fly vice. A person would be thought impudently profane who should suffer his family to go to bed without having first set a tub, or pail full of clean water, for these guests to bathe themselves in, which the natives aver they constantly do, as soon as ever the eyes of the family are closed, wherever they vouchsafe to come. If anything happens to be mislaid, and found again, in some place where it was not expected, they presently tell you a fairy took it and returned it; if you chance to get a fall and hurt yourself, a fairy laid something in your way to throw you down, as a punishment for some sin you have committed.

The Mayas of Yucatan have many tales of a phantom bird. The hunter unexpectedly sees a handsome bird on the tree before him. He fires but misses. He fires again, but in vain. Finally the bird falls of its own accord, and proves to be nothing but a colored feather. Then he knows that he has been fooled by the "Zohol chich."

In a house where order and prosperity prevails, it is believed to be done by the influence of the fairies or tomts. (Sweden.)

If the corn-crib is empty, it is a sign the fairies have deserted the premises. (Sweden.)

Work on iron on "tomt night," and you will be unlucky. (Sweden.)

When one has but little to eat in the house it is considered unlucky, as the fairies will desert the house. (Sweden.)

From the "National Legends of Roumania," we gain the following: The word balaur in Wallach signifies a being with the body of a serpent and the voice of a man, in which they heartily believe. He is

a phantom who fights against the braves. They are guardians of hidden treasure and the daughters of kings. Wallach peasants have a tradition that precious stones are formed by the froth of the balaur's mouth.

The "skeleton in the closet" is called Alastor, a house-demon, which haunts and torments a family. Cicero said that he meditated killing himself that he might become the Alastor of Augustus, whom he hated. (Plutarch.) "God Almighty mustered up an army of mice against the Archbishop Hatto, and sent them to persecute him as furious Alastors." (Coryat. Crudities, 571.) (Shelley has a poem on Alastors.)

Goblin-foxes are peculiarly feared in Izumo (Japan), because they take diabolical possession of people, tormenting them into madness. It is a sign that a man has a goblin-fox, when he will not go near water, for it is believed that the man-fox cannot be seen, but if he goes close to still water, his shadow can be seen in the water, and he can thus be detected. (Lafcadio Hearn, "Glimpses of Unfamiliar Japan.")

"Such a soft floating witchery of sound,
As twilight elfins make, when they at eve
Voyage on gentle gales from fairyland."
(Coleridge.)

An English gentleman, the particular friend of our author, to whom he told the story, was about passing over Douglas Bridge before it was broken down, but the tide being high, he was obliged to take the river, having an excellent horse under him and one accustomed to swim. As he was in the middle of it he heard, or imagined he heard, the finest symphony, he would not say in the world, for nothing human ever came up to it. The horse was no less sensible of the harmony than himself, and kept in an immovable posture all the time it lasted; which, he said, could not be less than three-quarters of an hour, according to the most exact calculation he could make when he arrived at the end of his journey and found how long he had been coming. He, who before laughed at all the stories told of fairies, now became a convert, and believed as much as ever a Manxman of them all. (Waldron, "Description of the Isle of Man.")

The Dooiney-Oie, or "night-man," of the Manx peasantry, is reverenced as the tutelar demon of certain families, as he appeared only to give monitions of future events to certain persons. His voice was very dismal when heard on the mountains at night, something like H-ow-l-a-a! When his lamentation is heard in winter on the coast, you may be sure it is a prediction of a coming tempest. It was so awful that even the brute creation trembled at the sound. (Moore, "Folk-Lore of the Isle of Man.")

When Socrates stood before his judges and made his last speech in the acceptance and expectation of death, he told them that his familiar spirit or demon (the ancients called them "holy"), did not stay him that morning, nor warn him of danger, neither when he started from home nor when he made the fatal speech, although he had often been stopped in the midst of a speech by the warning voice. He therefore judged that death was best for him. "That which has befallen me is not the effect of change!" he exclaimed. "This is clear to me, that now to die and be freed from my cares is better for me. On this account, the warning in no way turned me aside." It can hardly be supposed that such a man, under such circum-

stances, could possibly lie, and he declared that this guardian and warning angel had accompanied him from his childhood. (Robert Dale Owen's The Debatable Land.)

"Not only do we find the same words and the same terminations in Sanscrit and Gothic; not only do we find the same name for Zeus in Sanscrit, Latin, and German; not only is the abstract name for God the same in India, Greece, and Italy; but these very stories, these 'Mährchen' which nurses still tell, with almost the same words, in the Thuringian forest and in the Norwegian villages, and to which crowds of children listen under the Pippal trees of India—these stories, too, belonged to the common heirloom of the Indo-European race, and their origin carries us back to the same distant past, when no Greek had set foot in Europe, no Hindoo had bathed in the sacred waters of the Ganges." (Max Müller.)

There is a frightful goblin, named Barguest, in the north of England, which is an object of terror. According to Ritson (Fairy Tales), besides its many other pranks, it will sometimes in the dead of night, in passing through the different streets, set up the most horrid and continuous shrieks, in order to scare the poor girls who might happen to be out of bed. The faculty of seeing this goblin is peculiar to certain people, but may be imparted by simply touching another.

Melusina was the daughter of the fairy Pressina. She was condemned to become every Saturday a serpent from the waist down, as a punishment for having by means of a charm inclosed her father in a high mountain, in order to avenge an injury done to her mother. She married Raymond, Count of Poitiers, and having been seen by him during her loathsome transformation, was immured in a subterranean dungeon of the castle of Lusignan. The traditions concerning Melusina were collected by Jean D'Arras in the fourteenth century. The tradition and belief still lingers around the castle to this day, and at the fairs of the city, cakes are sold with human heads and the tail of a serpent, and called Melusines.

There was a cave in the region adjoining Babylon called Domdaniel, the abode of evil spirits, by some traditions said to have been originally the spot where the prophet Daniel imparted instructions to his disciples. It was a purely imaginary region, subterranean or submarine, the dwelling of enchanters.

"In the Domdaniel caverns,
Under the rocks of the ocean,
Met the masters of the spell."
(Southey.)

In the Middle Ages, people believed strongly in demons and spirits, and thought that hell had four kings who governed the four portions, East, West, North and South. Amoymon governed the East, and Asmodeus was his lieutenant and the first prince of the realm. He sometimes came to earth, and taking favored ones with him, went into all sorts of houses at night and all places of the world, and showed them what was happening among their fellow-men.

There is an old legend of a fairy who was the very essence of lasciviousness, but who attracted many lovers whom, when she was tired of, she turned into trees, beasts, and birds. However, this did not last forever, for by a magic ring, she was suddenly shown in her hideousness, not a beautiful and

young creature, but an old hag, horrible to look upon.

The Abyssinians believe that certain diseases are caused by demons or by a "booda," who has taken possession of the patient. The Falashas of Semen and the neighborhood of Gondar, skillful artisans in general, and a number of other people possessed of more than common intelligence or genius, are looked upon as boodas. The hyena is generally believed to be a transformation of booda.

The Manx people believe in an animal they call the "water-horse," which can live in fresh or salt water, or on land. A certain glen, haunted by the spirit of a man, is his resort, and this spirit once thinking him an ordinary horse, mounted him, and was carried as swift as the wind into the sea and drowned.

The description given by hundreds of Manx people of their wonderful fairy water-horse is about as follows: The bay or gray horse grazes at the lakeside, and when he is mounted, rushes into the loch and devours his rider. His back lengthens to suit any number; men's hands stick to his skin; he is killed, and nothing remains but a pool of water. He falls in love with a lady, and when he appears as a man and lays his head on her knee for his hair to be dressed, she finds him out by the sand in his hair. He appears as an old woman, and is put to bed with a bevy of damsels, and he sucks the blood of all save one, who escapes across the stream, over which he dares not go, although he is a water-horse. (Moore, "Folk-Lore of the Isle of Man.")

The belief in satyrs and other creatures, half man and half animal, exists to this day among the North American Indians. The Shoshone Indians believe in little imps that people the mountains of Montana, called Nirumbees, two feet long, naked, and with a tail. The Otoes located these little people in a mound at the mouth of the Whitestone river, and say they are eighteen inches high, with very large head. The Dakotas firmly believe in fairies, and the Ojibbeways know of elves that always disappear into the ground when disturbed, but who can be seen dancing on the flowers after a shower. (Dorman's "Origin of Primitive Superstitions.")

In Ireland, we hear but little of the darker powers, and yet the wise are of the opinion that wherever man is, the dark powers who feed his rapacities, no less than the bright beings who store their honey in the cells of his heart, and the twilight beings who flit hither and thither, encompass him with their passionate and melancholy multitude. They hold, too, that he who by long desire possesses the power, or he who through accident of birth can pierce into their hidden abodes, can see them there, those who were once women and men, full of a terrible vehemence, and those who have never lived upon the earth, moving slowly and with a subtler malice.

The dark powers cling about us, it is said, like bats upon an old tree, and that we do not hear more of them is merely because the darker kinds of magic are not sufficiently known. A clerk in a flour-mill told me there were ghosts in the mill "who will talk to you face to face, and in shapes as solid and heavy as your own." I went, and after some sorcery, I felt clouds and darkness closing over me, and the clerk cried out from his trance, "Oh, God!" He saw a huge serpent coiling about the room. I felt

I too must fall into a trance if I did not struggle against it, so by my will I got rid of the clouds and blackness. But the two sorcerers saw a monk and other things—too dreadful. When they came to, I asked: "What would happen if one of your spirits had overpowered me?" "You would go out of this room with his character added to your own."

James Dawson says, in his "Australian Aborigines": They are not much afraid of the bad spirit Muwurup in the daytime, but dreadfully afraid at night. They think that he employs the owls to watch and give him notice when he may pounce upon any unfortunate straggler from the camps; hence their hatred of owls, which are regarded as birds of evil omen.

When the owl is heard screeching or hooting, the children immediately crawl under their grass mats and stay until he flies off, else the evil one would catch them.

Some blacks think that the evil spirit of the owl lives in the moon.

If a black thinks he sees his own likeness or that of a bad spirit, it causes him to pine away and die.

The Manx people have a "Woman of the Sea" and a "Man of the Sea," both of the mermaid order, and spirits, fiends, and other invisible creatures galore. The phynnodderee or "satyr," is, however, remarkable for his strength and his hairy limbs, half man, half beast, having fiery eyes. He once worked all night for a gentleman who was building a residence on a hill and carried a whole quarry of rock, including a pure white block of immense weight, to the building spot (the stone can be seen in evidence). He borrowed a sickle and cut down two fields of corn in the parish of Bride in a single night. He is a fallen fairy, and always lamenting his banishment from his native home. However, at last he must have been pardoned, for he disappeared; and the old folk say, "there has not been a merry world since he lost his ground."

The Eskimos believe in fairies as much as other people, and the following information has been obtained at Grosswater Bay: Fairies were originally the offspring of a flying squirrel and a spider. The king of the fairies is a very big man possessed of three heads, one on each shoulder and one on his neck. His wife unscrews his heads before he goes to bed, else he would snore too much to sleep. He is only afraid of fire.

The queen is about the size of a two-year-old child. Her breasts are so long that they reach the ground. If any wild beast attacks her, she places one of her feet on each of her breasts, and it is powerless to hurt her.

The fairies are so swift that they can catch any wild beast. They are so small that they can go in your cap or pocket. These, or whatever they go into, must be turned inside out, or they will lead you astray. If they go into a house, a boot must be put on a stick and they must be chased with it; or shot must be put on a shovel and rattled over the fire till they leave.

The Russians believe that evil spirits originated in the following manner, and tell this story to their little ones: King Solomon, his wife, and an attendant, were going on a journey. At night, they stopped by the side of a river to take food and rest. They caught three fish from the river, made a fire and put the fish in a pot over the fire to boil. King Solomon went to sleep, and when he awoke he said he had had a dream, and if the dream should come to pass, one of

the fish would leap alive out of the pot. Immediately he had said these words, one of the fish came to life and went into the river. The attendant said to the king: "I have a presentiment that some one will kill you." When King Solomon's wife heard these words she was afraid, and confessed to her husband that she had a lover who intended to kill him. At this, the king ordered this lover to be brought, and said to him: "I have a very large pitcher, and I wish you to fill it with evil persons like yourself, and if you fill it to the top, then you shall have my queen." The lover brought all the wicked people he knew and put them into the pitcher, but he could not fill it. The king then said: "Get in yourself and take the queen, and perhaps it will then be full." The lover immediately got in with the queen, and at once King Solomon shut up the pitcher, so that all these evil spirits were shut in together. The king then had them thrown into the sea, and for many years there were no persons with evil spirits. But one day a fisherman found it, opened it, and let all the evil spirits out again, who scattered themselves over the broad earth, some in one place and some in another. From these evil spirits came witches, wizards, sorcerers, all those who have an evil eye, and the rest of the wicked crew of today.

The unseen world is constantly filling the mind and influencing the action of a Kaffir. He believes in a host of water-spirits, hobgoblins, and the like, all malevolent, and ready to play pranks upon him and harm him. To protect himself, he wears amulets and charms on his person, and the superstition gives a tone of seriousness to his character. He is always afraid of some unseen influence. He makes a sacrifice to appease these imaginary spirits. The meat is sacrificed, for the spirit's hunger is satisfied with the smoke. From time to time, persons claim to have received revelations from the spiritual world; these are implicitly believed, and obtain often a greater power and influence than any priest.

If you meet with a "duppie" and you wish to know whether it is a good or bad one, say: "Jesus the name high over all!" If it is a good one, it will help you to sing it; but if it is a bad one, it will run away. (Jamaica.)

People of the lower classes in Russia, believe firmly in the evil spirits of Solomon, and think that if they hear their names called and they inadvertently answer, they will fall into the power of these invisible spirits, who can harm them in many ways. If, on the contrary, the man does not answer when called, the evil spirit is baffled, and has no power. The following story was told a correspondent by the old man who experienced it: He was riding one night to the pond to give his horse a drink of water. On the road back, someone jumped up behind him on the saddle, and held him with a tight grasp. The man was frightened, and understood at once that it was an evil spirit; he crossed himself three times and asked God to protect him. When they got to the stable, the spirit loosed his grasp and said to the man: "Who are you? Are you a jackal?" But the old man was too wise to answer a word, and so the spirit left him. He said this spirit was nothing but a skeleton with very long hair, and had he answered him, he would have gotten into his power and gone mad; but by not answering him he was kept safe.

Another similar story was told by another Russian peasant of the neighborhood of Negoite: One night a man, his wife, and boy were sitting at supper. Suddenly the boy was taken very ill. From the outside, someone called the name of the boy three times. The boy tried to get up and go to answer him, but he found he could not move. The mother opened the door and called out: "Who are you? Who is calling my boy?" but nobody answered. She then turned back to the boy and said: "It is an evil spirit; make the sign of the cross, and ask God to protect you!" The boy, however, sat perfectly motionless for a few minutes, and then jumped up and knocked himself, and everything else about the room, and went mad. He was not in his right senses for five years afterwards, and everyone verily believed that he was under the curse of an evil spirit.

Though Natal has now been for more than half a century a British colony, its first constitution, dating from 1843, neither Christianity nor civilization has as yet taken hold entirely of the inhabitants, and the large majority of the native population has no religion whatever and is still wedded to the barbaric customs and superstitions of their forefathers. Yet much has been done by the missionary agencies and judiciary government to weaken their belief in witchcraft, prophecy, love philters, signs, omens, and myths. Formerly, superstition entered into all the affairs of their lives, and formed part of their laws and customs.

The native in his heathen state is firmly convinced that the witch-doctor and female diviners have power to bring rain, to trace spells of witchcraft, to heal by incantation, and to perform sundry other wonders and miracles. In his mythology, he has a curious collection of spirits as ever had the ancient English, Irish, or Scotch. The "hairless one" is one of these, and endless mischief and terror are caused by his instrumentality.

The ancient Maltese thought and insisted on others believing that the bogy-man wanders about the streets during the winter nights. The bogy-man is described as a hideous animal, partaking of the nature of an ox, a ram, and a donkey, going about until it comes to the first house which has been unfairly possessed, in order that with its hideous cries it might frighten the inmates. Parents and nurses are still in the habit of frightening the little ones with the bogy-man, in order to induce them to "be good."

It is equally difficult to trace the origin of the various supernatural beings with which ignorant and credulous mankind has peopled an unseen world, as to describe the various kinds of spirits and fairies, and define their characters with definite correctness. In English folklore, most spirits were believed to have the power to contract or enlarge their bulk at will, while the fairies seem to have been essentially small in size. The latter are also usually described as beautiful miniatures of the human being, perfect in face and form, while most of the other spirits, such as dwarfs, brownies, and the like, are generally presented as more or less deformed creatures. The fairies are usually beings of a benevolent character, and often called "good neighbors" or "men of peace." Nevertheless they have, in the beliefs of various parts of the country, more or less an admixture of elfin malignancy. This evil part of the fairy's nature is frequently

demonstrated by kidnapping of unchristened infants, or even sometimes adult men and women. This kidnapping is explained by the circumstance that the fairies were believed to be under obligations to deliver up to the master-fiend every seven years, one of their number as a tribute, and instead of paying "kane," as it was called, by sacrificing one of themselves, they preferred to substitute some human being. Young married women were supposed to be carried off sometimes for the purpose of becoming nurses to their own infants, and in Ireland the belief is found to this day that when a young woman falls victim to puerperal diseases, she has been removed by the fairies for this purpose. The land of fairies, where they lived like mankind in large societies and ruled by a king or queen, is usually described as one of beauty and splendor. The fairy palaces, mostly underground, were believed to be filled with treasures of gold, silver, and precious stones. Their feasts and pageants were marked for magnificence, greater than anything imaginable. They were dressed in brilliant green, studded with invaluable gems, and rode milk-white steeds. All these superstitions, however, as well as the fairy people themselves, were believed shadowy and insubstantial.

Mr. Adolph Brewster Joske, of Colo, Fiji Islands, contributes the following, illustrating Fijian belief in ghosts, supernatural powers and spirits: "We were traveling through the interior of Viti Levu, and had halted for the night at an up-country village. After dinner in the big house of the place, the people came in to pass the evening away with yangona (kava) tobacco and conversation, as is usual. Before long, the stock topics of the crops, the exceedingly dry weather, the local gossip, being exhausted, I endeavored, as is my custom, to find out something more of the folklore of the people. To get them to make a start, I began to talk about ghosts and spirits, and then demanded of the audience as to whether any of them had ever seen a ghost, in Fijian parlance, "tevoro." They shook their heads dubiously; all had heard of them, but on the whole inclined to think that they had no actual personal experience, although the Mataninivanua of the place (officials synonymous with our heralds, who conduct all matters of ceremonial importance) said that not long ago, upon the death of the chief of his district, he had for four long nights sat out and kept vigil upon the grave of his departed master, as a mark of love and attachment. Although all alone, he had not seen anything; but he was inclined to think that there had been a supernatural manifestation. On each night, just before the dawn, he had become heavy with sleep, and then the grave beneath him had quaked, and starting up suddenly, he had fully expected to see a spirit, but nothing appeared. To one accustomed to keep watch, and to take one's turn at the helm, to which the most of us in the islands are used, through the frequency of boat travel, the sudden feeling of falling as one wakes from an unintentional nap, the phenomenon of the quaking of the grave is without mystery, but not so to the simple Mataninivanua. To him, it was a matter of the deepest import, to be carefully pondered upon and thought out, and apparently to this day he has not arrived at the solution. Nor did I venture to offer him my idea of the cause. I preferred not to throw the light of common sense upon it, wishing to

hear what the others thought about it."

Then from the listening assembly a young man named Timothi modestly observed: "I, sir, have seen tevoro. At one time, I was employed as a mail carrier on the overland route, which passes through the wildest parts of the mountains of Viti Levu, and had to carry the letters during the night between Vunidawa and Nambila. The mail had arrived as usual from Suva about seven o'clock one evening, and I left Vunidawa with it. The native magistrate in charge of the station, who handed me the bag, said I must not light my torch till I got clear of the place, as naked lights were forbidden on the station for fear of fire. So I trudged along in the dark till I got to the next village at Deleitonga, and then I lighted my bamboo and went on my way. When I got to the part of the road where it passes along the face of the precipice overhanging the river, I felt my body begin to burn all over, and when I turned the bend by the big dakua tree (a species of pine), I saw two gigantic goddesses coming along in single file. They were the most beautiful women I have ever seen, and their 'tombés' (lovelocks) reached down to their knees, and they had gigantic bosoms, which flapped against their breasts as they walked along. They were laughing and chatting together, but what they said I could not understand. They took not the slightest notice of me, and I was in the most mortal terror. Down fell my torch and the mail bag, and I tried to yell, but could not. My voice refused to come. Then I dropped on my knees and endeavored to say my prayers, but not a word would come. Then I prayed inwardly three times and then the goddesses fled, and I saw them go and disappear into the big bure at Taulevu. I staggered along to the next village at Nairukuruku and managed to fling myself, speechless, into the house of Manasa, where I remained for some time in a dead faint. The people of the house clustered round me and asked many questions, but I was unable to reply to them. So old Manasa said: 'The boy must have encountered a tevoro! I know the medicine for that. Get lemon leaves quickly.' So some were brought, and he made an infusion of them with hot water, and bathed my head and chest, and after a while I recovered and told the people what I had seen. They said: 'Oh, yes! you have seen the "Alewa Kalou" (goddesses); they are the enchantresses of our tribe, and haunt the big dakua tree. As soon as I got a bit better I went on with the mail all through the night till I got to my destination at Nambila, sixteen miles further on, and although the path was solitary through weird groves of trees and dense growths of bamboos and reeds, I saw no more spirits. That was four years ago, and to this day I have met with none other."

"Ah!" said the Mataninivanua, thoughtfully, "though I have never seen a tevoro, I have heard them called, and a conversation carried on with them. It is done by a practice called in these parts the Loiloi. When we find a man dead in the bush, with blood coming out of his eyes, ears, and nose, and yet with no signs of violence about, then we know he has been killed by a 'tevoro,' and we do the 'loiloi' to find out the spirit that has done it. It is performed in this manner: The body is brought back to the house in the village which formerly belonged to it, and the friends and relatives all collect therein on the succeeding night. Proclamation is

made to the rest of the villagers to remain in their houses with closely shut doors. In the middle of the night, the dead man's nearest friend climbs on to the ridge pole of the house where the dead body is, and sits astride, facing one of the gable-ends, and shouts: 'A loi, loi, loi. A loi, loi, loi' (whence the custom derives its name); 'ho! you tevoro over in that direction!' The spirits hailed reply: 'What do you want?' The challenger says: 'Did you kill my dear friend?' We will presume that in the first instance the inquiry has been made in the wrong direction, and the answer is in the negative. Then the challenger interrogates the spirits in the four corners under heaven, till he gets a reply in the affirmative. The spirit who has done it always owns up, and says defiantly: 'Yes! I killed your friend!' Then the man on the roof defies the evil spirit, and challenges it to mortal combat on the morrow at a given spot. Of course, the tevoro accepts the wager of battle, and promises the dead man's champion the fate of his friend. The conversation has been anxiously listened to by all the braves in the place, and they at once proceed to take steps to 'lay the devil.' They arm themselves with every description of weapon, more especially with missiles which can be discharged from a distance, and are therefore more to be recommended in an encounter with a spirit than the ordinary hand to hand arms of warfare, such as clubs, which might necessitate too close a proximity to 'my lord the tevoro.' All the bowls and troughs in the place are taken out and placed along the path by which he must approach the place of combat, and filled with water. This is done to show his approach, as being a spirit, he is invisible. All the tracks in the olden times were very narrow, with dense thickets on each side. Of course, the tevoro could not avoid under such circumstances treading in the bowls of water spread in the way, and thus by the splashing, showing his whereabouts. The champion stands at the end of the lane yelling defiance, whilst the warriors are in ambush on either side. When the splashing shows the presence of the spirit, his path is enfiladed by heavy volleys from those concealed on either side, and by this simple method the too confiding 'tevoro' meets his death, or is supposed to. But it was always uncertain as to whether it was efficacious, through the invisibility of the spirit, and there were generally great arguments as to what really had been effected, and the only real test was whether he ceased or not his malicious pranks." Considering that most of the tevoro are the disembodied spirits of ancestors, they ought not, from their acquaintance with Fijian treachery, to fall into the simple wile of their degenerate descendants. Yet it seems to be a rule that, though spirits may be malignant, they are easily cheated. In witness of this, not very far from the place where this was recounted, when a man died and was carried to his last home, he was taken by devious tracks with many twists and turnings, so that he could not find his way back to his old village, and so cause trouble to the survivors by his wandering apparition.

An old graybeard from a village away up in the dividing range, who had been listening intently, intimated that they managed things better from where he came. He said: "I'm an old man; I've never seen the 'loiloi,' but I've heard the old men say how they did it. When

a man got killed by a tevoro, he was taken to his house, and a number of his friends collected there with drums and conch shells, whilst the remainder of the villagers posted themselves about close to the house, but in concealment. Then one of the friends climbed on to the ridgepole and called to the various dakua trees in the neighborhood, as they in our parts are always the abode of spirits. The man on the roof shouts like this: 'Loi, loi, loi, ho! You spirit over there in the big dakua tree at Mataso, did you kill my friend?' If the reply is no, he turns and yells to the various dakua trees till he gets an answer in the affirmative. Then he replies: 'Here I am in the house of my dead friend, come along and fight me, if you dare.' He then adds abuse in a truly oriental style, and so works the tevoro up into a boiling passion, until he rushes to the house to utterly smite and wipe away the puny mortal who is insulting him. But when he gets to the house he finds the door shut, so he dashes upon it with his club, whereupon the people inside strike up the drums and blow the conch shell and make such a noise that they nearly frighten him to death, and he turns to run home. Then comes the opportunity of the people posted outside. They have heard his footsteps as he has come along, and placed themselves so as to be able to strike at him as he comes back. When they hear him on his return journey, they strike out right and left, with all their main, and smite him hip and thigh. When daylight comes they look round for the fragments, and often find ribs and teeth lying about. Then it is known that the tevoro has been successfully punished."

STRENGTH—To be strong, a piece of bearskin inscribed with the 70th psalm, is worn suspended from the neck.

SUCCESS—A lion's tooth carried in the pocket, will enable the owner to do whatever he undertakes.

TEETH OF ANIMALS—If by accident you find the back tooth of a horse, carry it about with you as long as you live, and you will never want for money.

TIGER EAR — In India, to have a pair of tiger's ears about you, is good luck.

TOOTHACHE — To eat no flesh on Easter day, is good for the toothache.

TREASURE SEEKING — If you drop a cross penny on a treasure, it cannot be moved away.

In looking for treasure, the negroes say that if something is found, and the spirits that guard it are not willing it should be taken, it is "spirited away" again, and then it is gone forever.

If a pot of money is found, a rice cake must be put in place of each coin taken, and spirit-money burned as an offering to any spirit that might be irritated at its removal. (Japan.)

In Stendal, Germany, exists the belief that one can dream of a place where treasure is hidden, if one lays the heart of a pewit, dried and reduced to powder, under one's head at night.

The Bedouins believe that immense treasures were concealed by Solomon beneath the foundations of the buildings in the city of Palmyra, and committed to the care of Jinns, who still watch over them.

The Irish believe that hidden treasure may be discovered with

the help of a nenuphar, the great white water-lily.

Around Sasice, in Bohemia, the peasants say that a blue light hovers above a buried treasure, but that everyone cannot see it, as it disappears if you are not the right person.

If two people are together and find a treasure, neither must speak until they have removed their find, otherwise one of them would die.

There is an old belief that wherever treasure is hidden, it is guarded by spirits.

There is a certain mosaic moon which will enable the owner to find hidden treasure.

In hunting for a treasure, go to a place where the shadow falls at midnight under the end of a limb of an old dead tree; there you will find a treasure.

If a prayer was offered to St. Christopher in order to discover buried treasures, of which he is the guardian saint, the treasure would be found.

If a forked twig of hazel or some similar wood, turns in the hands of its bearer and points to the east, it is a sign that water or buried treasures will be found on that spot. Dig for it and you will find it.

When digging for treasure, have some bread about you, and the specters cannot trouble you.

If you think treasure is buried, take a black chicken or a black cat, and make it walk over the spot; if the creature suddenly disappears, it is a sign that the treasure lies there, and you may dig in sure hope of finding it.

TROUBLE—If you take a cat at night to the grave of one whom you disliked and place it there, the devil will take it and all your troubles with it.

VERMIN—A malefactor's armbone carried in the pocket, is a security against vermin.

VOODOO — Voodoo-worship was brought from Africa by slaves and is said to be still flourishing, though more or less secretly, in Haiti and other West Indian islands. Not very long ago, it was still to be found among the negroes and Creoles of the Southern United States, but now as a faith it is practically dead. It has left, however, many superstitions that are to this day current among colored people. Voodooism consists in a practice of malicious, defensive, amatory, healing, or soothsaying enchantments, charms, witchcrafts or secret rites, tinctured with African superstitions and customs. In the main, these are only such fanatical beliefs and important secret libations, burnings, etc., as are everywhere the conditions where the base and puerile of mind have recourse to such things. These ceremonies, often connected with cannibalism and human sacrifices, are conducted by special voodoo priests. The American slang term "hoodoo" is probably adopted therefrom.

Among the voodoo worshippers, if a woman gets a pair of shoes which her rival has just taken off, ties her own shoes inside of them, and lets them remain so till morning, she will win away the affections of the man she wants.

One is safe from voodoo-conjuring if one owns a frizzly hen, which will surely eat such charms as may be placed on the premises.

To carry a voodoo charm, will always bring luck.

A "hoodoo" can be transformed into a "mascot" by spitting on it.

It is believed that by magic spells a "voodoo" can cause the

feathers in an enemy's pillow to form themselves into some nondescript bird or animal. This grows slowly and only by night. When completely formed, the person who has used the pillow, dies.

A similar practice is to tear a live bird asunder and put the wings into the pillow. Another form of the same idea finds vent in placing some charm such as a combination of bones, hair, and other trifling objects, into the pillow; all this with the intention to do the person who is to sleep on that pillow, harm.

Putting grains of corn into a child's pillow, prevents its growing any more.

The surest way to prevent being "hoodooed," is to open one's pillow, and if any charms are found, to sprinkle them with salt and burn them.

Scattering dirt before an enemy's door is one form of conjuring evil upon him. Making certain figures on the wall of the house with chalk will also do him evil. Crumbling dead leaves and scattering them before an enemy's house will "hoodoo" him. Throwing salt after the person who places such charms, if caught, and sprinkling the charms themselves with salt, will break their power.

If you think anyone has placed a malefic charm under your doorsill, pour some oil in a line along the threshold, and whoever did it will fall into the power of the voodoos, if he or she crosses the oil-line.

The people of the West Indies, whose grand-parents were recruited from nearly every tribe living on or near the west coast of Africa, have inherited an almost unvarying belief in many queer things of the sort called "superstitions." These are comprehended under the titles of "Obeah" (or Wanga) and "Voodoo" (or T'changa). Writers who mention the subject generally refer to Obeah and Voodoo as one and the same thing; but as cults they are perfectly separate and distinct. They may be defined as follows:

The Obeah means killing, and wanga means incantation or spell and represents the tribal system of single magic of the Popo, Koromantyn, Eboe, and other tribes. The Voudoo cult is the dual magical system of the Arada, Yuruba, and Dahomean tribes, and can only be performed by a priest and priestess together, and in presence of the sacred snake, the totem or fetish of the sect.

The Voudoo-T'changa, whose sacred color is yellow and white, has a totem snake of a harmless variety, to which are offered only ripe fruits, milk, and the blood of pure white cocks and spotless white goats. The Vidu has red for the sacred color, and the snake is the poisonous green Vidu or Mamba, to which are devoted the blood of black cocks and black goats, as well as other things mostly of that color, and on great occasions, the "flesh and blood of the goat without horns" (the human victim). Obeah is based on the use of the spell or charm, and includes communication with the spirits of the dead (duppies or ghosts), the protection of fields and crops by means of glamour and "nature spirits," the infliction of disease and the cure of it, supplemented by a wide knowledge of poisons.

The prototype of the Obeah-man is that long-legged grayish spider or brownish black (anansi) spider, which is generally to be seen carrying a large white bag with him. Nurses tell Anansi stories to children, and of his cunning and won-

derful feats. His rapid movements, his venomous bite (to other insects), and his big medicine-bag, is the very image of the Obeah-man, and Anansi stories are tales which keep alive the belief in Obeah and faith in the Obeah-man.

The Obeah worshippers invest Anansi, the prototype of the Obeah-man, with a halo of preternatural powers, cleverness and luck.

To protect crops from thieves, the Obeah-man causes the birth of a snake in the field, which will scare away anyone who enters. The way he does it varies, but in many instances he goes to the garden and hangs there on a tree: 1. A bottle containing (apparently) discolored water. 2. A triangular board, on which a similar shaped scrap of black cloth is glued, both with point downward. 3. A little skin bag, containing an egg, some nails, beans of various kinds, and rags of various colors. He then walks about the tree three times, muttering spells. It is understood that a snake is hatched from the egg and feeds upon the contents of the bottle, until it crawls down full grown to do its work.

Another favorite article for the protection of fields is a miniature coffin, sometimes empty, but usually filled with pieces of bone, feathers, and generally an assortment of things, and these are placed in a suitable place where any trespasser can see they are there and will "fix him" if he enters.

When an Obeah-man is consulted about the recovery of buried treasure, as is often the case, he usually, after making all his preparations, will tell where it is located and all about it, but he will say: "There is a duppy of such and such a description living there in charge of it (or a big snake), and he will not let you take the treasure unless you give him a soul." That means that the place in consideration has to be sprinkled with the blood of some animal, which must be sacrificed there, together with rum or some other spirit.

One branch of Obeah, extensively practiced, especially by ladies, is the art of exciting "love" and enforcing fidelity in one person to another of the opposite sex. The most learned Obeah doctors, when consulted, agree that the following means are the most powerful:

To establish and act on a psychic rapport, is of course what is aimed at in the use of

I. Hair—The exciter burns and rubs to powder a portion of his or her own hair, a pinch of which is sprinkled from time to time in the food or drink of the person to be excited. Usually requires about three repetitions before the effect begins to be produced.

II. Perspiration—The exciter mingles a few drops of his or her own perspiration in the food or drink as above.

III. Blood—The food of the person to be excited is steamed in a cloth by the exciter, on which cloth a little, properly nine drops, of the cook's own blood is dropped. Fresh blood is requisite. This method is almost exclusively used by women; blood drawn at certain seasons is most effective.

This third method is said to have by far the most powerful and prompt effect, and according to a person who has experienced its effects, it produces a semi-madness, and reduces the excitee to perfect slavery to the excitor, from which there is no escape till the excitor properly renounces and breaks the band. This is usually done by the excitor driving away the excitee with a blow or a kick, the hand or foot used having been dipped in,

and being wet with, water in which cedar (Cedrela odorata) leaves have been boiled.

As an instance of the working of the other means: The late Jules Laureton (a white man), lived with a far from beautiful mulatto woman called Angelique, as his 'placé.' She was of a very violent temper, and behaved very badly to him, but retained her influence over him for many years—till his death. A relative of hers explains her power over him by saying: "Angelique took the precaution, from time to time, when she thought it was needed, to mix a few drops of her perspiration in his chocolate."

These things must be done secretly. Should the victim become aware and resist, if his will is the stronger, the whole thing reacts on the operator, and she or he becomes the very slave of her victim.

The following is an obeah method of causing intense sleep in a person, and as a process it has similar liabilities and possibilities:

To effect this, the evening is the time usually chosen. The operator takes a small piece of a garment recently worn by the person to be acted on, and of course more or less impregnated by his or her perspiration; and after folding it into a small flat bundle, which must be fastened by two pins placed X wise, secretly places it into or under the pillow the latter is going to sleep on. During the whole of the folding process the operator is of course "willing" the bundle to cause sleep. This is considered a very effective process, and the (X) cross whether written or otherwise is a frequently used and potent symbol in Obeah. It is the binder! The Obeah sleep bundle is, as may be noticed, somewhat analogous in its effect to that credited to the celebrated "Hand of Glory" of English witchlore.

"Setting on" a jumbie or duppy to hunt out secrets, take revenge on any enemy or to do other wicked and unlawful acts of secret persecution, is thoroughly believed in. It is considered that the Obeah-man makes the spirit or duppy of the deceased do this haunting by either invigorating it with some of his own life power, or by using a "nature spirit" for the purpose. They will "trick" ponies, donkeys, and horses, and make them throw and kill their riders. An instance in brief. There was a quarrel between Laury on one part and Dawson and Young on the other. The latter called an Obeah-man to aid, and Laury was at once thrown from his horse and died. Laury's family included an Obeah-man, and by his advice, Laury's body was put into the coffin without any of the customary burial preparations, in his clothes, just as he had died. Before the funeral, some of Laury's relations, including the Obeah-man last mentioned, went through a ceremony in which some of Laury's blood was used, in presence of the corpse; later, the ceremony was concluded before the funeral party, by their putting into the left hand of the corpse—he had been a left-handed man—a sharp knife, and telling it to show them within nine days who had killed him. Then the lid of the coffin was nailed down.

Within the nine days, Young disappeared; and Dawson went mad, going about raving that Laury was chasing him with a knife in his hand. He subsequently refused all food, but with his teeth gnawed his left arm, from the biceps nearly to the wrist, in a horrible way. Flies got to the arm thus wounded, and it soon became a mass of corruption, and Dawson died in horrible agony, calling out the whole time to those about him,

to save him from Laury, who was hunting him with a knife.

A few days after Dawson's death, Young's hat and some of his clothes were found on a rock by the seaside, where it was supposed he had gone to bathe, and had been drowned. He never reappeared.

There is another performance, in which clothes soiled with perspiration, and ipso facto impregnated with aura, play a very curious, interesting and important part. It is, as far as I am aware, an original conception and an exclusive possession of West Indian Obeah, and may be considered one of its distinctive operations.

It is the "Dirty Clothes oracle," and is performed as follows: Immediately after the funeral of anyone who is supposed to have died in consequence of some Obeah operation by some unknown enemy, or of anyone who is supposed to have left money buried, and no directions where to find it; or who has left property and no directions for its division and bestowal; the relatives and friends of the deceased assemble in the house, and procuring a board about five or six feet long, appoint four relatives of the deceased to carry it on their heads. On the board is placed a bundle of the yet unwashed garments the deceased died in. This being done, the board-bearers are directed to march with it round the house, against the sun, and then to come in. Then, if the necessary power is present, it manifests itself by the bearers being unable to speak, and reeling about with the board on their heads as if intoxicated. Then questions are addressed to the board by the name of the deceased, which are answered by it—through its bearers —bowing with it toward the questioner; or by the board and its bearers hunting out any person or thing like a thought-reader after a pin.

As disease and death are generally believed to be caused by an enemy using spells, this method is often used to find out who killed the deceased. Names are said over and when the board emphatically bows, it indicates who was the secret murderer. Measures are at once taken to avenge the death, and "war to the knife" soon separates the families.

The real Bella-bella or Jumbi dance is a method of finding out the grievances of restless "departed spirits," or of communicating with deceased friends. These dances (along with others of a much less innocent nature) are forbidden by law and are therefore conducted in secret. After a feast and exciting music, the dance grows wilder, and someone becomes "possessed" by the duppy, who cannot lie still in his grave. The dancer proclaims himself in the very voice of the dead person, and is only to be pacified if the host will go to his grave on a certain day, and there to kill a black cock, and to sprinkle the grave with its blood, and the contents of a bottle of rum.

At these dances, it is not an uncommon thing for as many as seven or more dancers to become possessed at one time, and each by a separate 'Jumbi'; but in such cases, it is not probable that all are possessed by 'Duppies.' The possessed play all manner of strange antics. On one occasion, a man being possessed by the 'Duppy' of a person who had committed suicide after going mad, sprang at one leap up on to the rafters of the house, where he remained for some minutes, moving up and down in time to the music; and from thence shot out of an open window and down a precipice behind the house,

where he was found dead, with his neck broken. The possessed often speak in Spanish, French, and other languages, and frequently in tongues quite unknown to their hearers.

The ancient "Spellar Art" we we know has special secret formulae for every purpose under the sun, from snake-charming upwards. The Norse "Troll-Runes," from what is now known of them, were a similar system. The spells and incantations of the European witches, etc., was another; and the "foreign language" speeches and chants of the Hametic Obeah-men correspond. All these formulae whenever or wherever used, are in the same, the universal, "element language": the use of one predicates the present and past knowledge and use of the whole system, and in short, the existence of a system of magic in a state of development depending on the surroundings and other circumstances. As students well know, that language is composed of "sounds, not words," etc., and so the reason of Obeah spells forever being said to be in a foreign language is not far to seek.

One of the most learned and highly accomplished Obeah professors ever known in the West Indies was called Congo Brown; he was brought, with other slaves, to the estate of La Gloire, and by all characteristics, was a Moor. Congo Brown gave a party at his house, and for the entertainment of his guests, said he would show them something. He first sent out to his garden and had a plantain sucker about eighteen inches long brought in. He then dug a hole in the beaten-clay floor of his house, in a corner; and planted the said plantain sucker in it, which was then covered over with a sheet. Then he stood up and waved his hands over it, and talked to it in a tongue not understood by his guests. Next, he had fetched into the center of the floor a washing tub, which was filled with fresh water brought in buckets from a spring close by. This done, he produced a walking-stick, a piece of twine about two feet long, and a fish-hook. These he put together, and asking the company to seat themselves round the tub, saying he was going to fish. After waving his hands and saying some unknown words over the tub, he began, and, to the very great wonderment of the company, fished out of that tub of fresh water over a dozen large-sized and living "snappers" and "groupers" (two kinds of sea fish). These he made over to certain members of his company, and told them to go out to his kitchen and cook the fish for him. When the fishing was over—it had taken about two hours—he again turned his attention to the plantain sucker in the corner. Being uncovered, it was observed to have grown under the sheet, and was now about four feet high. Again putting the sheet over it, he held his hands over it for some time, occasionally muttering some words in the unknown tongue, and between times talking and chatting to the company. Finally calling for a knife to cut the bunch of plantains, the sheet was taken off, and there stood a full-grown plantain tree, bearing a large and well developed bunch of green-ripe plantains. These were duly cut and also sent to be cooked.

Brown offended his master, who sentenced him to be whipped. He took the matter coolly, and remarked that the lashes would hurt the real cause of the trouble. When three lashes only had been given and Brown was laughing, shrieks issued from the great house, which proceeded from the wife of the

manager of the estate, on whose back those three lashes had simultaneously fallen. He was accredited with removing one hundred hogsheads of sugar in a single night from La Gloire estate to the Bay, a distance of two miles. Carting it down would have occupied the estate's cattle for a week. Brown had offered to do it, but the manager laughed at him. However, it was done, and the incident is known far and wide, and often referred to. He used a staff, which he would throw on the ground, when it would instantly become a snake. He would pick it up and it would at once stiffen into a stick again.

Of late years, we have become accustomed to hear of interesting experiments, chiefly in America, having for their object the production of rainfall, though as yet they do not seem to have been attended with any very striking success. In countries which are liable to long droughts, it becomes a matter of vital importance to the inhabitants to attain some degree of certainty about the rainfall, and means of producing it at will would be most welcome. It is not amiss, therefore, to cite some examples of Obeah rain production, which at any rate go to suggest that the production of rain when required is not an impossibility, even when neither dynamite nor gunpowder are to be had.

It will be noticed that in the following examples differences of procedure exist between the East and West African and other systems which are of considerable value to the student, and they are much enhanced by the fact that they can be compared with a case of unconscious (mediumistic) rain production.

Here is a Southeast African example: "For weeks and weeks there had been no rain at all, although it was the rainy season. The mealies were all dying for want of water, the cattle were being slaughtered in all directions; women and children were dying by scores. . . . When, one day the king announced the arrival of two celebrated rain-makers, who would forthwith proceed to relieve the prevailing distress. . . . A large ring . . . being formed by the squatting Kaffirs . . . the king being in the center and the rain-makers in front of him, they commenced their performances. The zenith and the horizon were eagerly examined by them from time to time, but not a vestige of a cloud appeared. Presently, the older man rolled on the ground in convulsions, apparently epileptic, and his comrade started to his feet, pointing with both hands to the copper-colored sky. All eyes followed his gesture, and looked at the spot to which his hands pointed, but nothing was visible. Motionless as a stone statue, he stood with gaze rivetted on the sky. In about the space of a minute a darker shade was observable in the copper tint, and in another minute it grew darker and darker, and in a few more seconds developed into a black cloud, which soon overspread the heavens. In a moment a vivid flash was seen, and the deluge that fell from that cloud which had now spread completely overhead, was something to be remembered. . . . The king dismissed the rain-makers with presents of wives, cattle, etc., etc. (T. T.)"

That is East African Kaffir rain-making; readers who are interested in that system may compare with this the magnificent thunder and lightning duel between two Zulu rain-makers in Rider Haggard's "Allan's Wife." In which volume, too, will be found a Zulu rain-mak-

er using glamour and various other phases of arcane knowledge for beneficent purposes.

This is a West African rain-making scene: "A priest from Toulouse, called Père Fraisse, had brought from the kingdom of Juda, in Guinea, to Martinique, a little African boy of nine or ten years of age. Some months after the child arrived, he heard the fathers speak of the dryness of the weather, which was affecting their garden, and heard them wishing for rain. The child, who had begun to speak French, asked whether they wanted a heavy or a light shower, assuring them that he could make a shower fall on their garden.

This proposal much astounded the fathers, but after consulting together, they consented—for the child was not yet baptized—to his causing a light shower.

The child immediately gathered three oranges, which he placed on the ground at a little distance from one another. He prostrated himself with a surprising fervency and devotion. He then gathered three little orange twigs, which, after repeated prostrations, he placed against each orange. He then prostrated himself for the third time, and said some words with much respect and attention; then, lifting one of the little orange twigs in his hand, he looked all round the horizon till he perceived a very small cloud at a very great distance; he then extended the twig toward it, which instantly produced a smart shower, lasting nearly an hour. He then took the orange and twigs and buried them. The fathers were much surprised, particularly as not a drop fell outside their garden. They never could induce the child to tell them the words he had muttered. The witnesses of this scene were Fathers Temple, Rosie, Bournot, and Fraisse, of the Dominican order. (Pere Labat.)

The spell of words and incantations is applied to all the elements, as well as water. The wind is acted on in this one: About the beginning of this century, "a woman of the parish of Blackcraig in the Orkney Islands, known to have a deadly enmity to a boat's crew that had set off for the fishing banks, took a wooden basin and set it to float on the surface of a tub of water; then, to avoid exciting suspicion, went on with her usual domestic labors, and, as if to lighten the burden of them, sang an old Norse song. After a verse or two had been recited, she sent a child to the tub, and bade him tell her if the basin was capsized. The little messenger soon returned with the news that there was a strange swell in the water, which caused the basin to be sadly tossed about. The witch then sang still more loudly, and, for the second time sent the child to the tub, to report the state of the basin. He hastened back with the information that the water was frightfully troubled, and that the basin was capsized.

"The witch, on hearing of the state of the basin, with an air of malignant satisfaction, ceased her song and said: 'The turn is done!' On the same day, news came that a fishing boat had been lost on the banks, and the whole of her crew had been drowned."

As to these Norse songs: Odin (the Norse god) says, in one of the Sagas: "I know a song of such virtue that were I caught in a storm, I could hush the winds, and render the air perfectly calm with it."

Fire is acted on here (though glamour also plays a larger part). The writer was with some Zulu witch-doctors in their hut, and they had been giving him examples of

their skill, when they gave him this "very interesting exhibition. By the old man's directions, we arranged ourselves round the fire at the three points of an imaginary triangle. The men waved their hands over the fire in rhythm with their chant, when dozens of puff-adders, the most deadly snakes in Africa, slowly crawled out of the burning embers, and, interlacing themselves together, whirled in a mad dance on their tails round the fire, making all the while a continuous hissing. At the word of command, they all sprang into the fire and disappeared. The young man then came round to me, and kneeling down, opened his mouth, out of which the head of an adder was quickly protruded. He snatched it out, pulling a serpent nearly three feet long out of his throat, and threw it also into the fire. In rapid succession he drew seven serpents from his throat and consigned them all to the same fiery end." (T. T.)

"Hagging," as it is called, besides being an acquirable faculty, is in many families known to be an hereditary one.

To be a "hag" is to have the power to "change the skin" at will; and changing the skin is the vernacular phrase, in common local use in the English-speaking islands, "for projecting the 'Double.'" This operation is usually, but only as a mattter of convenience and not of necessity, performed after nightfall, and always preferably in a cool, silent and unfrequented place. The performer usually finds it best first to strip quite naked, and having disposed the person in a comfortable position, to recite or sing a song, at the conclusion of which the skin is changed, or in other words, the body left soulless and senseless, and "the Double" free. The "skin being changed," the normal form of the skinless hag, when visible, is in appearance compared to an egg-shaped mass of faint light or fire. Those that have come under my observation agree exactly in appearance, with descriptions I have heard (and they are many), and all compare these egg-shaped masses of faint greenish light, with the phosphorescence of decaying fish or rotting wood, as seen in the dark. This luminosity is further to be described as forming a kind of envelop of semi-transparent mist, through which, if near enough, one can recognize the features and form of the hag, the size being apparently somewhat less than that of the same individual in his or her ordinary corporeal form or personality; however, in daylight as a rule, there is no specific difference to be observed from the ordinary everyday appearance.

The skin having been laid aside, the skinless hag can become invisible at will, or assumes the size and shape of any person or thing desired, and is also able to move through the air, and pass through walls, or even mill-stones, not to mention keyholes, and all sorts of other impedimenta, without difficulty.

"Drawing the shadow" sounds like the quaint echo of some old-world bedevilment. It means, in the way under consideration, abstracting the "shadow" (or "double"). The believers in this alleged performance assert that when an old woman hag wishes to hurt one or both of a couple she may have an enmity against, she chooses as the most vulnerable point the last born baby; and usually before the child is a year old; the attack is made by some procedure (the description of which the said believers are never able to give), the hag is said to abstract its "shadow," with the reported result

that the child "pines away," refuses sustenance, and soon dies.

Here is an instance of "changing the skin" by the use of a "spell," the most approved Wanga method, pure and simple: One day in 1875, at Mariposas Parish School, the children were outside to eat their breakfast; most of the little girls had congregated, and were sitting together under the shade of a big mango tree. Jeanette Beaucloue, a little girl of about eight years of age, said she had forgotten to bring her breakfast with her, and begged the others to spare her some of theirs. They agreed to do so, on condition that she would show them how her grandmother (with whom she lived) "changed her skin" when she went hagging. After she had eaten what they gave her, she went a little way apart, and told them to watch her, but not to stir or attempt to touch her until she sat down with them again. She first stripped herself, which you may be sure was not a lengthy nor elaborate process—and then sat down on the grass and began to sing a song, the words of which were not understood by the audience. The song had not lasted long, before the singer lay at full length on the grass, and, as the last words passed her lips, there appeared two little Jeanettes before them, one standing at the head of the other, lying down flat on her back. The audience were much alarmed, and ran off to tell the school-master what Jeanette had done; however, by the time the master reached the spot, there was only one Jeanette left, sitting quietly on the grass, clothed and in her right mind. The grandmother being a hag of evil repute, the master sent Jeanette home, with instructions not to come back. Jeanette is still very much alive, and the mother of quite a school of little hags of her own manufacture. But though she admits the above facts (which could be hardly denied, from the fact of there being many eye-witnesses), she has become devote, and swears that she never did such wickedness again after that, and that none of her children know that song.

Complete control is said to be obtainable over a hag by finding and seizing his or her empty "skin" or body, much as it is related to have occurred to the "Swan maidens" and "Wolf men" of Norse mythology, in like predicaments. But as hags naturally take precautions to avert any such disasters, such discoveries can scarcely happen except by accident.

The bombax or silk cotton tree, is used by hags, in which to hide their skins, for they attain great height and have immense flying buttresses to support their trunks. The hollows in the buttresses are suitable places to change their skins in. To the smoke of the tinder made from the decayed wood, is attributed the power to instantly kill hags, whether in or out of their skins. They meet in these trees and appear as "balls of fire," dancing together. Their operations are much influenced by the moon and the wood of the yellow sanders tree change with the moon and is the hags' own wood. Since it is by a spell—a song—strange words, that the West Indian hag projects herself into her astral body and out of her material body. For the sake of comparison, I add several specimens of the act of projecting the "double," illustrating different methods:

Projection by aid of a "talisman": "Placing his hands in his bosom, he drew out a little stone about the size of a walnut, and carefully unwrapping it, proceeded, as it appeared, to swallow it. In a

few minutes his limbs stiffened, his body became rigid, and he felt cold and motionless as a corpse." Then at the command of the narrator, mentally expressed, the "double" (or rather, the consciousness) of the entranced man went to various places and did various things, his voice relating to her all that he was seeing and doing. (R. B.)

Assisted projection—"How long I had slept I cannot tell, but in a moment—with the suddenness of a flash of lightning—I passed from unconsciousness to complete and vivid consciousness. I gave a quick glance round my chamber; everything was visible clearly enough in the subdued light of my lamp, turned low for the night; all seemed as usual, nothing out of place, nothing to account in any way for that sudden awakening. But the next moment there thrilled through my soul the well known voice of my 'Master . . .' That voice uttered but one word, 'Come!' But ere I could spring from my couch in obedience, I was seized with a feeling which it would hopeless to attempt to describe so as to give anyone else an adequate conception of it. Every nerve in my body seemed strained to the breaking point by some hitherto unsuspected force within; after a moment of excruciating pain, this sensation focussed itself in the upper part of the head, something then seemed to burst, and I found myself floating in the air! One glance I cast behind me, and saw myself—or my body rather, lying as if soundly asleep, upon the bed—and then I soared out into the open air. . . ." (L. G.)

Projection as the result of exhibition of an internal drug—"The interests of experience, coupled no doubt with a certain percentage of curiosity, prompted me to accept. . . . I received the powder, to all appearance a mixture of fine sand and tobacco ashes, and before going to bed next night I swallowed it, and notwithstanding the excitement, went to sleep. . . . without any warning, I seemed to be standing on what appeared to be the summit of a high mountain, overlooking a scene I can find no words to describe. . . . Suddenly, my eye alighted on a building which stood on the summit of a peak lower than the rest, with luxuriant forest growing to its very top; no sooner had I caught sight of this building than some irresistible attraction drew me to it. I seemed to float through the air to it, the motion imparting a feeling of delight and security I had never before realized. On, on, I floated without any fear, but with a great expectation as to what was going to happen. To my surprise I passed over the courtyard of the building; for the first time I felt some suspense in seeing my progress blocked by a bare, windowless wall, directly in front. I put out my hands to save a collision, but to my horror my hands passed through the wall, as though nothing was there. I shut my eyes and clenched my teeth, expecting a shock; but none came. . . . I awoke to find myself in bed, trembling, and bathed in perspiration, my head splitting, my heart beating as if it would burst. . . . I was in a fever—I could not sleep—so I got up. . . . lit a lamp and committed all this to paper." (P. H. F.)

The following history of a negro sorcerer who was burnt alive at St Thomas, in 1701, was communicated to me by Mons. Vanbel, Chief of the Danish factory there:

"A negro convicted of being a sorcerer, and of having caused a little figure of earthenware to speak, was condemned by the judge of the island to be burned alive. Mons. Vanbel, meeting him

on the road as he was being carried to execution, said to him: 'Well, thou canst not make thy little figure speak again! It is broken!' The negro replied: 'If you like, sir, I'll make the cane you hold in your hand speak!' This proposal filled everyone with astonishment! Mons. Vanbel asked the judge, who was present, to delay the execution for a little while, to see if the negro could do as he said, which was allowed. He gave the cane to the negro, who, having planted it in the ground and made several ceremonies before it, asked Mons. Vanbel what it was he desired to know. The latter replied that he would like to know with regard to a vessel which they expected, whether it had started, when it would arrive, who were on board, and what had happened to them on the voyage. The negro recommenced his ceremonies, after which, drawing back, he asked Mons. Vanbel to approach his cane, and he would hear what he wanted to know. On approaching, Mons. Vanbel heard a small but clear and distinct voice, which said to him: 'The vessel thou expectest left Elsinore on such and such a day, so and so in command of her, and he has such and such passengers with him; thou wilt be content with her cargo; although a squall in passing the Tropic broke her foretopmast, and carried away her flying jib, she will arrive here within three days!' . . The negro was executed, and three days after, the vessel arrived, and verified to the letter the entire prediction." (Père Lobat.)

The hags of the West India Islands are said to "eat the heart" of persons whom they hate. Mons. Le Compte de Gennes, commanding a squadron of the king's ships, had on board in 1696 some slaves, and among them a sorceress who stopped the ship, so that it took seven weeks to go a distance it usually made in forty-eight hours. Water and provisions began to run short, the mortality among the negroes increased to such an extent that they had to throw a part of them overboard. Some of them complained, while dying, of a certain negress, who, they said, was the cause of their death, because, since she had threatened to eat their hearts, they had been driven to despair by severe pains. The captain of the vessel caused the bodies of several of those negroes to be opened, when they found their hearts and livers dry, and full of air-bladders, while the rest of the organs were in the ordinary state.

The captain then asked the woman if she could eat the heart out of a cucumber or a watermelon as easily as she ate the hearts of these victims, and she said she could.

"Show them to me," said she, "and without my touching them, or even approaching them, be sure that I will eat them within forty-eight hours."

He accepted the offer, and showed her the watermelons at a distance, and immediately locked them away in a coffer, the key of which he put into his own pocket, not trusting it to any of his people.

The second morning thereafter, the negress asked him where his melons were. He opened the coffer in which he had locked them, and had much pleasure in seeing them quite entire; but the pleasure was shortlived, and soon changed into vast astonishment, for, when he lifted them to show them round, they were empty, nothing remaining but the sheer skin, distended like a bladder and as dry as parchment.

It is fully believed that Obeah men and women can compass the

death of anyone by invisibly eating their hearts, but by incantations can also restore them to health, even when at the point of death. This was confirmed by a similar story told at Ispahan by P. Sebastian de Jesus, a Portuguese Augustinian, a man to be believed, and of singular virtue, who was prior of their monastery when I departed. He assured me that in one of the places dependent upon Portugal, on the confines of Yemen, I know not whether it was at Mascate or at Omuz, an Arab, having been taken up for a similar crime and convicted of it, for he confessed the fact, the captain or governor of the place, who was a Portuguese, that he might better understand the truth of these black and devilish actions of which there is no doubt in this country, ordered the sorcerer to be brought before him before he was led to his punishment, and asked him if he could eat the inside of a cucumber without opening it, as well as the heart of a man. The sorcerer said, yes; and in order to prove it, a cucumber was brought. He looked at it, never touching it, steadily for some time, with his usual enchantments, and then told the captain he had eaten the whole inside; and accordingly, when it was opened, nothing was found but the rind.

Bottles and vials are supposed, when buried empty with the mouth up and level with the surface of the ground, near houses whose inmates are troubled by jumbies and hags, to catch them and hold them as in a trap, so they can work no more evil. They are also used in the supposed infliction of disease, by burying them in a path frequented by the desired victim, who is believed to become diseased from the moment his foot touches the mouth of the bottle, and may even die as a result.

A person suffering from an abscess would poultice it, and when the poultice had done its work, it was taken off, wrapped in a piece of rag and left in a pathway, in the belief that the first person or animal who passed there and kicked or trod on the bundle, would be afflicted by the abscess, to the immediate relief of the original sufferer. These bundles are a common sight on pathways even nowadays, in all Mahomedan countries, but elsewhere the belief seems to have died out.

There is a story of a certain defile in the Island of Trinidad being haunted by a curious entity which I have never heard described. Whatever it is, it is said to jump up behind the horseman and try to throw him off.

Another silk-cotton tree "Nancy Story" is one that will, doubtless, recommend itself to my Roman Catholic readers. It is said that one day, a couple of centuries back, a priest was passing by a large silk-cotton tree near Güiria, and he saw a little devil playing outside one of the buttress hollows. The priest stalked him, and finally caught him—it is not stated whether it was done by putting salt or holy water on his tail—and bound him, with two or three silken threads drawn from his girdle, to the tree, in the name of the Holy Trinity. The little devil asked when he would be released, and the priest answered, 'when women cease to conceive and bear children!' Since then, whenever any woman passes that tree, the devil puts the pertinent question to her. With the lapse of years, dust, leaves and débris of all sorts have accumulated round the roots, so that the devil is now some feet underground; the tree itself, however, is still visible—to the faithful—on the Venezuelan coast.

The Obeah-wanga "spell" is more often a sound than any particular set words. There are others than Freemasons who have heard of a "Lost Word," which is universally desired by all Masons to reanimate the body they know of, which "is not dead but sleepeth." That "Lost Word" is a "spell," and the spell or charm is a formula of sounds, arranged to produce certain vibrations in co-relation with certain chords; the utilization of the natural magical power of sound energized by the concentrated will. A spell or charm is by no means dependent for its effect on being couched in any particular words; it is a sound formula, which can be as well—and sometimes better—played on an instrument than spoken.

(N. B.—The foregoing superstitions and practices of Obeah-worship are taken from a pamphlet by Dr. Myal Djumboh Cassecanarie, of Port of Spain, Trinidad, entitled, "Obeah and the True Wanga.")

Of all the folk-stories of Jamaica, those most characteristic and most easily collected and understood are the "Anansi Stories," or "Nancy Stories," as they are usually called by the natives. Of these, Anansi is the hero; and he is represented both as a human being and as a spider, while at all times he possesses the wiles and subtle craft of the spider. He is the prototype of the terrible Obeah-man. When childish curiosity would make a European child push this point with its negro narrator and inquire: "But was it Anansi the man or Anansi the spider?" she would give this reasonable and convincing reply: "Chuh, chil'! yo' too poppesha! It was Nancy, jus' Nancy, yo' see."

In Jamaica, the spider commonly called Anansi is the large black house spider that is to be met with everywhere on the island. However, every spider is spoken of as "Nancy," and their webs as "Nancy webs."

"Death" is Anansi's brother, and it is probable this relationship was fancied through the relation of death with the poisonous sting of the tarantula and other spiders common in the tropics.

"Takuma" is Anansi's wife, and a stupid sort of creature she seems to be, without wit or any positive characteristics. Her character has doubtless been conceived and established through the worthlessness of the spider for purposes of food or clothing, or any use of primitive man.

The stories of "Man Mary" may still be heard; and although the exact personality of this creation cannot be distinctly gotten at, it is without doubt true that he is a relic of an old-time fear of cannibalism, and a character of Obeah- or voodoo-worship. It is told that a large black man is sometimes met in the woods and lonely places, gathering herbs and earthworms, which he uses for making soup. He is no other than "Man Mary," who chases children when they pass his way, and who eats them if he catches them. My old nurse has told me of many an exciting journey past Man Mary's hut, and of hair-breadth escapes from his boiling soup-kettle.

The following is one of the popular "Anansi" stories:

One time Annancy libed in a country where the Queen's name was Five, an' she was a witch; an' she say whoeber say five was to fall down dead. It was berry hungry times, and so Annancy go build himself a little house by de side of de riber. An' him make five yam hills. An' when anybody come to get water at de riber he call them

an' say: "I beg you tell me how many yam hills I hab here. I can't count berry well." So den dey would come in and say: "One, two, three, four, five!" an' fall down dead. Then Annancy take dem an' corn dem in his barrel an' eat dem, an' so he live in hungry times—in plenty. So time go on, an' one day Guinea fowl come dat way, an' Annancy say: "Beg you, Missus, tell me how many yam hills hab I here." So Guinea fowl go an' sit on hill an' say: "One, two, three, four, an' de one I am sittin' on!" "Cho!" say Annancy; "you don't count it right!" An' Guinea fowl mouve to anoder yam hill an' say: "Yes, one, two, three, four, an' de one I am sittin' on!" "He! you don't count right at all!" "How you count, den?" "Why, dis way," say Annancy: "One, two, three, four, five!" an' he fell down dead, an' Guinea fowl eat him up!

Dis story show dat "Greedy choak puppy." (Article by Ada Wilson Trowbridge, in "Journal of American Folk-Lore.")

WEALTH—If anyone can find a living "golden snail," he can command unlimited wealth. Even an empty shell worn as a charm, will insure the wearer wealth and prosperity.

WISH—In England, if a person drops a pin into a wishing-well and makes a wish, that wish will surely come to pass.

If you can wish before the first circle disappears when you throw a stone into the water, you will get your wish.

Spit on the last car of a train and make a wish at the same time, and your wish will come true.

The Welsh say that one has only to wish for a thing with sufficient energy, to get it.

The spring is the luckiest time for wishes.

"Wishes wished in the spring
Best results will bring."

"Wish and rub your hand on brass,
Your wish will surely come to pass.
Wish and rub your hand on tin,
Your wish will surely come again."

Whenever you wish a good thing for somebody else, a blessing will come to you; but if you wish evil to someone else, it will surely rebound upon you. Wishes are like boomerangs.

If a person goes into a strange church and makes a wish, he or she will get it before the year is out.

Wish on a load of hay, without looking at the load again, and your wish will come true.

Get into the "expanding stone" and make a wish while turning about; it is a sign that the wish will come to pass. (Wales.)

Make up a rhyme when you hear a beautiful strain of music, and your dearest wish will be granted.

What you eagerly wish for, will be likely to meet you.

Throw a rusty nail over your head and wish, and you will get it.

If you stand on a stone that cannot be moved and make a wish, you will get it.

Go into a graveyard, dip your hand into a vessel of clear water, and any wish you make then will come true.

Walk to the nearest cross at midnight, make a wish, return home and go to bed; do not speak from the time you start until next morning, and you will get your wish.

A Basque legend tells of a "wishing sack," which was given by our Lord to a man named "Fourteen" because he was as strong as fourteen men. Whatever he wished to

have, he had only to say: "Art-chila murtchila!" ("Come into my sack!") and it came in.

If you have onion-skins, put a sprinkle of salt and pepper on them Friday morning and burn them for good luck, making a wish.

If you make a wish without speaking, when about to eat any new fruit or vegetable, the wish will come true.

Any wish would come true if it was made on the divining rod, but it had to be made on certain nights of a new moon.

In Germany, the wishing-rod is cut from the black thorn, and those possessing it will have their wishes granted.

If you see a load of hay, say: "Load of hay, load of hay, give me the wish I wish to-day," and do not look at it again; you will then get your wish.

In East Prussia, the sap of dog-wood absorbed in a handkerchief, will fulfill every wish.

When you find a stone broken in halves, place the two parts together, throw them over the right shoulder, and wish.

The wishing-rod was a rod of pure gold, belonging to the Niebelungs. Whoever possessed it could have anything he wished, and hold the wide world in subjection. (Reader's Handbook.)

If you pull wishbones, the one who gets the junction of the bone does not get her wish, and if it flies away, neither girl will be married.

If a person will make a wish and then cut an apple in halves without cutting a seed, it is a sign that the wish will be fulfilled.

To obtain what you want from another, lay a swallow's tongue on your own and then kiss the party.

Take the little bow out of a gentleman's hat without his knowledge, wear in your shoe, and all your wishes will come true.

If you find a dead bird, bury it under a pine tree and make a wish; your wish will then come true.

If, in India, you place a ring in the center of a square that is sacred and pour buttermilk over it, you will get whatever you desire.

If a woman wishes a compliant husband, let her have a ring made of old iron nails during the hour of mass on Friday. Afterward lay the gospels upon it, and if she wears the ring, her husband will grant all her wishes for a year.

Cover an image of St. Francis Assisi with a petticoat in which a pin has been stuck, if you desire the granting of a special favor or a wish; the saint, noticing the pin, will grant the favor.

Every Japanese believes firmly that at least one wish of his heart will be granted. Their goddess of mercy, with her lunar aureole, must not be prayed to but once in a lifetime by any person, but that once she will hear and answer.

WISHBONE — If a broken wishbone is placed over the door, the first person going through the door will be the first to be married.

WITCHCRAFT — Witch-elm sewed up in the gatherings of a woman's petticoat, is a sure protection against evil influences.

A witch can only weep three tears, and those from her left eye.

Square bits of green turf put in front of doors and windows, will scare away witches.

The island of Guernsey is rich in records of witchcraft and devil-lore. Many people have been burnt at the stake here for pos-

sessing (on their own confession) the power of bewitching others.

To unbewitch the bewitched, you must spit into the shoe of the right foot.

If your house is bewitched, scorch a living black cock, and the first person to enter your house during or after the operation, is the guilty one. (Irish.)

A branch of rowan-berry that does not bear, is the luckiest to keep off witches and evil influences. (Irish.)

In Bermuda, an iron is placed on the fire for protection when a witch calls.

The superstition that no witch can cross a stream of running water, is admirably illustrated in the happy escape of Burns's "Tam O'Shanter."

Draw a red chalk line all around the barn to keep the witches out. (Pennsylvania German.)

To fend off the wicked influence of a witch, put a charm tied in a red cloth and hang it about your neck; and never take it off to show it to anybody, else the charm will not work. (Bohemia.)

It is unlucky to answer a witch's question, for she will take something from you.

Anyone who takes an Easter egg into church and looks about, can see if there are any witches in church; for one can tell them by their having in their hands pieces of pork instead of prayer-books, and milk-pails on their heads instead of bonnets.

In Russia, aspen is laid upon a witch's grave, to prevent her from riding abroad.

Witches sometimes assume the form of horses, and if caught and shod, horseshoes will be found imprinted on their hands and feet next day.

If you are afraid of a witch, hang the head of a wolf on the gate.

In speaking of the witch-crew, one must name fire and water and the name of the church to which one belongs, then no injury can arise.

In the days of witchcraft, some people believed that the only possible way to kill a witch was by fire.

To ward off witches and bad dreams at night, place a Bible under your pillow.

In Aristotle's time, rue was hung on the neck to ward off witchcraft.

If you wish to see witches, you must go to church on Good Friday, but hurry out before the blessing, or they will harm you.

If you talk of witches on either Wednesday or Friday night, they have the power to hear it and will avenge themselves.

A bag of nuts and apples used to be placed on the grave of a supposed witch, in order to prevent her from roaming at night among the farm-houses, in search of her favorite dainties.

If the gate is shut at night and found open in the morning, it is believed that the witches had done it, and that trouble of some kind would befall the owner.

Witch-doctors can transfer witches from one person to another.

It was believed that witches dug up unchristened children and used the bones and joints in their magic salves and unguents.

When an old woman cuts the tops of watercresses with a pair of scissors at a spring, she is said to be doing some harm against the cows.

A woman suspected of being a witch, has a mark on her body that is insensible to pain.

It was an ancient belief that witches had sons and daughters by the fiends, and that they married together and had toads and serpents for children.

In Bornholm, it is believed that witches make a kind of hare out of old legs of stockings, using four harrow-teeth for legs, and they send these hares to take away all the milk from their neighbors' cattle.

If you scatter mustard seed all around you, the witches will have to pick them all up before they can ride you, and that is generally not before cock-crow, so they have no chance.

To hang a small piece of bacon in the chimney to melt or rot, will preserve the house from the power of witchcraft.

In order to cure a girl of witchcraft in Louisburg, a neighbor actually placed a girl in a creel filled with wood and shavings, and hung her over a fire, setting fire to shavings.

If a witch walks into your house, give her a piece of bread with three grains of salt on it, and she cannot hurt anything.

Witch-grass twining around hazel indicates the place where the witches tie their nags.

In New Zealand, it is believed that one can be bewitched by eating or drinking from the calabash of an ill-wisher, or smoking his pipe. When a man is sick, the doctor asks him whose pipe he smoked last.

In ancient times, it was believed that witches had great power over the moon. One famous man proposed hiring a witch to bring the moon down and shut it up in a box, so that he would not have to pay his monthly taxes.

It is said that our Dutch ancestors used the broad-brimmed Sunday hats of their husbands to blow away the dust, instead of a broom, for fear of being taken for witches.

Stick pins into bacon and suspend it in the chimney, to keep off witches.

If a suspected witch is thrown into a lake, bound hand and foot, she will sink if innocent, but float if guilty.

To sleep in a meadow after dark is considered unlucky in Holland, because the witches gather there.

A frog's foot at the entrance of a house, will stop witchcraft. (Alleghany.)

The Canadian lumbermen believe that if they shoot a deer and wrap themselves in its skin, they will be free from witches.

The Ute Indians used to believe in witches, and the punishment of a convicted witch was to be tied to the tails of two wild horses and be torn apart.

To free yourself of a witch, paint a picture of her on the wall and then shoot it.

Witches are supposed to shoot animals with little hairballs, which pass through the hide and lodge, without leaving any hole.

If a priest, during mass, turns and closes his eyes when he says "orate, fratres," he will not see the witches who then all stand around with their backs to the altar.

Witches dance in a ring about a goat, after having entered graveyards and gotten toe- and finger-joints from the corpses, with which to compound their magical powders. This gives them added craft.

If you lay aspen leaves across a witch's grave, she can never ride abroad nights. (Russian.)

The protection of a house from witches was insured by placing a jug filled with horseshoe nails under the door of the entrance.

In Bologna, it is believed that if a nut with three segments is placed under a witch's chair, she will be unable to get up.

In the Tyrol, there is a belief that if rue, broom, maidenhair, agrimony, and ground root are bound into one bundle, the bearer of the same is enabled to see witches.

Aztec witches used the left arm of a woman who died in her first childbirth as the greatest of weapons.

In an extract from the "Penal Laws Against Witches," it is declared: "They do answer by their voice or else set before their eyes in glasses, crystal stones, and so on, the pictures or images of things and people sought for."

If you can interpose a brook between yourself and witches or fiends, you can remain in perfect safety.

If you watch a witch, you will sometimes see her soul pop out of her mouth, in the form of a red mouse.

Nickels and dimes with holes bored in them and strung around the neck, are said to be an efficient charm to ward off witches.

A witch, being asked how she contrived to kill all the children of a certain family, replied: "Easily enough! When the infant sneezes, nobody says 'Domine Stekan' (the Lord be with thee), and then I become mistress of the child!"

Ancient witchcraft ascribed magic power to pounded lizards and blood of revolting creatures untimely dead, out of which they made their secret and potent charms.

An animal killed by witchcraft must be burned, to drive away the witch.

To keep witches out of the house, lay a broom across the door, or put thorns in the window, or sprinkle mustard seed on the door-sill.

In Central Africa, a huge bowl filled with tobacco and clay, is used to keep off witches. The fumes are inhaled until the smoker falls stupified or deadly sick.

If a suspicious looking female, whom you take to be a witch, enters the yard, you must either strike her so that the blood will run, or throw a firebrand at her, in order to avert her evil influence. (Old Colonial.)

We read of one witch at Farnham, England, who was supposed to make cows wild and prevent them from giving their milk; and of another at Henly-on-Thames, who was thrown into the river and "floated like a cork."

To prick a pigeon with pins, or to stick pins in the heart of a stolen hen, was considered, in England, very efficacious in destroying the power of witches. It was also said that bewitched persons vomit pins in great quantities.

If you talk of witches on either Wednesday or Friday night, no matter how far off, they will hear it and avenge themselves. (German.)

In connection with the belief in witchcraft, there is a story of an old woman who had two holes made in her coffin, one at each end, so that she could creep out of one when the devil came in after her at the other.

To unbewitch the bewitched, spit into the person's right shoe before he or she puts it on.

To go in an opposite direction to the sun, is called "withershine"; witches always go "withershine."

Boesartus says: "There are witches in Norway and Iceland, as I have proved, that can make friends enemies, and enemies friends, enforce love, tell any man where his friends are and about what employed, though in the most remote places; and if they will, bring their sweethearts to them by night upon a goat's back, flying in the air."

When the witches are coming through the keyhole, they sing: "Skin, don't you know me? Jump out, jump in!" and if you are able to throw pepper and salt on the skin while they are out of it, they cannot get into it again.

If you find a rusty nail wrapped around with horse-hair under your doorstep, it is a sure sign that someone has been trying to bewitch you.

To keep the witches from riding you at night, sleep with an open penknife on your breast.

In some places, witches are supposed to pull unchristened infants out of the graves, to use for their wicked purposes.

"At midnight hours o'er the Kirkyard she raves,
And howks unchristened weans out of their graves."

A witch's hair is always red.

A witch, in old times, who wanted to raise an extraordinary tempest that would do terrible damage, would boil hog-bristles and bury sage until it was rotten, and this would bring up the worst storm imaginable.

It was supposed that if you could get some of the urine of a witch, bottle it with some pins and nails, and set it before the fire, you could confine her so she could not move.

Witches raise a storm by casting a flint-stone over the left shoulder toward the west. They can also raise a storm by hurling sea-sand up into the element, by wetting a broom-sprig and sprinkling in the air, and by putting water in a hole and stirring it with the finger.

If you could catch a witch in a narrow lane and take hold of her right hand, you would be able to prevent her from working her charms.

Spit, among the ancients, was considered a charm against all kinds of witchcraft.

In old times, a person suspected of being a witch was ducked; if she sank, it was a sign that she was innocent; if she swam, she was guilty.

No witchcraft can ever harm you if you carry a water-lily bud about your person.

The inhabitants of some Northern countries nail the head of a wolf over the door, to keep out witches.

People are preserved from witchcraft by sprinkling holy water, receiving consecrated salt, by candles hallowed on Candlemas day, and by green leaves consecrated on Palm Sunday.

Among the Wyandotte Indians, to ascertain if one practices witchcraft, the accused runs, during the trial, through fire from east to west and then from north to south, and if no injury is received, he is innocent; but if he falls, he is guilty.

To discover a witch, hang a bottle in the chimney of her victim and she will come and ask to have it removed. Then she can be properly dealt with.

Whoever is subject to the influences of magic, witchcraft, or other malign influence, may destroy the effect of the same by standing in running water, or even crossing a stream.

The descendants of sons of the Puritans attribute their success in life to the fact of some of their ancestors' having been accused of witchcraft. A witch in the family brings good luck.

There are said to be 33,333 witches in Hungary.

There is an old Indian superstition that a witch cannot move if you put a shoe under her chair.

If you go out unwashed, you are easily bewitched.

In the Canary Islands, a countryman, when afraid of witches, turns the waistband of his trousers wrong side out.

If a thing is bewitched and it burns, the witch is sure to come.

He who has a harrow-nail, found on the highway, can recognize all witches.

During the Middle Ages, and even up to this century, it was often considered a mark of impiety to doubt the existence of witches.

Old women are known as the strongest tools of the devil, and as having the most fatal powers of witchcraft.

To obtain the power and secrets of witchcraft, it is necessary to visit a churchyard at midnight, and cut off the hand of a recently buried corpse.

No witch can be killed, except with a silver bullet.

To prevent witches from riding you at night, put a table-fork under your head.

When something has gone wrong, boil some milk in a pan on the stove, prick the milk with a flesh-fork, and the witch who has done the mischief will have to appear.

In England, it is believed that any baptized person whose eyes are touched with the elder tree, can see what the witches are doing in any part of the world.

In North Germany, they say if you wish to see the witches on May-day, you must stand where four roads meet and take an egg laid on Maundy Thursday; or else you must go into a church on Good Friday, but be sure not to stop to hear the benediction.

Some people in Germany place a small bag of smooth human hair over their stomachs, to see if they are bewitched. If the hair is tangled after three days, they conclude that they are.

If people are bewitched, and wish to find out who bewitched them, they steal a black hen, take its heart out, and stick it full of pins. Then they roast the heart at the midnight hour. The double of the witch will come and nearly pull down the door in her efforts to get in and to save the heart from roasting. If this double does not come, but a neighbor should happen to pass by, bad luck would attend the neighbor.

If a witch-woman overlooks a beautiful child, it is bound to die. If she overlooks the churn, the butter will be carried off to her own. When she enters the place, put a red coal under the churn, tie a red string to the cow's tail, and a branch of rowan tree on the child's cradle; that will protect both.

The English enveloped small portions of rice in cloths, marked with the name of women suspected of being witches, and placed the whole in a nest of white ants. If

the ants devoured the rice in any of these mystic bundles, the charge of sorcery was thereby established against the woman whose name it bears.

The Russians put aspen on a witch's grave, to prevent the dead sorceress from riding abroad.

The residence of the witch Acrasia was called "The Bower of Bliss." She was a most beautiful and fascinating woman. This lovely garden was situated on a floating island, filled with everything which could conduce to enchant the senses and wrap the spirit in forgetfulness. (Spencer's Fairy Queen.)

In Wales, there is believed to live a witch called Caurig Bwt, who eats the brains of little children. A man who dared to approach her asked her to tell his fortune, when she answered: "Wait a minute, until I finish this delicious morsel of brain out of this sweet little skull!" Welsh children are frightened with the name of this creature.

A suspected witch was successfully convicted in the parish of Andreas by a sportsman, who, seeing a hare crossing a field, fired and wounded it, and, when getting over a hedge to secure his prey, he found that he had shot an old woman, who was a reputed witch. (Isle of Man.)

In the Gentleman's Magazine (January, 1731), the following is mentioned:

"From Burlington in Pensilvania 'tis advised, that the owners of several cattle, believing them to be bewitched, caused some suspected men and women to be taken up and trials to be made for detecting 'em. About 300 people assembled near the Governor's house, and a pair of scales being erected, the suspected persons were each weighed against a large Bible: but all of them vastly outweighed it. The accused were then to be tied head and feet together, and put into a river, on supposition that if they swam not they must be guilty. This they offered to undergo in case their accusers should be served in like manner, which being done they all swam very buoyant and cleared the accused."

In Scotland, a suspected witch was treated no less indecently than cruelly, for she was stripped naked and "cross-bound," that is, her right thumb to the left toe, and her left thumb to the right toe, and then thrown into the water; if guilty, it was believed to be impossible for her to sink.

In Wales, as soon as a calf is dropped, a slit is made in its ear, to protect them against witchcraft; also, wreaths of rowan tree are placed about the necks of young calves, for the same reason.

When a pig is wasting away, it is said that a witch has got it, and it must be immediately killed, but not eaten until part of the flesh is burned, to avoid any ill luck to those who eat the remainder. (Worcestershire, England.)

In the latter half of the sixteenth century, it was believed that a fragment of earth from a grave, when sanctified in the mass and placed on the steps of a church, would prevent the egress of any witch within.

The same power was attached to a splinter of oak from the gallows, sprinkled with holy water and hung in the church portal.

The witches of Scandinavia, who produced tempests by their incantations, are duplicated in America. A Cree sorcerer sold three days of fair weather for one pound of tobacco! The Indian sorcerers around Freshwater Bay kept the winds in leather bags, and disposed of them as they pleased. (Donnelly, Atlantis.)

The "ordeal drink" of Africa is prepared from the root of a small shrub. Half a pint is given to the person accused of witchcraft, and he is obliged to walk five times over a row of small sticks laid down. If the drink makes him dizzy so that the sticks look like logs to him and he steps high or falls, then he is guilty; but if he manages to keep a clear head, he is innocent.

Witches are greatly feared in Corea, and hated as well; but they are employed in long runs of ill luck, sickness, or other circumstances which nothing else will change, to exorcise the malignant demon that is the author of it. The witch is usually dressed in a fantastic garb of brilliant colors, and has a most frightful expression of countenance.

The Rev. Hilderic Friend, in his "Flowers and Flower Lore" (1884), p. 554, gives the following Yorkshire anecdote, narrated to the Rev. J. C. Atkinson:

"A woman was lately in my shop, and in pulling out her purse, brought out also a piece of stick a few inches long. I asked her why she carried that in her pocket. 'Oh,' she replied 'I must not lose that or I shall be done for.' 'Why so?' I inquired. 'Well,' she answered, 'I carry that to keep off the witches; while I have that about me they cannot hurt me.' On my observing that I thought there were no witches now-a-days, she observed quickly, 'Oh, yes! There are thirteen at this very time in the town; but so long as I have my rowan tree safe in my pocket, they cannot hurt me.'"

In England, under the reign of Henry VIII., A. D. 1541, a statute declared that all witchcraft and sorcery was felony without benefit of clergy. This happened also in the reign of Queen Elizabeth and of James I. James Barrington estimates the judicial murders for witchcraft in England in two hundred years at thirty thousand persons.

To bewitch a person, the witch must have something that has been worn next the body, or get the victim to accept something from her. An apple, a sweetmeat, anything will do to get a person in your power, if he takes it. (Bohemia.)

A "wonder-doctor," in the Tyrol, when called to assist a bewitched person, made exactly at midnight the smoke of five different sorts of herbs, and while they were burning, the bewitched was gently beaten with a martyr-thorn-birch, which had to be obtained the same night. This beating the patient with thorn was thought to be really beating the hag who caused the evil.

The people of Madagascar are of an extremely superstitious nature, and have a multitude of signs, omens, myths, and superstitions. They have a firm belief in the power of witchcraft and sorcery, divination, ghosts and spirits, lucky and unlucky days, ancestor-worship, and the like.

Whoever was successful in drawing blood from a witch, was free from her power. Hence Talbot, when he sees Joan of Arc, in Shakespeare's I King Henry VI (i., 5), exclaims:

"Devil, or devil's dam, I'll conjure thee:
Blood will I draw from thee, thou art a witch,
And straightway give thou soul to him thou serv'st."

Circe was a sorceress who turned the companions of Ulysses into swine. He was able to resist her power by the use of the herb moly, given him by Mercury.

"Who knows not Circe,
The daughter of the sun, whose charmed cup
Whoever tasted lost his upright shape
And groveling fell into a groveling swine?" (Milton's Comus.)

Superstition, especially in connection with witchcraft, attached great significance to the broomstick. Henderson, in his "Folk-Lore," describes a sermon preached in Germany, A. D. 1517, on the iniquity of old hags who drain their neighbors' cows' milk by milking pump-handles or broomsticks.

R. F. Tombs says, in his "Traditions and Superstitions," that in north and south Littleton, Worcestershire, the belief in witches was so deeply rooted that even houses were constructed with holes over the doors or round windows, by which the witches were assured an easy exit.

Not very long ago, there lived a very well-known old woman in Scotland, who made her living by selling charms of all kinds, among which she had also one against witchcraft, consisting in "a gruel, thick and slab."

At a recent folklore congress at York, some curious charms against witchcraft were exhibited by Prof. E. B. Tylor. He showed a peculiar "worm-knot," used in the west of Ireland to heal cattle. The knot, which is a small piece of twine done up in a peculiar fashion, is drawn over the ailing beast's back. If it went smoothly, the cow would get well; but if it caught and hitched, death was expected to ensue.

In the old slave days, witchcraft was practiced in the British West Indies, and especially in San Salvador, by means of wooden dolls or images, with looking-glass inserted in the stomach. The Obi-doctor (a kind of sorcerer) would set a charm to injure one, and watch the effects in the looking-glass stomach. Wax dolls, into which pins were stuck for producing various diseases, were also used, as well as "witched" eggs, cakes, bread, and candies.

The Lapland witches could bring disorders upon men by spitting three times upon a knife and anointing the victims with the spittle.

Lapland witches are said to have confessed "that while they fastened three knots on a linen towel in the name of the devil, and had spit on them, they called the name of him they doomed to destruction."

Among the Kaffirs, certain persons are believed to have received from demons the power to bewitch, and thus cause sickness and death. The priest, who is also a witch-finder, is usually appealed to in such cases, and denounces the witch or sorcerer, who is then tortured or put to death. This denouncing a witch is called by the Kaffirs, "smelling her out."

In the works of Horace, Epode V., 42, "The witches mangling a boy," reference is made to the witch Folia, who, with her Thessalian incantations, brought down the moon and stars from heaven. It was believed that the Thessalians were possessed of these magic arts more than other people. They had a magical instrument by which they effected their will, called the rhombus.

At Peel, in the Isle of Man, there is a tradition that a witch with a basin of water said that the herring-fleet would never return. Every ship was lost, and she was put in a barrel with spikes and rolled down the hill. The place of this horrible punishment was formerly covered with grass, but has ever since remained barren.

It was thought among the early English, that men were preserved from witchcraft by sprinkling with holy water, by receiving consecrated salt, by candles hallowed on Candlemas day, and by green leaves consecrated on Palm Sunday.

If you put a sifter under your head at night, the old "hag" will not ride you, for she must pass through every hole in the sifter, and by that time it is day and she will have to leave. (Negro.)

To keep witches from the house, bore holes in the door-sill, place in them pieces of paper, containing mysterious writing, and plug the holes. (Buffalo Valley.)

The dried skins of snakes worn next the skin in Scotland, will preserve the wearer from the power of witchcraft.

If you have bread and salt about you, you are safe from sorcery.

Years ago, it was believed that if you strewed mustard seed about the bed, it would keep witches away.

If a woman puts her petticoat on hind part in front, she will be secure against witchcraft.

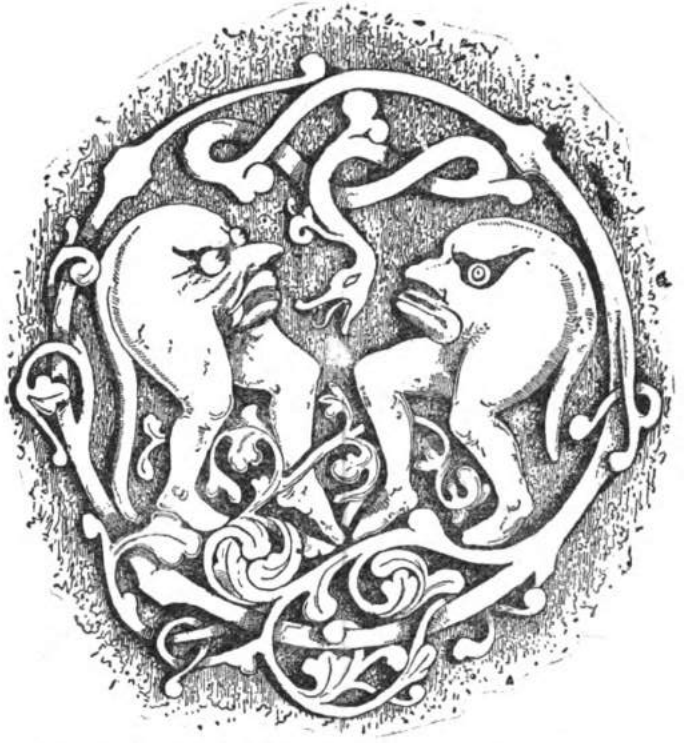
In Spain and Italy, forked pieces of coral are in high repute as witch-scarers.

A German superstition is that if anyone can catch a little of the dust which the minister throws into the grave, and places it before the church, any person who is a witch cannot cross it.

A charm to "shorten a night-goer on this side," or rather to harm or destroy a witch, runs as follows: "Listen. In the frigid land above, you repose, O red man, quickly we two have prepared your arrows for the soul of the Imprecator. (The witch.) Quickly we two will take his soul as we go along. Quickly now we two have prepared your arrows. He has them lying along the path. Quickly we two will cut his soul in two." The shaman places arrows outside of the tent, and if the witch approaches, under cover of night, or the "Imprecator" under the form of an animal, the charmed arrows will fly into the air and come down on the head of the victim and wound, so that he will die in seven days.

"An old woman went to a farm house on the confines of Radnorshire, up above Kerry parish, Montgomeryshire, begging. She was told to leave the place, as they had nothing to give away. The old woman departed, and it was seen by some one who watched her, that she took away with her out of the farm yard a fistful of straw. The next day a healthy calf died; and day after day, one after the other, calf after calf, died. The farmer went to a conjurer, and told him all about the woman's visit, of their unkindness to her, and how she had taken straw away with her. The conjurer told the farmer to take the heart of the next calf that should die and prick it all over with a fork, adding that the person who had witched him and brought about the death of his calves, would then appear and ask for something, and that they were to give her whatever she asked. A calf died shortly after the farmer's visit to the conjurer, and, acting on the instructions received, its heart was taken out of its body, and the farmer began pricking it with a fork, and for a while he continued doing so; then, while in the very act of driving the fork to the very handle into the heart, the old beggar woman appeared, and she seemed to be suffering agonies of pain, and rushing into the house, she said: "In the name of God, what are you doing here?" The farmer did not pretend that he was doing anything in particular, and when he saw the beggar he stopped the work he was engaged in, and the beggar was instantly relieved of her bodily pain, and now she requested the gift of a few potatoes, which were instantly given her, and she departed, and no more calves died."

St. Anthony Lean's Persecutor Driven Away by the Presentation of the Cross.



Voodoo Figure Representing the Possession of Secret Wisdom.

In times of chivalry, the knight wore as a protection from witches a clover leaf on his falchion arm.

"Woe, woe to the wight, who meets the gray knight,
Except on his falchion arm
Spell proof, he bear like the great St. Clair,
The holy trefoil's charm."

The clover takes its sacred and lucky qualities from the fact that it is three-leaved, and thus represents the Trinity.

The antiquity of witchcraft is vouched for by the book of Deuteronomy in the Bible, where it says: "There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or is an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer." The penalty for these things was to be put to death.

Russian folklore endows some witches with wonderful power. Not long ago, one of them hid away so much rain in her cottage that not a drop fell all summer long. One day she went out, and gave strict orders to the servant girl in charge, not to meddle with the pitcher which stood in the corner. But no sooner had she got out of sight than the maid lifted the cover of the pitcher and looked in. Nothing was to be seen, but a voice said from the inside: "Now there will be rain!" The girl, frightened out of her wits, ran to the door, and the rain was coming down just as if it was rushing out of a tub. The witch came running home and covered up the pitcher, and the rain ceased. If the pitcher had stood uncovered much longer, all the village would have been drowned.

There is a frightful witch, called the Baba Yaga, who flies over land and sea, doing all the mischief she can, but always stops at her own cottage, on the edge of a forest. She is plainly the wind, which ceases blowing when it comes to a thick forest. And there are the usual secondary evil spirits, who live in the waters or the woods. (Russian.)

Normandy is par excellence the land of witches and sorcerers. It is common to hear of people on which a "tour" has been cast. A "tour" is a species of malefic charm, which can only be conjured by having a mass said by a priest in a scarlet vestment, and if the patient returns home without speaking a single word. If these rules are complied with, the "tour" falls on the one who cast it, and he will be heard shrieking at night in his bed, and those who listen say devoutly: "The devil is scourging him!"

In France, the notorious "Witch-Sabbath of Arras" was instituted in 1459, and the celebration of the unholy rites continued in the southern provinces of France until the seventeenth century. In the reign of Charles IX., the great sorcerer Rinaldo des Trois Echelles was executed, and he undauntedly said before the king that in France he had 300,000 confederates, "all of whom you cannot commit to the flames as you do me!"

Spanish witches threw a powder over the fruits of the field, causing a hailstorm which destroyed them. The demon accompanied them on these occasions in the form of a husbandman. As they threw the powder, this verse was chanted:

"Polvos, polvos,
Pierda se tado,
Queden los nuestros,
Y adrasense otros."

Spanish witches, when they entered a house, threw a powder over the faces of the inmates, producing so deep a slumber that nothing could wake them until the witches had gone.

The Powysland tale tells the tale of a fairy cow, which was to give milk to the famished people on Stapeley Hill as long as each only drew one pail a day, and of the witch who tried to circumvent the beneficent gift by drawing milk at night into a bottomless pail:

The bottom from a pail she took
And there a riddle placed,
That as she drew, the milk went thro',
And ran away to waste.

An hour she milked with wicked speed,
As hard as she could pull;
The fairy cow much wondered how
The pail was never full.

But suddenly a lightning flash
Shot downward to the heath,
The wondering cow saw plainly now
The wasted milk beneath.

One kick she gave, the wicked hag
Fell backward in affright;
While in the ground, without a sound,
The cow sank out of sight.

The witch's feet were fastened to the ground, and when the people came for their milk, they exacted full vengeance.

On Thursday, the 25th of March, 1830, an inquiry was held before the magistrates at Llanfyllin, Wales, which disclosed facts of a remarkable character. A young farmer was charged with shocking brutality to an old woman. The following was the old woman's statement: "The defendant came to my house, and prevailed on me, against my will, to accompany him home, and then made me kneel down before the churn and repeat these words: 'The blessing of God be on the milk!' On remonstrating with him, he pierced a nail through my hand, until the blood flowed." The poor woman showed her wounded hand. The farmer was asked if he had anything to say for himself, when he replied: "I could not churn, which happened very often, so I thought it best to get the woman to bless the milk. I do not think it would make anyone worse for repeating before the churn, 'The blessing of God on the milk.'" But the magistrates thought differently, and informed the farmer that there was no freedom for him or anyone else to draw blood from old women or to take them against their will to bless the milk or the churn, as there was really no power in any sorceress to prevent her neighbors from churning. It was a common belief among the old people that to draw the blood out of a witch would prevent her witching anyone else.

A witch may be found out in various ways: You may take glowing coals and throw them into water, which will give the witch a sore mouth or a sore finger, by which her character is made known.

Or you may go out and select a hard stump and give it three blows with an axe, and if the axe sticks fast the third time, the witch, if any there be, will die in three days.

Or take a rusty nail from the door or fence of a graveyard, bend it like a hook and throw it on the ground. The witch will be sure to step upon it, and it will then be known by her limp. (Pennsylvania German.)

There is an old legend that the devil was the original designer of the celebrated Cologne cathedral, with its twin towers 515 feet high. The devil drew the plan for a monk, who cheated the designer out of his stipulated recompense. Satan, the legend says, bit off his tail in pure vexation, and has ever since done his level best to prevent the completion of the cathedral, which, in fact, was over 500 years in building.

Near Salem, Massachusetts, there is a place called Gallows' Hill, on which the witches were executed after they were tried. This spot is believed to be haunted ever since, witches holding there, on a certain

night, their yearly carnival. Courageous young people, anxious to find out whether, when, or to whom they would be married, could be told by them, if they dare to go there on that particular night. Whenever anything important was about to happen, the screeching and screaming of the witches would be heard in the neighborhood.

The "Sabbat" was a supposed assembly of witches met in mystic conclave and presided over by the devil. An introduction to its orgies was effected by rubbing the soles of the feet and the palms of the hands with an enchanted pomade. The effect of this was the supply of wings with which the initiated flew to the Sabbat. There they kept up ridiculous baccanals until morning. A meeting-place of the witches, made famous in Goethe's "Faust," was on the summit of the Brocken, in the Hartz mountains. The greatest Sabbat of all the year was believed to be held on Walpurgis night, the eve of May 1st.

The general prevalence, popularity, and influence of magic in the civilized states of antiquity, renders it extremely probable that it was the most effectual instrument by which the people were governed, and by which a great degree of their national tranquillity and power was sustained.

Years ago, when witches were very generally believed in this country to exist, a child who was supposed to be bewitched, was taken to the woods and stood up against a white oak tree. A hole was bored in the tree at the exact height of the child, a lock of its hair stuck in the hole, and a tight plug inserted. The hair was then clipped, freeing the child from the tree. It was then carried home without being permitted to look back. This remedy was also used for various diseases of children, according to the locality. It was very common in southwestern Pennsylvania, and trees from that locality within the last ten years have been found to contain a lock of hair, the annual rings of wood around it showing it to have been inserted over a hundred and fifty years ago.

Turner mentions a curious custom existing in New Caledonia when he visited it early in the century, in connection with the prevailing belief in disease-makers. If a man was suspected of witchcraft, and supposed to have caused thereby the death of persons, he was formally condemned. Immediately after sentence had been passed upon him a great festival was held, during which the criminal, decked with a garland of red flowers and shells, and his face and body painted black, dashed into the midst of the assembled people, and jumping over the rocks into the sea, paid the penalty of his supposed crime by the forfeiture of his life.

When witches wish to raise the wind, they take a rag and a beetle, knock the rag on a stone twice, and say:

"I knock this rag upon this stane,
To raise the wind in the devil's name,
It shall not lie till I please again."

To lay the wind, they dry the rag, and say thrice over:

"I lay the wind in the devil's name,
It shall not raise till he like to raise it again."

If it will not lie immediately, cry "Thief, thief, conjure the wind and cause it to lie."

In 1759, a woman by the name of Susannah Hameokes, who was quite old, was accused of being a witch. The charge against her by one of her neighbors, was that in using the spinning wheel, she could not make it go around, either one way or the other. When the witch was brought to trial, her husband

suggested that his wife be tried by the church Bible, and his wife should be present. This was assented to, and the husband brought her to be tried. The people flocked in great numbers to see the ceremony. The woman was stripped of nearly all her clothes, and she was put into one scale, while the Bible was put into the other. To the astonishment of the crowd, she outweighed the Bible, and was thus proved innocent.

In Russia, in olden times, when anyone was suspected of witchcraft, a number of people gathered by the side of the river Soupsa, near the old tower "Bookees Seekha." To this place the unfortunate suspect was brought and stripped naked, hands and feet fastened, and a rope tied around his waist, to prevent him from drowning, and then the person was put into a deep place in the side of the river. If he went to the bottom at once, he was quickly drawn out, for that proved his innocence; but if he floated on the top, he was then taken and branded with a red-hot iron, in the shape of a cross, to warn the people that he was a wicked witch. They believed that after that branding, he could never after do them any harm.

The natives of the Canary Islands are firm believers in witches and sorcerers of all kinds, who go out at night in the shape of pigs, donkeys, large dogs, or cats. Many are supposed to practice "black magic," such as making animals ill, wishing ill to people and making it come true, also sticking pins into images to make them waste away. There are, in fact, many "wise" men and women, who cure the afflicted by means of their simples and prayers. In Teneriffe, lives an old woman who is believed to effect cures by prayer, even at a distance.

The Sia Indians have something appalling to them in the return of the dead and in their belief in witchcraft, asserting that witches can assume the form of any animal, pursue a man in the night, and create disease, by casting snakes, worms, stones, bits of fabric, and so forth into him, thus making sores and the like. But the theurgists are able to remove these evils, and a snake was removed from an Indian while the writer was staying with them, much to the satisfaction of the patient, who had a cold, but (by power of his own faith) got better right away.

In Russia, the witches' holiday is the eve of the first of September. On that evening, all the witches come out of their hiding places and roam about. To prevent their doing any harm to persons, cattle or crops, the people stick a piece of wax on their heads, and on the heads of their cattle. They also shoot off guns on that evening, to frighten the witches away.

If witches are married, it becomes necessary to administer to their husbands a potion that shall cause them to slumber and keep them asleep during their absence in the night, and for this purpose the "sleep-apple," a mossy sort of excrescence on the wild rose, is employed, which will not allow anyone to awake until it is removed.

"With lips of rosy hue,
Dipp'd five times over in ambrosial dew,
She led them to their destruction."

A famous enchantress, sojourning in the Isle of Man, had by her diabolical arts made herself appear so lovely in the eyes of men that she ensnared the hearts of as many as beheld her. The passion they had for her so took up all their hearts that they entirely neglected their usual occupations. They neither ploughed nor sowed, neither built houses, nor repaired them; their gardens were all overgrown with weeds, and their once fertile fields were cov-

ered with stones; their cattle died for want of pasture; their turf lay in the bowels of the earth undug for, and everything had the appearance of an utter desolation, even propagation ceased, for no man could have the least inclination for any woman but this universal charmer, who smiled on them, permitted them to follow and admire her, and gave everyone leave to hope himself would be at last the happy He. When she had thus allured the male part of the island, she pretended one day to go a progress through the provinces, and being attended by all her adorers on foot, while she rode on a milk-white palfrey, in a kind of triumph at the head of them. She led them into a deep river, which by her art she made seem passable, and when they were all come a good way in it, she caused a sudden wind to rise, which, driving the waters in such abundance to one place, swallowed up the poor lovers, to the number of six hundred, in their tumultuous waves. After which, the sorceress was seen by some persons, who stood on the shore, to convert herself into a bat, and fly through the air till she was out of sight, as did her palfrey into a sea hog or porpoise, and instantly plunged itself to the bottom of the stream.

To prevent the recurrence of a like disaster, it was ordained that the women should go on foot and follow the men henceforth, which custom is so religiously observed, that if by chance a woman is seen walking before a man, whoever sees her cries out immediately: "Tehi! Tegi!" which, it would appear, is the name of the enchantress who occasioned this law.

First Witch. Thrice the brinded cat hath mew'd.
Second Witch. Thrice and once the hedge-hog whin'd.
Third Witch. Harpier cries: 'Tis time, 'tis time.
First Witch. Round about the cauldron go;
In the poison'd entrails throw.
Toad, that under cold stone
Days and nights has thirty-one
Swelter'd venom sleeping got,
Boil thou first i' the charmed pot.
All. Double, double toil and trouble;
Fire burn and cauldron bubble.
Second Witch. Fillet of a fenny snake,
In the cauldron boil and bake;
Eye of newt and toe of frog,
Wool of bat, and tongue of dog,
Adder's fork, and blind-worm's sting,
Lizard's leg, and howlet's wing,
For a charm of powerful trouble,
Like a hell-broth boil and bubble.
All. Double, double toil and trouble;
Fire burn and cauldron bubble.
Third Witch. Scale of dragon, tooth of wolf,
Witches' mummy, maw and gulf
Of the ravin'd salt-sea shark,
Root of hemlock digged i' the dark,
Liver of blaspheming Jew,
Gall of goat, and slips of yew
Silver'd in the moon's eclipse,
Nose of Turk, and Tartar's lips,
Finger of birth-strangled babe
Ditch-delivered by a drab,
Make the gruel thick and slab;
Add thereto a tiger's chaudron,
For the ingredients of our cauldron.
All. Double, double toil and trouble;
Fire burn and cauldron bubble.
Second Witch. Cool it with a baboon's blood,
Then the charm is firm and good.
(Shakespeare, Macbeth, iv., 1.)

An old writer, speaking of the powers of witches, says:

1. Some work their bewitchings only by way of invocation or imprecation. They wish it, or will it; and so it falls out.

2. Some by way of emissary, sending out their imps, or familiars, to cross the way, justle, affront, flash in the face, barke, howle, bite, scratch, or otherwise infest.

3. Some by inspecting, or looking on, or to glare, or peep at with an envious and evil eye.

4. Some by a hollow muttering or mumbling.

5. Some by breathing and blowing on.

6. Some by cursing and banning.

7. Some by blessing and praising.
8. Some revengefully, by occasion of ill turnes.
9. Some ingratefully, and by occasion of good turnes.
10. Some by leaving something of theirs in your house.
11. Some by getting something of yours into their house.
12. Some have a more special way of working by several elements —earth, water, ayre, or fire. But who can tell all the manner of ways of a witch's working; that works not only darkly and closely, but variously and versatilly, as God will permit, the devil can suggest, or the malicious hag devise to put in practice."

One of the most amazing things connected with the persecutions of so-called witches, consists of their own confessions under the torture. It seems a miracle in itself that any persons who were in their senses should accuse themselves of things so contrary to nature and reason. One would think that, knowing they were to die anyway, no matter what they said, they took delight in fooling their judges as far as possible. Thus, under the "witch-hammer" book of Pope Innocent VIII., which accused everyone not a priest of being a witch, a "child-eater" related the following ceremonial before the tribunal of justice: "We lie in wait," she said, "for children. These are often found dead by their parents, and the simple people believe that they have overlain them in bed or that they have died of natural causes, but it is we who have destroyed them. For that purpose we steal babies and children out of the grave, boil them with lime until all the flesh is loosened from the bones, and is reduced to one mass. We make out of the firm part an ointment, and fill a bottle with the fluid; and whoever drinks of this belongs to our league, and is directly capable of bewitching." Thus by "bewitchment," they first kill the child, and then make a "bewitching potion" out of its body. And people believed it. "We bewitch cattle by the touch," says another, "and make for such purposes all kinds of magical instruments, pictures, toads, lizards, and snakes. We lay these things under door-sills, and they spoil the milk in the house and produce disease in the cows." A few old women admitted that they had made furious thunderstorms, and were immediately burnt for it. It was a damning thing if the accused, when brought before the judge, did not shed tears. He at once decided the person could kill by a glance of the eye, and she was burnt on the spot. But the records of the unspeakable atrocities of the superstition of witchcraft are endless.

The folklore of the Canary Islands has the following story: There was a man who had a witch wife, but he did not know it. One night he got up at midnight and missed his wife. He wondered much, but remained quiet. Next night he resolved to watch what she did, and he saw her go into the next room, where she began to anoint herself, repeating: "From rafter to rafter, without God or St. Maria!" She repeated this three times, and then disappeared through the roof. Said the husband to himself: "I will do the same to-morrow, so as to follow her and see where she goes." Next night, after she had repeated the process and gone, he imitated her, only instead of saying, "without God and St. Maria," he said, "with God and St. Maria." Consequently, when he rose to the ceiling, he hit himself with such force that he was greatly hurt, and when his wife returned in the morning, she found him dying.

A correspondent from Teneriffe, Canary Islands, sent the following story, which was told her by a poor blind man as his own experience: On the 19th of November, 1894, he came from the village of Realijo, conducting his donkey, laden with empty soda water bottles. In the house from which he had brought the bottles, he had been, in company with others, making fun and laughing at the idea of witches, and he was one of the most scornful of all. "Let them come; I am not afraid!" said he. Between 11 and 12, he came to the town of Cabezas, and remembered saluting passers-by who spoke to him, when suddenly he found himself on fine sand, and knew by the sand that he was within a quarter of a league from the town. Then he felt himself held down and surrounded by people, and voices said: "Shall we throw him in the sea, for having spoken ill of us?" and others answered: "No, let him go; he has done good to many." The voices were those of women and one man, and he thinks he knows the voice of one woman. Instantly he found himself in the gate of the Roman Catholic cemetery in the town, and he was able to guide himself back to the spot from whence he had been so suddenly taken; but his donkey had not been seen, and was not there. So he went back to the sandy place by Cabezas, and there was the donkey lying on the ground.

One especial kind of witchcraft was the appearance of all kinds of things in all parts of the body, as thread and laces, worsted and yarn, potsherds, needles and nails, nay, even living things, as lizards, toads, and mice, worms and frogs, that were believed to be "conjured" into the stomach. The witches cooked their own broth and prepared their own butter and salve, with which they made themselves invisible. They made the witch-butter, co-operante diabolo, from the aurora-colored matter exuded from the bodies of children which they had stolen and carried off to the Blocksberg. (This is exactly parallel with the idea still prevalent in India, elsewhere noted, of European gentlemen stealing fat black boys, to make seven drops of miraculous fluid to cure wounds.)

The fifteenth, sixteenth and seventeenth centuries in England were full of the most devilish belief in witches, as was all Europe, and no one was safe from accusation, torture, and death. Put to the torture, which was never ended until the person confessed his or her guilt, (although perfectly innocent), or he or she died, a state of hysteria was produced that so affected the minds of the whole people that a sort of cataleptic state ensued, so that those under torture were partially insensible to every agony, to stab and blow, pinching and burning, twisting and screwing, racking and tearing, to which they were subjected by their loving and kind-hearted neighbors. As in hysterical cases, their bodies were sometimes blown up like a barrel without bursting; then again drawn in as if they were totally gone, and as suddenly again puffed up as with a pair of bellows, and with the loudest noises, as if struck, moved up and down and then sunk and swelled again. From the different parts of the bodies of the "bewitched," all sorts of materials and working implements made their way, as egg-shells, hairs, cloth, yarn, pins, needles, glass, while others for long periods took no nourishment at all, yet remained fat and in full strength. So has superstition been at the root of nine-tenths of all the mental and physical fears, labors, tortures, wickedness, and evil of this world.

Generally in the name of God. (Ennemoser, History of Magic.)

If a witch wishes to go in the shape of a cat, she says thrice:

"I shall go into one cat,
With sorrow and such and a black shot!
And I shall go in the devils' name,
Ay, until I come home again."

To get out of a cat's shape, she will say:

"Cat, cat, God send thee a black shot,
I was a cat just now,
But I shall be in womans' likeness even now."

To go in the shape of a hare, she says:

"I shall go into a hare,
With sorrow and such and muckle care,
And I shall go in the devils' name.
Ay, 'till I come home again."

To get out of that shape, she will repeat three times:

"Hare, hare, God send thee care!
I am in a hares' likeness just now,
But I shall be in a womans' likeness even now."

To ride on the wind, she takes winnowed straw or bean-stalks, sits astride of them, and says:

"Horse and Hattock, horse and go,
Horse and pellaris ho! ho!"

If she wants to go through the key-hole, she says:

"Trip in a true ting,
Troo the key-hole I go."

Witches are so dangerous that you must never refuse them any request. To determine whether a woman is a witch, have her sit down, and stick a fork in the floor under her chair while she is not looking; if she is a witch, she will not be able to move until you take up the fork.

A belief that certain individuals possessed magical powers, and could exercise a supernatural influence over their fellow-creatures, existed in ancient Rome, and those who practiced, or rather pretended to exercise, such arts, were punishable by the civil magistrate. It is to be observed that neither among the Roman nor the pagan nations of northern Europe, was witchcraft deemed an offence against religion; in some instances, indeed, the witch was supposed to derive her powers from spirits friendly to mankind, and her profession, though feared, was held in honor by her infatuated dupes. Upon the introduction of Christianity, witchcraft assumed a new form, though retaining all its old attributes. Instead of ascribing the supernatural powers of the practitioner to the gods, to Odin, to spirits of good or evil qualities, or to supposed mysteries in nature, the people imputed them to the great fallen spirit mentioned in Scripture. This potent being, from a wicked desire to destroy all that was good and hopeful in man's destiny, was believed to enter into a compact with the aspirant witch, in which, for an irrevocable assignment of her soul at death, he was to grant all her wishes, and assist in all her malevolent projects. These new features in witchcraft thoroughly changed and prodigiously extended the superstition throughout Europe. From being rather sportive jugglery, or trick in practical magic, and at most only a civil offence, it was recognized as a crime of the deepest dye, meriting the most severe chastisement which the ecclesiastical and civil power could inflict.

In his bull of 1484, Pope Innocent charged inquisitors and others to discover and destroy all such as were guilty of witchcraft. This commission was put into the hands of a wretch called Sprenger, with directions that it should be put in force to its fullest extent. Immediately there followed a regular form of process and trial for suspected witches, entitled "Malleus Maleficorum, or a Hammer for Witches," upon which all judges were called scrupulously to act. The

edict of 1484 was subsequently enforced by a bull of Alexander VI., in 1494, of Leo X., in 1521, and of Adrian VI., in 1522, each adding strength to its predecessor, and the whole serving to increase the agitation of the public mind upon the subject. The results were dreadful. A panic fear of witchcraft took possession of society. Every one was at the mercy of his neighbor. If any one felt an unaccountable illness, or a peculiar pain in any part of his body, or suffered any misfortune in his family or affairs, or if a storm arose and committed any damage by sea or land, or if any cattle died suddenly, or, in short, if any event, circumstance, or thing occurred out of the ordinary routine of daily experience, the cause of it was witchcraft. To be accused was to be doomed, for it rarely happened that proof was wanting, or that condemnation was not followed by execution. Armed with the "Malleus Maleficorum," the judge had no difficulty in finding reasons for sending the most innocent to the stake.

If the accused did not at once confess, they were ordered to be shaved and closely examined for the discovery of the devil's marks; it being a tenet in the delusion that the devil, on inaugurating any witch, impressed certain marks on her person; and if any strange mark was discovered, there remained no longer any doubt of the party's guilt. Failing this kind of evidence, torture was applied, and this seldom failed to extort the desired confession from the unhappy victim. A large proportion of the accused witches, in order to avoid these preliminary horrors, confessed the crime in any terms which were dictated to them, and were forthwith led to execution. Other witches, as has been said, seemed to confess voluntarily, being probably either insane persons, or feeble-minded beings, whose reason had been distorted by brooding over the popular witchcraft code. A few extracts from the work of Dr. Hutchinson will show the extent of these proceedings:

"A. D. 1485—Cumanas, an inquisitor, burnt forty-one poor women for witches, in the county of Burlia, in one year. He caused them to be shaved first, that they may be searched for marks. He continued the prosecutions in the year following, and many fled out of the country.

"About this time, Alciat, a famous lawyer, in his Parergu, says: 'One inquisitor burnt a hundred in Piedmont, and proceeded daily to burn more, till the people rose against the inquisitor, and chased him out of the country.'

"A. D. 1488—A violent tempest of thunder and lightning in Constance destroyed the corn for four leagues round. The people accused one Anne Mindelin, and one Agnes, for being the cause of it. They confessed and were burnt.

"About this time, H. Institor says, one of the inquisitors came to a certain town, that was almost desolate with plague and famine. The report went that a certain woman, buried not long before, was eating up her winding-sheet, and that the plague would not cease till she had made an end of it. This matter being taken into consideration, Scultetus, with the chief magistrate of the city, opened the grave, and found that she had indeed swallowed and devoured one-half of her winding-sheet. Scultetus, moved with horror at the thing, drew out his sword and cut off her head, and threw it into a ditch, and immediately the plague ceased! and the inquisition sitting upon the case, it was found that she had long been a reputed witch.

"A. D. 1524—About this time, a thousand were burned in one year,

in the diocese of Como, and a hundred per annum for several years together."

From other authorities it is learned that the devastation was as great in Spain, France, and northern Germany, as it was in the Italian states. About the year 1515, five hundred witches were burned in Geneva in three months, and in France many thousands.

The prosecution of witches was no less severe in England and Scotland, where it began about the middle of the sixteenth century. "Barrington, in his observations on the statute of Henry VI., does not hesitate to estimate the number of those put to death in England on the charge of witchcraft, at thirty thousand."

In the middle of the seventeenth century, a class of people sprang up which called themselves professionally witch-finders. They made a business of accusing persons with certain marks, putting them to so-called tests, and committing them to the gallows or scaffold. For this "clearing the locality of suspected persons," they received big fees from the magistrates. One of these noted witch-finders was a certain Mathew Hopkins, who lived during the second half of the seventeenth century, and is recorded to have brought several hundred persons to death by these foul means.

The following interesting article, entitled "Naia, the Witch of Rochefort," by Charles Géniaux of Paris, which appeared in the "Wide World Magazine," October, 1899, demonstrated how deep-rooted the belief in witches is even in our days, and how a wily old woman, in the last year of the nineteenth century, manages to influence, keep in awe, and almost rule the inhabitants in and around Rochefort-en-Terre, in Brittany, by her supposed magical and supernatural powers:

Scarcely had I arrived in Rochefort-en-Terre, a delightful little town in Brittany, when I met an artist in search of landscapes.

"You're looking for sorcerers?" he said. He knew my weakness for folklore and the like. "Very well, we have here what you want—Naia Kermadec, the 'Witch of Rochefort,' who is well known all over the country; only I can't be sure that you will be able to see her, for no one knows exactly where she is. People have met her on the same day at places very far from one another, and it is difficult to explain how such an old woman can travel so fast over such considerable distances. The good folks of Rochefort are convinced that there is something supernatural in this.

"They will tell you that Naia travels on a broom through the air —or maybe underground—when she does not want to be seen going on her errands; that she fears neither fire nor water, disappears when she likes, and takes any shape that may suit her purpose. Through her magical power, they say, she attracts young people, especially those who are in love."

"How long has she lived here," I asked, "and where does she come from?"

"Old people say they have always known her as she is now," returned my friend; "withered and bony through age. They remembered having heard of a family named De Kermadec, who had the reputation of knowing wonderful secrets and were suspected of having been in league with the spirit of darkness. Well, Naia is supposed to be the last member of that old family.

"I have spoken to her once," added my informant, "and I was astonished at her marvelous intelligence, her knowledge, and the information she seems to possess, in spite of her retirement and isolation."

For a fortnight I was disappointed in my search for Naia. To all my questions, the peasants invariably answered that they did not know where she was living at present. One morning at daybreak, however, a young boy knocked at my door.

"Make haste, sir," he cried; "make haste—the witch has come back to the old manor. If you like, I will take you to the ruins," he added. "I know where to find the 'Door of Hell,' through which Naia goes out."

I accepted his offer with pleasure. Some minutes later we were proceeding at a brisk pace towards the witch's den. The ruins of the Chateau de Rieux are heavily clothed with ivy, and are situated on an abrupt and rocky hill, covered with ancient oaks. Sometimes Naia is seen coming out of crannies in the rock, and sometimes disappearing in the crumbling towers or deep dungeons of the mediaeval stronghold.

Suddenly my young guide maliciously ran away, laughing. I turned round hastily to call after him, and found myself in the dreaded presence of the weird inhabitant of the ruins.

There she stood in her majestic and withered ugliness, solemn and imposing as a pythoness of ancient times. In silence we looked at each other. Her eyes inspire awe; they are sunken, creamy in hue, and glassy, like those of the dead. Her large, bony hands rest on a thorn stick, and a kind of colorless shroud partly covers her head and shoulders, falling down to her feet. Long locks of white hair escape in disorder, from her hood. An indomitable will is impressed on her wrinkled face, with its marked expression of intelligence, which is still more striking than the horrid ugliness of her features.

Naia was sitting in a niche carpeted with ivy, and her cold eyes were making a survey of my person.

I felt compelled to come through curiosity, railing inwardly at the witch and at the stupid credulity of the peasants.

Now, however, I was awed by this strange creature, and seized by a vague, oppressive wonder, which made my heart beat faster than usual.

"Have no fear, my son, but approach," she said, with much dignity and an ironical smile, as I stood motionless at some distance from her.

There was in her deep voice an unaccountable charm. It was at once soft and sonorous, with the expressive inflections of people accustomed to speak in public.

I told her how curious I was to get acquainted with her, and I tried cautiously to induce her to talk about her "marvelous" powers.

She at once got up, looking very tall and dignified.

"And thou, my son, dost thou believe in supernatural gifts?" she asked.

I wanted to be conciliatory, so I answered with prudence.

"It depends. I believe that certain mysteries in nature are not yet explained, but I am rather like St. Thomas, who wanted to see before he believed."

"Town folks are such unbelievers," retorted Naia, with an emphasis. "They know a little, and fancy they know all. I like peasants best. I direct them in their business, and they feel the benefit of it. When the priest is powerless, the husbandmen come to me, and I tell them: trust Gnami," she went on, "he is powerful; Gnami dares heaven; he is stronger than death!"

"Who, then, is Gnami?"

"He is the one who obeys me—the one who flies through air at my order. Gnami is the human spirit

of man. I make him travel wherever I wish. I have only to think and he executes my commands."

"You must be very rich, Madame Naia, with such a great power."

"My son, thou speakest like a mortal," she retorted, rather scornfully. "Those who can possess everything if they choose, have never any wish."

"You have said just now that I was speaking like a mortal. Is it, then, that you consider yourself an immortal being?" I asked.

"I do not remember ever having been a child, and Gnami, who exists in me, cannot die, for he is a spirit."

I could see my questions were beginning to tire her. She refused point-blank to answer me when I tried to penetrate into her secrets and formula of incantation. Still, before I left, I persuaded her to let me take her photograph, and told her that it would be published in "The Wide World Magazine." She smiled, and gave me leave to come another time with my camera.

I wanted to acknowledge her kindness by shaking hands with her, but she repelled me violently with her big stick.

"Stand back," she screeched. "Do not touch me, for I burn!"

At my own risk, I should have liked to try the experiment, but I saw it was impossible. Country people assert that they feel a violent shock if they touch her hand.

When a peasant is uneasy about his wife, or any member of his family who may happen to be ill, he goes to Naia and tells her the details of the complaint. Whereupon she makes a fire on the ground, and throws on the flames a handful of herbs from her pocket. A thick smoke rises in the air. With disheveled hair and haggard eyes, panting and breathing hard, the witch pronounces incoherent words, curses the elements, and calls with a strong voice, "Gnami! Gnami!"

Naia, in such moments, is apparently insensible to pain.

"I have seen her," a peasant told me, "as truly as I see you, placing her hands on the fire for several minutes and picking up red-hot coals, which she crushed with her fingers and scattered to the winds."

She generally gives some of the cinders to those who consult her, with the injunction to apply them to the sick, whether it be a human being or an animal.

At Pluherlin, a small neighboring village, Naia saved an old man from a blazing fire. In vain his son had tried to penetrate into the burning house, where the father was lying in bed. Overpowered by the violence of the flames, the youth was obliged to retreat, and, mad with grief and despair, was crying bitterly, when suddenly Naia stood by him. She whispered something in his ear; he nodded assent, and the witch, quietly entering the roaring furnace, delivered the old man from a fearful death.

But from that day the son changed entirely. He became a drunkard and a reprobate. It was rumored that Naia had made him sell his soul to the spirit of evil, as a condition for the rescue of his father!

Several times I directed my ramblings in the country toward the ruin of the Chateau de Rieux, where Naia lived. The place suited her as well as she suited it. It looked uncanny and weird, like the supernatural being who had chosen it for her home.

The castle, built in the Middle Ages by the powerful Seigneurs de Rieux—great and terrible warriors—had gloomy cells and hiding-places, underground passages and dungeons, where mouldering bones had been found among rusty fetters.

But to-day, of all the splendor of bygone times there remain only some crumbling walls, part of a tower, and a vast area covered with

sculptured stones, amidst an entangled mass of tree trunks, branches, boughs, and ivy festoons. But the underground part and the secret rooms (known only to the De Rieux family) are still in existence. Naia is evidently acquainted with them, and seeks there a shelter against the weather. This explains an incident which dreadfully frightened some country people one winter night when they were coming back from the fair of Malansac, in the neighborhood.

To take a short cut, they thought of going across the fields, and with that intention went through by-paths disused for a good many years.

Heavily laden, they were climbing the steep hill leading to Rieux, when one of them, stopping suddenly, exclaimed "Fire! Fire!" in a terrified voice.

And, sure enough, from the chinks in the ground flames and smoke were issuing, blackening and burning the grass and bushes on the surface. The peasants also said that a strong smell of sulphur was spreading around; but this may be set down as pure imagination.

When they arrived at the farm house, the church bell was beginning to toll for the dead. On making inquiries, they learned that a young girl with a bad reputation had just died suddenly.

Summing up the incidents of that stirring night, the peasants attributed to Naia the power of going down to hell when she liked, and of attracting there the souls of people who had died in a state of sin.

The justice of peace of Rochefort told me he had also seen, on several occasions, those suspicious clouds of smoke rising up from among the stones. The most plausible explanation is that Naia, in winter, lights a fire in the underground parts of the ruins, to warm herself, and naturally the flames and smoke sometimes penetrate the chaos of stones and frighten the country people, who think they see an infernal fire.

The dark passages frequented by Naia lead to some damp, broken stairs, descending into depths of the castle.

On the day I photographed this entrance to Naia's den, two quaint little Breton children were playing in front of the dark hole, not in the least disconcerted by its fateful and ominous renown. A large piece of rock almost bars the "Witch's threshold," which is also called "Hell's door." It is with great difficulty that one scales that rock to enter the gloomy passage on the other side. Nor could I find any means of exit at the end of the corridor, for the thorny bushes which tore the sleeves of my jacket prevented me from advancing any farther.

As I extricated myself from their treacherous embrace, I reflected that Naia's clothes must be made of very strong material indeed, to resist such daily assaults.

The justice of peace, who has lived in the place for a score of years, told me he has always seen Naia wearing the same clothes, and never noticed any change in her face or appearance. The merchants in the town, and all about the country, affirm that "the witch" has never bought anything from them, that she has never been seen to eat or drink, and, as for her clothes, they simply never wear out like those of ordinary people.

All the information I gleaned confirmed me in my belief of the old creature's extraordinary abstinence. What, then, does she live upon? No one knows, for nobody has ever given her anything in the way of victuals.

With great impatience, I waited for the time of my interview. At last the promised morning arrived.

A storm was threatening. Black and heavy clouds were hanging low like funereal draperies.

I was directing my steps toward the ruins, when a sudden shower obliged me to take shelter under the vault of an old drawbridge. Moodily I gazed at the water, flowing down like little cataracts on the pebbles and green moss, when the water suddenly cleared up, and a glorious sun shone out on the refreshed country.

Rejoicing at this lucky change, I was preparing to resume my walk, when all at once a strong voice called out near me:

"Good morning, my son!"

Quite amazed, I turned quickly, and lo! on my right Naia was standing, with her arms lifted up toward heaven, and her eyeballs quite white in the sunken depths of their sockets. She was uttering uncouth words in that Bas-Breton language which I do not understand.

I own that, in spite of my incredulity, I felt for a moment a kind of irrational fright at her sudden appearance and uncanny bearing.

"Stay as you are, please!" said I, having recovered myself. "I want to photograph you in that position."

It was prosaic, but also interesting. With good grace she granted my request, muttering the whole time. We were alone, face to face, she with her tall figure erect and her arms uplifted; I, under the cover of my camera, looking at the weird and fantastic figure before my eyes.

Suddenly I thought I heard something talking behind me. I turned round, and the voice became silent, but the next moment it began again with great volubility. For the second time I turned my head, but still saw no one as far as my sight could reach. Very much puzzled and mystified, I looked at Naia. The witch had seated herself against a wall, her head hanging down on her breast, and her hands clutching her stick. She looked as if she were asleep.

As I looked at her, the voice which had startled me before now came from above, and seemingly from the top of an oak. More and more puzzled, I sat quite near my strange companion, watching her closely. Her breathing was heavy and regular. She was evidently sleeping, for I spoke to her and she did not answer.

At that moment a distant voice called out loudly, "Naia! Naia!"

"Do you not hear? Someone is calling you!" I cried to the Witch of Rochefort.

All at once the voices ceased, and my unearthly companion opened her eyes and rose up.

I must explain this strange scene. An old doctor of the neighborhood, who had taken much interest in studying Naia and the peculiarities of her existence, told me that the witch was a most clever ventriloquist. She made use of her wonderful gift to impose on the credulity of simple folks who go to consult her about their fortunes.

"I cannot answer thee," she says, "but Gnami, the spirit, is going to speak for me."

Then "prophetic" words are heard dropping from heaven, or coming out of the earth; and the amazed countryman cannot do otherwise than believe.

Naia's predictions have such absolute influence upon the simple, ignorant man that he unconsciously works out their realization with all his might, and often succeeds by that means in bringing them to pass. "It is in vain that I tried to enlighten the country people in Naia's doings," added the doctor. "They believe in witchcraft, and don't heed my warnings. Her predictions have caused a great deal of harm sometimes, and I have a

personal knowledge of a premature death which was the result of such 'foretelling.'

"I was attending an old man who suffered from gout, and considered that he might still live on for several years; but I was reckoning without Naia. That man had a nephew, who was impatient to come into his inheritance. He went to consult the witch, and persuaded her to visit his uncle. So one night, when the quiet little town was asleep, Naia passed unnoticed through the deserted streets and knocked at the door of old Pieric. His nephew opened it, and, with a feigned terror, pretended to go into a swoon before the apparition that passed over the threshold.

"The witch, wrapped up in a shroud, and bearing a red light in each hand, came toward the old man's bed.

"'Pieric!' she called out, in a sepulchral voice, 'attend to the salvation of thy soul, for thou shalt die when the bells ring for mass next Sunday!'

"You can fancy how that trick frightened the poor invalid! Next day he told me of this diabolical visitation, and I could see he was almost out of his mind.

"'It is really absurd,' I protested; 'some wicked person has been playing on your ignorance and credulity. I certify that you have still many years to live.'

"'You say it to comfort me!' he declared, with tears; 'but I know I am lost—the ghost told me so!'

"On the Sunday morning I went to see him. He was very bad and almost delirious. I could not help getting angry.

"'You are a fool, Pieric,' I cried; 'you are simply killing yourself, when I affirm that you might still live on for a good many years, if you kept quiet.'

"'I am going to die!' he repeated, with tearful obstinacy. 'It has been predicted by the ghost. . .'

"I felt greatly impressed. For many years I had been in practice, but never before had I witnessed anything so heartrending.

"When the church bell began to call the people to mass, Pieric's face became convulsed, and he sobbed:

"'Mercy, O Lord, mercy! . . I am not yet ready to die!"

"'You shall not die, Pieric,' I cried, putting into the words all the strength of my conviction.

"But when the bells left off ringing, the old man uttered a dreadful cry, and fell back dead on his bed.

"You have been told," the doctor went on, "that the witch can put her hands into the fire without feeling any pain. That is true to a certain extent, and without doubt is another trick of the old crone to impose upon country folks. It is proved that a certain astringent preparation, mixed with a fat substance and spread on the skin, acts like an isolating medium between the nervous sensibility and the fire."

I now come back to my interview with the famous "Witch of Rochefort." She had taken me among the ruins and we were seated on trunks of trees in a place carpeted with ivy, which she called her "drawing-room." While I was questioning her, a pretty girl called Yvonnette, a young goat-keeper, who lived at a short distance from the ruins, came to ask for a consultation. After she had gone, happy in her heart and smiling at the prophetess's predictions, I asked Naia if she would also tell me my good fortune.

After some minutes of meditation, the witch spoke like the tenebrous oracles of antiquity. I was pleased to find an allusion to my travels through Algeria. But how could she have known? And she wouldn't take the money I offered her.

Gambling, Cards, Games.

CHAPTER XX.

BASEBALL—A mascot is an indispensable member of a baseball club.

If a baseball team meets a funeral on the way to play, they will win the game.

If a baseball team meets a load of barrels on the way to play, they will surely be defeated.

Baseball players often pull the little finger for luck; some teams will never permit all members to sit down together. Many baseball players consider it an ill omen if a dog crosses the diamond before the first ball is pitched.

Some baseball players believe that it is an omen of bad luck if one of the nine gets shaved on the day the game is to be played.

BETTING—Sporting men have a belief that if they can rub the wool on the head of a blind negro, they will have better luck with the bookmaker.

If you make a bet on the way to business, you will suffer from your own imprudence that day.

A sportsman put his name down in the Club Derby Sweep, opposite No. 68. He draws the winner. Next year, coming up late to town, he finds every number occupied except 68. He puts down his name there, and draws the winner again.

If you meet a blind man on going to the track, tip him, or you will not win that day.

If you are a green hand at "playing the races," just cast your eyes on the names of the horses, and the very first thought of will be a winner.

Never tear up your pasteboards at the races, or you will never pick out a winner. Keep them, they are lucky.

Women who bet on the races have faith in some particular messenger boy, and will not let anyone else place their commissions. "Oh, where is my lucky boy?" they will cry, and if he fails to turn up, they will not bet.

Should you have the good fortune to dream of a horse, do not bet on it the first time it runs; but on the second time put all the money you can raise on it, for it will surely win.

If you are betting on a card, try your luck by hitting the tips of your forefingers together without looking at them, and saying: "Hit or miss," and if at the moment you say "hit," your fingers hit, you will win; but if they miss, you will lose.

If you meet a funeral while going to the race track, do not on any account pass through it, as it is the worst of luck. Wait until it passes, or better still, turn and go away with it.

One who bets on the races resorts to many devices to foretell the winner. If two start, he throws up a dime, and names heads for one and tails for the other. If more than two start, he writes their numbers on small pieces of paper, and pressing them between his hands, blows

them away; the last to leave his hand will be the winner.

BILLIARDS—To chalk the large end of your cue, will insure success in playing billiards.

When engaged in a game of billiards or pool, he who keeps the chalk in his hand and chalks his cue while his opponent is playing, will lose the game every time.

CHARMS AND OMENS RELATING TO GAMES AND GAMBLING—It will bring you bad luck to shuffle your coins or checks.

A hand with four clubs will never bring good luck to the player.

The gambler's wife wept when her husband won the first pot.

To drop the nine of spades when playing cards, is a sign that you will quarrel with your love.

To sit in a rocking chair to play cards, is bad luck.

The hair of a suicide worn as a charm, will bring good luck to gamblers.

Gamblers throw pennies away, as they think them unlucky.

On the way to play cards, a gambler considers it very unlucky to pass a beggar on the street without giving him something.

It is an old belief that it is lucky to play cards with a hat on. The devil is said to be always present at a card game, and to wear no hat would be a sign of respect to him, which would surely bring bad luck.

When you play cards, and you drop a red one, it is good luck; but if you drop a black one, bad.

Opening a new deck of cards with one in it with the face turned to you, means victory in the game.

In playing cards, if you often hold three aces in your hand, you will change your residence.

Bad luck follows a black jack in cards.

If a black deuce is turned, knock it with your knuckles before anyone else touches it, and you will secure four or more trumps.

It is a sign of death to have a long line of black cards dealt to one at cards.

If you get into a passion when playing cards, you will have more bad luck; for the demon of bad luck always follows a passionate player.

1, 2, 3, 4, played in succession at cards, kiss the dealer for luck.

To a gambler who passes the blind, ill luck will ensue.

To play cards on the table without a tablecloth, is unlucky.

Card players believe that good luck is assured them, if they can lay their finger on the two of clubs.

He who lends money at play will lose.

He who borrows money at play will win.

Never play against a consumptive person in any game of cards, as you will meet with poor success.

Whoever lends or loses money out of his pockets, will win no more that week.

If a gambler finds a coin, he will risk everything, for it is the best of luck.

If clubs are trumps, they will turn up on three successive deals.

In playing cards, walk straight from the table and make a round turn, if playing for money.

There is a superstition at Monte Carlo that immediately after a suicide, all those playing against the bank will win. There is, therefore, a perfect rush for the tables when the lugubrious news is known.

Card players believe that there never was a good hand at cards

when there was the four of clubs in it, for that is the devil's four-post bedstead.

If you wish a person to win at cards, stick a crooked pin in his coat.

To wear your hat backwards in any outdoor game, generally gives good luck.

Gamblers carry a battered coin wrapped up in a torn banknote, for luck.

It is good luck, while playing cards, to pull down your vest.

To drop a card on the floor when playing, is a bad omen.

To sing while playing cards, is a sign that your side will lose.

A card between two of equal value, denotes the holder will be jailed.

To put a needle in a man's coat without his knowledge, will bring him good luck at cards.

Three aces denote change of places; three nines, change of times; three jacks, old friends back; three kings, money brings.

A piece of crimson ribbon tied around the thumb, is believed by players at Monte Carlo to make them win.

If a card player tips a card table over, he will have no luck.

To stroke a black cat's tail seven times, will bring good luck at cards.

It is believed that a fetish made of the skin of a black snake and worn around the wrist, will bring good luck and fortune to gamblers and sporting characters.

It is considered unlucky to gamble in a room where there is a woman, unless she is gambling too.

Never lend a man money to play against yourself, for you will surely lose.

Don't play at a table with a cross-eyed man, whether he is your partner or opponent; you will lose.

In playing a game of cards, it is generally lucky to hold a black deuce.

In playing cards, one is apt to have bad luck under one's own roof.

A gambler who carries a lizard with two tails, can never lose, and can gain everything he plays for.

Gamblers think it brings luck to have a friend touch their hand when playing.

Some gamblers think it is unlucky to have any person standing near during play, while others think if a person looks on who never plays cards, he will bring good luck.

Among card players, and especially gamblers, it is considered bad luck to have any person put a hand or foot on the chair on which they are sitting.

If the first card you take up is trumps, it is bad luck.

If the third card you take up is trumps, it is good luck.

To stand behind a player and sneeze, is a sure sign of ill luck to the player.

Many gamblers wear a fine cat-skin upon their breasts, hung from their necks, which they consider gives them good luck.

There is an Irish belief that if a gambler hides beneath the tendrils of a briar, and invokes the aid of the prince of darkness, he will succeed at cards, no matter how he plays.

If you are a card player and happen to have no table in your room, never play on the bed; it is attended by misfortunes innumerable.

A "mascot" is carried for luck, by some baseball teams and other athletic associations.

Some gamblers carry a human knee-bone for luck, and some a toe-bone.

He who has the stone out of a bat's back, will have luck at cards.

He who has an owl's heart about him, will have luck at cards.

Never lay your cigar on cards or checks, or you will have bad luck.

To win at cards, place a small red feather in the inside of your hat.

It is unlucky for a dog to get under the table when you are playing cards.

Gamblers and speculators wear cat-skin for luck.

If a gambler sees a cat, he generally stops playing for a while, to change his luck.

He that has a mole's foot in his bag, is said to be lucky at cards.

A rabbit's foot is lucky to a gambler.

If, in playing cards, you are undecided what to do, and have two cards of equal value but of different suit, it is lucky to take the first card, not to reach over.

If, in playing cards, you are undecided what to play, lay down your cards, give them a shove, and play the one that goes furthest.

To find the ace of spades of a deck of cards lying on the ground by itself, is accounted ill luck, especially if the spade points toward you. It is an omen of deceit and treachery. If the card is face down, it is an omen of hidden treachery.

A singular trial of the "hoodooing" power of a cross-eyed person was recently made in New York. A cross-eyed tramp asked a gentleman for enough money to buy a drink. He refused, but said: "I will tell you how to get ten dollars in ten minutes, if you care to know." "I do," said the tramp. "Very well; go over by that door and stand close beside it, and do not move for any cause except if a man will give you ten dollars to do so." The tramp went at once, and very soon a man was seen to approach the door, but as soon as he saw the cross-eyed man, he dodged away in a hurry. Pretty soon another man went up to the door, but he, too, left as if shot. Two or three times this was repeated, when at last somebody inside noticed it, and came to the door to look for the cause of these sudden retreats. As soon as he saw the tramp he ordered him away, but he remained imperturbable, and said he would go when he was paid ten dollars. The proprietor stormed, but it did no good, and as two other men had come and gone away in haste, the owner of the place gave the tramp his ten dollars and bid him begone. As he sauntered away, a friend of the gentleman who had arranged the affair asked in amazement what it could mean. "It is a gambling place," he replied, "and a gambler will not stake a cent if he sees a cross-eyed man on his way to play. I knew what I was about, and you see how it worked."

CHESS—Playing chess unexpectedly, or under unusual conditions, foretells embarrassed affairs.

If you play chess on your birthday, it is a sign of loss of friends.

If you win in playing chess with your rival, it forebodes success in a difficult undertaking.

COUNTERS—In gambling, to kiss a counter will sometimes bring good luck.

It is unlucky to pick out counters for other persons.

CRAPS—In playing craps, snap your fingers twice, and either 7 or 11 will turn up. Snap three times for big Joe.

CRICKET—One of the latest developments of the use of charms in British Guiana is an oil, which is rubbed on the bats of cricket players to ensure victory in a match.

CROQUET—In playing croquet, never "hit the white horse," if you do not want your opponent to hit your ball.

DICE—Blowing into a dice-box brings good luck.

The natives of India are fond of playing dice; they have a goddess named Apsaras, who gives them fortune and good luck.

Carry a dice in your pocketbook, and you will always have money. (New England.)

In playing dice, rub the dice on a red-headed person, to bring you good luck.

The origin of the Chinese custom of painting the "fours" on their dice red, is accounted for, according to the Wa Kan san sai dzu e, by the following story: An emperor of the Ming dynasty (A. D. 1368-1643) played at sugoroku with his queen. He was almost defeated by her, but had one way of winning through the dice turning "fours." He cried and threw the dice and they came as he desired, whereupon he was exceedingly glad, and ordered that the "fours" thereafter be painted red, in remembrance of his winning, red being the lucky color in China.

Lucky and unlucky omens of finding dice lying upon the ground:

If you find a dice with one spot up, you will shortly receive a letter or document of great importance.

Two spots up: You will take a long journey that will be of much benefit.

Three spots up: A great surprise is in store for you; also you will soon sleep in a strange bed.

Four spots up: Is a rather bad omen. The finder will soon meet with ingratitude from a source he least expects.

Five spots up: Changeableness in domestic and family affairs, and inconstancy in love.

Six spots up: A very good omen. You will shortly receive money that was unexpected, and peace and prosperity is in store for you.

DOMINOES—If you are unlucky at dominoes, take the double-six, mention the name of a prominent person, make a wish, and your luck will change.

FARO—In faro, if backing the jack and it comes out the first thing, you had better stop at once, or you will lose all you have.

GAMBLING—It is considered bad luck to talk to a friend when he is gambling.

Good luck in gambling, bad luck in the household. (French and German.)

A tourist fell asleep at Ventimiglia station, dreamed of 13, hurried back to Monte Carlo, and backed 13 for the maximum. It came up three times running, and he was "on" every time.

The Navajo Indians believe that if the sun shines on any player while playing their favorite gambling game, the one on whom the rays fall will be stricken blind.

All gamblers believe in "the fatal hand." This hand consists of knaves full on red sevens (in poker), and is regarded as a warning of speedy death.

It is said, to give your money to a man who has never played cards, and let him place it for you, will bring good luck.

A gambler does not dare to curse the cards, or abuse them, or burn them, or in any wise ill treat them.

Some gamblers will never play without sitting on the joker.

In Monte Carlo, a favorite superstition says that if you are lucky enough to break the bank, cease playing at once, for such good luck as that will surely be followed by an influx of bad luck of some kind.

GAMES IN GENERAL—You are sure to win, if you will keep silent while playing a game.

HYENA—In some parts of Africa, the howling of a hyena during a game of chance, is unlucky. If counters are used, they must be washed three times or thrown away.

LOTTERY—If you win any kind of a prize, an excellent offer will be made you.

Odd numbers in a lottery are lucky.

If you give a present before investing in a lottery, you will win.

The middle and poorest classes in Malaga believe that it will be lucky to place a lottery ticket under the pedestal of their patron saint.

If you start out to buy a lottery ticket, have some one throw an old shoe after you, and you can secure a prize.

LUCK CHARMS—If you wear a penny which has been given to you, in your stocking, you will win at cards.

Money carried for three days in a man's shoe or a woman's stocking, can be invested in any gambling game with absolute surety of its winning powers.

LUCK-CHANGING—If steamboat negroes, playing cards, have bad luck, they will get up and turn around three times and sit down on a quarter.

If gamblers were unsuccessful, they would retire and tie a knot in the tail of their shirt, when their good luck would at once return.

If you are losing in cards, think of the gallows in all its particulars, and your luck will change.

If you are having a streak of bad luck, take a small woolen rag, spit on it and burn it, and it will change your luck.

If losing at cards, it is said to change the luck if you throw a penny or some other small object of trifling value, over the left shoulder.

If luck in cards is against you, take the first queen you draw and wish three times, and the last time name some favorable female. Your luck will change.

If you push a card out of the middle of the pack, it will change the luck.

Men turn the front of the hat toward the back, to get a change of luck in playing cards.

If you are having bad luck at cards, buy a new pack, pay for it yourself, and you will have good luck.

If a gambler is having bad luck, the luck will change if he will change his talisman from one pocket to the other. If the bad luck should still continue, he must pile it up with his poker chips.

MARBLES—It is always good luck to use a cinder or glassy for a shooter, when playing a game of marbles.

In playing marbles, two persons playing together must not shoot from opposite sides of the ring, as it is unlucky.

In marble games, it is ill luck to pass in front of the players. If the marble splits when you shoot it, stop playing at once. It is an ill omen.

PARCHESI—In parchesi, turn the dice-box three times around. It will prevent a third double throw.

PLAYING CARDS — Playing cards unexpectedly, or under unusual conditions, foretells a pleasant and profitable discovery.

It is unlucky to sit opposite the "jimmers" (hinges) of a table, when playing cards.

It is unlucky to play cards in bed.

If you have a pack of cards stolen from you, you will have bad luck for some time.

To slap cards down in a game with a "don't-care" manner, will give you bad luck.

It is unlucky to cut an honor for a trump card.

To give away a pack of worn-out cards, will bring you bad luck.

To give away a pack of bran-new cards, will bring you good luck.

Cards will not lie. What falls to the floor will come to the door.

The nine of diamonds is called the "curse of Scotland," because their last queen taxed heavily all persons to pay for nine jewels; and every ninth king was wicked.

Card players believe that if you burn a pack of cards, they will never give you any more luck, and will mock you to the last; you will have as many unlucky days as there are even spots on the cards.

To place a pack of cards on the bed, is said to bring a curse on the house, or to foretell a death.

When you have a pack of cards that have seen its best days, do not give them away, but burn them with salt and pepper.

It is said to be very lucky to find a playing card of either hearts or diamonds.

Lucky and unlucky omens of finding cards lying upon the ground:

Ace of Hearts—Face up, good news; down, pleasure mixed with trouble.

King of Hearts—Face up, a person in higher position than yourself is trying to assist you; face down, his endeavors will prove futile.

Queen of Hearts—Face up, a woman of good reputation and honor desires to assist you; face down, if you are unmarried, you will meet with an unexpected obstacle in the way of marriage; family dissensions if married.

Jack of Hearts—Face up, a man of light complexion seeks to favor you; face down, approaching misfortune and discontent.

Ten of Hearts—Face up, gain, success and happiness; face down, joy of short duration.

Nine of Hearts—Face up, good omen, joy, good management, and harmony; face down, sorrows and quarrels of short duration.

Eight of Hearts—Face up, lucky omen; if married, your children will be honest, virtuous, and beloved by all; if unmarried, you will be successful in your undertakings. Face down, there is trouble in store for you; if you marry, your partner will be fickle and cause you much sorrow.

Seven of Hearts—Face up, your life will be one of quietness, and pure love will exist between your partner and yourself; face down, an isolated life, with much sadness.

Ace of Clubs—Face up, you will shortly hear news of an inheritance, and you will accumulate worldly goods rapidly; face down, joy, mixed with tears.

King of Clubs—Face up, a man who is just and upright will seek to protect you from slander; face down, you will encounter great difficulties.

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Queen of Clubs—Face up, an intelligent and distinguished lady will take a great interest in your welfare; face down, hatred, jealousy, and cruelty from some of your friends.

Jack of Clubs—Face up, if unmarried, make your preparations to get married, for you will soon have a proposal; face down, you will expect to be married, but not to the one you expect.

Ten of Clubs—Face up, success in all your undertakings; face down, your success will only be partly complete.

Nine of Clubs—Face up, you will have doings with the law that will prove eminently successful; face down, beware of those who would draw you into lawsuits, for you will not win.

Eight of Clubs—Face up, a beautiful woman or a handsome man admires your qualities; face down, some of your intimate friends will bear watching.

Seven of Clubs—Face up, your life will be one of economy and honest gain; face down, a slight delay in your business transactions in the near future.

Ace of Diamonds—Face up, a package or a present of good value; face down, disappointment in the delay of an expected article.

King of Diamonds—Face up, you will shortly meet a quarrelsome man, whom you should avoid, as he is liable to do you some injury; face down, an approaching danger which will be difficult for you to escape.

Queen of Diamonds—Face up, a light-haired woman with a wicked disposition will scandalize you; face down, all the falsehoods and slanders she can utter will not harm you.

Jack of Diamonds—Face up, one of your trusted friends is a faithless traitor to you; face down, bad news from or by a deceitful man, that you will not believe at first, but which will nevertheless be true.

Ten of Diamonds—Face up, a profitless journey; face down, a disagreeable omen.

Nine of Diamonds—Face up or down, a bad card. Much opposition in the near future, and if engaged, your match will be broken off. It portends misunderstandings and quarrels. If you see it, don't touch it.

Eight of Diamonds—Another bad card, full of anxiety and mortification, whether face up or down.

Seven of Diamonds—Face up or down, slight sorrows and small vexations.

Ace of Spades—Face up, death; face down, death of someone not very dear to you.

King of Spades—Face up, a hypocrite, a man of religious pretensions, or a sanctimonious lawyer, is trying to do you an ill turn; face down, those that seek to do you ill will not succeed.

Queen of Spades—Face up, some woman will put obstacles in the way of your wishes being fulfilled; face down, she will be foiled in her attempts.

Jack of Spades—A worthless and ill-bred man with a dissolute disposition will meet you; he may be fascinating, but is likely to prove dangerous. Face down, one or more persons of the male sex will undermine you if they can.

Ten of Spades—Face up, nothing more than small difficulties will trouble you; face down, you will soon overcome an enemy.

Nine of Spades—To find this card in any position on the earth, foretells misfortune and trouble.

Eight of Spades—Face up, danger of death to the finder, to a relative, or to a dear friend; face down, you will feel much hurt and be aggrieved.

Seven of Spades—Face up, por-

tends quarrels with your wife or husband; if unmarried, anger and unpleasantness between you and a lover. Face down, sadness, followed by great joy.

The small cards do not signify anything.

POKER—If you hold three of a kind three times in succession, you are bound to be "broken."

To kiss a chip before putting it in the pot, will cause it to come back and bring the rest of the pot with it.

In playing poker, it is good luck to draw to a red or a black eight spot, as you will always better them.

If you are playing poker and are losing, exchange a large chip for some small ones from a lucky player, and your luck will soon change.

Jacks and sevens are called the "dead man's hand." In a poker game, it is very unlucky to hold them and win the pot.

When playing poker, keep a copper penny lying on the table, and they can never "break" you.

To hold a diamond flush and have it beaten, stop playing, for you cannot possibly win. If you "stick" after that, you will have to borrow money to buy your breakfast.

It is unlucky to win the first game at poker.

Among those who play poker, it is considered that when you hold a very good hand and all pass out, you should play on, or you will be very unlucky ever after in cards.

When playing poker, if you hold two red jacks, a red queen, and the ace and deuce of diamonds, it is a sign that you will not live to play the game out!

When playing poker, should you hold a jack full on red sevens, it means death, and is called "a dead man's hand."

In playing a little game of draw, you can get luck by dealing from right to left, instead of from left to right. The people will not object, as they will call it a piece of superstition; but you will win, all the same.

An old poker superstition is to the effect that the same man will beat the same man and lose to the same man during the game.

PUZZLE—If you work a puzzle, you will receive an important letter.

QUOITS—To pitch quoits, is an unlucky game; it will always call vexations of some sort, delay in business, etc.

SEVEN-UP—It is bad luck to give away a turned knave in playing "seven-up."

SHUFFLING, CUTTING AND DEALING—To have the deuce of trumps cut, is good luck for the dealer.

It is bad luck to look at one's cards until they all have been dealt.

To blow through a pack of cards when shuffling, will bring you good luck.

You will never have luck at a game of cards, if the first hand dealt you contains the four of clubs.

To cut the cards to the left, is a sign of heavy loss to the dealer.

Faced cards in the deck are unlucky for the dealer.

In playing cards, do not take them up when they are dealt to you, until everyone else around the table has taken up his, and you will be lucky.

An even cut is unlucky for the dealer.

A "slobbery" cut is good for the dealer.

WHIST—To cut an honor for trump: "When quality opens the door, then poverty follows behind."

Times and Seasons.

CHAPTER XXI.

ADVENT—At Old Shop, near New Harbor, Newfoundland, exists the old belief that "The cock does not crow during Advent."

Advent, signifying the coming of Jesus Christ as Saviour, is the first season of the ecclesiastical year, including the four Sundays immediately preceding Christmas.

The Advent season has been much written about. In Normandy, it was formerly the custom for the farmers to fix upon some day in Advent for the purpose of exorcising such animals as prove injurious to the crops. Armed with a lighted flambeau the children used to run over the fields, flourishing their torches in the branches of the trees, burning the straw placed underneath, and crying out:

"Mice, caterpillars and moles,
Get out, get out of my field;
I will burn you beard and bones.
Trees and shrubs,
Give me bushels of apples."

(ST.) AGNES' DAY—(Jan. 21st.)—John Keats relates to St. Agnes' eve charms in the following verses:

"They told her how upon St. Agnes' eve,
Young virgins might have visions of delight
As supperless to bed they must retire
Nor look behind nor sideways."

St. Agnes' day is a festival of the church of Rome, in honor of St. Agnes, who was a very young and spotless maid, who suffered martyrdom under Diocletian, in the year 306. Legends tell us that a few days after her death her parents, going to make offerings of affection at her tomb, beheld a vision of angels, amidst which stood their daughter, with a snow-white lamb by her side, hence the custom of bringing snow-white lambs covered with fleece, and laying them upon the altar on St. Agnes' day at Rome. The fleeces of these lambs are often shorn, and afterwards converted into palls, which are highly believed as amulets. The legend of St. Agnes', whose lamb is probably founded on the resemblance of the name Agnes to Agnus, which is the Latin word for lamb. Throughout the Christian world, and in England as much as elsewhere, it was customary for girls, on St. Agnes' eve, to endeavor to divine who shall be their husbands. This was called "Fasting St. Agnes' Fast." The proper rite was to take a row of pins, and pull one out after another, saying a pater noster, and sticking one pin in the sleeve. Then, going to rest, without food, their dreams were expected to present the image of their future husbands. Keats, as author of "The Eve of St. Agnes," the custom is thus alluded to:

"They told her how upon St. Agnes' eve,
Young virgins might have visions of delight,
And soft adornings from their loves receive,
Upon the honied middle of the night,
If ceremonies due they did aright;
As, supperless to bed they must retire
And couch supine their beauties, lily-white,
Nor look behind, nor sideways, but require
Of heaven with upward eyes for all that they desire."

ALL FOOLS' DAY—(April 1st.)— In the Tyrol, a bundle of straw is buried on the first of April, to insure good crops the coming season.

For a Persian not to extinguish the domestic fire on April 1st, and rekindle it from the temple fire, was to court ill luck for the year.

All Fools' day is the first of April. Those who fall an easy victim to tricks played them on that day by others, are called April fools; in Scotland, they are called gowks (cuckoo), from the saying, "hunting the gowk"; in France, "Poisson d'Avril," meaning the April fish mackerel, from which we have adopted the saying: "You silly mackerel." Our terms "gudgeon" and "sucker," are analogous, referring to the young fish early in the fishing season, which is easily caught. Some explain the origin of this day's customs by the uncertainty of the weather; others, by the mockery trial of our Redeemer, who was sent hither and thither, or as they say in Germany, "from Pontius to Pilate." The latter especially is, however, improbable, as similar tricks are played in Hindustan at the Huli festival on the 31st of March. Roman mythology tells the following fable in connection with the "Cerealia," a festival held at the beginning of April, as an allegory of seed-time. Proserpina was playing in the Elysian fields when Pluto suddenly seized her and carried her with him to the lower regions, where he made her his wife. Her mother Ceres heard the echo of her screams and went in search of the voice; but it was mockery, and all searching in vain. At last, Ceres learned what had become of her daughter, and by persistent entreaties to the father of the gods, obtained the permission for Proserpina to spend one-half of the year with her mother in the light of the upper world. That time is the spring and summer season, while in fall the daughter of the goddess of fertility has to retire to the dark regions, thus symbolizing the process of vegetation.

A current belief connects April-Fools' Day with the "mistake" that Noah made in sending out his first dove, before the waters had abated. This occurred, according to Hebrew legend, on the first day of the old Hebrew month that corresponds to our April. In memory thereof, forgetful or careless people were sent upon some sleeveless errand, similar to that ineffectual message upon which the dove was sent by Noah.

A plausible conjecture ascribes the origin of the custom to France. The French had been the first to commence the New Year on January 1st, instead of March 25th. Before that change was made, the merrymaking culminated on the octave of the feast, April 1st, when visits were paid and gifts bestowed. When the change was made, in 1564, many people who had forgotten or overlooked it, were made fools of by paying them mock ceremonial visits and presenting them with pretended gifts. This custom was kept up in after years, and helped to continue by a trait of human nature, which is to be found in all peoples and in all ages, that of humor and mockery.

ALL-HALLOWS DAY—It was supposed that on All-Hallows' eve, a disembodied spirit was seated on every stile and every crossroad. (Wales.)

It is evil to eat blackberries after Hallowe'en night, for on that night the spirit, called púca, comes out and defiles them.

In Scotland, the red end of a fiery stick is waved around in mystic fig-

ures on Hallowe'en, to secure good luck.

In the Western Isles, it is considered bad luck to go out of doors on Hallowe'en.

On All-Hallow eve, the fishermen of the Orkney Islands sprinkled what was called "forespoken water" over their boats when they had not been successful. They also made a cross on their boats with tar, for luck.

All Saints' Day was observed by the Norman fishermen with great solemnity, even to a late period. Seamen who ventured out to sea on this day were said to have the "double sight," that is, each one beheld a living likeness of himself seated in close contact, and if he was engaged in any work, the phantom was doing the same.

Two hazel-nuts I threw into the flame,
And to each nut I gave a sweetheart's name;
This with the loudest bounce me sore amazed,
That in a flame of brightest color blazed;
As blazed the nut, so may thy passion grow,
For 'twas thy nut that did so brightly glow.

The Spell, by Gay.

Jean slips in twa wi' tentie ee,
Wha 'twas she wadna tell
But this is Jock and this is me,
She says into hersel';
He bleezed owre her, and she owre him,
As they wad ne'er mair part,
Till fuff! he started up the lum,
And Jean had e'en a sair heart
To see't that night.

—Halloween, by Burns.

On Hallowe'en, take a pure white bowl that no lips have touched save those of a newborn infant. Fill the bowl with water, and drop in the letters of the alphabet. At midnight, repeat:

"Kind fortune tell me where he is,
Who my future lord shall be;
From this bowl all that I claim
Is to know my lover's name."

Lock the bowl away carefully. In the morning, blindfolded, pick out as many letters as there are in your own name, and if you can make a name out of the letters, that will be the name of your future husband. (Trinity and Catalina Bays, Newfoundland.)

These glowing nuts are emblems true
Of what in human life we view;
The ill-matched couple fret and fume,
And thus in strife themselves consume;
Or from each other wildly start,
And with a noise forever part.
But see the happy, happy pair,
Of genuine love and truth sincere;
With mutual fondness, while they burn,
Still to each other kindly turn;
And as the vital sparks decay,
Together gently sink away:
Till life's fierce ordeal being past,
Their mingled ashes rest at last.

Nuts-Burning, All Halloweve,
by Charles Graydon.

Nutcrack night, as Hallowe'en was often called, was the most popular in all the year among the youth of the "North Countrie" of Britain. Nuts were distributed with lavish hand, and cracked and eaten in abundance, besides being made to decide the fate of many a lad and lassie. In the words of Burns:

"The auld guidewife's weel-hoordit nits
Are round and round divided.
And mony lads' and lassies' fates
Are there that night decided:
Some kindle, couthie, side by side,
And burn thegither trimly;
Some start awa' wi' saucy pride,
And jump out-owre the chimly
Fu' high that night."

The nuts were placed in the hot ashes or along the bar of a grate, and when they burned peacefully side by side, the happy fate of the couple was assured; should one or both of them crack and jump away the thoughts of a successful courtship might as well be abandoned.

Not satisfied with nut-cracking, the pulling of the kail was also a part of the evening's sport. With closed eyes, the young people made a raid on the goodman's kail stalks, that perhaps had been allowed to stand for this very purpose. Upon

the nature of the stalk pulled depended the appearance and disposition of the mate for life. Should a stalk be well formed and straight, the finder was considered fortunate, especially if a quantity of earth clung to the roots, which indicated that a goodly amount of earthly goods was to accompany the union. If, however, the stalk was crooked and runty, the finder was mortified at the thought of being mated for life with a "crooked stick"; and was doubly mortified should the pith of the kail taste bitter instead of sweet, as that was a sure indication of a disagreeable disposition.

Other spells more weird by far were tried that night. Why should they not be, when that was the night of all the year that spirits walked abroad and fairies were most bold? Not only did disembodied spirits make free with the rights of earth, but well-regulated spirits still occupying human tenements of clay, manifested a disposition to leave their habitation for the space of time it would take to appear to their future mate, whose Hallowe'en spells called them forth.

Dire were the consequences attending some of these spells. The imagination or a practical joke sometimes caused the "speirer" of fortune a shock that was lifelong in its effect. Among these spells was that of eating an apple at midnight before a looking-glass, which was practiced by some maidens with the expectation of seeing the appearance of the future husband looking over their shoulder in the glass. Burns writes:

"Wee Jenny to her granny says,
'Will ye go wi' me, granny?
I'll eat the apple at the glass
I gat frae Uncle Johnny.'"

Her granny indignantly puffs her pipe and responds:

"Ye little skelpie-limner's face!
I daur ye try sic sportin',
As seek the foul thief ony place,
For him to spae your fortune:
Nae doubt but ye may get a sight!
Great cause ye have to fear it;
For mony a ane has gotten a fright,
And lived and died deleerit
On sic a night."

"No doubt "wee Jenny" was frightened from seeking to cast her fortune for that night, but by the space of another year she would be more bold and anxious.

Presumably it was the same "Uncle Johnny"—a bachelor of long standing—that presented the looking-glass to Jenny, who tried that night in vain to change his fate by endeavoring with closed eyes to stick his finger in the dish containing clear water, or even in the dish of colored water, but who for the third time picked the empty dish, thus indicating that neither maid nor widow was to fall to his lot. The result is comically set forth by Burns:

"In order, on the clean hearth-stane,
The luggies three were ranged.
And every time great care was ta'en
To see them duly changed:
Auld Uncle John, who wedlock's joys
Sin Mar's year did desire,
Because he gat the toom dish thrice,
He heaved them on the fire
In wrath that night."

Younger men, more bold than Uncle Johnny, tried charms that took more courage. Sowing hempseed and harrowing it in with whatever utensil came handiest, was done alone by the brave. While harrowing it in, he repeated the words:

"Hemp-seed, I saw thee, hemp-seed,
I saw thee,
And her that is to be my true love
Come after me and draw thee."

On looking over his left shoulder, he saw the appearance of the one he was to marry in the attitude of pulling hemp.

Burns says "Fighting Jamie Fleck" swore by his conscience—

"That he could see the hemp-seed by
the peck;"

—accordingly—

"The auld guideman raught down a poke,
And out a handfu' gied him."

This "handfu'" Fighting Jamie took, and stole away unseen to the barn, where he procured a fork with which to harrow it in. He bravely commenced to sow the hemp-seed and harrow it in, repeating the usual words, and—

"Although his hair began to arch,"
he kept on and—
"Whistled up Lord Lenox' march
To keep his courage cheerie."

Almost before the charm had time to work, he hears a "squeak" and "gruntle" that causes him to peep over his shoulder, the effect being that—

"He roared a horrid murder-shout
In dreadfu' desperation!
And young and auld cam rinnin' out
And hear the sad narration:
He swore 'twas haltin' Jean M'Craw,
Or crook-backed Merran Humphie,
Till, stop—she trotted through them a'—
And wha was it but Grumphie
Asteer that neght!"

Fighting Jamie was fain to hide his head at home after the sad joke played on him by the innocent pig.

Few carried to a successful issue their Hallowe'en spells. The maiden who was brave enough to steal out to the kiln and throw in a skein of yarn, a loose thread of which she retained in her hand and wound over an old skein, was sure to drop the yarn and fly with all speed to the house if, when she neared the end of the skein, it was caught and held, as she hoped and expected it would be. She should have held to the yarn and asked, "Who holds?" when an answer would have come from the depths of the kiln giving the full name of her future husband.

The observance of All-Hallowe'en is dying out in Great Britain. It never was observed properly in the United States. As belief in superstitions died out, the spells that had been practiced gave place to practical jokes, and Hallowe'en came to mean merely a license to destroy property and annoy peaceable citizens.

In some places, dipping for apples, burning nuts, and pulling cabbage stalks are still observed, but the Nutcrack Night of Burns's time has disappeared forever. (Self Culture Magazine, Nov., 1899.)

Have you ever heard the legend of the gates of Hallowe'en,
Why on lawns and trees and roadways on that night they're always seen?
Many years ago it happened, when the witches still held sway
And on Hallowe'en kept revel from the dusk to break of day.
On a lonely hill they gathered, far away from farm or town,
Where they hurried on their broomsticks, hundreds of them sweeping down,
Till the hill was dark with figures, and the woods for miles around
Shook with terror as they echoed every wild, unearthly sound.
But one year a hardy farmer, moving far and farther out,
Found that hill, and by the autumn had it tightly fenced about
With a fence of toughened cedar, and that he need never wait
To take down the bars, he also made a high and heavy gate.
It was tall and fine and handsome, strong with iron bars and locks,
Ready to withstand all dangers, from a spell to earthquake shocks,
Not a witch had thought of danger, and on Hallowe'en they came,
Ready with new pranks and eager for each wild and magic game.
From their broomsticks they dismounted at the bottom of the hill
And in laughing groups moved upward, unaware of danger still.
But the foremost quickly halted, gave a shriek of wild dismay,
For a gate, all barred and heavy, stood there right across their way.
"Open for us," loud they shouted, but the gate was true and tried.
Nor for witches nor for broomsticks would it fling its portals wide.
Long they beat at it and shouted, but the gate held firm and fast,
And 'twas only spells and magic served to get them up at last.
For though many tried to climb it, all their broomsticks stubborn grew,

And the fence, so bold and haughty,
quite refused to let them through.
Then they met in angry council, and
they placed on every gate
Such a curse that since that autumn
year by year they rue their fate
Not a one can rest untroubled in its
place on Witches' Night,
Every one must leave its hinges, though
its locks be firm and tight.
That's the story. And the moral? Oh,
if any's to be seen,
Go and ask your gate about it, on the
night of Hallowe'en.
(Mary A. Dickerson, in the Cleveland
Plaindealer, Oct. 28, 1899.)

If you eat a large apple under an apple tree at midnight on Hallowe'en, wearing only a bed-sheet, you will never take cold.

It is a sign that to whatever quarter a bull faces as he lies on Hallowe'en, thence the wind will blow the greater part of the winter.

Take a wash-basin of water and put a dark cloth over it on Hallowe'en; turn off the gas and go to bed. Take the cloth off the basin quickly, and you will see the face of your future husband.

On Hallowe'en, run up and down the lane three times with a hand mirror, and you will see your love therein.

Children born on St. John's night, Hallowe'en, have power to see spirits and converse with fairies.

If you weave your hair in a weaver's braid of many strands, on the eve of Hallowe'en, you will that evening meet your future husband.

Wind a ball of yarn, throw it out of the window on Hallowe'en, and say: "I draw, who pulls?" and the man you will marry will come and pull it away from you.

In the Western Isles, in Hallowe'en time, a distaff is put under the head of a young man to make him dream of the one he will marry.

In Wales, a great fire is built on Hallowe'en, and each member of the family throws a white stone which has been marked, into it. In the morning a search is made for them, and if one is missing, the one who threw it will never see another Hallowe'en.

On Hallowe'en, name two nuts for sweetheart and swain, and burn them; if they burn quietly, the two will marry; but if either or both jump, the couple will quarrel.

On Hallowe'en, three saucers are placed on a table. One is filled with sand, one with water, and one is left empty. A young man or woman is blindfolded and led to the table. If the hand is placed in the empty saucer, it is a sign that the person will never marry; if placed in the water, the future partner will be young; if in the sand, a widow or widower.

"Turn your shoes toward the street,
Tie your garters on your feet.
Place your stockings under the bed,
And you will dream of the one you will
wed."

The future can be told on Hallowe'en by the following: Go into the garden and pull up a cabbage by the roots. If it is a close white cabbage ready to eat, you will have an old, bald-headed husband; but if it is green and open, you will have a young man. If much dirt sticks to the roots, you will be rich, but if it pulls up clean, poor.

If a youth and a maid go into a garden on Hallowe'en and kneel on a spoon and say:

"All hail to thee, moon all hail to thee,
I pray thee good moon now show to
me
The one who my future spouse shall
be,"

the individual will appear.

If a youth or maid go into the garden on Hallowe'en and pull up a cabbage, their future partner will be indicated by its being straight or crooked, fresh or old, with dirt clinging to the roots or not. If the latter is the case, the future hus-

band will be rich according to the amount of dirt that clings to the root.

Lead melted and dropped in water, will take curious forms, and by these one can foretell the occupation of one's future mate.

For Hallowe'en festivities, a cake is baked with several articles in it, which have the following signification to the finder:

A ring as a sign of marriage within a year.

A penny as the sign of future wealth.

A thimble as the sign of no marriage.

A key as a sign of a journey.

A button as the sign that the finder will be a sweetheart forlorn.

The "sark sleeve" is a weird Hallowe'en custom in Scotland. You must go alone to a south-running stream where three lairds' land meets, and dip your shirt sleeve in the water. Go to bed in sight of a fire, and hang your sleeve to dry. The apparition of your partner will appear and turn the sleeve.

All-Hallows' Day, or All Saints' Day, is the first of November, originally a Roman Catholic holiday, introduced because of the impossibility to keep a separate holiday for every saint. This day was probably chosen because it was one of the great heathen holidays of the North, the ancient festival and the beginning of winter, it having always been a policy of the Christian church to supplant heathen holidays by Christian. In Southern Germany, the first and the second of November ("All Saints'" and "All Souls'") are devoted to the memory of the dead, by decorating the graves. In some countries, special cakes and sweet biscuits are baked on this day; in Tyrol, for instance, such in the shape of hares or horses; in Bavaria, they are long cakes, pointed on both ends and called "Seelenspitze." In Belgium, poor children place tables with candles and pictures of the Madonna, in front of their houses, and receive money from the passers-by, to buy "cakes for the poor souls in purgatory."

The night before All-Hallows' Day is Hallowe'en, particularly in Scotland, as well as in England and America, the time of all times when supernatural influences are supposed to prevail. The many superstitions and customs connected with Hallowe'en originate more or less in the old Druidical festivities of that night. Reddall gives the following description in his handbook of "Fact, Fancy, and Fable":

"The Druids for leagues round gathered in snow-white robes at the altar of stones on some hill. Here rested an emblem of the luminary they worshipped, and on the altar was the sacred fire which had been carefully kept alive during the past year. The Druids grouped themselves around it, and at a given signal quenched it, amid absolute silence on the part of the assembled people. Then a new fire was kindled on the cairn, the multitude raised a mighty shout, and from every eminence for miles around, other fires blazed into view. The same night the fire was put out in every cabin and farm-house, only to be rekindled with embers from the sacred fire of the priests, which was believed to protect each homestead from peril so long as it remained burning. In those days, faith in the existence of fairies and goblins, witches and spirits, was very strong; and as the Druidic faith faded before the advance of Christianity, the heathen festivals lost much of their old grandeur and former significance, and took on a lower character. So, on the night of October 31, the simple country folk believed the fairies came out of their grottoes, witches and goblins gathered in for-

est glades, or plotted against mankind in the shadows of ruinous castles and keeps. By a very natural transition, the Hallowe'en fire came to be looked on as a charm against these sprites. So late as the seventeenth century, it was customary for farmers to make the circuit of their fields with a lighted torch in hand, to protect them from harm during the year, chanting or singing a doggerel rhyme the while.

For the reason that these unseen magic powers were deemed to be so near at this season, Hallowe'en was thought to be the night of all nights on which to pry into the secrets of the future, and thus arose all those simple ceremonies by which it was claimed that one's fate might be learned. Of course, no sensible person now believes that by cracking nuts, ducking one's head in a tub of water for apples, dropping melted lead in a goblet, pulling kale, or eating an apple before a mirror, anything supernatural or ghostly will be seen or heard. But the pleasant fireside revelries survive, though they have lost much of their superstitious significance.

Great bonfires are still kindled in many places, around which the villagers join hands in a merry dance. Then, as the flames subside into a pile of glowing embers, the real fun begins. The first ceremony in Scotland consists in "pulling the kale." Kale is a sort of cabbage. Lads and lassies go out in couples, hand in hand, with eyes shut, and pull the first head of kale they touch. The fact of its being crooked or straight, large or small, is said to be emblematic of the height and figure of the coming husband or wife. If any earth clings to the roots, that means money; while the sweet or bitter taste of the heart of the kale denotes the disposition of the prospective life-partner.

Burning the nuts is another equally famous charm. Two hazel nuts are placed in the fire, having been previously named for the particular lad and lass about to try their fortune. Accordingly, as they burn quietly side by side, or crack and sputter and break apart, will be the result of the wooing. Says Burns:

"The auld gudewife's weel hoarded nits
  Are round and round divided,
And monie lads' and lasses' fates
  Are there that night decided.
Some kindle, couthie, side by side,
  And burn thegither trimly;
Some start awa' with saucy pride,
  And jump out owre the chimlie."

When nuts lie still and burn together when put in the fire on Hallowe'en, it prognosticates a happy marriage or a hopeful love. If on the contrary they bounce and fly asunder, the sign is unpropitious.

"These glowing nuts are emblems true,
Of what in human life we view;
The ill-matched couples fret and fume,
And thus in strife themselves consume;
Or from each other wildly start,
And with a noise forever part.
But see the happy, happy pair,
Of genuine love and truth sincere;
With mutual freedom while they burn,
Still to each other kindly turn;
And as the vital sparks decay,
Together gently sink away.
Till life's fierce ordeal being past,
Their willing ashes rest at last."

In England, the following charm is frequently tried: Three dishes are taken; one is empty, one is filled with clear water, and the third with dirty water. A boy is blindfolded and led to the hearth, where the dishes are set in a row. Then he dips the left hand in one of the dishes—if in the clean water, she will be a widow; if in the empty dish, he will remain "a horrid old bachelor." The trial should be made three times, the dishes being shifted about meanwhile.

In the country districts of Scotland, much faith is reposed in this formula: Go to a south-running stream, and dip your sleeve in it at a spot where the lands of three lairds come together. Then go

home, hang the wet garment before the fire, and go to bed in full view of it. Keep awake, and some time near midnight you will be rewarded by seeing an apparition, bearing an exact likeness to the future husband or wife, come and turn the sleeve, "as if to dry the other side of it."

There is a mirth-provoking game played in England on Hallowe'en—perhaps in this country, too, for aught the writer knows to the contrary. A hoop from a flour-barrel is taken, and around it are fastened alternately, at regular intervals, apples, cakes, candies, and candle-ends. The hoop is then suspended from the ceiling and set to revolving. The players gather in a circle round it, and each in turn tries to bite one of the edibles. The boy or girl who is so unfortunate as to seize one of the candles, pays forfeit.

There was a very popular way of trying one's luck on Hallowe'en by putting in a pot of mashed potatoes a ring, a thimble, and a sixpence. All got a spoon and supped the potatoes out of the pot. Whoever got the ring was sure to be married within the year; the thimble signified an old maid, and the sixpence, a legacy. When the ring was found some laid down their spoons, afraid the thimble would come their way.

A large tub was half filled with water and set in the middle of the floor. A "deils dozen" of well-rounded apples were put into the water in the tub. Those who were to take part in the sport took off their upper garments—boys, their jackets, and the lassies, their short gowns. Then, turning about, with their hands tied behind their backs, they tried to catch an apple with their teeth as it floated in the water in the tub. It was rather a difficult task, and often both boys and girls got thoroughly drenched during the fun.

A small stick about two feet long was suspended from the center by a string from the ceiling. At one end was a lighted candle, and at the other an apple. It was hung about the height of your mouth, and spun quickly around. Then, with your hands tied behind your back, you had to take a bite of the apple in passing.

Hallowe'en was called the "Witches' Night," "the Devil's Sunday," when his Satanic majesty was supposed to have full charge of all mundane things. He assembled all the witches together. To these assemblies he rode on a goat, with black human countenance. Before going to this place, the witches anointed themselves with a preparation of the fat of murdered unbaptized infants. Then riding on a cat or broomstick, they flew up the chimney and rode to the place of meeting. At the feast, they ate no bread nor salt, drank out of horses' skulls, and danced back to back. The devil supplied the music from a bagpipe—the bag, a hen's skull, and cats' tails for a chanter. After indescribable orgies, they returned home as they came. To keep their husbands in ignorance of their absence, a stick was laid on the bed, which the husband mistook for his wife. The banquet hall was lighted with torches. Their light was taken from the fire which burned between the horns of the goat. At the close the goat burned itself out. The ashes were divided among the witches, to use in their incantations. All Scotch boys will remember how tired the cats were the day after Hallowe'en. Some pitied their miserable appearance; others were mad at them for carrying the witches.

The lads and lassies, particularly of Scotland and Ireland, and the young people of Wales and England, as well as the youth of this and other countries, have for centuries

hailed the night of Hallowe'en, the last night in October, as prophetic.

The first ceremony of Hallowe'en among the Scotch is the pulling of a stock or plant of kail. All the company go out and, with closed eyes, each pulls the first plant of this kind he or she is able to lay hold of. Its being big or little, straight or crooked, is prophetic of the size, shape, and other characteristics of the grand object of all the Hallowe'en spells—the husband or wife. If any earth remains clinging to the root, that signifies fortune, and the state of the heart of the stem, as perceptible to the taste, is indicative of the natural temper and disposition of a future spouse.

Burning nuts is a famous Caledonian charm. Two hazel nuts, sacred to the witches, one bearing the name of the lad and the other of the lass, are laid in the fire, side by side, and accordingly as they burn quietly together or start away from one another, so will be the progress and issue of the courtship.

Certain forms must be observed to insure the success of a given spell, and in the following one there must be no departure from the formula: A maiden should steal out, entirely alone, to the kiln, and throw into the pot a ball of blue yarn, holding fast to the end. She should then begin winding the yarn until it resists, whereupon she should demand, "Who holds this yarn?" An answer will be returned from the kiln-pot, naming the Christian and surname of her future spouse.

Another test is for her to take a candle, and, going alone, by its light only, stand before a mirror and eat an apple. Some traditions say one should comb one's hair instead of eating the apple. The conditions of the spell being perfect, a shadowy face, supposed to be that of the maiden's future husband, will be seen in the glass, as if peeping over her shoulder.

Another Scotch ceremony, into which the uncanny largely enters as an element, is described as follows: One or more go out, as the case may be (for this is a social spell), to a south-running spring or rivulet, where "three lairds' lands meet," and dip the left shirt sleeve. Go to bed in sight of a fire and hang the wet sleeve before it to dry. Lie awake watching carefully, and about midnight an apparition having the exact figure of the grand object in question will come and turn the sleeve, as if to dry the other side of it.

An interesting Hallowe'en divination that solves matrimonial doubt and banishes uncertainty, is accomplished by arranging three dishes upon the hearth. Into the first is put clean water, into the second clouded or muddy water, while the third is left empty. The candidate is securely blindfolded and led to the hearth where the dishes are. The left hand is dipped, and if by chance it be in the clean water, the wife that is to be will come to the bar of matrimony a maid; if in the muddy water, a widow; but if in the empty dish, it foretells with equal certainty no marriage at all. This ceremony is three times repeated, the arrangement of the dishes being each time changed.

To the old Scotch Hallowe'en superstitions, there has been added other formerly unattached superstitions, until it is now difficult, if not impossible, to trace whence came many of the observances that mark the closing day of October. In certain parts of the world, the old Druid fires are still lit on Hallowmas eve, but without knowing that the surviving custom is a relic of paganism. In Ireland, as well as in Scotland and Scandinavia, Hallowe'en observances are current, one of them being the ceremony of the making of the dumbcake. Several young women should each take a

handful of wheaten flour and add water and salt to make a dough, which should be kneaded by them with their left thumbs, unbroken silence being maintained by all the company. Each one must then roll her cake up and spread it thin and broad, making on it with a large new pin the initials of her name. The several cakes are then set before the fire, and each cakemaker sits quietly in a chair as far removed from the cakes as the room will permit. This must all be done soon after 11 o'clock at night, and between that time and 12 o'clock, each person turns her cake once, and a few minutes after midnight the husband of her that is to be first married will appear and lay his hand on the part of the cake marked as aforesaid. A supplement to the dumbcake ceremony will show the occupation of a girl's future lord and master. This consists in melting a quantity of lead and in pouring the molten metal carefully through a symbolic brass key into cold water. The shape assumed by the resultant metal mass indicates the trade, business or profession of the longed for knight.

The matter of occupation or social state is also determined by taking a walnut, a hazel nut and a nutmeg, and grating them well together. Mix them with butter and sugar, and of the plastic mass make small pills, of which exactly nine, no more, no less, must be taken on retiring. If a maiden dreams of riches, she will marry a wealthy man; of white linen, a clergyman; of darkness, a lawyer; of odd noises and tumults, a tradesman; of thunder and lightning, a soldier or a sailor, and of rain, a servant.

Ducking for apples and the attempt to secure, by means of the mouth only, an apple balanced upon a stick suspended from the ceiling, upon the other end of which is placed a lighted candle, provokes much laughter and no little spirited competition.

For a girl to know if she will marry within the year, she must obtain a green pea-pod in which are exactly nine peas; hang it over the door, and if the next man guest entering be a bachelor, her own marriage will follow within twelve months. This spell is sometimes tried at other times than at Hallowe'en, but the conditions then are generally considered less favorable.

Three small rings should be purchased by a maiden during the period of a new moon, each at a different place. She should tie them together with her left garter and place them in her left glove with a scrap of paper, cut heart-shaped, on which her sweetheart's name has been written in blue ink. The whole should be placed under her pillow when retiring Hallowe'en, and she will dream of her sweetheart if she is to marry him.

The future is sometimes prognosticated on Hallowe'en by candle omens. If a candle burns with an azure tint it signifies the presence or near approach of a spirit or gnome. A collection of tallow rising against the candlewick is styled a winding sheet, and is deemed an omen of death in the family. A spark at the candle denotes that the observer will shortly receive a letter.

Two cambric needles are named on Hallowe'en and skillfully placed in a vessel of water. If they float, swimming side by side, the course of true love runs smooth for those they represent. If they sink both together, or if one sinks and the other floats, the persons will not marry each other.

A printed alphabet is cut into its individual letters, which are placed in water, faces downward. On the morrow, the initial letters of the favored opposite will be found reversed.

Peel an apple so that the skin remains in unbroken sequence. Whirl this skin three times around the head so that when released it passes over the left shoulder and falls to the floor, assuming the initial letter of the chosen one's name.

Many young girls fill the mouth with water on Hallowe'en and walk or run around the block, being careful not to swallow the water or suffer it to escape from the mouth. If a girl succeeds in doing this, the first man met on returning home will be her husband.

To ascertain one's standing with a sweetheart, select at random an apple and quarter it, carefully gathering the seeds from the core. According to the number found the following formula is used:

1, I love; 2, I love; 3, I love, I say; 4, I love with all my heart; 5, I cast away; 6 He loves; 7, She loves; 8, They both love; 9, He comes; 10, He tarries; 11, He courts; 12, He marries; 13, Honor; 14, Riches.

At some of the American colleges for women, it is customary to celebrate Hallowe'en with straw rides, games and an annual sheet and pillowcase party, where the illuminations are grotesque pumpkins containing candles, and where cakes containing mystic rings, beans and a coin are served with the refreshments.

ALL SOULS' DAY—(November 2nd.)—Two persons walking around a dark room at midnight on All Souls' Day, November 2nd, will never meet again.

If you take a chip of a tree on All Souls' Day and find it moist, a severe winter is sure to follow; but if it is dry, a mild winter.

On All Souls' eve, the cabbage must be housed, no matter what the weather, or ill luck will follow. (Belgium.)

The Bretons believe that on the eve of All Souls' Day, there are assembled more spirits in every house than there are grains of sand on the seashore.

In Malaga, the night of "All Souls' Day" is called "the night for moving the jaws." The beds of the poor are highly ornamented, which is intended solely for the purpose of a repose during this night of the festivity, of those souls which have been released from purgatory. The neighbors remain outside the door and are provided with boiled chestnuts, thereby keeping their jaws in motion until the following morning.

The Duke of Buckingham was executed on All Souls' Day, 1483. Shakespeare lets him say, on his way to the scaffold (King Richard III., V. 1):

"...All-Souls' day is my body's doomsday.
This is the day that, in King Edward's time,
I wish'd might fall on me, when I was found
False to his children or his wife's allies;
This is the day wherein I wish'd to fall
By the false faith of him whom most I trusted;
This, this All-Souls' day to my fearful soul
Is the determin'd respite of my wrongs.
That high All-Seer which I dallied with
Hath turn'd my feigned prayer on my head,
And given in earnest what I begg'd in jest.
Thus doth he force the swords of wicked men
To turn their own points on their master's bosoms:
Thus Margaret's curse falls heavy on my neck:
'When he,' quoth she, 'shall split thy heart with sorrow,
Remember Margaret was a prophetess.'"

(ST.) ANDREW'S DAY—(November 30)—On St. Andrew's day, place a glass full of water on the table; if it runs over, the next year will be wet; but if not, dry.

German girls have a "project"

called "hair-snatching." They ascertain the color of the hair of their future husband by going at midnight on St. Andrew's eve, and opening the door a little, putting out their hands, and snatching into the dark. When they draw their hands in, they find a lock of hair therein, and that will be the color.

St. Andrew's day (Nov. 30) is retained to the Apostle Andrew. Some relics of the apostle are said to have been carried by a Greek devotee named St. Regulus, to Scotland, where they were placed in a church built at a place which subsequently became St. Andrew's. It was probably from this cause that St. Andrew was later considered as the patron saint of Scotland.

On the eve of St. Andrew's day, maidens used to strip themselves, and sought to learn what sort of husband they were to have by praying: "Oh, St. Andrew, cause that I obtain a good pious husband; tonight show me the figure of the man who will take me to wife."

(ST.) ANDREA'S DAY—Martin Luther told how, on St. Andrea's day, young maidens would strip themselves naked in his country, so as to find out what sort of a husband they were to have. They prayed to St. Andreas to send them a good one:

"To Andreas all the lovers and the lusty wooers came
Believing through his aid and ceremonies done,
While to him they presents bring and conjure all the night
To have good luck and to obtain their chief and sweet delight."

(ST.) ANN'S DAY—(July 26th)—If, on St. Ann's day, the ants are building up their sand-hills, it is a sign of coming severe winter.

On the feast of Saint Ann, one may make a hard trial to get the sign and omen of marriage. Prepare yourself three days previous to the feast of this female saint, by living on bread and water and sprigs of parsley, and touch no other thing whatever, or your labor will be in vain. The eve begins at the sixth hour. Go to bed as soon as convenient, and speak not a word after you begin to undress. Get into bed, lie on your left side, with your head as low as possible, and repeat the following verse three times:

"Saint Anne in silver cloud descend
Prove yourself a females' friend.
Be it good or be it harm,
Let me have knowledge from the charm.
Be it husband one, two, three,
Let me in rotation see,
And if fate decrees me four,
(No good maid would wish for more,)
Let me view them in my dream
Fair and clearly to be seen;
But if the hateful stars decree
Perpetual virginity,
Let me sleep on and dreaming not,
I shall know my single lot."

(ST.) ANTHONY'S DAY—(January 17th)—In Belgium, on St. Anthony's day, the girls go to his shrine to pray for husbands, while lacrosse players celebrate it at Hainault.

On the eve of St. Anthony's, take a slipper in your right hand and, standing with your back to the door leading to the street, throw it over your right shoulder; if the toes point toward the door, it is a sign that you will be married before another year has passed.

In some parts of England, the people used to go, on St. Anthony's day, and have the horses, wagons and carriages blessed by the priest, who dipped a brush in the holy water and praying over the animals, protected them for a year from all harm. A similar ceremony is performed at Rome, at the shrine of St. Anthony.

ANNUNCIATION DAY—(March 25)—On Annunciation day, the Greeks clean the house with

holy water and burn incense before dressing, for good fortune.

In Malta exists the belief that an egg laid on lady-day (March 25) is an effective remedy for all kinds of wounds. The egg, to effect its healing power, must be hid in a dark place, and kept there until the end of the year, before being put to use.

ASH WEDNESDAY — Lucky to have pancakes on Ash Wednesday. (Alleghany.)

In Spain, and other countries where Ash Wednesday is a special feast, a small paper-covered coffin containing a small fish or morsel of meat or sausage, is carried in procession through the town and buried with great ceremony, as a symbol of the burial of all worldly pleasures and desires, and of the beginning of the fasting-time.

Ash Wednesday is the first day of Lent, so called from the custom, introduced by Pope Gregory the Great, about 590, of sprinkling ashes on one's head as a sign of repentance and renunciation of the world's pleasures. The ashes were said to be obtained from the burning of the Christmas greens which had adorned the churches since Christmastide. The day preceding Ash Wednesday was given to merrymaking and mummery, and called Carneval, meaning "carne vale," or "farewell to meat," as on the next day would begin fasting time.

In olden times, people believed that they would turn into donkeys before Martinmas, if they did not eat yellow jam on Ash Wednesday.

To bathe on Ash Wednesday, will secure freedom from fevers and toothaches.

ASCENSION DAY—On Holy Thursday, rain is holy water and good for sore eyes.

In Nottinghamshire, it is believed that an egg laid on Ascension day will protect the house from fire or evil spirits, if placed on the roof.

A stroke of lightning will find its way to whatever you work on, on Ascension day.

If you sew, or even thread a needle on Ascension day, your house will be struck by lightning.

On Ascension day, everybody gives crickets to his friends. If the cricket chirps during the day, it is an omen of good luck. If it does not, bad fortune will follow its possessor until next Ascension day.

Welsh miners believe it unlucky to work on Ascension day.

In Sicily on the eve of Ascension day, the women place crosses made of mugwort on the roofs, believing that during the night Christ will bless them.

Ascension day is the fortieth day after Easter, on which the ascension of Christ is commemorated. Sometimes called Holy Thursday. It is also called Bounds Thursday, because on that day, by an old custom, the parish bounds are marked. This day is also popularly known as Holy Thursday, though frequently, but incorrectly, the Thursday before Easter, Maundy Thursday, is so called.

Here and there, as at Tissington in England, rivers are still sprinkled with flowers on Holy Thursday, probably a relic of the Roman Fontinalia, though this festival was held on the 13th of October, in honor of Fons, the god of springs, when garlands were thrown into the springs and laid round the wells.

"The shepherds at their festivals
Carol her goodness loud in rustic lays
And throw sweet garland wreathes into her streams,
Of pansies, pinks, and gaudy daffodils."

On Ascension night, in Bulgaria, one of the oldest women in the family goes to the graves of their ancestors, and selecting the last bur-

ied, lies down on the grave with her face to the mound, and remains in prayer and invocation for some time. Then she draws some blood from her left breast over the heart, and waits. The blood helps the spirit hovering around to gather strength, and he appears in form, and answers her questions and gives counsel, as well as sends his blessings to the family. So imbued are the natives with this belief that, when they are in perplexity, they will put off a decision until the ceremony can be gone through on the appointed night, and will abide by the decision of the ghost.

Upon Ascension day, great number of the middle classes go out into the fields in Portugal, to gather poppies, wheat, and olives, which possess the virtue of giving them bread to eat all the year, if they keep the bunch in the house. The crowds are usually so large that the farmers are obliged to place guards about their fields. These bunches can be bought, but the virtue lies in gathering them yourself.

There is also a Portuguese legend that upon this day, between 12 and 1 o'clock, the nesting birds leave their nests to sing an anthem of praise. In the churches of Lisbon, on Ascension day, cages containing singing-birds are placed about the altar or other places, and while the organist plays, they warble sweet music of song and praise.

At Neuhaus, in Böhmen, there is an old institution which provides that, on Holy Thursday, a mess of sweet pottage should be given to the poor, in the courtyard of the castle; this mess consisted of some kind of pulpous fruit, with honey; after which everyone had as much small beer to drink as he desired, and beside this, received seven pretzels. Many thousand poor people assembled on this day, and were all feasted in this manner. When the Swedes, in the Thirty Years' War, had subdued the town and castle, and neglected the distribution of this meal to the poor, the "White Lady" appeared and began to cause such a disturbance that the inhabitants of the castle could no longer endure it. The guard were dispersed, beaten and thrown to the ground by a secret power. Now, when no means could be devised to remedy this evil, one of the villagers told the commander-in-chief that the poor had been deprived of their yearly feast, and advised him to let it be instantly prepared, according to the custom of their predecessors. This was done; the disturbance ceased, and nothing more was heard of it. The legend of this "White Lady" is as follows:

In the ancient castle of Neuhaus, in Boehmen, among the pictures of the old and celebrated family of Rosenberg, there is found a portrait which very exactly resembles the White Lady. She is clothed after the fashions of those times, in a white habit, and was called Perchta or Bertha von Rosenberg. She was born between 1420 and 1430; her father was Ulrich II., and her mother Katharina von Wartenberg,, who died 1436.

Bertha was married in the year 1449 to John von Lichtenstein, a rich baron in Heyermark. But as her husband led a very vicious and profligate life, Bertha was unhappy. Her marriage proved a constant source of grief to her, and she was obliged to seek relief amongst her relatives. Hence it was that she could never forget the insults and indescribable distress she had endured, and thus left the world under the influence of this bitter passion. Her portrait is to be met with in several Bohemian castles in a widow's white dress, which corresponds with the appearance of the White Lady. She is

most frequently seen in Roumlaw, Neuhaus, Trzebon, Islerbocka, Bechin and Tretzen, which are all Bohemian castles, inhabited by her descendants.

ASSUMPTION DAY—(August 15th)—On Assumption day, in Belgium, the priest blesses bunches of flowers and herbs. When these herbs are burnt on charcoal and used to fumigate the cattle, it will preserve them from witchcraft and disease.

The Assumption of the Blessed Virgin is a festival of the Romish church, and celebrated on the fifteenth of August, in commemoration of the ascension of the Virgin into Heaven.

The day of the Assumption is one of the feasts peculiar to Belgium, as the cult of the Blessed Virgin is a marked custom of the whole country, which was known of old as "Terre de Marie" (Maryland).

(ST.) BARBARA'S DAY—(December 4th)—On St. Barbara's day (Dec. 4th), the villagers in Southern Germany and Austria gather branches of fruit trees, placing them carefully on one side. If these are budded out on Christmas day, it is a sign of a fine harvest. Every young girl has one of these branches, and the owner of that which buds into leaf or flower first will be the first married. In certain villages, so much importance is attached to the branches that they are forced into flower in a heated room, and are used as presents from the young men to their sweethearts, as declarations of love and promises of marriage.

(ST.) BARNABAS' DAY—(June 11th)—The day of St. Barnabas the Apostle, is a holiday of the Church of England. To this day, which was, in the time of old style, the longest day of the year, refers the following ancient rhyme:

Barnaby bright,
The longest day and the shortest night.

(ST.) BASIL EVE—In Albania, on St. Basil's eve, an expectant mother sits and watches the fire, so that she may suffer no pain.

(ST.) BARTHOLOMEW'S DAY—(August 24th)—Upon the 24th of September, the feast of St. Bartholomew, there is a grand "romaria," a procession of peasants from Oporto to Mathosinhos, Portugal, on the ocean, where they bathe. They believe that one bath upon that day is of more benefit than on any other.

St. Bartholomew's day (August 24th) was marked, in the Middle Ages, by the custom of distributing small knives among the people, in memory of St. Bartholomew's death, who was supposed to have been flayed alive. This day has obtained a horrible celebrity in connection with the massacre of the Protestants in Paris in 752.

(ST.) BERTHA'S DAY—(January 6th)—See Epiphany.

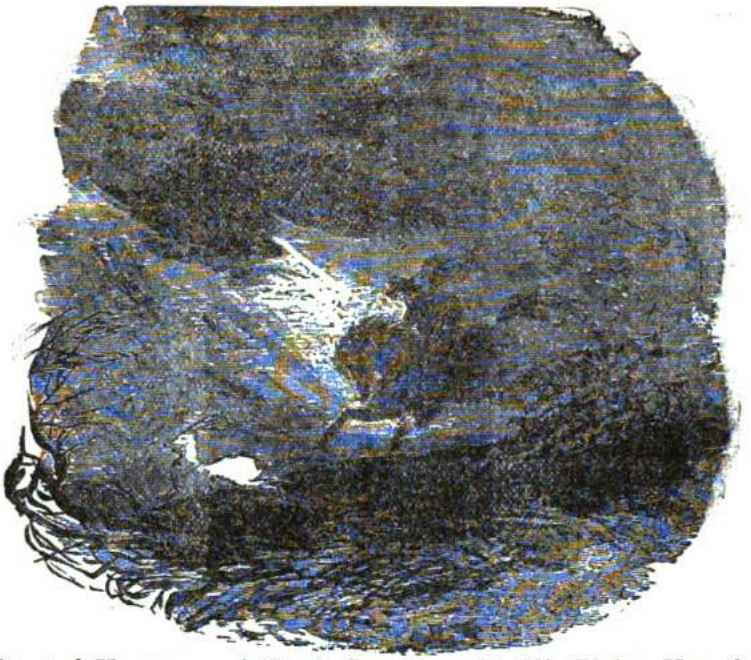
BIRTHDAY—It is unlucky to give a birthday present to sick persons; they will not live to see another birthday.

In India, it is considered lucky to eat salt on your birthday.

It is a good sign for you to forget your birthday and let it pass.

A man's twenty-first birthday is said to be an index to his future life. If it is clear, he will be fortunate; if stormy, unfortunate.

If you prick your finger on your birthday, take three drops of the blood, let them flow on a napkin and keep it, and you will have good luck as long as you possess it.



Spectral Huntsman of North Germany with His Flying Hounds, the Gabriel Ratchets. Anyone Hearing the Yelp of the Hounds was Doomed to Early Misfortune or Death.

Figure Representing the Typical Witch of 18th Century Witchcraft.

UofM

It is a common custom to bake a ring in a birthday cake; the person of the birthday party who gets the slice with the ring in it, will be the first to marry; if already married, it will be an omen of good luck.

If you eat a bunch of primroses on your birthday, you will have good health.

If there is a new moon on your birthday, you will meet a distinguished stranger.

To eat on one's birthday a couple of duck's eggs that have been boiled or preserved in a certain red mixture, will turn the unlucky times to good ones. (China.)

A cake shaped like a peach is given to a relative on his birthday, so that he may live long and be happy. (China.)

Eat a bowl of vermicelli on your birthday, and you will live the longer. (China.)

If a person dies on his or her birthday, it is believed by many to be a sure sign of his or her salvation.

If the wind howls on your birthday, you will have many troubles during the year.

If a Scotchman sees a sword on his birthday, he is destined to be hung.

In Poland, every individual is supposed to be subject to some particular destiny or fate, which it is impossible for him to avoid. The day of the month on which he was born is always associated with its particular stone, and bad or good fortune indicated therefrom.

In Gloucestershire, England, exists the old belief that it is lucky when the birthday tallies with the date of the year. This can only occur up to the year —31 in a century, no month having more than thirty-one days.

King Philip of Macedon used to celebrate his birthday with extraordinary joy, as the most favorable to him, for once on that day he had a triplicity of good tidings: First, that he was victor in the chariot race in the Olympic games; second, that Parmenio, his general, had gained a most important victory; and third, that his queen, Olympias, was delivered of a son, Alexander.

The celebration of the anniversary of an individual's birth, though customary among the ancients, was originally frowned upon by the Christians. Nor was this to be wondered at. To the early followers of Christ, the world was a hard and cruel one. They were oppressed and persecuted and martyred alike by Jews and by pagans. It was no benefit to them to be born. Death was the true deliverance. To die was to pass from a life of sorrow and humiliation into endless glory. Moreover, birth was in its very essence a degradation, inasmuch as it implied an assumption of that heritage of original sin which Adam has bequeathed to all his descendants. Thus, Origen, in a homily on Leviticus xii., 2, assures his hearers that "none of the saints can be found who ever held a feast or a banquet upon his birthday, or rejoiced on the day when his son or his daughter was born. But sinners rejoice and make merry on such days. For we find in the Old Testament that Pharoah, king of Egypt, celebrated his birthday with a feast, and that Herod, in the New Testament, did the same. But the saints not only neglect to mark the day of their birth with festivity, but also, filled with the Holy Ghost, they curse this day, after the example of Job and Jeremiah and David."

It was not the birthdays but the deathdays of the saints that were

made the occasions of the church festivals in their honor. Nevertheless, the term birthday was applied by the early church to these festivals. "When you hear of a birthday of saints, brethren," says Peter Chrysologus, "do you not think that that is spoken of in which they are born of earth, in the flesh, but that in which they are born from earth into heaven from labor to rest, from temptations to repose, from torments to delights not fluctuating, but strong and stable and eternal, from the derision of the world to a crown of glory. Such are the birthdays of the martyrs that we celebrate."

While such was the temper of the leading teachers in the church, it is only natural that the Christians thought little even of the immaculate birth of Christ or the equally immaculate birth of the Virgin Mary. Indeed, it was not till the fourth and ninth centuries respectively that even the dates of these events were agreed upon.

Ruskin says: "From the moment when the spirit of Christianity had been entirely interpreted to the Western races, the sanctity of womanhood worshipped in the Madonna, and the sanctity of childhood in union with that of Christ, became the light of every honest hearth and the joy of every pure and chastened soul."

With the celebration of Christ's Nativity returned the celebration of the nativities of ordinary mortals. (Walsh, Curiosities of Popular Customs.)

BLACK FRIDAY—There are several days called Black Friday. In America the 24th of September is so called in commemoration of the Wall Street crisis, New York, in 1869. In England, also a commercial panic has given one Friday that name, namely the 11th of May, 1866, when Overend, Gurney & Co. stopped payment. A third Black Friday is the 6th of December in commemoration of the landing of the Pretender in England in 1745.

BLACK MONDAY—In English history this title is given specifically to Easter Monday, the 14th of April, 1360, on which day Edward III. "with his hoast lay before the City of Paris, which day was full darke of mist and haile and so bitter and cold that many men dyed on their horses with cold; wherefore unto this day it hath beene called Blacke Munday." (Stow's Annals, p. 264.) By extension the term was also applied to every Easter Monday. It is used in this sense by Shakespeare: "Then it was not for nothing that my nose fell a-bleeding on Black Monday last." (Merchant of Venice, ii. 5, 25.) But at present Black Monday is generally understood in England in its application to the first Monday after the long vacation, when school-boys return to their studies. The term was appropriate enough in those earlier unhappy times when learning was considered a thing that could be whacked in from above or spanked in from below, and only scant attention was paid to the creature comforts of the victims. (Walsh, Curiosities of Popular Customs.)

These times are rather pleasantly recalled in an article on "Black Monday" contributed to Dickens' Household Words, vol. vi., p. 569 (1853). A few paragraphs may be quoted:

"Cases do now, I believe, frequently occur in which the pains of school are more than counterbalanced by its pleasures; in such cases degenerate boys fly in the face of the poet, and go willingly to school, abolishing the due observ-

ance of the ancient institution of Black Monday. I am for due observance of the ancient fasts and festivals, and feel quite sure that there is no better reason why Gunpowder Treason should be celebrated than why Black Monday should never be forgot.

"There may be many who keep the day dull now, I don't deny that I believe there are many; but in my younger days the proper celebrations of it was a rule absolute, and there were no exceptions. The eve of Black Monday used to be kept on Saturday, when the school-box was packed. We then used to get out our books with solemn faces. They were not done with yet, we felt; ere long they would give plague to us, and the first day of plague would be the day most fitly called, on the same principle that gave a title to the Black Assizes, Black Monday."

"Another penance undergone by school-boys of the last generation, that ought to be shirked by boys in this, was the great washing of feet and heads upon Black Monday Eve, the Saturday night previous. Sunday intervened always as a day of quiet rest. We were to go so clean to school that our legs on that last Saturday night were parboiled, and our heads were scrubbed so that the skin felt to be coming off about our ears. This penance was the more acutely felt as we knew well that when we got to school on Black Monday evening our heads would be again raked severely with a small-toothed comb. On the Sunday before Black Monday was the Feast of Uncles, when we would take care to go out and say good-by to any relative who had not paid his nephew's tax for the half-year then to commence. Before getting into bed on Sunday night, we always counted up our shillings and half-crowns, and put the money into a big purse made by a little sweetheart with blue eyes and fairy feet, then put the purse into a pocket of the new and strong school trousers that lay, neatly folded by a mother's hand, ready for wear next morning, on a chair by the bedside. Then we got into bed, and lay awake so long that we caught the mother's face over our own attempting a sly kiss at the grown people's bedtime; then we fell asleep. We dressed next morning, hurriedly roused by candlelight, in frost and cold, were made to swallow eggs and toast and ham and boiling coffee, and rolled off in a hackney-coach through dark and snowy streets to the Swan with Two Necks, Lad Lane. From the place we were booked—or I was booked, for it will be seen that I have slipped insensibly from generalities into a recollection of my individual experience—from that place I was booked outside to Millstone."

(ST.) BONIFACE'S DAY—(May 14th)—The day of the week on which the 14th of May happens to fall is deemed unlucky throughout the year, by the Scotch.

(ST.) BRIDGET'S DAY—(February 1st.)—If the lark sings on St. Bridget's day, it is a good omen and a sign of fine weather: whoever hears it the first thing in the morning, is sure to have good luck all that day.

(ST.) BULLIN'S DAY—"If the deer rise up dry and lie down dry on St. Bullin's day, there will be a good harvest."

CALLOP MONDAY—Callop Monday is the Monday before Shrove Tuesday, so called because it was customary to have callops of bacon and eggs for dinner.

CANDLEMAS—(February 2d)—There is a curious belief in Barre.

Vermont, that as far as the sun shines into the house on Candlemas day, so far will the snow blow in before the spring sets in.

If women dance in the sun at Candlemas, their flax will be good that year.

On Candlemas day, if you hear a bell toll for a funeral, the number of strokes will tell you the number of days that will elapse before you hear of the death of a friend.

If Candlemas is dark, look for a wet summer, or as they say, in Germany, plant flax on the mountains. If Candlemas is bright and clear, look for a bright summer and plant the flax in the ditches.

If the ground hog sees its shadow on the 2nd of February, there will be six weeks more of cold weather.

If the sun shines on Candlemas day, the flax will prosper.

If, on the second of February, the goose finds it wet, the sheep will have grass on March 25th.

On Candlemas day throw cards and candlesticks away.

On Candlemas day, in consequence of the celebration of Mary's purification by candle-bearing, it became customary for women to carry candles with them when, after child-birth, they wanted to be churched. This old custom of the Christian church is based upon ancient Roman rites in which candles were carried.

The people of the Hebrides Islands had an odd way of keeping Candlemas day. They wrapped a sheaf of wheat in woman's clothes, put it to sleep at night with a club beside it, mistress and maids crying: "Brud has come and Brud is welcome." Then they set it afire, and if the impression of the club could be found in the ashes in the morning, it was an assurance of a good crop and prosperous year.

As late as the end of the eighteenth century candles were burned in the Protestant Churches on Candlemas day, and when they were brought in, "God send us the light of Heaven," was repeated. The portion of the candle that was left unburned on these occasions was supposed to have power over all evil influences and of scaring off evil spirits from the rooms of the sick and dying.

"If Candlemas day be calm and fair,
The half of the winter is gone, and mair,—
If Candlemas day be dark and foul,
The half of the winter is done at Yule."

"The Dutch people say that on Candlemas day,
You should have half your wood and half of your hay."

Candlemas is the feast of the Purification or of the Presentation of Christ in the temple, held on February 2d. The day is celebrated in the Roman Catholic church with a great display of candles in allusion to the saying of Simeon about the infant Christ, that he would be a light to lighten the Gentiles.

(ST.) CATHERINE'S DAY—(November 25th)—In Belgium, on the 25th of November, if St. Catherine appears in a white veil (snow), the winter will be hard.

If a single woman fasts on St. Catherine's day (November 25th), she will get a good husband. If a woman who has a bad husband, fasts on that day, she may hope to reform him or have him depart.

On the evening of St. Catherine's day (Nov. 25) a number of young girls, not exceeding seven, nor less than three, assemble in a room, where they are sure to be safe from interlopers. Just as the clock strikes eleven they must take from their

bosom a sprig of myrtle, which must have been worn there all day, and fold it up in a bit of tissue paper; then light up a small chafing dish of charcoal, and on it each maiden must throw nine hairs from her head, and a paring of her toe- and finger-nails; then each must sprinkle a small quantity of myrtle and frankincense in the charcoal, and while the odoriferous vapor rises, the myrtle, which is consecrated to Venus, must be fumigated with it. Then they must all go to bed while the clock is striking twelve, place the myrtle exactly under their head, and they will be sure to dream of their future husband. The charm will not be successful unless all the girls who partake of it are virgins, and unless the ceremony takes place in strict silence.

(ST.) CECILIA'S DAY—The eve of Saint Cecilia is said to be fortunate for beginning a new piece of music, or opening a concert hall or music store.

Persons born on St. Cecilia's day will become great musicians.

CHRISTMAS — In Dewsbury, in Yorkshire, the bells used to be rung on Christmas eve in token that the devil died when Christ was born.

It is believed by many people in Belgium that bread that is baked on Christmas, and put away, will keep fresh and good until next Christmas.

To win the favor of the fairies a bowl of mush is set out of doors on Christmas eve. (Sweden.)

If anyone ejects his refuse on Christmas eve, he will clear a horse or a cow as profit during the year. (Belgium.)

On Christmas day take twelve onions, one for each day of the twelve and put salt on each one; which ever one is wet at the end of the twelve days designates the corresponding month to be wet.

In Sweden, if anyone passes a house on Christmas night and asks, "Is anyone to die here?" there will be a death in the house.

To pick up nuts or apples from the ground at Christmas will bring sores to you.

Those who quarrel on Christmas day or night will have no luck in friendship, love, or pocket.

Never refuse to take or give shelter in Christmas time.

On Christmas eve all the shoes must be carefully placed together in order so that all may live in harmony throughout the year.

Nothing that is sown on Christmas eve perishes, although it should be sown in the snow. (Netherlands.)

In England to send away the carol singers from your door without any money, forebodes ill luck for you.

No person who squints should be allowed in the room on Christmas eve, nor any barefooted person in the hall.

To the nests of the fowls and geese in which Yule straw is laid, no martens nor any witchcraft dare appear.

The Yule straw strewn on the earth promotes the growth of fruit and corn.

If a stone is put on every fruit tree on Christmas eve, the trees will bear the more.

The straws of the Yule sheaf are thrown one by one to the ceiling by the master of the house at Yule tide. As many as lodge in the rafters, so many will be the sheaves of rye from the next harvest. (Norway.)

Sneezing on Christmas day is considered a favorable omen.

It is unlucky to spin or to carry the spinning wheel from one side of the house to the other on Christmas.

Thunder during Christmas week means that there will be much snow during the winter.

At Quitzow, in Mecklenburg, it is considered unlucky to speak of the fox, unless calling him "long-tail," during the twelfths.

If a squinting or a barefooted person comes to the house while the yule log is burning, ill luck will follow.

He who steals anything safely at Christmas can steal safely all the year.

If at Christmas a scythe is placed in the fodder, the witches can do no harm to the cattle.

On Christmas eve set a vessel containing water outside of your window, and when the water freezes it will form an object that will show your future husband's occupation.

He who walks into the corn on Christmas eve hears all that will happen in the village that year.

On Christmas eve the women run about and strike a "swinish hour." If the great hog grunts, it is a sign that the future husband will be an old man; but if a small one grunts, he will be young and handsome.

Water drawn on Christmas eve will change to wine, or preserve its sweetness through all the year to come.

"The wish that is spoken at Yule-tide
Shall not be crossed nor yet denied."

In Sweden at Christmas every visitor must partake of the Yule feast or he will carry off the Yule joy.

If on Christmas night the wine ferments heavily in the barrels, a good wine year is to follow.

If yew is accidentally brought into the house at Christmas among the evergreens, it is looked upon as a sign that a death will occur in the family before the end of a year.

A death in the parish at Christmastide is the sign of many deaths during the year.

Eggs laid at Christmas time will produce large, beautiful chickens. (Netherlands.)

To laundry a Christmas present takes out the good luck.

Nothing sown on Christmas day will perish although sown in the snow. (Netherlands.)

In Germany beer poured on white flour out of doors on Christmas eve, will bring good luck for the year.

In Sweden it is considered to be unlucky to leave webs of linen out of doors at Christmas time, to bleach, for it renders the ground barren.

Gilded nutmegs are exchanged on Christmas in some places for luck.

In Ireland the one who first announces the crowing of the cock on Christmas morning will be the luckiest.

Ill luck will attend those who blow the fire at Christmas with unclean hands.

For a household to be out of oil or fish on Christmas day is a sign of misfortune.

Seven grains of corn given in Russia to a horse on Christmas will cause him to be healthy and faithful all the year.

If the good wife burns the cakes on Christmas, she will die in the year. (Bohemia.)

In Yorkshire, at Christmas eve, the good dame produces a fresh cheese on which is carved a rude cross. This cheese will bring luck to the house.

People in Gloucestershire, England, usually examine their pews carefully, to be sure that every vestige of Christmas greens was removed before Candlemas day, because it was considered a sure sign of death if one leaf remained.

Food from the Christmas supper is thrown on the fire and a branch of cherry is left there for luck, in Albania.

One should never lend anything on the day before Christmas as it may be used for enchantments. (Bohemia.)

A London saying is that a white Christmas makes a brown Easter. In Germany exists the saying: "Green Christmas—white Easter."

To save a piece of wood from a Christmas fire and keep it all the year to light the Christmas fire next time will bring good luck.

The planets stand still while the beasts of the field kneel and pray for them on Christmas night.

An old-fashioned document says that you must take your horse to the river on Christmas morning and make it walk against the current. Throw an apple into the stream below, and if it hits the horse, it will be strong during the coming year.

A cricket chirruping on Christmas is a sign of good luck for the coming year.

The peasants in the north of Europe bake at Christmas time bread in the shape of a boar, for luck.

In some parts of England, the belief is current that the sheep walk in procession on Christmas eve.

In Scotland, if a bannock baked for anyone at Christmas, breaks in the middle, he will not live till another Christmas.

European peasants hold to the notion that the oxen are always found kneeling on Christmas morning.

The one who finds the single raisin put into the Christmas pudding, will marry first.

"Christmas on the balcony, Easter near the firebrands."

Bread baked on Christmas eve will never become mouldy.

In Lincolnshire, if all the Yule cake is eaten on Christmas eve and none saved for Christmas day, the year will be unlucky.

He who eats a raw egg, fasting, on Christmas morning, can carry heavy weights.

In Prussia to insure luck eat the roe of the carp on Christmas eve.

Oatmeal and water eaten by the Irish on New Year's morn will save them from sickness for the year.

In the Northeast of Scotland great exertions are made to secure meat for the Christmas dinner; if it should be wanting, the cattle will not thrive.

To dream of a black cat at Christmas is a sign of alarming illness. (German.)

If you eat corn on Christmas day, you will have good crops that year.

If the dog howls the night before Christmas, it will go mad within a year.

If on Christmas you take a fir stick, thrust it in the fire, let it burn partially, and put it under the bed, your house will not be struck by lightning during the following summer.

A green Christmas makes a fat churchyard.

If, on Christmas day, the farmer's wife will grease the heads of her geese, she will have a good flock the next year.

If, at Christmas, the gnats are flying, at Easter there will be icebergs.

If you seat an odd number of guests at the Christmas supper, some of them will become enemies before the next year is out.

Who steps into a hank of cotton on Christmas day will have bad luck and sickness.

Let not the light go out on Christmas eve, or one in the house will die.

On Christmas night no one should go to bed lest the witches should carry one off.

A hoop coming off a cask on Christmas eve shows that some one in the house will die that year.

If, when lights are brought in on Christmas eve, anyone has a shadow with only half a head, he will die in half a year. As much head as one has in the shadow so long will one live.

In Anspach it is believed that if the Christmas candles cast the shadow of any person in such a manner as to make him appear headless, he will die before another Christmas.

Make little sand heaps with a thimble for each member of the family on Christmas eve, and whose heap has fallen in by the next morning is sure to die during the year. (Prussia.)

If a barefoot boy comes into the house while the Yule log is burning, it is a bad sign.

The ashes of the Yule log should be kept for good luck.

For real good luck kiss the oldest person in the house on Christmas day and the youngest on New Year's day.

The house-keeper should go to the fruit tree on Christmas eve and shake the tree, saying: "Tree, wake up, wake up, and give us plenty of fruit next year."

It is unlucky to be the first home from church on Christmas. That person will be the first to die.

It is an old superstition that if you die in Christmas week, your soul will go to Heaven.

It is a bad omen for anyone to leave the table at Christmas supper until all have finished.

From Christmas day until New Year's day nothing that runs around may be set in motion, therefore to spin or wind at that time will bring bad luck.

If, on Christmas night, at twelve o'clock all the cattle rise up and continue standing for some time, and then lie down again, it is a sign of plenty in the year to come.

In France the Yule log is supposed to protect from evil all persons who are seated around it, and this charm extends throughout the year.

The ashes of the Christmas oak log have mysterious virtues and are always saved.

The maiden who marries on Christmas day need have no fear for the future, for her luck is insured.

At 12 o'clock of Christmas eve animals are endowed with speech and prophecy.

To bathe on Christmas day will secure freedom from fevers and toothaches.

To dream of a black cat at Christmas time is the sign of an alarming illness during the coming year.

If the head of the house will go out on Christmas eve and hit three blows on the wood block with his axe, the foxes will let the chickens alone for the coming year.

On Christmas morning the servant should be sent to draw water from the well, pull corn from the shock, and dig kale in the garden, to insure prosperity to the family.

On Christmas day take a piece of both rye bread and wheat bread, and lay a knife on each piece; on what piece the knife will rust, is a sign that there will be plenty of that kind of grain.

In Servian Christmas celebrations a cake in which a silver piece has been concealed is broken, and he to whom it falls, is considered the happiest and luckiest of the party.

In some places it is the custom to make for Christmas night a so called "fraternal bed" on the floor in which the children and domestics sleep together on Yule straw.

A cup of whatever cheers Christmas revellers poured about the roots of fruit trees, will insure a good crop.

If you give a coin to a beggar on Christmas day, it will bring great good luck to you.

"When Christmas is white the graveyard is lean,
But fat is the graveyard when Christmas is green."

In Brittany it is unlucky to bake bread on St. Thomas' day.

In Prussia the clothes-lines must not be hung aloft on Christmas day or New Year's on penalty of bad luck.

Scales from the Christmas carp carried in the pocket will keep the purse full all the year. (Prussia.)

In Dewsbury, in Yorkshire, the bells used to be tolled on Christmas eve, in token that the devil died when Christ was born, at the very time when the Puritans supposed the devil to be more active than usual.

The Yule log was supposed to be a protection against evil spirits, and it was considered a bad omen if the fire went out before the evening was over.

You should set the Christmas candles on the highest shelf in the room.

It is unlucky to use ivy for Christmas decorations.

Be sure to have cheese and cake in the house on Christmas, and let no one tempt you to cut it before the proper time, as it would bring very bad luck.

To have luck every one in the house must stir the Christmas pudding, beginning with the oldest even if she be a servant.

In Anspach, Germany, when the Christmas candles are lighted on the Christmas tree, one has only to observe the shadows to know who will die in the year, for those who will, will appear with the heads off.

On Christmas eve make a little heap of salt on the table and leave it over night. If it melts, you will die next year; if it remains undiminished, you will live.

In the Netherlands they say that if you take a stick of wood from the fire which has not been quite burned up on Christmas eve and put it under the bed, it will protect the house from lightning for the year.

In Scandinavia there is a pretty custom to place all the shoes of the family in a row before the Christmas fire at night, as an omen that the family will live in peace and harmony for the whole year.

In Sweden, it is unlucky to let the fire or candles go out on Christmas.

It is unlucky to leave any of the dishes dirty on Christmas eve.

Who eats nuts without honey on Christmas day will lose his teeth; others say that he who does not eat honey and garlic Christmas eve will have a sore throat.

As many mince pies eaten Christmas week, so many happy months next year, but each one counted must be made by different hands, and eaten in different houses.

To eat Christmas pudding in 13 different houses before the first of January is a sign that you will have joy and prosperity during the coming year.

The Yule candle was burned at the Christmas feast until twelve o'clock, and then, if any remained, it was carefully preserved for the "death-wake" of the head of the family. If it went out before twelve, woe would follow.

At Christmas it used to be the custom to set little bowls of Yule porridge and other eatables on the floor of the barn together with a jacket for the "Tomtegubbe," a household spirit, in order that he might continue to bring prosperity to the house.

The practice of kissing under the mistletoe arose from the belief that whatever was done under the mistletoe would never become known, as that plant would seal the lips of anyone who went under it.

If after a Christmas dinner you shake out the tablecloth on the bare ground under the open sky, crumbwort will grow on the spot.

If you put all the silver you possess on the table set for the Christmas-day feast, the light shining on it from the "Yule-fire" will bring good luck and cause the silver to increase. (Sweden.)

It is unlucky to spin or sew on Christmas eve.

English maidens believe that if they do not receive at least one kiss under the mistletoe on Christmas day, they will not marry for a year.

Be sure to wish some one a merry Christmas before you put your shoes and stockings on.

Christmas decorations must be removed and cleared away, before Candlemas day, February 2d, or bad luck will follow.

To insure luck in love the mistletoe used in the Christmas festivities must be burned by the oldest unmarried member of the family.

If a leaf or berry of the Christmas decorations are found in a church pew, it is a sign that some one who sits in that pew will die during the coming year.

If when sitting at table on Christmas eve, you wish to know whether any of those present will die before next Christmas, go out silently and peep through one of the window panes; the person who appears sitting at table without a head, will die in the following year.

From a curious old song we learn that it is peculiarly unfortunate when Christmas falls on Saturday, and just the reverse when it falls on Sunday.

On Christmas night Albanians waive their idea that it is unlucky to pile wood on top of each other, and pile it as high as the safety of the house will permit, as this night neutralizes all evil influences.

To grind grain on the night before Christmas is unlucky, for the nymphs are out in all the streams, and if they find a mill going they would stop it, and break it, or else

grind it with such furious force that the mill-stones would burst. (Hofberg, "Swedish Folk-Lore.")

In Albania, on Christmas eve the largest log that can be found is brought in and all the family rise and greet it with these words:

"Welcome our log! God has destined thee for his Christmas fire.
Bring good luck to us and to our flocks."

When the heavenly host told the shepherds at Bethlehem of the birth of Christ, a deep groan was heard all through the Isles of Greece, as it denoted that great Pan, the god of the woods, was dead.

To bring good luck to a house on Christmas eve, every stranger who enters should strike the Yule log with a piece of iron, saying: "For as many sparks as fly out of thee let there be as many oxen, horses, sheep, goats, chickens, pigs, and bee-hives."

The Scandinavians have a belief that Thor and all the other gods and goddesses come to earth on Christmas night.

In Scandinavia it is believed that on Christmas eve a beautiful blue flower drops from heaven. This can only be found by great patience, but if once secured and brought to the bedside of the ill or dying, it will restore health once again to the sufferer. It can only be found by the pure in heart.

As you hang your stocking up, wish and say:

"Christmas fay of Christmas day,
Let me wish what wish I may;
If I think with love of you,
You will make my wish come true."

In Germany is a superstition that vagabond witches wander in the darkness on Christmas eve, seeking to draw the minds of the people from the sacred festival; drums are beaten to drive them away.

In the Azores wheat, maize, and beans are put in water on Christmas eve, and the way they germinate will indicate what crops may be expected the following year.

On Christmas night the wives and sweethearts of mariners will repair to the seashore and keep their gaze toward those points of the horizon where they suppose them to be, while uttering the magic words which are to secure their husbands and lovers against the perils of the fickle element.

In Sweden if any one will go on the path leading to the church on Christmas morning at sunrise, he or she will see all the funerals that will pass that way during the next year, how the crops will grow, and what the meadows and pastures will produce; also whether or not any fires will break out within the parish.

A Servian who visits his neighbor on Christmas day, strikes the oak log which is always found burning, on that day, with a piece of iron, saying: "For as many sparks as come out of you, let there be as many oxen, horses, sheep, goats, pigs, and bee-hives."

A Christmas spell: Steep mistletoe berries, to the number of nine, in a mixture of ale, wine, vinegar and honey; take them on going to bed, and you will dream of your future lot. A storm in this dream is very bad; it is most likely you will then marry a sailor, who will suffer shipwreck at sea; but to see either sun, moon or stars, is an excellent presage; so are flowers; but a coffin is an index of a disappointment in love.

If straw is drawn at Christmas from the roof of an inherited dwelling, taken to the barn and thrashed, and grains of corn be found in it, it betokens good luck for the coming year.

In the country between Adelepsen and Norden, in Hanover, it is believed that the hop becomes green on Christmas night and comes forth even from under the deepest snow, but that afterwards nothing more of it can be seen.

On Christmas eve in Ireland, the people hardly go to bed, and if a man hears the first cock crow, he gets a cup of tea; but if a woman hears it, she gets a cup of whiskey for luck.

The sound of church-bells will be heard at Christmas wherever a church has stood, though no vestige of its ruins remains. A city that is sunk under the sea has its church-bells ring, and if you are in a boat over the place, you can hear them ringing down below, hundreds of feet.

On Christmas eve and New Year's eve when the clock begins to strike 12, the doors, especially the front and back doors, should be opened, that the bad spirits may pass out and the good spirits come in. As soon as the clock has done striking, shut the doors to keep the good spirits in.

On Christmas day, take the first piece of bread you cut and put it away, and you will have plenty of bread in the house the whole year.

In Servia a cake of unleavened bread is baked for Christmas and a coin hid in it; the one who gets it, will be the happiest, the belief being that the coin always goes to the one with the most peaceful mind.

At the birth of Christ on Christmas eve, the bees are said to stir in their hives and hum a great song of praise, but one must not disturb them, for, as they are careful not to intrude upon the celebrations of mankind, so man must not interfere with their celebration of the birth of the Christ child.

Persons born on Christmas day were believed to have the power of seeing and commanding spirits.

A Bohemian Christmas charm is to take a branch of elder and sing:

"Sweet elder I shake, I shake!
Tell me ye dogs that wake,
Where is my lover to-night?"

Then in whatever direction the dogs bark, there your lover is.

In obedience to the general belief in the potency of Christmas night to bring good husbands to their daughters, mothers will besmear their faces with honey, accompanying this with certain formulas of words which must never vary. A word too many or a word too little would cause the charm to fail of its purpose.

When the Christmas loaves are cut, all the pieces and crumbs are divided among the poultry, cattle, and other animals that they may be fruitful and healthy; some bits are flung into the streams that the water may remain pure; another part buried under a tree in the orchard that the ground may be fertile. The last crumbs are thrown into the fire so that it may do no damage.

In the mining districts of Europe the miners declare that a solemn Mass is celebrated on Christmas eve by beings not human, in the cavern which contains the biggest lode of ore, that it is brilliantly lighted by candles of a miraculous material, and that the service is weirdly chanted by unseen choristers.

The Glastonbury thorn was a great wonder in England, being supposed to bloom regularly on Christmas day. The monks of the Abbey represented it as the staff of Joseph of Arimathea, which, being inserted by him in the ground, had miraculously sprouted into a living tree.

In France it is the custom at Christmas to take twelve grains of corn and name them for the coming twelve months of the year. These are placed on a slightly heated shovel beginning with the one bearing the name of the month of January. When a grain jumps on the shovel it is a sign that grain will be dear that month, but if the grain does not jump it is a sign that grain will be cheap in that month.

At New Perlican, people have been into the stables at midnight of Christmas and seen the cattle on their knees with eyes upturned to heaven, and have been driven away by unearthly voices. This belief, strangely enough, is also found among the American Indians. According to Mr. Harrison in his "Sketches of Upper Canada," an Indian at midnight, creeping cautiously along in the stillness of a beautiful moonlight Christmas eve, said when questioned, "Me watch to see the deer kneel; this is Christmas night, and the deer fall upon their knees to the Great Spirit, and look up."

If at Christmas a woman boils green kale and conceals the ladle with which she has stirred it, under her apron, and goes to the church door just as the priest is saying the Pater noster, she will discover who are the witches of the place. They will be known by the extraordinary headgear which is invisible to all but her. She must only stay a moment though, for if she remains, the devil will threaten and persecute her all the year. (German.)

Many and curious are the weather omens peculiar to Christmastide. We are told in the old "Husbandman's Practice," that "when Christmas day comes while the moon waneth it shall be a very good year; and the nearer it cometh to the new moon, the better shall the year be. If it cometh when the moon increaseth, the worse and harder shall the year be."

In Sweden cakes and ale are set out in the snow for "Nysser" a red-capped "troll" who visits the earth at Yule tide and brings good luck to those who remember him. (A troll is a supernatural being represented as of diminutive size and said to inhabit hills, caves and like places.)

In Rutlandshire and the midland counties it is said that "a green Christmas brings a heavy harvest." A full moon about Christmas time was not considered a good omen; hence the jingles:

"Light Christmas, light wheatsheaf;
Dark Christmas, heavy wheatsheaf."

"Bright Christmas, dark barns;
Dark Christmas, light barns."

In mediaeval England it was customary to commence all great Christmas feasts by the solemn bringing in of the boar's head as the initial dish. In many of the public schools and universities in England the boar's head is still retained as the great dish of the Christmas banquet; and Queen Victoria had this custom retained at her Christmas dinner, which for over fifty years consisted of the historic dishes of a baron of beef and woodcock-pie, preceded by the ceremonial bringing in of a boar's head. This custom is a relic of the pre-Christian Druidical times, when a boar was killed at the festival of the winter solstice and sacrificed to Freya, the goddess of peace and plenty, who was supposed to ride upon a boar with golden bristles.

The Christmas tree was first brought to England from Germany by Coleridge, or at least he was the first who called public attention to its beauty and significance in a letter from Ratzburg, North Germany. It was taken up by a few

leading families and has grown in popularity every year since. The Germans claim it as peculiar to themselves, and as having grown out of their Christian history. They identify it with the apostolic labors of St. Maternus, one of the earliest, if not the very earliest, of their gospel preachers. They have a legend of his sleeping under a fir tree, and of a miracle that occurred on that occasion. But the Christmas tree is traceable to the Roman Saturnalia, and was probably introduced into Germany by the conquering Roman legions.

"Some say that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning (the cock) singeth all night long;
And then, they say, no spirit can walk abroad;
The nights are wholesome; then no planets strike,
No fairy takes, nor witch hath power to charm,
So hallow'd and so gracious is the time."
(Shakespeare, Hamlet, i., 1.)

In Russia, during Christmas tide young girls go to listen under the windows of their friends; if they hear something good, they take it as a prediction of happiness during the year; but if bad, the contrary. Some, more brave than the others, go to the church-doors and listen; and if they hear or imagine they hear singing or music, their nerves being worked up to a high pitch by the terror of it, they take it as a good or a bad sign according to what they hear. If they imagine to hear a wedding-march, they will be married; but if a funeral-dirge, they will die. On Christmas eve, Russian peasants take a hen into a dark room where they have already placed on the floor flour, bread, gold, silver, and other objects, and watch whatever the hen picks at, and this will then be indicative of the future husband. If gold, he will be very rich; if bread, he will always get enough, etc. If she picks at water, he will be a drunkard. Another Russian custom is the following: A girl takes off her left shoe and throws it over the gate rail; then she runs and looks to see in what direction lies the toe of the shoe. It is in that direction that she will be married and live. But if the toe of the shoe lies toward the gate, she will not be married that year, but stay at home.

In Malta exists the belief that persons born on Christmas eve, will ever after be transformed on that night into "gaugaus," some kind of ghost or spirit, while asleep, and in that state wander about, frightening other people and playing all sorts of pranks. Toward the dawn of morning the "gaugau" returns, and the person will awake in the morning exhausted and unconscious of what has taken place during the night. This form of punishment is thought to have been inflicted upon the persons because our Saviour does not like to have any persons born at the same time he was born. To get rid of this annual transformation the person must take a sieve and stay awake from ten o'clock at night until Christmas morning at dawn, counting the holes.

It used to be supposed that the ox knew all about Christmas and was accustomed to kneel in worship of the new-born child every Christmas morning. It was believed that if man did not go to worship, the animal world did so. The old English carol says:

O God, that made all creature,
How art Thou become so poore,
That on this hay and straw will lie,
Among the asses, oxyn, and kye!

Howitson in his "Sketches of Upper Canada" mentions a curious instance in which this credulity ap-

peared. He tells how on Christmas eve he met an Indian at midnight, cautiously creeping along, and as he went he made a sign to keep still. In answer to his inquiries the Indian said, "We watch to see the deer kneel. This is Christmas night and all the deer fall upon their knees to the great Spirit and look up to Heaven."

The prediction about Christmas found in a Harleian MSS. of the fifteenth century applied well to the Christmas of 1896.

"If Crystemas day on Thursday be
A wyndy wynter ye shall see,
Of wynds and weders all wrecked
And harde tempestes stronge and thycke,
The somer shall be goode and drye,
Corn and bestes shall multyplye;
That yere ys good landes to tylhe;
And kynges and prynces shall dye by skylle.
What childe that day shall borne bee,
He shall have happe ryght welle to the,
Of dedes he shalbe goode and stabylle,
Of speche and tonge wyse and reasonabylle.
Who so that day any thefe aboute,
He shalbe shente wythowtyn dowte;
And yf sekenes on that day betide,
Hyt shal sone fro the glyde."

"If Christmas day on Monday be,
A great winter that year you'll see,
And full of winds both loud and shrill,
But in summer, truth to tell,
High winds shall there be and strong,
Full of tempests lasting long:
While battles they shall multiply
And great plenty of beasts shall die."

It is customary in Polish villages to strew straw over the Christmas eve supper table, and for the young people to pick out a straw therefrom blindfolded or in the dark. Should the straw be green, the maiden will expect to wear a bridal wreath, or the young man to lead a bride to the altar. If dry, there will be long waiting or no marriage at all. In other Polish districts wine, water, and beer are placed on the table by a merry maiden who retires to a corner with a mirror and waits until the midnight chime is struck. Then will enter a man behind her who will drink. If wine, he will be rich; if beer, well to do; if water, poor; but if no man appears at all, the maiden shivers with horror, for she is destined soon to become the bride of death. On New Year's eve the young men place themselves before the open fire, and bending down, look backwards through their legs. Should a woman appear in the background, it is the one whom they will marry; but if they see the shape of a coffin, it forebodes for them death during the year.

Not a leaf or branch of anything used as Christmas decorations should be allowed to remain after Candlemas eve, for as many leaves as are left, so many goblins you will see.

"Down with the rosemary and so,
Down with the bays and misletoe,
Down with the holly, ivy, all
Wherewith ye dress the Christmas Hall:
That so the superstitious find
No one least branch there left behind:
For look, how many leaves there be
Neglected there, maids trust to me,
So many goblins shall ye see!"

The cocks on Christmas night crow all night long. One will begin and ask: "Have you heard the news?" and all the cocks in the neighborhood will answer: "The Christ is born! Yes, we have heard the news! He comes, He comes!"

On that one blessed night the aspen tree has rest and its leaves cease to quiver.

Herod for one hour ceases to clank his chains.

On that night Pontius Pilate's ghost, which has wandered all the year on the summit of Mt. Pilatus vainly striving to wash his hands, can cease and take his rest till dawn.

The Wandering Jew for that happy respite hears no more the

goading voice, "Onward, ever onward!"

The daughter of Herodias doomed to spin an eternal circle of frantic dance around the North pole, drops on her knees and rests for this single night.

In Italian folk-lore there is an old woman whose name is Befana. She is a sort of a wandering Jew and Santa Claus combined. She is the good fairy who fills the children's stocking with presents when January 6th comes around. If the children are naughty she fills their stockings with ashes, but she is compassionate and sometimes relents, and returns to comfort the little penitent with gifts. Tradition says that she was too busy sweeping to come to the window when the three wise men of the East passed on their way to offer homage to the new-born Saviour, but said she could see them when they came back. For this lack of reverence she was duly punished, for they went back another way and she has been watching for them ever since. At one time her effigy was carried through the Italian streets, but the custom is now almost wholly disused. She is used as a bug-bear for the little ones by Italian mothers.

Yuletide has been held as a sacred festival by numberless nations.

Christians hold December 25th as the anniversary of the birth of Jesus.

China on the same day celebrates the birth of Buddha, son of Maya.

Druids held during the winter solstice the festival of Nolagh.

Egypt held that Horus, son of Isis, was born towards the close of December.

Greece celebrated in the winter solstice the birth of Demeter (Ceres), Dionysos (Bacchus), and Herakles (Hercules).

India, numerous Indian tribes keep Yuletide as a religious festival.

Mexico holds in the winter solstice the festival of Capacrame.

Persia at the same period honors the birth of Mithras.

Rome celebrated on December 25th the festival "Dies Natalis Solis Invicti," while several Christmas customs have been taken over, in a modified form, from the Roman Saturnalia. (q. v.)

Scandinavia held at Yuletide the festival called Jul, in honor of Freya son of Odin.

As apparent from above, the 25th of December has long been held by almost every people in high festival as the time of the winter solstice. This day was chosen for the Christian festival of the Nativity during the reign of Antoninus Pius (138-161, A. D.), "in order to divert a long and general pagan practice to the birth of Christ in Bethlehem," or as Chrysostom says: "that the Christians might perform their holy rites undisturbed, while the heathen were busy with their profane ceremonies." In reality the birth of Christ must have occurred in summer, as the Bible tells of the flocks in pasture, while as a matter of fact the end of December is a most severe winter season in that country.

The following is a Provençal legend referring to the birth of Christ: On the day when the Virgin bore the Christ child, the mother of a poor little blind girl heard the great news and determined to go to see the Holy Babe. When she was about to start, her little girl pleaded to go with her, but she told her she could not go, for she was blind. The child pleaded with tears to be allowed to go, but the mother was obdurate until her little girl said, "I know I am blind, dear mother, and cannot see the Holy babe, but are eyes needed to adore Him? I still could touch His

hand if you would only let me go!" Touched by these words the mother yielded and the two went to where the little one lay. And when they came to the manger and the little girl knelt and touched Him, in love and awe, she felt His tiny hand laid softly upon her beating heart, and instantly she saw her Lord.

Another charming legend of the birth of Christ in the old Provençal tongue was that a mother who had a little babe, felt that she ought to give its cradle and pillow to her Lord, but on seeing how her own child would be deprived of its bed she hesitated. But the babe itself spoke from the cradle, saying: "Go, go, quick! Take my kisses and my bed to Jesus my Saviour." After having presented them with these words to the Virgin, who received them with thanks, the woman became very happy, for God's blessing fell upon her, and when her little boy grew up, he became one of the Apostles.

The Yule swain is a kind of Santa Claus among the Lapps. He is eleven feet high, and rides on a goat. He appears on St. Thomas's day, and continues his visits till Christmas eve; but where he comes from and whither he goes nobody has the least idea.

St. Nicholas is the Santa Claus of the Germans and Hollanders. In Holland his day, which is the 6th of December, is celebrated by making presents to relatives and friends, the same as we do on Christmas day. In Germany St. Nicholas is supposed to be the servant of the Christ Child, who appears on the evening of the 6th of December to inquire about the behavior of the children; good children receive apples, nuts and candy, naughty children are punished with the switch. (See St. Nicholas' Day.)

The Yule log is a great log of wood which was laid in olden times across the hearth-fire on Christmas eve. This was done with certain ceremonies and much merry-making. Upon it being conveyed to the baronial hall every person who passed raised his hat to it, inasmuch as it was typical of good promise and of irritating feuds and heart-searing wrongs which it would metaphorically burn out.

"Ever at Yuletide, when the great log flamed
In chimney corner, laugh and jest went round."
(Aldrich, Wyndham Towers.)

(ST.) CHRISTOPHER'S DAY (July 28th)—The 28th of July is the day of St. Christopher, who bore the infant Saviour on his shoulder, but to whom had been attributed in Belgium some characteristics of the Scandinavian god Thor, as he is propitiated by the peasantry as a patron against the tempests by which their crops are so much endangered.

In France, St. Christopher has inherited some of the attributes of the Gaulish Hercules, but this does not extend to the Flemish parts of Belgium where northern manners still rule.

(ST.) CLEMENT'S DAY (Nov. 23d)—St. Clement's Day (Nov. 23d) is in honor of martyr Clement, who is said to have been thrown into the sea with an anchor fixed about his neck. Hence, the anchor is assigned to him as an emblem. St. Clement is held as the patron saint of blacksmiths. It was formerly customary for boys and the lower class of people generally, to go about on this day begging for liquor, wherewith they made a regale at night. Hence, the day was marked in some old almanacs by the figure of a pot.

CONFIRMATION DAY — To be in the company of distinguished people on your confirmation-day, is a sign of happiness and honor in marriage.

CONCEPTION OF THE BLESSED VIRGIN (December 8th)—The eighth of December is the Roman festival in commemoration of the conception of the Blessed Virgin.

CORPUS CHRISTI—If a sick person lies in the way of the sacrament on Corpus Christi, he will recover. (Greece.)

A young swarm of bees leaving the hive on Corpus Christi day will build a monstrance in the honeycomb. (Luxembourg.)

Corpus Christi is one of the greatest festivals of the Romish Church, held on the Tuesday after the Trinity Sunday in celebration of the doctrine of transubstantiation.

In Catholic countries the Blessed Sacrament is carried in procession through the towns with much ceremony and picturesque detail, and which was usual in the earlier times to consecrate the day with mystical plays in which the chief characters of the procession made their appearance. In many Catholic places the houses were adorned on this day with flowers, pictures of Saints, church figures and the like, and many altars are built in street corners and in neighboring places.

(ST.) CRISPIN DAY (October 25th)—St. Crispin Day is celebrated on the twenty-fifth of October in honor to the two brothers, Crispin and Crispinian, two young missionaries of the third century. Crispin and Crispinian are the patron saints of the shoemakers.

CROMDUFF SUNDAY—When St. Patrick visited Ireland he found the people worshipping an idol called "Black Crom." The festival is even now kept up at the beginning of August and is called "Cromduff Sunday." There were twelve idols of stone around him, and himself of gold. (Elton, "Origins of English History.")

DATES AND DAYS, MISCELLANEOUS—Unlucky is the year ending in nine.

It is very unlucky if any unwonted accident occurs at either of the following events: Birth, death, or marriage.

The day on which the Romans suffered their memorable defeat by the Cambrians was long considered a most unlucky day and no general if he could avoid it, would begin a battle on that day.

Alexander the Great conquered Darius on the 6th of April, won a great victory at sea on the 6th of April, and died on the 6th of April. The father of Alexander the Great took Potides; Parmeno, his general, overthrew the Illyrians and his horse was victor at the Olympic games all on the 6th of April. Alexander was born on this date and the prophets foretold that he who was born on the date of such great victories would prove invincible.

Any event that occurs on a date that is divisible by three will turn out well.

The Emperor Charles V. was born on the day of Matthew the Apostle, on the 24th of February, 1500. On this day he was very lucky all through his life, for he took King Francis in battle, won the victory at Biccoque, was elected and then crowned Emperor on that day.

Antipater Sidonius, the Greek poet, was seized with a fever every year for one day only, his birthday, and after living to be an old man,

died on that day of the same complaint.

Astronomers say that the 1st of August, the 4th of September, and the 11th of March are most injurious to let blood.

The 10th of August, 1st of December and 6th of April are perilous to those who surfeit themselves in eating or drinking.

The last number of the year in which you were born will be lucky to you. Thus if you were born in 1864 the fourth of the month, the fourth day of the week and so forth will be lucky.

"In every future year of our Lord,
When the sum of the figures is twenty-five,
Some warlike kingdom will draw the sword,
But peaceful nations in peace shall thrive."

Thomas à Beckett was appointed Archbishop of Canterbury by Henry II. He was appointed on Tuesday, was brought face to face with the peers of Northampton on Tuesday, was banished from England on Tuesday, foretelling his martyrdom; he came home from exile on Tuesday; he was killed at the altar on Tuesday and was canonized a Saint on Tuesday.

It has often been observed that some event of importance, either good or evil, is sure to happen to a woman in her 31st year; therefore she is advised to be circumspect in all her actions during that year. If she is a maiden or widow, it is probable that she will marry this year; if a wife, that she will lose her children or husband. She will either receive riches, or travel into a foreign land; at all events, some circumstance or other will take place during this remarkable year of her life, that will have great effect on her future fortunes and existence.

The like is applicable to men in the 42nd year. The ancient Astrologers did allege that there were 28 days in the year which were revealed by the Angel Gabriel to the good Joseph, which have ever been remarked to be very fortunate days, either to purge, let blood, cure wounds, use merchandise, sow seed, plant trees, build houses, or take journeys in long or short voyages, in fighting or giving battle or skirmishes. They also do allege that children born on any of those days can never remain poor all their lives, scholars who enter college on any of these days will become the most learned in the world, and those who are put to any craft or trade on these days will become perfect artificers and rich. Also those who are put to merchandise will become wealthy without any failure. The days are as follows: Jan. 3, 13; Feb. 5, 28; Mar. 5, 22, 30; April 5, 22, 29; May 4, 28; June 3, 8; July 12, 15, 18; Aug. 12; Sept. 1, 7, 24, 28; Oct. 4, 15; Nov. 13, 19; Dec. 23, 26. (These dates do not by any means agree with other lists given, but on the authority of the Angel Gabriel, most people will prefer them.)

(ST.) DAVID'S DAY (March 1st)—Upon St. David's day put barley in the clay.

If you build a hot fire in your oven on the first day of March, your hands will never chap. (Persia.)

St. David's day is believed by the English to be a lucky day to make loans on interest, or enter into any profitable transaction.

St. David's day is unlucky to make your will or plant trees. Dreams on St. David's night are sure to come to pass.

The English believe that anyone born on St. David's day will travel

much and have fortunate chances. Prosperity will depend much on the use made of these advantages.

On the first of March the Albanians will eat no vegetables, but cakes and sweetmeats, as this will insure a fine summer.

The North Albanians tie bits of red silk and threads of red about their little fingers and big toes on the first of March, as that will bring them the best of luck during the year.

In Albania, on the eve of the first of March, a particular leaf is thrown in the fire named the name of a member of the family. If it burns with a crackling noise, the person will be lucky; but if quietly, it is a bad omen. Another custom is to throw a clod of earth in which a few drops of wolf's milk is kneaded, at the door of the barn so that the cows and goats will milk well that year. The next morning the cows are well whipped with cherry branches, to make them enjoy good health. On the first day of March, the Albanians wash themselves with wine to prevent any vermin from touching them, and then impale a flea on a new needle so that no other flea will dare to come near them.

St. David's Day (Mar. 1) is confined to the Welsh, whose patron saint St. David is considered. It is the proper custom in Wales to wear on this day a leek in or on the hat on St. David's Day and in allusion to the legend that at one time a great battle between the Welsh and Saxons in the sixth century, the Welsh, by his advice adorned their hats with leeks in order to be distinguished from their enemies. The victory gained by the Welsh in that battle was attributed to this cause, hence, the leek was ever afterwards offered in veneration and held in honor of St. David.

(ST.) DENNIS DAY—St. Dennis Day is the ninth of October, is the day of St. Dennis, the patron saint of France. According to legend he was put to death in 272, upon a hill near Paris, since called from that circumstance Montmartre (Mons Martyrum). His head had no sooner been cut off, than the body rose, and taking up the head, walked with it two miles.

DISMAL DAY (May 3)—The third day of May is called "Dismal day." It is unlucky to begin any new work or business on that day.

DOG DAYS (July 3 to August 11)—Toads are said never to open their mouths during dog-days.

Unlucky to go in swimming in dog-days.

About Halberstadt, in Germany, they say that during the dog-days the cows do not drink.

Dog days bright and clear
Indicate a good year;
But when accompanied by rain,
We hope for better times in vain.

The dog-days are the hot, sultry season of summer during parts of July and August; so called from the rising of the dog-star, Sirius, during that period being coincident with the rising of the sun. In the people's mind, however, the name of the dog-days refers to the frequency of dog-madness during the hot season. The dog-days cover the period from July 3 to August 11.

Walsh says in his "Curiosities of popular customs:" We must look to Egypt for the origin of the observance of these days. The rising of Tayout, Sihor, or Sirius coincided in ancient times with the summer solstice and the overflowing of the Nile; and, as the latter was the source of the fertility of Egypt, the period was regarded as sacred, and the influence of the dog-star was

deemed peculiarly auspicious. The superstitious feelings generated in Egypt with regard to the dog-days gradually spread throughout the world, and made themselves felt like many other ancient superstitions. But, while the rising of the dog-star was the harbinger of plenty and prosperity to the Egyptian, it was just the reverse to the Roman, who looked upon the dog-days as unfortunate and even prejudicial to life, coming as they did in the most unhealthy period of the year. The dog-days are still talked about, not only in Europe, but in America; but it does not require Cassendi's grave argument to convince people that the dog-star cannot possibly exercise any good or bad influence upon the earth. Popular prejudices linger a long time even after light has begun to break. To this day many sensible persons believe that the weather is affected by the moon, and that equinoctial storms attend the sun's imaginary passage across an imaginary line. Yet the fixed stars combined do affect the earth. They are original sources of light and heat; their force is identical with that of the sun, and they daguerreotype themselves. Without the additional heat furnished by the fixed stars the sun would not render the earth habitable. Sirius is a sun superior to Sol himself; but, individually, he can but give a name to the dog-days.

(ST.) DUNSTAN'S DAY (May 17th)—To be born on St. Dunstan day is bad for all those who are not destined for the church. The success of those who are so destined will be pre-eminent. A good day on which to launch a ship, or buy in stock.

St. Dunstan was the patron saint of all goldsmiths and jewelers. He was a smith and worked up all sorts of metals in his cell near Glastonbury church. It was in this cell, according to the legend, that Satan had a gossip with the saint and Dunstan caught his sable majesty by the nose with a pair of red-hot forceps.

St. Dunstan, it is said, bought up a quantity of barley for brewing beer. The devil knowing how anxious the saint would be to get a sale for his beer, offered to blight the apple-trees so that there would be no cider; and hence a greater demand for beer. This offer was made on condition that the saint should sell himself to the devil. St. Dunstan accepted the offer and stipulated that the trees should be blighted on the 17th of May. Since then frosts at that time are called "St. Dunstan's frosts."

St. Dunstan lived in the reign of King Athelstane, grandson of Alfred, in the tenth century. He was a monk of Glastonbury Abbey. In his lonely cell, his harp, touched by invisible fingers for his solace, breathed the hymn: "Gaudete animi." He also (says the ancient chronicle) once heard the angels sing, "Peace to the land of Englysshemen." He had moreover at Glastonbury his famous tussle with the arch-fiend, and by a sharp cauterizing process quickly routed him.

EASTER—If you find a little calf on Easter Sunday, keep it and raise it, for it will bring you a small fortune.

It is bad luck to paint a cross on Easter eggs, and good luck to paint flowers on them.

The day after the Passover a piece of bread is burned to show that the prohibition against leavened bread is then begun.

If the sun shines on Easter, it will shine on Whit Sunday.

Who steps not barefoot on the floor on Easter day, will be safe from fever.

If you bathe with cold water on Easter day, you will keep well the whole year.

To wear new clothes during the three weeks following the feast of the Passover is inauspicious.

It is lucky to find the eggs of wild birds at Easter and eat them for breakfast. (Scotch.)

In Macedonia, when the eggs are colored for Easter, one of them is rubbed over the face so it will always be ruddy.

It is lucky to put on a new bonnet on Easter day, and still more lucky if a bird leaves a mark on it. (Gloucestershire, England.)

In Transylvania it is considered unlucky to the soul if a person dies at Easter.

It is a good omen to have your babe baptized on Easter day.

To cry on Easter is a sign that you will have a sad fourth of July.

Parents have good luck, if a child is born on Easter.

It is very unlucky to keep Easter eggs; destroy them.

If a hen hatches a setting of eggs on Easter Sunday, the chicks will all be drowned.

Egg rolling on Easter day used to be practiced with the idea that the farm lands over which the eggs were rolled would be sure to yield abundantly at harvest time.

If you stand by an open grave on Easter and a clod of earth rolls from your feet into the grave, it is a sign that you will be buried within the year.

If a squirrel runs across your path on Easter, it is bad luck.

If you see a star fall on Easter night, you will lose your lover.

To receive a sudden fright on Easter Sunday is a very ill omen.

An Irish woman declared that she had seen the sun dance for joy on Easter morning: "It gave three skips just as it came over the hill, for I saw it with my own eyes!"

Cross-buns at Easter will bring good luck. (Alleghany.)

The Irish say that at Easter the wild ducks uncover their eggs.

A death in the family on Easter day is very ominous. It means the death of another of the family or of a dear friend.

If you get engaged on Easter Sunday, you will not be married.

It is lucky to receive the unexpected gift of an Easter-egg.

If you fall upstairs on Easter day, it is a sign that you will soon be robbed.

For a grown person to stumble and fall on Easter Sunday is a very bad omen.

A good housekeeper will visit every room in the house on Easter morning to secure good luck in her housekeeping for another year.

If you receive an invitation on Easter, accept it; if you don't, you will never have such an invitation again.

If married on Easter Sunday, your whole future will be bright.

On Easter Sunday blow a loud horn into the cattle-house, and as far as the sound is heard, so far will wild beasts keep away for the year.

If a pet lamb dies on Easter Sunday, you will never have another.

It is unlucky to make love between Easter and Whitsuntide.

It is a lucky thing for you, if a friend happens to bring an infant for the first time into your house on Easter morning.

If you attend a funeral on Easter, expect more bad news.

If a little lamb is given you on Easter Sunday, you are in for the best of luck.

To put on a garment wrong side out on Easter morning, is a bad omen.

If the grease used at Easter in frying cross-buns is applied to the axles of wagons in which the harvest is hauled home, mice will not eat the grain.

To have a disappointment on Easter is a sure sign that you did something wrong on Good Friday.

It is believed, if a young husband mistakes someone else for his wife on Easter morning, that he will be a widower within a year.

On Easter day the priest comes to bless the house in Albania, and as he leaves, the women throw after him the embers from the hearth, so that he will take all danger from fire away with him.

To give a man a red egg at Easter will secure his love. (Tyrol.)

To marry before the three weeks have expired since the Passover, is extremely unlucky.

If the urn of Amorgos is full of water at Easter, it is a sign of a plentiful harvest; but if empty, a bad harvest. (Greek.)

A red egg is placed on the graves on Easter Sunday in Armenia, so that the dead shall have a part in the resurrection.

If you wish to be lucky through the year, you must not fail to wear a sprig of green on garment or coat on Easter day.

Dutch fishermen say it is unlucky to eat meat on Easter.

In Transylvania, if a person finds riches on Easter Sunday and appropriates them, he will have bad luck.

In Manchester, on Easter Monday six women go out and the first man they meet, they throw over their heads twice.

If a person will abstain from eating meat on Easter, he or she will not contract a fever during the ensuing year.

In Transylvania it is very unlucky to work out in the fields on any Thursday between Easter and Whitsunday.

Cakes and buns baked on Easter holidays are supposed to possess supernatural powers. It is an old belief that the custom of eating buns on Good Friday, protects the house from fire.

In Catholic times, in England, people used to put out their fires on Easter day and would relight them from a flint. It was thought that a brand from this fire was a sure protection from thunder storms.

"At Easter let your clothes be new,
Or else be sure, you will it rue."
(Poor Richard's Almanac.)

If you go early Easter morning to the grave of a friend who has died during the year, and just as the sun is rising sing a hymn, the soul of the loved one will rise that hour.

"When my lord falls in my lady's lap,
England beware of some mishap."

Meaning when Easter comes near Lady's day (March 25th).

In Cumberland they bless the wax of the candles on Easter eve, and putting out the fires in the churches, light them anew from a flint. This is to bring new blessings on the parish.

If you place a pail on the ground in the sun on Easter morning and fill it with water, you will see the Easter lamb when the water has become quiet.

If a newly married couple will go out of the house at sunrise on Eas-

ter morning and walk thrice around the house, it will bring luck to it.

On Easter the French peasant bestows on his children an egg dyed scarlet like the Cardinal's cloak and all believe that it comes from Rome.

In Ireland they believe that on Easter morning angels descend from Heaven bearing baskets of eggs which they deposit in the homes of the faithful.

In a portion of Bavaria where Easter Saturday fires are lighted in the churchyard with steel and flint, every household brings its walnut-branch which after being partially burned, is carried home and laid on the hearth to protect the house from lightning.

In Macedonia, Christians fast three days and three nights before Easter, not eating or drinking a thing, believing that this secures them the forgiveness of their sins.

An Easter superstition of French origin says that the young girl who wishes to live long, marry the man of her choice, and prosper, must never wear any other flower than the jonquil or violet on that day. These only bring good luck.

In East Yorkshire the young people go to the nearest market-town to buy some articles of dress or ornament to wear the first time on Easter Sunday, otherwise they believe that birds, notably rooks or "crakes," will spoil their clothes.

It was at one time maintained that the sun danced on Easter day. In "The Wedding" Sir John Suckling writes:

"But oh, she dances such a way,
No sun upon an Easter day,
Is half so fine a sight." (1641.)

Sometimes the early Christians thought that among the eggs they had so carefully colored at Easter in memory of the blood of Christ, a bad one was slipped by the Devil, which being an accursed egg, doomed the one who got it to ill fortune.

The Slavs have a peculiar custom of throwing water on people for two days after Easter. They think it bad luck for the thrower to fail in the attempt to cover a person with water; if they succeed, both will be blessed.

On Easter Sunday take a cake, some wine, and some eggs to be blessed, and then when you get home divide it with everything and everybody, especially the poultry and cattle, so that they will become attached to their home and return good profits. (Bohemia.)

On Easter Monday it is lucky for the men in Bohemia to give the women a switching so that the fleas will not bite.

The maiden who wishes to know if her lover is faithful should rise early on Easter morning and eat an apple. Meantime she will say:

"As Eve in her thirst for knowledge ate,
So I, too, wish to know my fate!"

If the seeds are even, he will prove faithful; if there is an odd number, alas!

In Macedonia, early on Easter morning when the people return from church they carry lighted candles with them. If these are extinguished on the way home, it is a sign that someone in the family will die; but if they keep burning, it is believed that the family will be multiplied. With this light they light the little oil-lamp which burns in front of the household-pictures of the saints.

Superstitions innumerable have clung around Easter since the days of Bel and Woden. One of the quaintest of these, that the sun dances in the Heavens every Easter morning, is found in England,

Ireland and Brittany. Suckling alludes to this belief in the often-quoted lines:

"No sun upon an Easter morn
Was half so fair a sight."

In Brittany the maidens dance hand in hand around the bonfires, believing that the flames will give them health, beauty and lovers in plenty.

In Malta, on Easter Sunday, as soon as the "Gloria" is sung in the churches, mothers dip their babies in a bath, in which are thrown some flowers which were used to decorate the sepulchre on Good Friday. This the mothers do to cure their little ones from any fright they may have taken.

Some mothers dip their other children in succession in the same bath when the baby is taken out, and this they do in order that their children might not inherit the fright the one from the other.

The origin of the Easter-egg is told in the following legends: A bird sang a sorrowful lay over Christ's tomb and as a reward for its devotion its eggs were ever after of bright colors. Another story is of an exile who in prison received a decorated Easter egg which said: "Hope in God." He recognized the handwriting of his wife, and managing to communicate with her regained his freedom.

It is said that good luck, health, and prosperity can be obtained by keeping a bottle of Easter-water in the house and occasionally taking a sup. It keeps sweet and pure the entire year and makes the best skin bath. It is obtained by rising on Easter morning before the light of day has fallen upon the waters, going to a running stream, and getting a pail or pitcher of it. Bottle it for future use. In going and returning you must under no circumstances look behind you nor speak to anyone, but go and return in silence.

An old German Easter custom consisted in the assembling in the villages during the Easter holidays of all the marriageable maidens in order to present to each new-made bride at whose wedding they had danced, a beautifully ornamented ball. This ball was borne upon a gaily decorated pole in a solemn procession through the village, and presented to the young bride. She was thereby laid under obligation to furnish free music for the evening to all who might wish to dance. This would bring good fortune to her and her household. It is from this gay festival custom that the expression is said to have originated, "To give a ball."

Lady Sudeley of Winchcomb, Gloucestershire, England, who was a spectator of the magnificent ceremonies of the Catholic church at Rome on Easter Sunday, and who witnessed the impressive scenes which followed the scattering of papers amongst the crowd, writes: "As these fell from the balcony and were wafted by the wind above the heads of the people a scramble ensued that was truly ludicrous to the spectators. Not so, however, to those who almost fought for the coveted treasures, and no wonder, for those papers were Indulgences, papal indulgences, securing to the fortunate possessor a certain remission of punishment which was due here or hereafter as expiation of sin."

Some old sayings about Easter-eggs:

The one who gets a golden egg,
Will plenty have and never beg.

The one who gets an egg of blue,
Will find a sweetheart fond and true.

The one who gets an egg of green,
Will jealous be and not serene.

The one who gets an egg of black,
Bad luck and troubles ne'er will lack.

The one who gets an egg of white,
In life shall find supreme delight.

The one who gets an egg of red,
Will many tears of sorrow shed.

Who gets an egg of purple shade,
Will die a bachelor or maid.

A silver egg will bring much joy
And happiness without alloy.

A lucky one the egg of pink,
The owner ne'er sees dangers' brink.

The one who gets an egg of brown,
Will have establishment in town.

The one who speckled egg obtains,
Will go through life by country lanes.

A striped egg bodes care and strife
A sullen man or scolding wife.

The one who gets an egg of plaid,
His heart is good but luck is bad.

Passover, or Pesach, the Jewish Easter, is the feast in commemoration of the night when the Lord, smiting the first-born of the Egyptians, "passed over" the houses of the children of Israel. It is celebrated during the full moon of Nisan (March), and extends over seven days, following the paschal supper, at which the paschal lamb was sacrificed. It is also called the feast of unleavened bread, and large round biscuits of unleavened wheat-flour, called "matze," are eaten during that time in remembrance of the fact that the Jews in their hurry to leave Egypt were forced to take along unleavened bread, which was baked in the sun. To the orthodox Jew the preparation of the matzes is a matter of superstitious importance, and most particular care is taken in selecting the wheat, grinding the flour and packing it in perfectly new barrels which have been especially selected for this purpose. All this must be done by Jews. When the making of the matzes begins, two men bring from opposite corners the flour and water, and two other men knead the dough in wooden dishes. There must always be two men handling the flour and the water, and each one separate from the other, as a drop of water mixed prematurely with the flour would spoil all. The water must be procured the day before and allowed to settle over night, and when it is used, it must not be stirred so as not to stir up unclean settlements, but have it as pure as possible. All the following processes, simple as they are in themselves, are made complicated by the superstitiously scrupulous care employed, as every single operation must be done by one or two different persons. The baking must be done only in daylight, work beginning at sunrise and ending at sunset.

The matzes, though ordered long in advance, are not delivered into the homes until they have undergone a thorough cleaning and all leaven, every crumb of leavened bread, or any kind of fermented food or liquor has been removed. This search for leavened food is a solemn ceremony performed on the eve of Passover by the master of the house, while strict silence must be observed. After the master has gathered every crumb he can find, it is burned; and he declares that if any leaven should remain, it will be null and accounted dust of the earth. In some less orthodox Jewish households in Europe, leavened food or fermented liquor may in case of necessity, or if it is too much to destroy, be kept in the house; but in that case the housewife must lock it up in a closet and hand the key to some old Christian friend to keep until the feast is over.

If matzes should perchance come in contact with ordinary bread they would become unfit for use during the festival.

Some orthodox Jews consider it

very unlucky even to mention the word leaven during passover.

The paschal lamb is slain in commemoration of the lamb which God commanded the Israelites to kill when about to deliver them out of bondage. The blood of the paschal lamb is sprinkled on the doorstep or smeared on the doorposts of the house to protect the first-born from the destroying angel.

The particular dishes of the passover-meal consist of roast lamb with mint-sauce, horse-radish, or other bitter herb, the latter, together with a cup of vinegar or salt water, to remind of the bitter oppression suffered in Egypt; the matzes; roasted eggs as a symbol of creation and fecundity, which formed the usual festival sacrifice; while wine is drunk at certain moments accompanied by special toasts, each having a particular symbolism.

The Jewish custom to leave the doors open during the feast is said to have its origin in the necessity of asking Gentiles to look in and convince themselves that no blood of a Christian child was used in the ceremonial, a charge that was frequently made and is even in our times made occasionally by fanatical anti-Semites. As the Jews believe that they are under the special care of God at Passover, some leave their doors open at night to show their confidence in his guardianship.

When the story of the slavery under Pharaoh and the deliverance from Egypt is read after dinner, the finger is dipped in the wine and the drops sprinkled over the shoulder at the mentioning of every plague, in repudiation thereof.

Easter, which is in the Christian church the festival in commemoration of the resurrection of Christ, is the successor of the Jewish Passover (Pesach). Both festivals were identical in date, and in fact are identical in their root. The opposition of the Christians to the Jews, which became very acute at the beginning of the fourth century, led to a change of date, to be determined by lunations, which, however, especially as these lunations do not tally with the facts of astronomy, makes the Easter calculations so difficult as to lead to occasional mistakes. Such a mistake occurred in 1818 when Easter was kept on the wrong day.

"Thirty days hath September
Every person can remember,
But the dates when Easters come,
Puzzle even scholars some!"

While non-Teutonic nations, including, however, the Scandinavians (who call Easter, Paaske) and the Dutch (who call it Paasch), cling to the Semitic word derived from the Aramaic word pesach (to pass by), the German- and English-speaking people have the name Easter, which is a relic of the old heathen feasts to celebrate the return of the Spring. It is doubtless derived from the name of the old Saxon goddess Ostarra, Osterra, or Eastre, who was the personification of the East, of the morning, of the spring. Many superstitions and obscure customs, extant to this day, stand proof of how deeply her worship was rooted in the Northern countries, so that many had to be taken over by the Christian festival while supplanting the old heathen festival.

As in the old heathen times, so was the Christian Easter a time of exuberant joy; the pagan joy at the rising of the natural sun, at the awakening of nature from the deathlike sleep of winter, easily became the Christian joy at the rising of the sun of righteousness, at the resurrection of Christ from the grave. The Christian Easter was originally, in conformity to the pa-

gan Spring festivities, a sort of thanksgiving observance lasting eight days. This period was gradually cut down until it finally became a single day commemorative of the resurrection, though in some parts of Germany, the celebration still extends over two or three days.

Easter was a favorite time for baptism. All labor ceased; all trades were suspended; the law courts were closed; alms were given to the poor; slaves were freed. Easter Sunday became known as "Dominica Gaudii" ("Sunday of Joy"), because the people gave themselves up to enjoyment, sports, dances, and entertainment of every kind, after the austerities of Lent.

An old Easter superstition makes the sun participate in the general felicity by dancing in the heavens.

In Devonshire, the maidens rise early on Easter morning to see the dancing sun and in the center of its disk a lamb and a flag.

In Scotland, superstition had it, that the sun even whirled round like a mill-wheel and gave three leaps. This unusual merriment of the sun could be seen in its reflection in a pool or a pail of water, the movement of which of course caused or strengthened the illusion.

In many countries it is a very general custom to wear new clothes on Easter Sunday and it is considered bad luck to wear old clothes. In East Yorkshire is the saying, that the birds, especially rooks or "crakes," will spoil the clothes, unless the person wears something new on Easter day.

To meet a lamb at any time is lucky, because the devil can take any other form than that of a lamb or a dove; but to see a lamb on first looking out of the window on Easter day is particularly lucky, especially if its head is turned in the direction of the house. It is not so fortunate, however, if it is looking the other way or lying down. Easter lambs of sugar or pastry are given the children on Easter day in many parts of Germany.

On Easter day the water is believed to possess many exceptional properties, peasants ride their horses into the water early in the morning to ward off sickness. Girls wash their faces with the morning dew, to improve their beauty. Water drawn with the stream and while the wind is due east, is supposed to have great healing virtue. Much importance is attached to rain or shine on Easter day:

"A good deal of rain on Easter Day
Gives a crop of good grass, but little good hay."

If the sun shines on Easter morning, it will shine on Whitsunday. Another notion is to the effect that if it rains on Easter day, it will rain, if only a few drops, every day during the ensuing year; while if the sun shines, there will be shine, at least a little, every day.

In Germany the children believe that the rabbits lay beautifully-colored eggs at Easter.

This connection between the hare and Easter originates in the hare's connection with the moon, of which the hare has been from very ancient times a symbol, together with the fact that Easter is to a certain extent a lunar holiday. A few of the reasons of the hare being identified with the moon are: The hare is a nocturnal animal and comes out at night to feed. The female carries her young for a month. Hare and moon were believed to have the power of changing their sex; the new moon was masculine, the waning moon was feminine. The young of the hare are born with their eyes open, while rabbits are born blind; hence the belief that the hare never closed its eyes, and therefore was considered to resemble the moon, who is

called the "open-eyed watcher of the skies at night."

The custom of the Christians to present Easter-eggs as a symbol of the resurrection, has been adopted from the peoples of the East, particularly the Persians, where the egg was since the most ancient times symbolical of creation, or the re-creation of Spring. In Christian countries the Easter-eggs were painted red in allusion to the blood of the Redeemer.

The usage of interchanging eggs at Easter has also been referred for its origin to the egg games of the Romans which they celebrated at the time of our Easter, when they ran races in an egg-shaped ring, and the victor received eggs as a prize. These games were instituted in honor of Castor and Pollux who came forth from an egg, deposited by Leda, after Jupiter had visited her in the shape of a swan.

Others allege that the custom was borrowed from the Hebrews who at the passover set on the table two unleavened cakes and two pieces of lamb. To this they added some small fishes because of the leviathan, a hard egg because of the bird Zig, and some meal because of the behemoth.

In some remote districts of France it is still customary for the priest of the parish to go around to each house at Easter and bestow on it his blessing. In return he received eggs, plain and painted.

In Italy an egg dyed scarlet like the cloak of a Roman Cardinal is carried by some for luck all the year round.

It is very unlucky to give away a colored egg that has been presented to you at Easter.

In the district of Brisse there is a custom of scattering a hundred eggs on a level place covered with sand and a lad and lass holding each other by the hand come forward to execute a country dance called the "Branlée." If they succeed in finishing it without breaking an egg they become affianced and not even the will of their parents will avail to break their union.

In some parts of Australia it is thought not only unlucky but unholy to color eggs at Easter, and he or she indulging in it, will never be married.

EMBER DAY—On Emberfast before Whitsuntide, no cabbage should be planted, as it will have a bitter taste. (Belgium.)

EPIPHANY (January 6th)—Brooms bound during the twelfths protect against witchcraft.

Do no threshing in the twelfths, or all the corn within hearing will be spoiled.

If cattle are fed with stolen kale (a kind of cabbage) during the twelfths, they will come to no harm.

Whatever is dreamed during the twelfths will come to pass in the twelve months of the year.

If a broken arm is bound five or six times round with thread spun in the twelfths, it will speedily become sound.

In the twelfths magpies should be shot and burnt to a powder, which is good for the ague.

Those who wear linen made from yarn spun during the twelfths will be devoured by wolves.

No moth will come into yarn spun during the twelfths.

If hens are fattened with peas during the twelfths, they will lay many eggs.

At twelfth day the days are lengthened a cock's stride.

In the country between Hamelin and Minden and in other places, it

is believed that no dung should be taken out of the cow house during the twelfths, else the cattle will be sick the following year.

He who steals on twelfth-night, can steal safely for a year.

If you eat peas or beans on twelfth-night, you will fall sick.

On twelfth-day in Ireland, they set up a sieve of oats as high as they can and in it a dozen candles. In the center is a larger one, all lighted, so as to have luck all the year.

On the twelfth-night the dead walk, and on every tile of the house a soul is sitting waiting for your prayers to take it out of Purgatory.

If in the twelve-nights neither master nor man bring fresh-blackened shoes into the stables, the cattle will be bewitched.

On twelfth-night in Scotland a board is covered with cow's dung, candles set in it, and sprinkled with ash to make them light easily. They are then lighted, each being named for someone present, and as each dies, so will the life of the owner.

In the "Book of Precedents," published in London in 1616, we read that the 6th of January was five times lucky for Charles, Duke of Anjou, and equally lucky for the Earl of Sunderland.

If a Danish girl wishes to see her future husband, she must repeat the following verse before going to bed on the eve of Epiphany:

"Ye three holy kings to you I pray,
That ye to-night will let me see,
Whose cloth I shall spread,
Whose bed I shall make,
Whose name I shall bear,
Whose bride I shall be."

Be sure for luck's sake to spin off all the distaffs on the morrow after twelfth-day.

The twelve days after Christmas make the almanac for the year. 'Tis thus believed in Trinity Bay, New Bedford, Mass., and Nova Scotia. In Nova Scotia it is said that the first seven days of January foretell the first seven months of the year.

Those who do not spin in the twelfths may not wind on the 13th. (North Germany.)

In Transylvania whoever dies on the feast of Epiphany, is considered lucky.

In Styria, Austria, Epiphany is commonly called St. Bertha's day, and it is believed that the devil is abroad in great force on that St. Bertha's night. If one makes on that night a magic circle, and stands therein holding elder-berries gathered on St. John's night, one would obtain the magic fern-seed which will come wrapped in a chalice cloth, and confer on one the strength of thirty or forty men.

On Epiphany, or as it is called in Bohemia, "Three Kings' Day," the festival of the three wise men who visited the Infant Saviour, three crosses should be made on every door, not only of the house but on the stables, pens and coops, to keep witches away. Bonfires are made at night and brooms are thrown as high as possible, all on fire, to represent the burning and the scattering of the witches. But beware that you do not point at one of the flying brooms! One of the fiery darts will pierce your finger.

When Queen Elizabeth visited Sudely Castle, Gloucestershire, about 300 years ago, on twelfth-night, "drawing the bean and pea" took place in her presence. No reason is given for the introduction of the bean and pea into the twelfth-cake, but Brand takes us to the ancient Greeks for the bean, and it may have been used on ac-

count of its mystic meaning. It was not allowed to be used for food by any of the disciples of Pythagoras lest it should be a receptacle of a departed soul, to eat which would be as impious as eating human flesh.

In Macedonia, on the 6th of January, which commemorates the baptism of Jesus Christ, a cross is thrown into the river by the priests and dived for by the men. Sick children are dipped into the water for healing. Some of this holy water, which is considered to have medicinal value, is carried home by the people, and health is insured to all who wash in it.

In Kavadartsy, some of this water is used to make new leaven for the bread, and some is also thrown into the well.

In Monastir straw dipped into this holy water, is wrapped around the trunks of trees to make them fruitful.

On the eve of Epiphany, the Albanians sprinkle the grapevines with holy water, believing that this will induce them to bear well.

On the eve of Epiphany, the Albanians also roll a round cake to the middle of the vineyard, and then distribute it in bits for the ravens, crows, and other birds, saying: "Assemble, oh ravens, oh crows, and eat, so that we may eat and drink and you do us no harm." This will so appeal to the honor of the birds that they will not touch the vines.

In Bohemia, the inscription "three kings" is made upon the door of the chief room of the house from the inside, every year on the 6th of January, "Three Kings' Day" by the priest, teacher, or sexton of the town, with a blessed crayon or chalk, in the form of C x M x B x 1899 (or whatever year it may be), which means the names of Caspar, Melchior, and Balthasar, the three wise men who paid court to the Infant Jesus. This inscription protects the house from evil spirits and prevents them entering the rooms. It also brings blessings to the inhabitants. This we find of course only in Catholic families, and none of their domiciles are without it. The priest blesses the chalk for the believers, that they make inscriptions also upon the doors of their stables and barns to repel all witchcraft and magic that might do harm to the cattle or crops.

"Twelfth-day" is the twelfth day after Christmas, or Epiphany, occurring on the 6th of January. It is a festival of the Christian church in commemoration of the manifestation of Christ by the star which guided the magi to Bethlehem. "Twelfth-night" is the eve of Epiphany, when many social festivities and superstitious rites were observed. "Twelfth-tide" is the time or festival of twelfth-day. "The Twelfths" are the twelve days between Christmas and Epiphany. Epiphany is also called "Little Christmas," being the social festival which brings the merry-makings of the Christmas cycle to an end.

A special cake, called "Twelfth-cake," is prepared for the festivities on twelfth-night. A bean or a coin is baked into it, and, the cake being divided by lot, whoever draws the slice containing it is entitled to preside as king or queen over the festivities. This custom is a relic of the old Roman festival of the Saturnalia, at the close of which the Roman children drew lots with beans to see who would be king.

A series of cards, called "Twelfth-night cards," representing different characters such as king, queen, minister, maids of

honor, or ludicrous or grotesque personages, were distributed among the guests, who had to assume the respective characters during the festivities.

A curious custom is the annual cutting of the Baddeley cake at Drury Lane Theater, London, on Twelfth-night. William Baddeley, the last actor to wear the uniform of "His Majesty's Servants," left £100 in bank stock, the income from which was to buy a Twelfth-cake, with wine and punch, which the ladies and gentlemen were requested "to partake on every Twelfth-night in the great green-room."

The Devonshire farmers have an old custom of wassailing the fruit trees on the eve of Twelfth-day. They proceed with their servants, who carry large pitchers or milk-pails filled with cider, to their orchards. Here one tree is selected as representative of the rest, and saluted with certain incantations; cakes are dipped in the cider and hung up on the branches, and the tree is sprinkled with the cider. They all dance merrily around it and afterward return home to feast. This is done in order that the trees should bear more fruit.

"Wassail the trees that they may bear
You many a plum and many a pear;
For more or less fruits they will bring
As you do give them wassailing."

(ST.) ETIENNE'S DAY—It is unlucky to eat cabbages on St. Etienne's day, because he once concealed himself among them to escape martyrdom.

FAST DAYS—Fasting in Hindustan is auspicious fortune.

To drink nine drops of water before fasting is said to make you fast much easier.

Fast-days are held by the Indians to be essential to luck in all situations of life.

Fasts in old age appear to have for their object the renewal of powers and virtues which they attribute to the rite.

It was believed to be a sign of good luck in Peru, to fast long before a feast, especially to abstain from salt, garlic, and meat.

If you will fast a whole day in Bohemia, you will see beautiful golden pigs running around the room in the evening.

To show their valor, Indians ornament their pipes with tufts of feathers from the red-headed woodpecker, when fasting.

(ST.) GEORGE'S DAY—If lights are seen on St. George's eve, it is a sign of good luck.

Persons born on St. Gregory's day will meet many crosses and stumbling blocks in their pursuit after the capricious goddess Fortune.

St. George's day is a lucky day on which to hunt for treasure.

St. George's day is still celebrated by guilds of Crossbow in many Flemish towns.

Finns considered it very unlucky to make any disturbance on St. George's day. (Probably from fear of war, as St. George is the patron saint of armourers.)

Lights seen before midnight on St. George's denote where treasures are hid. They are lighted by benevolent spirits who wish to favor mortals.

In Wiesland, Germany, if clouds come from the sea on St. George's day, fish will be abundant that year.

On the night of St. Gregory's day boys used to be questioned in their sleep as to their fondness for study. If the answer was satisfactory, they were allowed to go with their books; if they answered in the

negative, or if they made no reply, which was frequently the case, they were put to the plough.

In Macedonia, on St. George's day, girls swing under a green tree with a red Easter-egg so that they may have health and beauty and a fine complexion during the year.

(ST.) GILES' DAY (September 1st)—St. Giles' day (Sept. 1) is in honor to the French abbot of Nismes, a native of Greece, who lived in the beginning of the eighth century. He was famous for his benefits to the poor. According to legend, he gave on one occasion his last coat to a sick mendicant, who was cured miraculously by putting it on. St. Giles has thus become the patron saint of beggars and cripples.

GOOD FRIDAY—In the Isle of Man no iron is allowed to be put in the fire on Good Friday, a stick of the rowan-tree is used instead.

Eating buns on Good Friday protects the house from fire.

If you hang your clothes in the sun of Good Friday, no moths nor wood-lice will trouble them.

People in Yorkshire keep a hot-cross-bun from one Good Friday to another, to keep the house safe against fire.

In Florida it is held that three loaves of bread baked on Good Friday and put into a corn-crib, will prevent the mice from nibbling the corn, or any rats, weasels, or worms from devouring it.

The Spaniards attributed the sour and downcast looks of their King Philip to the disagreeable visions to which he was subjected and which were believed to have been caused by his having been born on Good Friday.

"Wean yer cheel 'pon Goody Vriday, then 'e'll graw peart an' strong."

If you should get struck with a stick on "Long Friday," it is a bad omen, predicting law-suits and trouble.

The people in the North of England think they can charm away Popery by making many little cross marks on their cakes before they put them in the oven on Good Friday.

If you eat lentils on Good Friday, you will not be out of money in a year.

If the first thing you eat on Good Friday is an egg laid on Maundy Thursday, you will come to no bodily harm that year.

If you see the elevation of the crucifix on Good Friday, you will not die that year.

Plant cabbages on Good Friday after the sun goes down, and they will never be troubled with bugs.

If it rains on Good Friday, the turf will be parched three times during the year. (German.)

It is unlucky to go out unwashed on Good Friday.

Farmers will not disturb the earth on Good Friday. The Lord was put into it on that day.

If anything is planted in the earth on Good Friday, it will flourish and yield abundantly.

German peasants go into the fields on Good Friday and invite God to make their trees fruitful. They think this will be lucky in harvest.

It is considered very lucky to make a new friend on Good Friday. Friends made on that day will be faithful unto death.

If you plant beans on Good Friday, they will never appear above the ground.

On Good Friday the Bohemian farmers stick little wooden crosses in their fields and sprinkle them with holy water so that they may be fruitful.

If on Good Friday you wash your face in a stream of water, go to the hill-side, and say nine Pater nosters and nine Ave Marias, God will grant you cleanliness of body for a whole year. (Bohemia.)

Wreaths are hung up after sunset on Good Friday as charms against lightning. (Dyer.)

It is unlucky to go into the garden on Good Friday, as it will cause a plague of caterpillars.

Those who keep perfectly silent for three hours on Good Friday (the hours Christ hung on the cross), may make three wishes, and if they are good and holy wishes, they shall come true.

Among customs formerly observed on Good Friday, was the hallowing of rings with much ceremony, the wearer of which would never be afflicted with cramp.

If you suffer thirst on Good Friday, no drink will hurt you for a year. Some people will not drink a drop on that day, so as to have immunity to drink all they please for the rest of the year.

The people of Tenby, Wales, used to bring home from Church hot cross buns on Good Friday which were hung up in the kitchens to insure prosperity for the coming year.

Hot cross buns baked on Good Friday and hung over the bed will ward off evil.

In Bohemia, on Good Friday, in former times, girls used to get up before sunrise and go to a stream or well where they washed their faces and prayed that God might grant them health and cleanness of body. On this day the Passion of our Lord was sung in the churches, and while the singing lasted all subterranean vaults, where treasures of silver or gold are hidden, burst open and the treasures emitted a faint light. Any innocent person may enter and take from the treasure as much as he or she pleases, but the spot must be left before the last verse of the Passion is read or sung, else the opening would close and bury the treasure-seeker alive.

Joiners, carpenters, blacksmiths and the like must not do the least work on Good Friday or they will have adversity in business. These artisans have to atone for their fellow craftsmen who helped in building up the cross for the Saviour. (Belgium.)

Good Friday, probably a corruption of God's Friday, is the Friday before Easter day, on which the crucifixion of Christ is being solemnly observed by the Christian church. In many Christian countries the people are dressed on this day in mourning, or at least in sombre clothes, and it is unlucky to partake of any amusements or merrymaking on that day.

The name Good Friday is by some explained to refer to the good things which Christ has gained for us by his sufferings and death.

The Saxons called it "Long Friday" because of the length of the offices and fasting enjoined on that day.

In Germany it is called "Char-Freitag" (meaning fasting Friday, just as the Holy week is called "Char-Woche"). In France "Vendredi Saint" (Holy Friday).

According to ancient superstition, those born on Good Friday have the power of seeing and commanding spirits.

GUY FAWKES' DAY (November 5)—On the island of Guernsey the burning of Guy Fawkes' effigy is also still observed, by the figure called here "The end of the year." This name is due to a popular confounding of this observance with an ancient custom, now extinct, of burning or burying an effigy of the old year on New Year's eve.

Guy Fawkes' day is an anniversary, on November 5, of the discovery of the Gunpowder Plot in England, 1606. It is peculiarly an English observance. In memory of the providential deliverance of the king and Parliament "Te Deums" were sung in the churches, and the anniversary became a red-letter day in English annals. It was and is still observed in a peculiar manner. During the day straw-stuffed effigies of Guy Fawkes are carried by boys and men about the streets on chairs or trestles supported by two poles, like a sedan-chair. Some of these effigies are life-size, and are gotten up in tawdry finery, with a mask or "false-face" topped by three-cornered cocked hat. They go from house to house, attended by troops of admiring urchins, stopping from time to time to sing or chant:

"Please to remember the fifth of November,
The Gunpowder treason and plot,
I see no reason why Gunpowder treason
Should ever be forgot.
Hip, Hip, Hurrah!"

Another form of the doggerel sung is:

"The fifth of November, since I can remember,
Gunpowder treason and plot,
This is the day that God did prevent
To blow up his king and parliament!

"A stick and a stake for Victoria's sake.
If you won't give me one,
Then I'll take two—the better for me
And the worse for you."

The boys always close with the appeal, "Please to remember the guy!" or "Please remember the fire!" soliciting gifts of pennies or firewood. In this way they collect a good many shillings. The money goes to buy fireworks, and the fagots go to the fire; for at night the "guy," as the effigy of Fawkes is called (whence our word meaning a grotesque figure of any sort), is burned in an immense bonfire, the bigger the better, to the accompaniment of a fusillade of fireworks. Our Election day often falls on the 5th of November, or thereabouts. So, about the time the American boys are dancing round the Election-night bonfire, English boys are burning the guy. In fact, the two observances are really one and the same thing. From the earliest colonial times in New England, the custom having been brought over by the first settlers, the 5th of November was celebrated by burning an effigy of Guy Fawkes and by letting off fireworks, or by carrying about the village street at night a pair of hideous "pumpkin faces" with candle-ends inside. These were supposed to represent the Pope and the devil, and they were burned together in a fire on the common. Gradually, however, the significance of the day faded from sight. At the present time, though the memory of the Gunpowder Plot and of the "pumpkin faces" has long disappeared, the boys in some of the New England towns annually build fires on the night of the 5th of November, though they cannot tell why they do so, any more than they can tell why tops, marbles, and kites are "in" or "out" of season. But in New York and its sister cities the custom, though still blindly kept up, has been shifted to the night of the annual Election day; and both Protestant and Catholic boys, who know or care nothing about the Gunpowder Plot

or Guy Fawkes' day, unconsciously join in commemorating the old English custom that sprang from intense loyalty to the Protestant faith and to the Protestant king and Parliament of England. (Reddall, "Fact, Fancy, and Fable.")

HALCYON DAYS — Halcyon days are the fourteen days from the eleventh of December to Christmas eve. Supposed to be, in their calm and tranquil character, an exception from the season. The term is now a regular adjective in our language, is derived from the bird kingfisher or halcyon, which, from the days of Aristotle at least, has been the subject of a curious superstition. The ancients supposed that it built its nest on the ocean, and brought forth its young at the winter solstice. To account for the preservation of the nest and young amidst the severity of the season, they imagined that the bird had a power of lulling the raging of the waves during the period of incubation; and this power was believed to reside in its song.

HANDSEL MONDAY—Handsel Monday is the first Monday of the New Year, when it was formerly usual in Scotland for servants, children and others to ask for or receive presents or "handsel." Most tradespeople have a particular esteem for what they call handsel money. They kiss it, spit upon it, and put it in a pocket by itself.

In some parts of Scotland it is considered very unlucky to spend money in any form on Handsel Monday.

Handsel Monday, the first Monday of the year, is still observed as a festive day in some rural districts in Scotland and England, as a time for giving presents. On the evenings of Handsel Monday, as well as of Christmas, Hogmanay and New Year's day (q. v.), parties of young men and boys went about disguised in old shirts and paper vizards, singing at the various houses for a small guerdon. These guizarts, as they were called, acted as a rustic kind of drama, in which the adverture of two rival knights and the feats of a doctor, were conspicuous.

HOCK DAY—Hock day is the fifteenth day after Easter, marked by the old English custom by which the men and women of rural districts going out the road with ropes, and intercepting passengers to raise money from them, supposed to be disposed in pious uses.

HOLIDAYS IN GENERAL—It is unlucky to mention any sad event in China on a holiday.

If the sign of the cross is seen in the heavens, it signifies some national calamity; especially on a ceremonial day.

In ancient Egypt holidays were unlucky days to do any business, and all the public offices were closed.

In Russia the Jews have one holy day that is more sacred than any other, and on that day they do nothing but sit on a bag of ashes and have other people wait on them. This brings them good fortune.

If from the fires of the three Holy Eves (Christmas, New Year and High New Year), glowing embers are left the next morning, you will want for nothing all that year.

The Koreans have special feast-days in honor of certain animals, such as the "cow-day," the "snake-day," the "hen-day," etc.

On "cow-day," if a man makes a loud noise of hammering, he will find that his cow or ox will break its leg.

On "snake-day" one must not cut up sauerkraut with a knife; it is the same as cutting the snake.

On "hen-day," if the wind blows the rooster's tail about, it will be a very windy spring.

During the first French Republic several feasts called "Sansculottides" were celebrated, as follows:

The 17th of September, dedicated to The Virtues.

The 18th of September, dedicated to Genius.

The 19th of September, dedicated to Labor.

The 20th of September, dedicated to Opinion.

The 21st of September, dedicated to Rewards.

These five days were instituted to fill up the space between the end of Fructidor (the 12th month of the Republican calendar) and the new year. (See "The Months.")

During the first French Republic the year was divided into the following months:

Autumn.

Vendémiaire (Vintage month), Sept. 22 to Oct. 21. Brumaire (Foggy month), Oct. 22 to Nov. 20. Frimaire (Sleety month), Nov. 21 to Dec. 20.

Winter.

Nivose (Snow month), Dec. 21 to Jan. 19. Pluvose (Rain month), Jan. 20 to Feb. 18. Venlose (Wind month), Feb. 19 to Mar. 20.

Spring.

Germinal (Sprout month), Mar. 21 to Apr. 19. Floreal (Flower month), Apr. 20 to May 16. Prairial (Pasture month), May 20 to June 18.

Summer.

Messidor (Harvest month), June 19 to July 18. Fervidor (Hot month), July 19 to Aug. 17. Fructidor (Fruit month), Aug. 18 to Sept. 16.

The remaining five days (Sept. 17 to 21) were called Sansculottides and celebrated as National holidays. (See "Holidays.")

Most of the holidays are marked by special dishes being cooked for dinner, or special cakes being baked, or certain delicacies eaten; as snap-dragons on Christmas eve, plum-pudding on Christmas day, oranges and barley sugar on St. Valentine's eve, pancakes on Shrove Tuesday, salt codfish on Ash Wednesday, frumenty on Mothering Sunday (Mid-lent), spinach and eggs on Green Thursday, cross buns on Good Friday, eggs on Easter, figs on Palm Sunday (hence also called Fig Sunday), gooseberry tart on Whitsunday, goose on Michaelmas day, nuts on All Hallows', soulspieces (long cakes) on All Souls' day, turkey on Thanksgiving, raisin cakes (called "Stollen" in Saxony), honey cakes (called "Lebkuchen" in Southern Germany) at Christmas, large "Bretzel" (in Southern Germany) at New Year's, etc. Many people feel very unhappy and consider it an omen of ill luck if they cannot partake of these special national (or even but local) dishes and delicacies belonging to certain holidays; on the other hand the eating of them is considered lucky, warding off evil and bringing health and good fortune generally.

Belgium is a composite and artificial nation, men of different races having been precipitated into an amalgamated mass by the revolution of 1830 and the recognition of the five great powers in the succeeding year. A line drawn through the capital, Brussels, divides the country into two portions nearly equal in area and population, of which the northern region is occupied by an agricultural race of Frankish origin which has retained

the old Teutonic idiom, while to the south are people of kin to the Gauls of Picardy, using a dialect of the old "langue d' oie" or "Romane" which in its polished form has become what we know as French. The former portion is the Flemish and closely resembles the neighboring race in Holland, being phlegmatic, individualistic, and slow to change; the latter or "Walloon" race being volatile, with strong affinities for France, and advanced ideals.

Belgian folk-lore thus naturally follows this line of cleavage. Among both races the traditions and observances are colored by, and usually derived from, the practice of pagan ancestors, but while the Flemings betray their descent from Teutonic and even Scandinavian ancestors, the Walloons are evidently affected by their Gallo-Roman origin. Many Belgian customs on certain feast-days, some of which will be found under the different headings, will illustrate this. It will be remembered that throughout Europe generally, at least from the middle of the sixth century A. D., it was the avowed policy of Rome to capture and adopt pagan usages to facilitate the propagation of Christianity. Some of the traditions and customs are common to almost all the European peoples, Celt, Teuton or Slav; a few are still traceable in modern England. But Belgium is an especially favorable scene by reason of the unusual fervor and fidelity with which old rites are still observed there. The people and clergy are alike unaware of the origin of their observances and almost universally regard them as having been instituted by the church.

HOLY CROSS DAY (September 14)—The 14th of September is Holy Cross day, a festival of the Greek and Roman churches to commemorate the exaltation (A. D. 628) of what was claimed to be the cross of Christ, that is the discovery of the cross in a cave near Jerusalem by the Empress Helena, the mother of Constantine. It is also called Holy Rood day, the Holy Rood being the cross of the crucifixion, usually placed over the entrance of the chancel in Roman Catholic churches. The Wednesday, Friday, and Saturday after Holy Rood day are Ember days, and the week in which they occur is one of the four Ember weeks. (See "Ember Days.")

HOLY SATURDAY—On Holy Saturday, the day before Easter, a candle is blessed by the priest in the Roman Catholic church. This is called "the paschal candle" and placed on the gospel side of the altar, there to remain from Easter eve to Ascension day. To provide lights for the burial of the poor in some churches the paschal candle was broken after Trinity Sunday and made up again into small tapers exclusively for the funeral service of the poor people. In old wills bequests were made for the same purpose under the name of "the poor light." Rock, "Church of our Fathers."

HOLY WEEK—Holy week, sometimes, but incorrectly, called Passion week, is the week preceding Easter Sunday. Passion week is the week beginning with Passion Sunday and preceding Holy week.

HOURS OF THE DAY AND NIGHT—In Cornwall it is believed, if the cock crows before midnight, that he is greeting the angel of death who is flying over the house.

In Sussex if the clock strikes 12 while a hymn is being sung, a death will follow in the week. (English.)

The twelfth hour of the night is said to be the hour when many mystic things may happen.

If you make any remark that seems ominous, be sure to add, "I hope I say it in a lucky hour."

Midnight and exactly noon are unsafe to be out of doors in Transylvania.

The hour of the day when a person is born will represent the hour of his death.

Singing and merry-making in the early morning before breakfast is an indication of an unhappy day.

"From twelve till two
Will tell what the day will do."

"'Tis the hour that scatters spells on tree and flower.....
Now to a chaplet might be wreathed
Of buds o'er which the moon has breathed,
Which worn by her whose love has strayed,
Might bring some Peri from the skies."
(Moore: Lalla Rookh.)

There is one hour in every day when whatever you wish will be granted, but no one knows what hour that is. It is all a chance if we come on it.

There is also an hour in the day when ghost-seers can see spirits, but only one; at no other time have they the power, yet they never know the hour. The coming of it is a mystery.

(ST.) HUBERTUS' DAY—According to a popular Belgian belief, the bread that the priest blesses on St. Hubertus' day, will never get mouldy.

INNOCENTS' DAY (December 28th)—It was considered unlucky to marry or to begin any work on Childermas day.

The learned Gregory says, "It hath been a custom, and yet is elsewhere, to whip up the children upon Innocents' day morning, that the memory of Herod's murder might stick the closer, and in a moderate proportion to act over the 'crueltie again in kinde.'"

Innocents' day, on whatever day of the week it happens to fall, is always a cross day all the year through. It is the "feast of the holy innocents, held on the 28th of December in commemoration of Herod's butchery of the children of Bethlehem under two years old, with the design of cutting off the Infant Jesus. It is also called Childermas day."

The coronation of Edward IV. was put off till the Monday, because the preceding day was Childermas day.

(ST.) JAMES' DAY (July 25th)—He who eats oysters on St. James' day will never want money.

In East Prussia it is unlucky to climb a tree on St. James' day.

An ancient custom in Belgium marks St. James' day as set apart for gifts to faithful servants, who therefore look forward to it as a lucky day.

The old Sarum liturgy had a form for blessing apples on the day of St. James, and there has ever been an old adage that he should never want money who ate oysters on St. James' day. Churchill in writing a satire upon superstitious notions, said:

"July to whom, with Dog star in her train,
St. James gives oysters and St. Swithin rain."

On the day of St. James the Apostle (July 25) the priests used to bless the apples in Catholic times. On St. James' day in the times of old style (now Aug. 7) oysters appeared in London, and there is a popular notion that he who eats oysters on that day will

never want money for the rest of the year.

(ST.) JOHN'S DAY (December 27th) St. John the Evangelist—If a girl or lad pick a flower on St. John's day on which is sitting a St. John bug, he or she will marry in the year. (Bohemia.)

It was believed that those who put their trust in St. John the Evangelist on this day, the twenty-seventh of December, were safe from all injury from poison because John is said to have drank some without dying in consequence thereof.

It is an old custom among Roman Catholics to drink hallowed wine on St. John's day, to be protected against poison during the year. This is based on the legend that a priest of Diana challenged St. John to drink a cup of poison which he had prepared. St. John made the sign of the cross on the vessel, and emptied it without injury to himself.

(ST.) JOSEPH'S DAY (March 19th)—All persons born on the 19th of March of any year will be prosperous.

It is unlucky to marry on St. Joseph's day.

Among the Highlanders marriages on the festival day of St. Joseph are carefully avoided as being unlucky.

If on March 19th of any year you marry, move, travel, or do anything you like, it will all turn out successfully.

LAMMAS' DAY (August 1st)—Highlanders bathe to this day at midnight of Aug. 1st in Lockmaur, Sutherlandshire, to cure themselves of all bodily ailments, repaying the spirit of the lake with coin for these benefits.

Lammas day, the first day of August, called also the Gule of August, was one of the great festival days of our heathen ancestors, having been held as a day of thanksgiving for the new fruits of the earth. It was observed with bread of new wheat and there was a custom in some places at no distant period for tenants to be bound to bring in wheat of the new crop to their lord on or before this day. Till the middle of the last century the shepherds in various places in Scotland were accustomed to hold festive meetings on Lammas day, on the tops of conspicuous hills, turf towers and benches having been previously constructed for the purpose. The Gule of August which is of Celtic origin and means a festive anniversary was Latinized by the early Christian priesthood into Gula, which means throat. This, in connection with its having been the day of the festival of St. Peter ad Vincula in honor of a relic of St. Peter's chains, seems to have this suggestion to all worshipping this relic on this day or by kissing it would be cured of diseases of the throat.

LENT—If you eat meat in Lent, the best cattle in the stall will die.

A dry Lent foretells a fertile year.

On Mid-Lent Sunday, in Catholic countries, pine-boughs bound with variegated paper and spangles are carried about by children and hung over stable doors to keep away evil spirits.

In Macedonia, during Lent twenty fish-heads are strung on a string. When anyone is bewitched or under the spell of the evil eye, these heads are dipped three times into water and the afflicted one washes in this water to cure himself.

Among the Walloons the first Sunday in Lent is a feast day on which bonfires are lighted on the hills and mountains for good luck, and is a survival of the ancient cult of Thor.

In Burgundy it is the custom on the first Sunday in Lent to make large fires in the streets called "Firebrands" and hence the day is called "Firebrand Sunday." This practice originated in the processions formerly made on that day by the peasants, with lighted torches of straw, to drive away, as they called it, the bad or evil air from the earth.

Any Friday in Lent, except Good Friday, write twelve letters of the alphabet on several pieces of paper, also twelve figures and the same number of blank cards; then put them in a bag, shake it well, and let each person draw one slip. Blank shows a single life, a figure intrigue, and a letter a happy marriage.

The Wednesday, Friday, and Saturday after the first Sunday in Lent are called "Ember Days," and the week in which they occur Ember week. The name originates from the custom that on these days, our forefathers ate no bread but what was baked in a simple and primitive fashion under hot ashes. There are four other Ember days in the year, which are the Wednesday, Friday and Saturday after Holy Rood day (Sept. 14) q. v., and on St. Lucia's day (Dec. 13), q. v.

In Bohemia the first Sunday in Lent is called Black Sunday, as then the women go to church in black habiliments; the second Sunday is called Roast Sunday, as they prepare their meals mostly of roasted corn, browned flour, roasted pease and the like. The third is called Sneezing Sunday. The explanation of this name reaches as far back as 590 A. D., when Pope Gregorius, during a pestilence in Rome, when everybody who sneezed had got rid of the pestilence and danger of death, ordered to salute every sneezing person with a "God Help You!" This order reached Bohemia on the third Sunday and has been continued in the churches. The people took to it and now they say that sneezing on that Sunday is particularly blissful and that as many times as one sneezes on that day, so many years will be added to his life.

(ST.) LEONARD'S DAY (November 6th)—The mere mention on the sixth of November of St. Leonard's name, was believed by the ancient monks to break the fetters that bind a monk.

LORD MAYOR'S DAY (November 9th)—Hail on Lord Mayor's day in London is considered a very bad omen for all concerned.

(ST.) LUCIA'S DAY (December 13th)—St. Lucia's day (Dec. 13) is in honor of St. Lucia of Syracuse, who obtained a high character for a devout and charitable life, and died in 304. This is the last of the Ember Days of the year. (See Ember Days.)

On St. Lucys' day put three beans in a bag, one whole, one without the eye and the other without the rind. Shake them up and draw one from the bag. If you draw the whole one, you will have a rich wife or husband; the one without an eye, a sickly mate; the one without the rind, a partner without a penny.

(ST.) LUCIUS DAY—If swine are let out on St. Lucius' day, they get vermin.

(ST.) LUKE'S DAY (October 18th)—Say the following on St. Luke's day:

"St. Luke, St. Luke, be kind to me,
Let me in dreams my true love see;"

and you will dream of the one you are to marry.

St. Luke's Day is dog-whipping day because a dog once swallowed the consecrated wafer in York Minster on that day.

St. Luke's Day is celebrated on the eighteenth of October in memory of St. Luke the Evangelist. On this day the fair was held at Charlton, a village near Blackheath, a curious custom kept up until not long ago. People go to this fair masked; the men generally wore women's clothes; and many bore horns upon their heads. It was a scene of wild riot and confusion. The booths had horns of various animals for sale and even the gingerbread was marked with that figure. "Horns! Horns!" was the universal cry. The gentry used to come in multitudes to see the sports of this occasion. This custom was in celebration to St. Luke, being usually represented in the act of writing with an ox by his side, having wings and large horns. The ox has been selected as an emblem of meditation, appropriate to this evangelist from the habit of this animal to ruminate upon his food.

LUPERCALIA (February 15th)—The old Roman festival of the Lupercalia which was celebrated on the 15tn of February, is of special interest to us, because it coincides with our Valentine's day. The Lupercalia were in fact the origin of this Saint's day, inasmuch as the Christian church substituted the Saint Valentine for the old Roman god or goddess, in accordance with their general policy of retaining the old ceremonies where they could not be extirpated, and merely modifying their significance. One of the old customs of the Lupercalia, which exists in England to this day, consisted in putting the names of young women into a box from which they were drawn by the young men. This was originally retained by the Christian church with the modification of substituting Saints' names for lovers'. Though also this custom is practised to this day, the old pagan style suited the young people better, and hence St. Valentine's Day has retained to this day the old significance of the Lupercalia of choosing mates.

The feast of the Lupercalia was one of the most ancient Roman festivals. It was celebrated in honor of Lupercus, an old deity, frequently confounded with Pan, and worshipped by shepherds as the guardian of their flocks against wolves, together with Juno Februata (Juno the fructifier). The day was called dies februatus (the day of expiation or purification) and the whole month februarius (the month of purification).

The traditions of this festival, its localities, and its rude strange rites, belong to the most primitive times, when Rome was a half-savage community of shepherds. The Lupercal, the wolf's grotto, was a cave on the western slope of the Palatine Hill, overshadowed by a fig-tree, under which the twin infants Romulus and Remus had been stranded by the Tiber, and where they were found by the she-wolf Luperca, the wife of Lupercus, who lived in that cave and nursed them. The Luperci, who celebrated this festival yearly, were young men of noble birth, who formed two brotherhoods, the Fabian and Quintilian Luperci, belonging respectively to the Sabine and Latin parts of the city. A third brotherhood, the Julian, was afterwards added in honor of Julius Caesar. The number of the Luperci is uncertain. The festival commenced with the sacrifice of goats and a young dog at the Lupercal. Then two young men were

brought in and their foreheads touched with the bloody knife; another of the brotherhood wiped the blood away with wool dipped in milk, upon which the young men broke into a laugh. Then followed the sacrificial banquet of the brotherhood, after which the Luperci, clothed in nothing but pieces of the hides of the slaughtered goats, and holding in their hands thongs cut from the same hides, ran up and down through the city, striking everybody that they met. Women would come forth voluntarily to be struck, since they believed that the ceremony rendered them fruitful and procured them an easy delivery. It was as leader of the Luperci Julii, a month before Caesar's assassination and the very year of the establishment of this brotherhood, that Mark Antony,

On the Lupercal.....
Thrice did offer him a kingly crown.

The act of running about with thongs of goat-skin was a symbolic purification of the land, and that of touching persons a purification of them.

The festival of Lupercalia though it necessarily lost its original import at the time when Romans were no longer a nation of shepherds, was yet always observed in commemoration of the founders of the city. The festival kept its ground even after the triumph of Christianity, and was the last of the pagan festivals to be given up.

(ST.) MARGARET'S DAY (July 20)—St. Margaret's Day was in honor of St. Margaret, a holy Italian Virgin, martyred in 278. On this day pregnant women used to flock to the church to pray for safe delivery.

(ST.) MARK'S DAY (April 4)—Ashes are sifted on the hearth on St. Mark's eve, and if in the morning the mark of a shoe is impressed there, it is a sign that one of the family will die before the year is out.

The country people gather brake-seed on St. Mark's eve, which they carry about with them as a charm against evil influences.

In North Wales no farmer dares use his team on St. Mark's day; it is said that one man's team was "marked" by the loss of an ox.

One's health upon St. Mark's day will be his health all the year.

If you sit on the church porch on St. Mark's eve for three successive years from eleven to midnight, you will see on the third anniversary the ghosts of all those who are to die the following year.

In Yorkshire, England, the people believe that to sit in the church-door on St. Mark's eve at midnight, is to see the ghosts of all in the parish who are to die in the coming year pass in a procession into the church.

"When the midnight signal tolls,
Along the churchyard green
A mournful train of sentenced souls
In winding sheets are seen!
The ghosts of all whom death shall doom,
Within the coming year,
In pale procession walk the gloom
Amid the silence drear!"

St. Mark's, the Evangelist's Day, (April 25) on the eve of St. Mark's day, maidens used to make the dumb cake. This was done by a number not exceeding three and it was to be done in silence. When the cake had been prepared, each broke off a piece at twelve o'clock and ate it; then walked backwards to her sleeping-room. It was thought that those who were to be married would hear a noise as of a man approaching. Those who heard nothing were to remain unmarried. Another old practice of this eve was for men to go a fasting to the church porch and take their station there before mid-night,

expecting to see during the hour between twelve and one, the spirits of all who were to die in the parish during the ensuing year walk into the church in the order in which they were to die.

In the North of England a superstition still lingers to the effect that if a person watches in the church porch on St. Mark's eve from eleven at night till one o'clock in the morning, he will see the apparitions of all who are buried in the churchyard during the ensuing year; and in very many farmhouses on the Border, till within a recent date, ashes were sifted over the hearth on that night, in the belief that the footprints of anyone fated to die before the next St. Mark's eve would be visible in the morning. How these superstitions came to be connected with St. Mark's is not clear, but the one last mentioned is evidently related to practices, much older than Christianity, which still prevail in some of the isles that stud the Indian and Pacific Oceans. These practices are based on the belief that spirits are sufficiently substantial to leave visible marks of their presence. The Philipines expect the dead to return on the third day after interment. "Wherefore they set a vessel of water for him to wash himself clean from the gravemould, and strew ashes to see footprints."

On St. Mark's eve go into your garden at a quarter before midnight and walk three times round it. After you have made the third round, stand still and keep your eyes fixed on the roof of your house. While standing keep your hand, if possible, on a fruit bush of any kind (but it must not be a tree), and listen, as the clock strikes 12, whether there is the slightest noise. Do not turn your eyes from the roof. Then if the slates of the top of the house raise themselves up and go flat down into their proper places again, you will have very bad news of a friend or relative, informing you either of their death or illness. If the slates rise up and fall down close to where you are, it is a sign that your death will be caused either by something heavy falling down from a great height upon you, or by your falling from a great height; but, whichever you see, if the bushes prick your hands, or you happen to see a light shining somewhere, it is a sign you will be warned of your danger before it be too late. All must be done before the clock stops striking, or as it finishes striking the hour of twelve.

(ST.) MARTIN'S DAY (November 11)—To have good luck, the Irish believe that blood must be spilled on St. Martin's day, therefore generally a goose or a black cock is killed and the blood sprinkled on the floor and threshold.

To kill a black cock and sprinkle the blood on the house on St. Martin's day, brings good luck. (Lady Wilde, "Ancient Legends.")

Bad luck to the miller who allows his mill-wheel to be turned on the eleventh of November.

At the time of St. Martin's summer old men are given to gaiety. (Shakespeare, 2 Henry IV, ii., 2.)

St. Martinmas, or Martlemas, is a festival in honor of St. Martin of France, who lived during the fourth century. It was celebrated on the 11th of November and took the place of an old pagan festival. In Germany St. Martin's goose holds a prominent place in the menu about that time.

St. Martin's Day or Martinmas (November 11) was formerly the greatest term day in England and Scotland, marked by leases and engagements of servants and payment of corn at Survey. On the conti-

The Attempt of the Devils in Purgatory to Overcome Saint Patrick.

The Attack of a Vampire Called Forth by Magic to Punish a Perjurer.

nent, from an early age, the day has been distinguished convivially; and this apparently for two reasons, namely, that now the people first tasted the wines of the season, and killed the animals required to be salted for their winter provisions. The entrails of these animals, prepared as sausages, or blood-puddings, became the subject of an immediate feast, while the rest of the meat was salted and set aside. In some countries, also, the goose, which is elsewhere enjoyed at Michaelmas, was now presented.

(ST.) MARY'S DAY (April 9) —The Virgin Mary's day is a good day to write for favors, also good to begin any undertaking.

The English believe to be born on Virgin Mary's day gives brave men and virtuous women many trials in life which their prudence will overcome, and competence in their latter days.

MAUNDY THURSDAY — The eggs of Maundy Thursday are good against thunder and lightning. (Netherlands.)

If you carry an egg about with you on Maundy Thursday, you will see all the witches with tubs on their heads.

It is a general custom in Germany to have spinach and eggs for dinner on Green Thursday.

In olden times people believed that they would turn into donkeys before Martinmas, if they did not eat nine sorts of herbs on Maundy Thursday.

Portuguese sailors have a custom of dressing their ships in mourning on the anniversary of the betrayal of Jesus and hanging an effigy of Jesus at the yardarm.

An egg laid on Green Thursday will hatch a chicken that will change its color every year.

Seeds sown on Green Thursday will bear flowers of many colors.

The same egg, if taken into a church or an assembly, will enable you to see the witches. Kneel with your back to the altar but be very careful, for if you break the egg, your heart will be broken too.

Eating cracknels on Maundy Thursday keeps fever away. (Cracknels are small, brittle fancy biscuit shaped in a dish. Mentioned in the Bible, 1st Kings, 24, 3. Cracknel bread is a luxury among the negroes of the southern United States, as small bits of fat pork fried crisp are put into it. Also called "goody bread.")

He who fasts on Maundy Thursday, will catch no fever that year; or if he does, he will soon get over it.

Maundy Thursday is the Thursday preceding Good Friday and Easter, on which the king of England distributed alms to a certain number of poor persons at Whitehall; it is so named from the maunds or baskets in which the gifts were contained.

According to some etymologists, the word comes through the old French mandé from the Latin mandatum (commandment) which is the first word of the service chanted at the ceremony of washing the feet of pilgrims on that day, which is done to this day by various sovereigns and church dignitaries in commemoration of Christ having washed his disciples' feet.

The day is also called Shere Thursday in allusion to the physical purity acquired by the ablution of the day; the word sheer, shere, or chare coming from the middle English shere which means pure, unalloyed, clear.

In Germany it is called Green Thursday.

It is also frequently, though incorrectly, called Holy Thursday

which is, however, Ascension Day, forty days after Easter, or ten days before Whitsuntide.

Since the beginning of Queen Victoria's reign it has been an established rule to present a donation of money, known as Maundy pennies, to twice as many aged and deserving poor men and women as there are years in her majesty's life. These are silver pennies, twopences, threepences, and fourpences, coined especially for this occasion, and are sold by many receivers at big premiums. Some of the officials, during the ceremony, wear white scarves, in memory of the linen towel with which our Lord girded himself when he stooped to wash his followers' feet.

MAY DAY—If you get wet the first day of May, you will be healthy all the year.

A piece of wild radish worn on Walpurgis night enables the wearer to see ghosts and witches.

Throughout Europe the Maypole is supposed to impart a fertilizing influence over both women and cattle as well as vegetation.

Milk is poured by the Hindus upon the roots of the sacred tree on May day, so that it may bear much fruit.

It is so lucky for a servant to bring in a bough of hawthorn blossoms on the first of May that it was an old custom to treat them to cream at breakfast.

In Ireland food left over from May-day eve to May-day, is not eaten but buried, lest evil befall.

Hares found on May-morning are witches and should be stoned.

Sometimes on May-day a snow white heifer appeared among the cattle in Ireland, and this was considered to bring the highest good luck to the farmer.

In ancient times in Ireland, the men and women were bled on May eve, and the blood sprinkled around them, to prevent evil for the year.

Draw crosses on your doors before May-day eve and the witches can do no harm.

The witches in Ireland make great effort to steal the milk on May-day morning, and if they succeed the luck passes from the family, and the milk and butter belong to the fairies for a whole year.

On the 1st day of May at exactly twelve o'clock, take a looking-glass and place it so that you can see the water in the well in the glass, and you will see the reflection of your future wife or husband.

Spread your handkerchief on growing wheat the last day of April at sunset. The next morning go to it and you will see the initials of your future wife or husband formed by the dew.

On the eve of May-day the younger members of almost every family in the Isle of Man gather primroses and throw them before the doors of their houses to prevent the entrance of evil spirits on that night.

If one knocks on one's own door when hanging May-baskets, it is a sign that someone of the family will die before the year is out.

A sprig of hawthorn gathered on May-day and hung in the entry to a house will prevent all evil influences.

He who goes to church on Walpurgis day with a wreath of ivy on his head can recognize all the witches.

If you pull herbs on May-day eve in the name of the Trinity, they will have healing properties; but if you pull them in the name of Satan, they will work evil to whoever uses them. (Irish.)

If you fill your mouth full of meal on the first of May and not speak to anybody, the name of the first man you hear mentioned will be that of your future husband.

In Ireland they fasten a green bough of a tree on the house on May-day so that they will have plenty of milk.

On the first of May the Irish used to place before the door a green bush covered with yellow flowers to keep all ill luck away.

Ringing consecrated bells on Walpurgis night hinders the witches that dance with the devil on cross-roads, from hurting anyone.

No fire is lighted in Ireland on May-day till smoke is seen coming from the priest's house.

If you tease a cat on Walpurgis eve, it will turn into a witch and harm you.

If a person cut a piece of turf and place it on his head on May-night, the witches cannot harm him.

In Northumberland, the young girls prepare for the May feast the May syllabub, made of warm milk from the cow, sweet cake and wine. Into this a wedding ring is dropped, for which the girls fish with a ladle. Whoever gets it will be married first.

If any food is left over from May eve to May day it must not be eaten but buried in the garden, because the fairies really ate the food and left a piece of turf in its place made to look like food, and if any one should touch it, it would be fatal.

Our Aryan ancestors and the herdsmen of Sweden used to watch on the first of May in which branch of the mountain-ash the sun would strike first and, cutting off that branch, they would beat the yearlings on the loins and haunches repeating at each stroke a verse in which they pray that as sap comes into the tree, so may milk come into their udders.

Before sunrise on the morning of the 1st of May, set a glass of water where the first rays of the rising sun will fall upon it, and break into it the white of an egg. The form it will take after the first rays of the sun have touched it, will show the business of your future husband.

"The fair maid who on the first of May,
Goes to the fields at break of day
And washes in dew from the hawthorn tree,
Will ever after handsome be."

At Oxford, May-day is not only ushered in by the singing of the famous hymn on Magdalen Tower, but with flowers and garlands, jacks-in-the-green by the sweeps, and blowing of horns by the children, who are thus unconsciously celebrating the ritual of the goddess Flora.

The ceremony of rolling bannocks was performed in Scotland on May eve. The young people took bannock-cakes to a hill and rolled them down to tell their fortunes. If a cake broke in the rolling, the owner would meet with some disaster. They ate a little, left a little for the cuckoo, and put the rest under their pillows in their sweetheart's name to dream when they should be married.

On the first of May the purification of flocks is made in Scotland with sulphur, olive, pine, laurels, and rosemary. Offerings of milch, cheese, boiled wine, and cakes are made to obtain good luck. The fecundity of the flocks much depends upon these ceremonies. Also early in May the people propitiate the ghosts of their ancestors.

A charm said by the maidens of Gloucestershire, England, when gathering May-dew in the early morning of May-Day, and washing

their faces with it, as a beautifier, runs as follows:

"I wash my face with water
Which has never rained or run,
I wipe my face with a napkin
Which was never wove nor spun."

On May eve, in Bohemia, the young men make fires outside the towns and use their brooms made of fine branches of trees to throw coals from the fire into the air. They call this "burning the witches." If one of the young men has a sweetheart, he may determine whether or not they are to be married by throwing his broom high in the air and if it comes down alight, the wedding will take place.

The legendary Irish hero O'Donoghue was a lord of Lake Killarney, its islands, and the surrounding land. His sway was just and generous, and his reign propitious. He was brave, hospitable, and wise. Annually since his disappearance, for nobody knows whether he ever died, he reappears to visit the pleasant places where he lived. Every May morning he may be seen gliding over the lake, mounted on a white steed richly caparisoned, preceded by youths and maidens who strew spring flowers in his way.

The celebration of May-Day is doubtless prompted by nature herself as it is the first day of the glorious spring month. The Celtic nations worshipped on this day the sun, as the immediate author of the glories of the season, under the name of Baal; hence the festival of Belstein, still faintly observed in Ireland and the Scotland Highlands. Where fires were occasionally kindled in the eve of May day. The Romans held games on this day called Floralia, at which there was great display of flowers, dancing and general merry making. The May-day jollities of modern Europe, seems to be directly descended from this old Roman festival.

In England the celebration of May-day opened with the day itself, that is at midnight. Immediately after twelve had struck, everybody was astir, wishing each other a merry May. Then the people went forth with music and the blowing of horns, to some neighboring woods, where they employed themselves in breaking down and gathering branches. These they brought back at an early hour, and planted over their doors. In some places a pole was erected over the top of which a garland was suspended and round this pole the young people danced in a joyful ring.

In Germany it is still customary especially in the mountainous parts of Southern Germany to get up very early on May morning and take a (May-walk) before breakfast to some community, where the rising of the sun will be watched.

Many superstitions are attached to May-day. One of the most widely spread beliefs is that the dew of that morning has the most powerful cosmetic properties. Women gather on May-day before sunrise to wash themselves with dew to improve their beauty.

A sprig of hawthorn gathered on May-day and hung over the house door is believed to ward off all malign influences.

In the United States May-day is particularly marked by letter-carriers and policemen receiving new uniforms, a custom that is also to be found in London.

The first of May is called May-day and is celebrated in many countries as the beginning of summer. Various ceremonies and superstitions are connected with this day, most of which are of heathen origin, a heathen festival marking the commencement of summer, having been held in early ages about the same

time. In many places the first of May is dedicated to St. Walpurgis an English nun, niece of St. Boniface, and sister of St. Wilibald and St. Winibald, who had come in the eighth century to Germany to found religious houses. She died in 779 as abbess of the two Benedictine convents at Heidenheim and Eichstaedl in Bavaria. Her relics were laid in a hollow rock at the latter place. From this rock exuded a kind of bituminous oil, afterwards known as Walpurgis oil and regarded as of miraculous efficacy against disease. Walpurgis night, being the night before the first of May, has obtained great significance in witchcraft in Germany. It was on that night, when the witches held their great annual festival together with the devil and all kinds of evil spirits on the Blocksberg (or Brocken) in the Hartz Mountains. They rode thither on broomsticks and he-goats accompanied by owls, bats and the like, and it was considered dangerous to be out on that night. This witches' Sabbath has been immortalized in Goethe's Faust.

Some people stick a thorn on that night in their house door so that the witches can do them no harm; others mark the sign of the cross on their house door with chalk for the same reason.

Walpurgis night is considered in Germany ominous by lovers, in a similar way as Hallowe'en is in England and America. The following are such German superstitions:

Spread your pocket-handkerchief on the night of the 30th of April upon the green wheat in the field; arise early on May morning and you will find your lover's initials traced in dew upon the handkerchief.

If you sleep with one stocking on on the 30th of April, pull it off on the morning of the first of May and you will find a hair in the toe of the stocking, the color of your future husband's or wife's hair.

Polydore Virgil says that the Roman youths used to go into the fields and spend the calends of May in dancing and singing in honor of Flora, goddess of fruits and flowers. The early English consecrated May-day to Robin Hood and the Maid Marian, because the favorite outlaw died on that day. Stow says the villagers used to set up Maypoles, and spend the day in archery, morris-dancing, and other amusements.

Historians mention that there was a time in Malta, during the Government of the knights of St. John, when it was customary on the 1st of May to deck the Grand Master's palace-balcony, and the doors of those who were invested with the grand cross, with branches of trees. It appears that this sign of a holiday, which was introduced in Malta by the families from the island of Rhodes, was a remnant of the worship of the sun, formerly adored by the Rhodians.

Bourne cites Polydore Virgil, as telling us that among the Italians the youth of both sexes were accustomed to go into the fields in the Calends of May, and bring thence branches of trees, singing all the way as they came, and to place them on the doors of their houses. This, he observes, is a relic of an ancient custom among the heathens, who observed the last four days of April, and the 1st day of May in honor of the goddess Flora who was imagined to be the deity presiding over the fruits and flowers, and would increase the crops and give general prosperity.

The following interesting article on May Day customs and characteristics, by Emma Seevers Jones, is quoted from "Self Culture," June, 1899:

"It may not be generally known

that the first day of May is a festival in honor of an American "saint," canonized by that strictly American method, popular acclamation. The colonial troops under George Washington, having deprived themselves of the patronage of St. George by their rebellion, cast about for a saint of their own. Their choice fell on Tamina or Tamanend, a sagamore of the Delaware Indians, who, tradition says, had whipped the devil. Naturally the soldiers concluded that the conqueror of the devil could also vanquish St. George and the dragon.

According to tradition the war waged between St. Tamina and the devil lasted for many moons, and the conflict was so fierce that whole forests were trampled by them into prairies. St. Tamina finally came off victorious, and the devil retired in confusion to Manhattan Island, where he received a hearty welcome. From that time forth St. Tamina was the hero of his people, and his many good qualities were quoted as examples for emulation.

The colonial troops inscribed the name of St. Tamina upon their banners, and held celebrations in his honor on the first day of May. These celebrations were a combination of the Indian war dance and the old English May-Day frolics, The May-pole was crowned with a liberty cap, and was hung with wampum and bucks' tails, and bore a tomahawk, instead of the garlands of flowers used to decorate the English May-pole. The observance was kept up by the army until the war of 1812, when General Dearborn put a stop to it because of the debauchery it fostered among the troops.

The army was not alone in doing honor to the "saint." His virtues were sung by poets, and his life was dramatized and appeared on the stage in many places. Societies bearing his name were formed, which largely took the place of the modern club.

"There's a barrel of porter in Tammany Hall,
And the Buck-tails are swigging it all the night long.
In the time of my childhood 'twas pleasant to call
For a seat and cigar 'mid the jovial throng."

—wrote Halleck. And Eddis wrote soon after the Revolution:

"Besides our regular assemblies every mark of attention is paid to the patron saint of each parent dominion; and St. George, St. Andrew, St. Patrick, and St. David are celebrated with every partial mark of national attachment. General invitations are given, and the appearance is always numerous and splendid. The Americans on this part of the continent have likewise a saint, whose history, like those of the above remarkable characters, is lost in sable uncertainty. The first of May is, however, set apart to the memory of St. Tamina, on which occasion the natives wear a piece of buck's tail in their hat or in some conspicuous situation. During the course of the evening, and generally in the midst of a dance, the company are interrupted by the sudden intrusion of a number of persons habited like Indians, who rush violently into the rooms, singing the war-song, giving the whoop, and dancing in the style of those people, after which ceremony a collection is made and they retire, well satisfied with their reception and entertainment."

The wearing of bucks' tails was perhaps an imitation of the English "wearing of the May;" and the largess demand may have been in memory of the custom in some parts of England, when the boys cried, "Ha'penny, a penny, or a good wet back," on meeting any pedestrian without his "May." Unless the unlucky wight speedily responded to the demand, he was

drenched with water from the "dipping-horns" by the boys. These "dipping-horns" were bullocks' horns attached to a long stick and carried full of water dipped up from the ditch. Not much time was allowed the victim for producing the "ha'penny, penny," as the boys would much rather give him "a good wet back." Before the "dipping" could be done, the consent of the mayor was necessary, and the bolder spirits among the boys appeared before him, asking "Please, sir, may we dip?" According to time-honored custom the mayor replied, "Certainly—anyone without the 'May;' but don't dip anyone else or you'll get into trouble."

The "May" was a sprig of green gathered in the early morning and worn all day. In some places a branch of the narrow-leaved elm was gathered, in others the bloom of the hawthorn was the "May." Hawthorn was also used to decorate the houses on May Day; and the expedition into the grove after it was called "going a-Maying," and the carrying of it home was "bringing in the May," while the hawthorn bloom came to be called "May."

Even Henry VIII and Queen Elizabeth went "a-Maying" and held May games. The erecting of a May-pole was a matter of course, and it sometimes stood until the following May Day. Young men and maidens danced around the May-pole with flowers and songs. The most attractive maiden was chosen "Queen of the May," homage being paid her as long as the day lasted. This choosing of a May queen may have been a relic of the pagan custom of Rome when the goddess Flora was especially worshipped.

The observance of May Day was general in England until the Puritans of the Commonwealth put a stop to the festivities and uprooted the May-poles. The custom was revived after the Restoration, but was not so universal, and has nearly if not entirely died out.

The rugged Puritans of New England did battle with the May-pole also. To them it was an emblem of satanic rule, and all who danced about it were consigned to eternal flames without mercy. In such an inhospitable atmosphere it could not flourish long, and soon became a thing of the past.

The custom of giving "May baskets," however, continued down to a generation ago, and for aught we know may still be observed in some States. A basket, tastefully arranged with flowers, was left by the love-sick swain at the door of his lady-love; children tied baskets and bouquets on the door-knob of the house wherein dwelt their playmates; and friends remembered each other by gifts and flowers on May Day morning.

Perhaps May Day has been more universally observed in America as "moving-day" than in any other manner. The following comical account of it is given by Irving in his "Knickerbocker":

"It having been solemnly resolved that the seat of empire should be removed from the green shores of Pavonia to the pleasant island of Mana-hata, everybody was anxious to embark under the standard of Oloffe the Dreamer, and to be among the first sharers of the promised land. A day was appointed for the grand migration, and on that day little Communipaw was in a buzz and a bustle like a hive in swarming-time. Houses were turned inside out and stripped of the venerable furniture which had come from Holland; all the community, great and small, black and white, man, woman, and child, was in commotion, forming lines from the houses to the water-side, like lines of ants from an ant-hill; everybody

was laden with some article of household furniture; while the busy housewives plied backwards and forwards along the lines, helping everything forward by the nimbleness of their tongues.

By degrees a fleet of boats and canoes were piled up with all kinds of household articles; ponderous tables, chests of drawers resplendent with brass ornaments; quaint corner cupboards; beds and bedsteads; with any quantity of pots, kettles, frying-pans, and Dutch ovens. In each boat embarked a whole family, from the robustious burgher down to the cats, dogs, and little negroes. In this way they set off across the mouth of the Hudson, under the guidance of Oloffe the Dreamer, who hoisted his standard on the leading boat.

This memorable migration took place on the first of May, and has long been cited in tradition as the grand moving. The anniversary of it was piously observed among the 'sons of the pilgrims of Communipaw,' by turning their houses topsy-turvy and carrying all the furniture through the streets in emblem of the swarming of the parent hive; and this is the real origin of the universal agitation and 'moving' by which this most restless of cities is turned out of doors on every May Day."

MEMORIAL DAY — On the day of the "festival of the tombs," a branch of willow is introduced under the tiles of the house and allowed to hang down over the door where all the passers-by can see it, as this assures peace and safety to the dwellers therein, no matter what is taking place outside.

In April of each year a day is selected in China for especial worship at the graves. Every man, woman and child hastens away to the family tombs. They take offerings and candles. To neglect this ceremony is counted a slight to one's dead parents and will bring the worst kind of ill luck. To a Chinaman there is no greater sin than to neglect the graves of his ancestors and no greater calamity can happen than to die and be buried away from his native land.

(ST.) MICHAEL'S DAY — (September 29th) — St. Michael's Day is a festival of St. Michael and of all the holy angels.

On Michaelmas day all yellow carrots in the fields should be housed. All left will rot. (Belgium.)

If you lock up everything on St. Michael's day, thieves will not come near you for a year.

Rain on St. Michael's day is the sign of a mild winter; but if this day is dry and the wind from the northwest, it indicates a severe winter.

It was, till late, a universal custom among the islanders of St. Kilda on Michaelmas Day to prepare in every family a loaf or cake of bread, enormously large, and compounded of different ingredients. This cake belonged to the Archangel, and had its name from him (St. Michael's Bannock). Every one in each family had his portion of this kind of shewbread, and had, of course, some claim to the friendship and protection of Michael.

MID-LENT SUNDAY—Mid-Lent is a great feast among the Walloons, on which a mythical being called "Le Compte Mi Carême," is supposed to visit children in the night, leaving good gifts for the good and rods for the undeserving. He takes the place of St. Valentine for young girls sending them figures in March, bread and gingerbread. This again is held to be a reminiscence of the Scandinavian god Thor.

Mid-Lent Sunday, the third Sun-

day in March, is a holiday in the church of England on which it was considered necessary for all true Christians to pay a visit, if possible, to their mother church to make some small offering. It was customary to visit their parents, carrying with them some gift, and to receive the parental blessing in return together with a mess of furmety, a kind of sweetened porridge. This practice was called "going a mothering," and the day was hence called Mothering Sunday.

The Maltese frequently make children believe that the ghagiusa (the oldest woman living in the parish) is killed at noon on Thursday, the middle of Lent.

Mothers, after fasting the first twenty days of Lent, send their children to the door of the parish church, or of some convent, to see the sexton or some friar throwing the old woman from the steeple down below.

The disappointment of the children is indeed very great when at noon, they don't see the ghagiusa thrown down.

MIDSUMMER DAY—On St. John's day if you pluck a plant after the sun rises, in Altmark, after a time you will suffer with cancer.

Pluck a rose on St. John's at midnight and wear it to church, and your lover will come and pluck it out of your bottonhole. (Cornwall.)

After daybreak on St. John's it is dangerous to pluck herbs, the gatherer running the risk of getting a cancer.

Vines shaken on St. John's day will make wine of a fine flavor.

Onions turned in their bed on St. John's day will come out fine.

If a lighted match goes out, it is a sign of bad luck.

A lighted brand taken from the fire built on St. John's eve, brings luck if it can be taken home without breaking it.

If a man jumps over a St. John's fire, he will conquer all his enemies.

The summer solstice (24th of June) is the pivot day of the year and "need-fires" are kindled in Belgium by the friction of sticks, a pagan practice reaching back to Neolithic times, but always discountenanced by the church.

In Albania, as in many other countries on St. John's eve, everyone jumps over a bonfire, even the very old, because it insures them good health.

Fires made on Midsummer eve protect the land from evil.

If on Midsummer night nine kinds of flowers are laid under the head of a person, the sleeper will dream of his or her sweetheart.

It is unlucky to fetch anything green into the house on St. John's day.

If there are fires on the mountains on the day of the feast of St. John it is a sign of good luck to the flocks.

In Ireland they believe that on St. John's eve the souls of the people leave their bodies and wander by land and sea to the place where death shall finally separate them from their bodies forever.

In the Bavarian Alps the boys still leap over St. John's fires, and make wreaths to look through, which prevent sore eyes through the year.

If on St. John's day anything green is bought, it will cause cancer.

A piece of wood passed lightly over the body in silence before sunrise on St. John's day will heal all open sores.

It is unlucky to gather herbs on St. John's day after the sun rises.

In Ireland on Midsummer eve, the people carried live coals into the cornfields to prevent blight.

In Ireland it is believed that the souls of persons asleep on St. John's eve could leave their bodies and visit the place of their death.

On Midsummer-day, at noon, the sun is believed in Portugal to be dancing.

A Danish myth tells us that whoever wanders under an elder-tree at twelve o'clock on Midsummer's eve will see the king of Fairy-land go by with all his train.

In countries where fires are lighted for luck on Midsummer eve, men dip brooms in tar and run around with them from one fire to another. When burnt out, they are placed in the fields as charms against blight.

On St. John's eve the people took means of preventing Elfin visitors from entering the house by hanging St. John's wort over their doors.

If two persons take an apple on St. John's eve, and cutting it in two find an uneven number of seeds, the one who holds the half containing the greatest number of seeds will be married first.

In the vicinity of Mount Etna the country people have a great aversion to sleeping beneath trees on St. John's eve, lest they should become possessed of an evil spirit.

If you dig up a burdock-root on St. John's day between eleven and twelve at noon you will find a lucky coal which is good for many charms. If you find it, it will miraculously teach you what it is good for.

In the Isle of Man it is believed that if you happen to tread on a bit of St. John's wort on St. John's night, a fairy will rise up and carry you about at a great pace and never let you go till morning, when he will drop you just where he happens to be.

If a couple cuts an apple in two on St. John's eve, and in cutting cuts two seeds in two, it is a sign that one or the other will have a death, or become a widow or widower during the year.

At the summer solstice, if you shoot at the sun, three drops of blood will fall. They must be gathered up and preserved, for that is the fern seed.

The Azoreans believe that on St. John's day the king-fern produces a beautiful flower. All about it dance the witches, but whoever has the courage to go alone at midnight and pluck the flower, will have every wish of his heart fulfilled.

A plantain has a rare coal under the roots, found only on one hour in the day, and on one day in the year. If a maiden will search for it at twelve o'clock on Midsummer's day and put it beneath her head at night, she will not fail to see her future husband in a dream.

In Germany the peasants have a pretty fancy that the blessed Virgin went strawberrying on St. John's day with the children. Owing to this no mother who has lost a little one, will touch a strawberry on that day for fear her child will be deprived of its share. She thinks the Mother Mary will say to her child: "Stand back, for your mother has eaten your share!"

For a girl to leap over a fire built on St. John's eve, three times over and back, is certain of a speedy marriage and good luck in after life with many children.

In "A Midsummer Night's Dream," Shakespeare alludes to a charm which was popularly believed in and practiced on midsummer-night. A pansy was placed on the eyes of Titania the Queen of the

fairies so that when she awoke from slumber she should fall in love with the first thing her eyes rested upon.

The populace of Madrid were long accustomed on St. John's eve to wander in the fields in search of vervain, from a notion that this plant possesses preternatural powers when gathered at twelve o'clock on that eve.

A Bohemian charm to see if love will be true and fortunate, is to go on St. John's eve, and pluck nine kinds of flowers, binding a white wrap upon your arm, and going to bed to dream of your lover. This is called "St. John's wreath." In the morning you go before sunrise to an apple-tree and throw the wreath backwards over your head in order to find the distance it falls beyond the apple-tree. This will tell whether your wishes will come out soon or late.

Go backwards into the garden on Midsummer eve, gather a rose and putting it in a clean sheet of paper, keep it until Christmas day without looking at it. It will be as fresh as in June. Stick it in your bosom, and whoever is to be your husband, will come and take it out.

On St. John's day the villager goes before daylight barefoot to a neighbor's field and picks up two hands full of barley which he binds together like a rope. This is bound around the body of a sick animal and a chapter of St. John read to the animal; it will recover at once.

The Bohemian thinks that he can make himself shot-proof twenty-four hours by finding on St. John's day nine cones on the top of a pine tree, taking them home and eating a kernel on each day he wishes to be invulnerable.

When a mother loses a child, she eats neither strawberries nor cherries until the day of St. John the Baptist. It is said that at that time the Virgin goes about heaven giving this fruit to the little children. If a mother has not been self-denying, and has eaten of this fruit, when the Virgin comes to the child of such a one, she says: "Poor child, there isn't much left for you, your mother ate your share," so mothers abstain for this reason. (Bohemia.)

An old Portuguese superstition, still in existence in some parts of Portugal, is the celebration of the eves of St. John, St. Anthony, and St. Peter. Bonfires are made of large thistles, and when they have burnt long enough, they are taken out and stuck separately in the ground until the next day. The young girls do this to test their true loves. If the thistle retains a faint purple color in the center of the blossom, their love will be prosperous and happy.

Thorpe says in his "Northern Mythology:" "I have often observed devout Roman Catholics going on the morning of St. John's day to neighboring sand-hills about Hanover, gathering on the roots of herbs a certain insect, looking like drops of blood, and thought by them to be created on purpose to keep alive the remembrance of the foul murder of St. John the Baptist, and only to be met with on the morning of the day set apart for him by the Church."

St. John's day is thus observed in Ravello, Italy: The people repeat their rosaries until midnight and then look out, firmly believing that they will see Herodias and her daughter pass, riding on a fiery plank, the daughter saying, "Mother why did you say it?" and the mother, "Daughter, why did you do it?" and then plunge into the sea, which is the reason why, after St. John's day, the temperature of the sea rises and bathing begins.

In ancient times in Greek Islands the hare was believed to be able to

conceive again when already expectant, and was thus supposed to aid fertility. On St. John's eve young women would dance around a fire with stones on their heads. When the fire got low, they flung the stones into the embers, and when it went out they crossed their legs with the coals and ran to bathe in the sea. This was called the hare's fire which would make them fecund.

The St. John's fire, also called, Midsummer-fire has long been regarded as able to give abundance for the year and the same time to clear out the vermin. The people scatter little pieces of paper in the fire exclaiming, "In paper, out fleas!"

"Faire braire les poeles" is a singular usage with the supposed result of driving away evil spirits. It prevailed up to a few years ago, in the parish of St. John's in the island of Jersey. The ceremony took place annually on St. John's eve and consisted in obtaining a brass boiler partly filled with water and encircling it with a covering of strong rushes, strings also of rushes were attached to it and these being wetted, the persons who surrounded the cauldron drew these rapidly through their hands, by means of which a vibration and an accompaniment of uncouth and inharmonious noises was produced. At the same time others blew horns from cows to swell the note of discord.

St. John's day or Midsummer day is in Ireland and Scotland frequently called Beltane or Beltein, probably in reminiscence of old heathen times, Baltane signifying Baal's fire. In some parts of Ireland, the Beltein festival is observed on June 21st; in Scotland on May-day (old style), in imitation of the ancient Roman festival in honor of Cybele, "the mother of the gods," which took place at the beginning of May, and consisted in orgiastic nightly dances on mountains and in forests, huge fires being kindled. In Ireland and Scotland Beltein fires are kindled at these times, and the young muster on some green spot, feast on a dish of eggs and milk, and go through various ceremonies.

In Perthshire the women throw ashes and a live peat over their heads on Beltane morning, for luck.

The natives of the Canary Islands believe that it is good luck to see the sun dance on St. John's morning. It is indeed a curious sight, for it appears to revolve round and round like a silver shield, an effect caused sometimes by the atmosphere. It only happens, if the morning is very clear.

On the Canary Islands, all animals of the farm and all the people bathe in the sea for good luck on St. John's day. The natives also plant three grains of wheat on that morning, and if the three come up at once at the end of five days, all will be well with the harvest for that year; but if they straggle up, one after the other, the harvest will be bad.

Women put out bottles of wine at night and taste them in the morning. If the wine has soured in the night, the thoughts of that woman are bad.

On the eve of St. John, the natives of the Canary Islands put out a basin in the open air. At dawn of the following day they look in the water, and if they see their face reflected in the basin, they will live the year out; but if they see no shadow of themselves, they will die. Another custom among the Canary Islanders is to put three potatoes under the bed on St. John's eve, the first skinned, the second half skinned, and the third not skinned at

all. The next morning the girl selects one with her eyes shut; if she gets the skinned one, her future husband will be poor; if the half skinned one, he will be moderately well off; but if she selects the unskinned potato, he will have a whole coat to his back and a fortune besides. Still another notion is for a girl to throw three carnations out of the window on St. John's morning; should some one pick them up, her husband's name will be the same as that of the person who picked them up; but if nobody picks them up, she will die an old maid.

Midsummer day is the 24th of June, the feast of St. John the Baptist. On Midsummer eve it was the custom in former times to kindle fires, called St. John's fires, upon hills in celebration of the summer solstice; this custom is to this day upheld in the Swiss and Bavarian Alps. Many superstitious rites and wild revelries were held on this occasion, and midsummer madness is the name for the mad and indecorous practices formerly common during these festivities.

If any unmarried woman fasting on Midsummer's eve, leaves a clean cloth with bread, cheese, and ale upon the table at midnight and sits down as if to eat, leaving the street door open, the person whom she afterward is to marry, will come into the room and drink to her by bowing; and after filling the glass will leave it on the table and making another bow, retire.

On Midsummer's eve seven maidens go together to a silent grove; there each one of them gathers a sprig of red sage and all return into a private room with a stool in the middle; each one having a clean shift turned wrong side out then hang them on a line across the room, and every one lays the sprig of red sage in a basin of rose water set on the stool. After this is done, they place themselves in a row and remain until twelve or one o'clock without speaking a word, whatever might happen. After midnight each one's sweetheart or future husband shall take each maid's sprig out of the rose water and sprinkle his love's shift; those whose sprigs will not be moved will never be married, but sobs and sighs will be heard.

On St. John's eve at "Ave Maria" the village maidens in Madeira try their fortunes in various ways. They take a newly laid egg, break it in a tumbler of cold water, and place it out of doors in a secluded place. Should the white rise in lines that in any way represent a ship, they will soon take a voyage. If it at all resembles a house, it means marriage and settling down. If a coffin or tombstone, it means death.

Slips of paper tightly rolled up are inscribed with the names of the most popular village lads and placed in a bowl of cold water out of doors. The slips must be looked at early in the morning and the one most widely opened will be the fortunate suitor.

On St. John's day at early dawn the girls comb their hair by the side of still water. Those who see their shadow will outlive the year, but should anyone be shadowless she will die before the year is out.

Crowds of peasantry and towns folk, men and women, bathe in the sea on St. John's day so as to have luck through the year.

On both St. John's and St. Peter's days the houses are profusely ornamented with sprays of myrtle, bay, rosemary, etc., to bring luck for the year.

On St. John's morning a girl goes to a window, and the sort of man she sees will represent what her husband is to be. This really happened in an instance where a girl saw a lame man, and afterwards married one.

A girl spreads a white cloth and places a decanter of wine with two glasses with pen, paper and ink. At midnight she goes into the room and there stands the devil who pours out wine for both, drinks her health, writes the name of her husband, and vanishes.

A girl wraps up three sprays of rosemary and ties them up securely. Next morning the paper with the name of her future husband has burst, and the rosemary is outside the paper. (Madeira.)

In Malaga it is customary to celebrate St. John's day with pomp and merry-making; and upon the eve of the 24th, illuminations and sudden blazes of fire appear in several of the public streets. The festivity always closes with a grand illumination of the church which bears the saint's name, and appropriate ceremonies are in order. Just as the church-clock strikes the hour of twelve, midnight, girls of the several wards rush together toward the sea and public fountains, dipping their heads into the water as a boon from the saint to bestow on them a husband. Another custom is to melt lead and pour it into a glass; should the melting turn in the shape of a handsaw, a boat, an axe, a sabre, etc., the belief is that the presumptive husband is to be either a carpenter, sailor, peasant, or of a trade indicated by the form that the lead assumes in the water.

Still another notion is to pour the yolk and white of a fresh egg into a glass and put it away. In the morning, if the yolk has assumed the form of a boat, it is a sure sign that the lover will come soon.

It is also traditional for girls to burn wild artichokes on the very curbstone of a well, mingled with prayers to the saint for a husband.

At this time the households are supplied with salt-water for the purpose of purifying, and as an assurance of peace and prosperity.

The salt water, after being used, is thrown in the street. If it should happen that a man passing by, should tread upon the water, it is the sign of prosperity; but if a woman should step on it, it is a very bad omen.

The fires built in honor of the saint burn up the miseries of life and so are considered very lucky.

MONTH AND DAYS OF THE MONTH—If it rains on July 10th, it will rain for seven weeks.

Sit between two fires in July and be purified.

February doth cut and shear.

Napoleon III believed the 2d of December was his lucky day; on that day he assumed the throne as emperor of France.

In the early part of March, large bonfires are built in Macedonia, and the children jump over them so that they will not be bitten by fleas that year.

As the first three days of December, so will be the three first months of the year.

During the first week in August, the women of Macedonia do not wash linen lest it be torn.

On the 23d of the month Choiak, a man is blinded if the eyes of certain divinities fall upon him. (Ancient Egyptian.)

In China it is unlucky if infants see or touch articles made of bamboo, in a certain month.

If it rains on the first of May, a girl lets down her hair and runs through the yard letting the rain fall on it so that her hair will grow. (Macedonia.)

September was called "Gerstmonath," or barley-month, so named from the barley-liquor, called "beer-legh" made then.

June is called "Weyd-monath" (Pasture-month) because then the pasture was richest.

August was called "Arn-monath" or "Barn-month" meaning harvest.

October was the cold month or "Wyn-monath" as wine was extensively cultivated in England at the time of the Saxons and harvested in that month.

November was "blood-month" as a great many cattle were then slaughtered for winter stores or in sacrifice to their deities.

Rain-water caught and bottled in June, is considered very beneficial for the face and hands.

The Spaniards believe if April is cold, there will be plenty of bread, and but very little wine throughout the year.

Cromwell believed the 3d of December was his lucky day.

During April it is considered very lucky to ornament oneself with twigs, branches, leaves and buds. It will preserve life and health.

The Ashantees believe September the most lucky day for travelling.

As far as the last moon of November runs into December there will be no snow.

June is a good month in which to make any contract or receive a promise of marriage, as it generally turns out sincere and prosperous.

It is lucky in September to set barley cakes at the door of the barn for the rats so that they may spare the grain stored there. (English.)

Woe to them who are born in October; their own parents will hate them, especially their mother.

On the first of October a maiden in love should plant two beans in one pot. If both beans shoot forth, marriage will come to pass; if only one, then one or the other will prove false.

In East Cornwall the people bathe in the sea the first three Sundays in May for good luck.

Any Sunday in April is a lucky time to play against a faro bank.

If it snows in May, be sure to let it fall on your face, as it will bring good luck.

April was the month of the Saxon goddess Eustre, probably originally Astarte.

"Eschew the fifth day," says Virgil in his elaborate almanac of lucky and unlucky days, "is the birthday of the ghastly Orcus and the furies." But the 17th day, he assures us, is lucky.

May was the great rural festival of the Anglo-Saxons and was celebrated with great pomp and rejoicing.

The 13th day of the month is always an unlucky day.

To miscount day of month:—legacy or present.

If you ask a favor of any person on the 14th day of any month, it will be granted.

Among the Chinese the 7th day of the month is unlucky to start on a journey or to do anything for the first time.

The month of June was called by the Romans mensis juniorum, being dedicated to the younger people of their community.

It always rains on the first Saturday in August. (Persia.)

The Chinese take their idols into the streets in processions in July and August, to prevent summer-complaint among the people.

The last day of February was deemed unlucky to the Egyptians.

As the 21st of November so will the whole winter be.

The second of January is a lucky day in Belgium for weddings.

Virgil says that the ninth day is good for runaways, but bad for a thief.

It is lucky to begin a journey on the 11th day of the month.

If a death occurs on the 22d of March, two more will follow at once in the neighborhood.

In India, on the second day of the new moon, the women fast for luck.

"Opening of the seal" on the 20th day of the first month in the Chinese year is a national omen of the best of luck.

Embroidered pockets of red cloth are worn on the first five days of the fifth month by children as a safeguard against the colic.

About half the people in China refrain from eating meat on the 17th day of the eighth month, so as to be successful in the transaction of business.

If the month of February is unusually cold, expect a hot summer.

Violent north winds in February herald a fruitful year.

When the north wind does not blow in February, it will surely come in March.

There is always a fine week in February.

"February bright and clear,
Gives to us a good flax year."

To eat fish on the fifth day of the moon in the month of Maghu, would cause a Hindu to have bad luck.

The Egyptians believed it to be unlucky to embark on the river Nile on the 19th of the month Athor.

If Janiveer weather be summerly gay,
'Twill be winterly weather till calends of May.

January was called by the heathen Saxons "Wolf-month;" because then the wolves were most ravenous. It was also called "After Yula" or after Christmas.

The month of January is looked upon as an unlucky month for crowned heads. Charles I of England, Napoleon III, and King Victor Emmanuel of Italy died in January.

February makes a bridge, March breaks it.

For every thunder with rain in February there will be a cold spell in May.

"If February gives much snow,
A fine summer it doth foreshow."

When the cat lies in the sun in February, she will creep behind the stove in March.

February is often called "double-faced."

"The Welshman had rather see his dame on the bier,
Than ever to see a fair Februeer."

The first three days of February are said among the Highlanders to presage the weather of the year.

The first three days of March are unlucky.

Never speak ill of March.

"March borrowit of April
Three days, and they were ill."

March is considered to be an unlucky month but the first snow that comes in it, is good for sore eyes if taken after the sun has shone on it.

In some portions of England the old farmers called the first three days of March "blind days" which were considered unlucky ones, on which no farmer would sow his seed.

The last three days of March are unlucky.

A damp rotten March gives sorrow to farmers.

A bushel of March dust is worth a king's ransom.

When March is like April, April will be like March.

If March comes in with adder's head, it goes out with peacock's tail.

March grass never did good.

Winds in March and rain in April promise great blessings in May.

March, if it comes in like a lamb, will go out like a lion. If it comes in like a lion, it will go out like a lamb.

If the March wind blows across the bed, you will sleep well all the year afterward.

To be caught in the first April shower is a sign of wealth later on.

If at crescent moon in March the weather is very foggy it is believed a sign of heavy thundershowers and hailstorms in the near future.

Every year in the month of March the Romans held a ceremonial festival to Mars, the god of war. It was supposed this would insure peace in the city for a year.

On the 26th day of the 7th month, the Japanese crowd the streets about two or three o'clock in the afternoon, watching for the moon to become visible, as they believe it is good luck to see the moon rise on that day.

May, the month of Marie, was dedicated by the Northmen to her prototype the goddess Freya; in Belgium, the poles or trees planted before her shrine on the morning of May-day are removed with music and largess at the end of the month.

On the 31st of July the people of the Ardennes make "wolf-cakes" the dread of that old European beast of prey not extending beyond their wooded limits.

In Belgium, April 15th is the day when a welcome awaits the swallow, the harbinger of Spring. To see one the first thing in the morning is the best of luck.

The month of November has retained its original Roman name from being the ninth month of the Roman year before the reform effected by the Julian Calendar. Our Saxon ancestors called it wintmonat (wind-month).

The month of October has retained its old name from having been the eighth month of the Roman year before the Julian reform of calendar. The Saxons called October Wynat-monat, from its being the time when wines were annually brought into Germany, none being made then in that country.

The March sun makes people black. To prevent it doing so, take a thread of white and a thread of red silk and twist them together and tie them around the wrist, or neck, or leg. (Greek.)

The month of September has retained its old name as the seventh month in the Roman year before the Julian reform of the calendar.

The month of July was customary called by the Romans, Quintilis, as the fifth month of the Roman year. When it became the seventh month in consequence of the reform of the calendar by Julius Caesar. It was named in his honor Julius, by the Emperor Augustus.

"A peck of March dust is worth a king's ransom." (English.)

The month of March which ranked among the Anglo-Saxon as the first month of the year, was named in honor of Mars, the supposed father of Rome. Our Anglo-Saxon ancestors called it Lenct Monath that is Lent or Spring Month.

The month of April comes from the Latin word aperio, because it was the season when things opened. By the Saxons it was called Ostra month, probably from the same word from which Easter is supposed

to have been derived, namely Ostra, the goddess of spring.

It is the common belief that the month of February should have a course of snow, rain and sleet in order that all the powers of humidity may be exhausted before the commencement of March, when an opposite kind of weather is looked for.

Japanese children are carefully instructed in a thorough knowledge of the almanac, as it is considered vulgarly disgraceful not to know the lucky and unlucky days which play such an important part in all what the Japanese do and must particularly be considered in such great events as marriage, starting on a journey, starting a business enterprise, burying the dead, etc.

If it rains on the 8th of June, it will rain in some part of the day for the next forty. This saying came from a great drouth which once occurred, and the prayers of the faithful were granted from that day for the next forty, with gentle rains.

"When March the 21st is past,
Just watch the silvery moon,
And when you see it full and round,
Know Easter'll be here soon."

For a Hindu not to perform certain ceremonies in strict conformity to the rules laid down on the 7th, 8th, and 9th day of the moon before a certain image, is a very bad omen; nothing less than to be deprived of reason or speech, or both.

On the 25th of April, the Greeks worshipped a certain god to propitiate their corn which otherwise would mildew. Hence probably the custom of blessing the fruits, that formerly prevailed in England, and hence also the notion among the peasantry that to plough or to do other work on St. Mark's day, would be apt to bring down divine wrath.

The thirteenth day of any month is to be considered as always a day to be careful to avoid even remote contingencies of danger, and if it happens to come on Friday, a person is hedged about with a multiplicity of hoodoos.

On the 13th day of the month, place under your pillow a map of the world or of the country you live in, and you will dream of the place where you will meet your future husband or wife.

Among the North American Indians they have the moon as a synonym, as "Moon of Bright Nights" for April; "Moon of Leaves" for May; "Moon of Strawberries" for June; "Moon of Falling Leaves" for September and the "Moon of Snowshoes" for December.

"Oh, brother January,
If I had the power of thee,
I'd freeze the porridge pot over the fire
And the lark in the tree!"

Highlanders say that if the three days from the 11th to the 14th of February are stormy, it is a sign of good weather for the rest of the month; but if they are fair, there will be no more good weather that spring.

March was dedicated by the old Saxons to the goddess Rhoeda and therefore called "Rhed month." "Iliyd-monath," was another name by which it was known.

After the introduction of the teachings of Jesus, March was held in great reverence as the month in which Lent began.

The natives around Canton believe that water drawn after midnight of the seventh day of the seventh moon, possesses especial efficacy in the cure of cutaneous diseases or fevers, if used in the cooking of gruel for the patient.

December was "Fust-monath," also winter-month and after the in-

troduction of Christianity, "Heligmonth" or Holy month. There was more festivity in this month than in any other. It was a custom to light great fires in the open air in honor of the gods and as a means of driving off evil spirits.

With the Bulgarians, March is the only female month in the year. It is called "Mother March," and in it the women claim a sort of supremacy over their husbands. They do no work as if they did their goddess would not send rain for a year but lightning and burn up their homes.

In Macedonia, in March, when fleas appear for the first time, one of them is caught, wrapped and tied up in a nettle-leaf, and taken to the house of a person bearing a name not in general use. Here the flea is thrown down and it is believed that all the rest of the fleas will congregate there.

On the fifteenth of May visitations of fields take place in Belgium something like the "beating parish bounds" in England, and probably representing the circuits of the Ambaroalian brethren in Rome, when similar exercises were made accompanied by the singing of archaic hymns. The period in Belgium is known as that of "rogation," and tree-worship used to go on, of which the name of "Rue de l'arbre bénit" still bears witness in a suburb of Brussels.

February was called by the old Saxons the "Cake-month" in allusion to the many cakes which in this month they were in the habit of offering to their gods. The well-known habit of baking cakes on Shrove Tuesday is a remnant of the old superstition. Of course all these ceremonies were done in hopes of good luck.

The month of December has retained its original Roman name having been before the Julian calendar the tenth month of the Roman year. Our Anglo-Saxon ancestors called December winta monat, (winter month); but, after becoming acquainted with Christianity, this name was changed into heligh monat, or holy month, with reference to the celebration of the nativity, the twenty-fifth day.

The month of August was originally called by the Romans, Sextilis, as being the sixth month of the year. When it became the eighth in consequence of the reform of the calendar by Julius Caesar, it was named after Emperor Augustus to whom it had been a fortunate period as in this month he assumed his first consulship, celebrated three triumphs, subdued Egypt, received the oath of allegiance of the legions that occupied the Janiculum, and terminated the civil wars in Rome.

The month of May was called by the Romans, mensis maiorum, being dedicated to the elder persons of their community. According to others May derives from Maria, the mother of Mercury who was worshipped on the first day. The Saxons are said to have given the month the name Trimilchi, because they then began milking their cows three times a day.

The Romans consider it unlucky to marry in May. May has the best reputation of all months and is a general favorite in imagination of folk-lore and poetry.

When on the first day of the great Akron Street Fair in September, 1899, the first one of the free attractions which consisted in a high wire walking act across Howard Street, came to an abrupt end by the wire walker having a fall that disabled him for life, many people attributed that terrible accident to the fact that the fair had been opened on the thirteenth day of the month.

The month of February as together with the month of January have been added to the list of second Roman King in the year 672 B. C. The name originates from the Latin word Februa which means the name for all objects that were thought to have the effect of moral purgation in their religious ceremonials and these ceremonials took place at this season.

The months January and February are said to have been added to the list of months by the second Roman King, Numa Pompilius, in the year before Christ 672. The name is unquestionably from Janus, the god of the year of mythology, to whom the first day was sacred and hence in whose honor it was celebrated with riotous feastings and givings of presents.

The months, which the Slavs call "moons," according to a Slavic legend come from a panslavic source. Twelve men, old and ugly, beautiful and young, sit in the deep woods around a fire. Their names are those of the months of the year, and each one month succeeds the other in turn as president. Nobody is allowed to approach them unpunished, but innocent children and poor people in distress are often helped by them. They can change the weather of the whole country. For that purpose for instance, young May exchanges places with old January which makes the fire burn high and winter changes into spring at once for as long as May sits in the presidential chair.

There are certain dates which are fortunate for dreams and on which they are likely to come true. They are the 5th, 7th, 8th, 9th, 10th, 15th, 18th, 19th, 22d, 27th, 30th, and are certain to foreshadow the future in some way or other.

Dreams on the 13th, 20th, 21st, 28th, and 29th, are never known to be realized; though some people claim, that the 20th day of the month is also a lucky day for dreams.

There is an old saying among English and Scotch rustics which represents March as borrowing three days from April and they are thus described:

"The first it shall be wind and weet,
The next it shall be snaw and sleet,
The third it shall be sic and freeze,
Shall gar the birds and stick to the trees."

From ancient times till the present day there seems to have been a dread of the sunshine in March. There is a German saying that "one had better be bitten by a snake than feel the sun in March." This probably means that very hot weather in March is apt to increase fatality.

With the exception of the 27th day, March is an unlucky month to be married in. In many countries Wednesday is said to be the luckiest day of the week to be married, and if the 27th day of March, which is St. John's of Egypt, comes on Wednesday, the couple who are fortunate enough to be married on that day, will be kind and loving to each other to the end. They will also acquire great wealth and have several rosy-cheeked healthy children.

Much rain in January, no blessing to the fruit.

Fruit that grows in January will generally be costly or dear.

January warm, the Lord have mercy.

January wet no wine you get.

Fog in January brings a wet spring.

Hoar frost and no snow is hurtful to fields, trees, and grain. If grain grows in January there will be a year of great need.

Dry January, plenty of wine. January 1st.—Morning red, foul

weather, and great need. January 2d.—As the weather is this day so will it be in September.

If the grass grows green in January, it will grow the worse for it all the year.

In January if the sun appear,
March and April pay full dear.
(English.)

A January thaw is a sign for a July freshet.

Much rain in October, much wind in December.

If October brings heavy frosts and winds, then will January and February be mild.

When it freezes and snows in October, January will bring mild weather; but if it is thundering and heat-lightning, the winter will resemble April in temper.

Warm October, cold February.

As the weather in October, so will it be in the next March.

If the first snow falls on moist, soft earth, it indicates a small harvest; but if upon hard, frozen soil, a good harvest.

A good October and a good blast,
So blow the hog-acorn and the mast.

In some countries the girls use their shoes in March to see whom they shall marry. On going to bed they place their shoes across to make a letter T, and say,—

"Hoping this night my true love to see,
I place my shoes in the form of a T."

Then they will dream of "him."

An old Irish superstition says that it is very dangerous to sleep out of doors in the month of May, for that is the time when the fairies are very powerful and on the watch to carry off the handsome girls as fairy-brides, the young mothers as nurses for the fairy babies, and the handsome young men for husbands to the fairy princesses.

Ausonius represents the month of May as Hermaphroditus, son of Mercury and Venus, partaking of the double nature of spring and summer. He is depicted by Ausonius as dressed in a long tunic with enormous flowing sleeves. In one hand he bears a deep, narrow wicker basket filled with flowers, with the other he holds a blossom to his nose. This evidently refers to the Roman festival of Floralia, held at the beginning of May in honor of the goddess Flora, when supplications were offered to the Deity for the protection of the blossoms.

As July, so the next January.

July, God send thee calm and fair,
That happy harvests we may see;
With quiet time and healthsome air,
And man to God may thankful be.

What July and August left undone in cooking, September will have undone in roasting. (German.)

Whatever July and August do not boil, September cannot fry.

In Korea, on the fourteenth day of the first month, a person who is entering upon a critical year in his life, makes an effigy of straw; dresses it up with his own clothing at evening, casts it out on the road, and then feasts merrily during the whole night. Whatever happens to the man of straw thus kicked out of the house is supposed to happen to the man's former self now gone into the past; and fate is believed to look upon the individual in new clothes, as another man. This is a parallel to our notion of beginning a new life on New Year's, and not unlike the custom of carousing on New Year's night and then taking the pledge on New Year's day.

The 5th, 15th, and 25th of each month are the "Fridays" of the people of "the land of morning calm" (Korea). They will not begin any work on those days; and in the beginning of each of the four seasons of the year, they post up on

their houses such sentences as "Longevity is like the south mountain" or "Wealth is like the easter sea," in the expectation that this acknowledgement will bring some of the wealth and long life to them.

In Korea, the fifteenth day of the first month is called, "Stepping on the bridge." A man and woman go out together over the bridge at the rising of the moon and view the moonlit scenery, indulging meanwhile in refreshments both of the solid and liquid sort. It is believed that if one crosses over seven bridges on this night, one will be free from all calamities during the year.

"Khait el Mooseleman" is an Arabic custom, and means thin cord-like marks, being tracings of the mussulman "khait," a cord or thread, and denoting the blood-marks traced by the finger on each side of the doorway. This ceremony is performed during the great feast of the year which is held on May 22nd, and generally lasts a week. This feast seems to have no particular title, but is called generally "El ede."

On the evening of the 22d, the best and fattest sheep in the village is killed, and the sheikh or chief of the village dips his finger in the blood and traces a cross on each side of the doorway while repeating verses from the Koran. This is supposed to counteract the malignant influence of evil spirits. The custom is the more curious, in that on ordinary occasions the Arab will not touch blood and thinks himself defiled if a drop of blood even falls on his garments. This superstition is confined to localities.

In Monastir, Macedonia, on the first day of March, before the return of the storks from the South, a woman twists together two different kinds of yarn and then with her hands behind her back, tries to pass it through the eye of a large needle. This done she is asked what enemy she has, and when one is named, she is told to sew up his mouth so that he may nevermore speak ill of her. Still holding the threaded needle behind her back, she goes through the motion of sewing up his mouth and repeats the process as she mentions her enemies one after another. When the list has been exhausted, the twisted yarn is cut into certain lengths and tied around the necks and wrists of each member of the family. These are worn until the first stork is seen and then taken off and thrown upon the tiled roof. The storks are supposed to gather these cords for their nests.

Sheridan's Rhyming Calendar runs thus:

January, snowy.
February flowy.
March, blowy.
April, showery.
May, flowery.
June, bowery.
July, moppy.
August, croppy.
September, poppy.
October, breezy.
November, wheezy.
December, freezy.

The Turks have a vast list of lucky and unlucky days. There are seven "Holy" nights. The first two commemorate the birth of Mahomet,on the third the assumption of the Prophet is celebrated. The fourth of the holy nights is one of terror. It is the night of the Recording. The recording angels stationed on each side of every mortal to record the good or bad actions of the year, now deliver up their books and receive new registers to continue their work. Azrael also at this time delivers up his record receiving a new scroll on which to inscribe the names of those predestined to death during the year.

The fifth is the night of Power, endowed in Mussulman belief with a strange mystery in which a deep

sense of the adoration due to the Creator of the Universe is surrounded with a halo of a wildly poetic superstition. On this night of power, all inanimate nature is supposed during certain moments to adore the Creator; the waters of the ocean become for the time fresh, all birds, beasts and fishes, the mountains, the valleys and the rocks, the forests the plants and the flowers, are influenced to acknowledge in some mysterious way the power and majesty of the Almighty. Prayers offered during thi. night become as efficacious as those that could be repeated during a thousand consecutive months. The exact time when this supernatural influence prevails has never been revealed to any prophet or saint, but being supposed to occur during one of the uneven nights of Ramazan, it is always celebrated on the 27th of that month.

The sixth and seventh nights are those preceding the two festivals of Bairam. The tenth day of the New Year is unfortunate and no great undertaking should be inaugurated. It is a time of mourning in commemoration of the tragical death of Hossein at Kerbela.

List of the 53 Fortunate days of the Months:

In January, 6 days: 1, 2, 15, 26, 27 and 28.

In February, 4 days: 11, 21, 25, 26.

In March, 2 days: 10, 24.

In April, 5 days: 6, 15, 16, 20, 28.

In May, 3 days: 3, 18, 31.

In June, 5 days: 10, 11, 15, 22, 25.

In July, 3 days: 9, 15, 28.

In August, 6 days: 6, 7, 10, 11, 19, 25.

In September, 5 days: 4, 8, 17, 18, 23.

In October, 5 days: 3, 7, 16, 21, 22.

In November, 3 days: 5, 14, 20.

In December, 6 days: 15, 19, 20, 22, 23, 25.

List of the 56 Unfortunate days of the Months:

In January, 7 days: 3, 4, 6, 13, 14, 20, 21.

In February, 7 days: 3, 7, 9, 12, 16, 17, 23.

In March, 8 days: 1, 2, 5, 8, 12, 16, 28, 29.

In April, 2 days: 24, 25.

In May, 5 days: 17, 20, 27, 29, 30.

In June, 8 days: 1, 5, 6, 9, 12, 16, 18, 24.

In July, 4 days: 3, 10, 17, 18.

In August, 2 days: 15, 20.

In September, 2 days: 9, 16.

In October, 6 days: 4, 9, 11, 17, 27, 31.

In November, 4 days: 3, 9, 10, 21.

In December, 2 days: 14, 21.

Fatal Days:

January.

Of this first month the opening day
And seventh, like a sword will slay.

February.

The fourth day bringeth down to death,
The third will stop a strong man's breath.

March.

The first the greedy glutton slays,
The fourth cuts short the drunkard's days.

April.

The tenth and the eleventh too,
Are ready death's fell work to do.

May.

The third to slay poor man hath power,
The seventh destroyeth in an hour.

June.

The tenth a pallid visage shows,
No faith nor truth the fifteenth knows.

July.

The thirteenth is a fatal day,
The tenth alike will mortals slay.

August.

The first kills strong ones at a blow,
The second lays a cohort low.

September.

The third day of the month September
And tenth bring evil to each member.

October.

The third and tenth with poisoned breath
To men are foes as foul as death.

November.

The fifth bears stings of deadly pain,
The third is in destruction's train.

December.

The seventh is a fatal day for human life,
The tenth is with a serpent's venom rife.

NATIVITY OF THE BLESSED VIRGIN (September 8th)—The Nativity of the Blessed Virgin is a festival of the Roman Church held on the eighth of September.

NEW YEAR—A branch of the plum-tree placed over the door at New Year's is very luck bringing, as the tree is so beautiful and fruitful.

The orange is placed over the door in Japan on New Year's day so that the family shall continue perpetually, and generation after generation shall follow each other like the buds, flowers, and fruit.

It is unlucky to have clothes hanging on the line when the New Year is born.

If a person in deep mourning pays you a call on New Year's day, a member of your family will die before the year is out.

Cook cabbage on New Year's day and you will have good luck all the year.

Decorated apples stuck on three skewers are exchanged for luck on New Year's day in Great Britain.

It is lucky to have the last glass from the last bottle of wine on New Year's.

In Northern Yorkshire, people will not allow anyone to light a candle from the fire on New Year's day, so afraid are they to "carry fire to fire."

The Chinese believe a Buddhist priest to be the first to enter a house on New Year's morning is even worse than to have a woman first enter it.

Burn all the visiting cards that have been received throughout the year on the first of January. If you keep them from year to year you will have bad luck.

At Bromyard, England, at midnight, December 31st, a rush is made to the nearest well or spring of water, and he who gets the first drink of it, "the cream of the well," will have fine luck all the coming year.

If you have not provided yourself with a calendar before the New Year comes in, you will be behindhand in all your undertakings during the year. (Massachusetts.)

If you eat apples on New Year's day it will produce abcesses.

Some people believe that if you put on clean linen on New Year's day, you will have sores come on your skin.

The last glass of wine or spirits drained on New Year's eve is called the "Lucky Glass," and whoever is fortunate enough to get it, will be successful during the coming year.

On New Year's day no one must utter the words that indicate death in any form, especially the word "shi" itself, lest the invitation be accepted. (Chinese.)

In Japan oranges are hung up on New Year's day as a charm to insure the long life of the family.

Some Albanian tribes celebrate their New Year on the first of September, and everything that happens during the day, presages the happenings of the months of the year, as to whether they will be lucky or not.

The Chinese believe it very bad luck not to pay all of his outstanding accounts on the last day of the

year, and begin fresh and straight on New Year's day.

If a creditor makes a disturbance in the house of a debtor on New Year's Day it is considered a most unlucky omen for the future prosperity of the debtor. (China.)

It is bad luck in China to spend money the first three days of the year, except for candies and refreshments.

Just before midnight on New Year's eve, the Chinese put on new or clean garments so as to enter the new year purely, and thus gain good fortune to themselves.

On New Year's eve at Biggar, Lanarkshire, a large bonfire of thornbush is lit and kept burning all night, and the boys jump over it for luck during the year.

In Madagascar New Year's is celebrated with much feasting and sacrificial killing of oxen takes place.

If one sneezes on New Year's eve while preparing for bed, it is a sign of misfortune during the coming year. (China.)

New Year's day was one of ill omen to the ancient Egyptians.

During the time that the male Jews are at the synagogue on the night of the tenth of the month Tisri (Yorn Kippur, the day of atonement), the women light the candles and lamps at home, and according as the light burns prognosticate good or evil fortune.

To fast on the 10th day of the month Tisri (Yorn Kippur, the day of atonement) will bring good fortune to the Jews, inasmuch as by so doing their names will be enrolled on the book of life and blotted out of the book of death.

On New Year's day dip your thumb seven times in salt and put in your mouth all that rests on the nail. You will dream that your future husband or wife will bring you water. (Persia.)

It is a sure sign of strifes and debates among the learned, and of many robberies to happen during the year, if the new year is ushered in with very red clouds.

On New Year's night, it was an old Welsh custom with the wise and courageous old men of the parish to sit up all night in the church porch. On that night, it was said, a voice, emanating from beneath the altar table, pronounced the names of those who should die within the coming year.

If a woman dies first in the year, then the greatest mortality during the year will be amongst women; and vice versa if a man dies first. (Gloucestershire, England.)

A corpse in the house on New Year's day is the sign of another death to follow soon.

On New Year's eve, the Gurians in Russia place small pitchers of wine in each of the bed-rooms of the family; if in the morning the wine has increased, the harvest will be abundant; but if the wine is lessened, they will have bad luck that year.

The throwing of coal-dust or soot instead of lime before a door on New Year's day, betokens gloom and bad luck. (Malta.)

Chinese custom requires that every boy who calls on his neighbors or relatives on New Year's day, should receive a couple of loose-skinned oranges, or he is considered shamefully treated. The name of orange means luck, fortune, and auspiciousness.

A present of money given in China at the end of the old year is an auspicious omen for the new year.

Money presents from members of a household to each other are

strung on a red string as a symbol of joy.

When the wind blows on New Year's night, it is a sign of pestilence.

If your first caller on New Year's day is a male, you will have good luck and many friends; if a female, bad luck and few friends.

New Year's night quiet and clear indicates a prosperous year.

The Chinese think New Year's day is the luckiest of the year.

If you leave a glass of wine standing between eleven and twelve on New Year's night, and it runs over, the vintage will be good that year.

"If you wash clothes on New-Year's day,
You'll be sure to wash a friend away."

Turn your pillow at midnight of the thirty-first of December, and you will dream of the one you are to marry.

On New Year's eve while the clock is striking twelve, repeat three times: "Good Saint Anne, good Saint Anne, send me a man as fast as you can," and you will become engaged within a year.

If the sun shines on New Year's day, it is a sign that the flax will be straight.

He who steals on New Year's, can steal safely for a year.

It is unlucky to sow on New Year's day.

Spend on New Year, spend all the year.

The Chinese say that if a man sits up for ten years in succession and sees the New Year come in, that he will have a very long life.

It is very unlucky to refuse a beggar anything on New Year's day, or to refuse a request of any kind.

A sudden noise on New Year's night foretells the death of an inmate.

It is lucky to rise early on New Year's morning.

Every Chinaman must perform the extraordinary act of taking a bath on New Year's day. To fail in this would be a bad sign.

The Chinese put potatoes in water on New Year's eve and prognosticate their fortunes by the way they grow. If they are not thrifty they will meet with trouble during the year.

To meet a priest before any other male on New Year's day, is a sign of death during the year; if a policeman, litigation is sure to follow.

If a person receives money on New Year's day, it is a good omen, for they say that he or she will continue to do so all the year.

It is unlucky to have a flat-footed person enter the house first of any one on New Year's day. (Folk Lore of Northern Countries.)

It is an omen of ill luck if a red-haired woman enters a house on New Year's morning.

If the first carol singer who comes to the door on New Year's morning, is brought in at the front door, taken all through the house, and let out at the back door, it will bring luck to the house for a year.

At midnight on New Year's the Japanese build small fires on the floor of their houses and from the manner in which the flames arise, foretell what will be their luck during the coming year.

The Europeans as well as the Japanese hang the "lucky bag," a square of white paper tied with a red and white string, over their gates on New Year's day for luck.

At Liege, Belgium, it is a bad sign if a little girl presents you the first wishes for a happy New Year, but lucky if it is a boy.

If you put a coin into the spout

of a pump on New Year's eve, and bring it into the house the instant the clock has struck twelve, you will have a prosperous year.

The Germans have a superstition that if you serve "Hopping John" (peas and rice boiled together) at dinner on New Year's day, you will be lucky all the year.

In China a small white cock is killed on New Year's day, to bring good luck for the coming year.

It brings good luck to place a piece of money on the window on New Year's eve.

A triangular cake, filled with mince meat, was formerly baked, and bits of it fed on New Year's day to the cattle in Coventry, England, for good luck.

If the first man you speak to on New Year's morning has his hands in his pockets, you will have a hard time getting what money you want during the year.

It is an old Dutch superstition that, if you want to marry the girl you love, your voice must be the first one she hears, and your face the first she sees, on New Year's morning.

Venetians consider it very important to notice whom you meet the first thing on New Year's day. If it is a man, you will have good luck, if a woman, bad luck; if a priest, you will die within the year; if a policeman, you will have litigation.

The first person of the opposite sex you meet on New Year's day will bear the Christian name of your future partner.

If ice melts on the 1st of January, it will freeze the 1st of April.

It is said to bring good luck through the year if you place a diamond, or a gold or silver coin, in a glass of water and drink of the water the first drink you take on New Year's morning.

Feed the birds well on New Year's morning by placing a sheaf of wheat or barley or some bread outside your house, then good luck will attend you, and good crops and prosperity come to you during the whole year.

To have peas for dinner on New Year's day is said to bring money all the year.

The inhabitants of Heligoland have a custom on New Year's eve to perambulate the streets with broken pots and pans which they place before their friends' doors, and the man who has the largest heap is the luckiest and most popular.

Among the Highlanders, if a black and threatening cloud appears on New Year's eve, it is looked upon as a forerunner of some dire calamity to the country or to the family estate over which it appears to hang.

In one part of modern Greece all in the house go out early on New Year's morning each bearing a branch on which the leaves are well dried. These they cast on the open fire, each wishing at the same time good luck to the family. The greater the fire, the better the augury.

On New Year's eve take your hymn-book to your bedroom, blow out the lamp, open your book and mark a hymn (in the dark), put it under your pillow, and sleep on it. Next morning read the hymn, and its text will indicate the events of the year.

For fishermen to draw blood with hook or gun on New Year's morning is to insure a plentiful year.

French flax is put on the spindle New Year's eve in many parts of Germany. None must be spun then,

as it would be bad for the year's spinning.

It is unlucky to have the fire go out on New Year's day.

Place a gold coin on the threshold when you lock your door on New Year's eve and take it off in the morning when the Church bell rings; you will then have money to spend all the year.

It is unlucky to eat anything green on New Year's day.

In Hesna, it is unlucky to eat an apple on New Year's day.

Your conduct on New Year's day is a forerunner of your conduct all the year.

It is said that whatever the experience of a person is on New Year's day, so it will be all the year, either tears or smiles.

In the rural districts of Cornwall, it is unlucky, if a female is the first to enter a house on New Year's morning.

In some of the northern countries of Scotland, it is considered unlucky to enter a person's house on New Year's day empty.

In Scotland, the first person who comes to the house on New Year's day will govern the luck of the house for the year, and in this belief, the "first foot," is carefully watched.

It is considered good luck in England to sand the steps on New Year's day.

In Transylvania on New Year's eve the young men of the family bind together as many wreathes as there are persons in the house and throw them over the roof. Those that fall indicate the ones who will die that year.

Lay a green ivy leaf in a dish on New Year's night, cover it with water and set it in a safe place until the fifth day of the year. If the leaf is then still green and fair, you will be safe from any sickness all the year; but if you find black spots on it, you may expect sickness.

In Scotland, nothing that could be washed on the last night of the year was left unclean. Even the walls were whitewashed inside, lest misfortune should fall upon the family.

In Pomerania and also in this country, young ladies believe that if they rapped at a poultry-house door at midnight on New Year's eve, and the cock cackled first, they would surely be married that year; but if the hen cackled first, they would remain maids.

On New Year's eve the Chinese tie small gourds around the children's necks as a safe-guard against the small pox. Some Chinese put paper masks on their children on New Year's eve, believing that the small-pox god will pass them by, and not recognize them.

At the beginning of the New Year in Natal, a ceremony is performed by the chief by spurting from his mouth a mixture of the New Year's fruits in different directions as if upon his enemies. After this ceremony it is lawful for the people to eat the New Year's fruits. They are only eaten by stealth before.

The teacher in China who must send poems on New Year's day to the parents of his pupils, sits on New Year's eve writing them with a dish of rice and a vase of flowers before him on the table, these offerings to the sun causing him to write better rhymes.

In Germany it is said that the person who eats millet and herring on New Year's day, will never be wanting of money during the year. Others eat seven or eight kinds of cake, one of them made of powdered poppy seed mixed with flour

and water, in order to insure prosperity during the new year.

On New Year's day cakes called "Poplady" were eaten for luck. They rudely resembled the human figure with two dried currants or raisins for eyes, and another to represent the mouth; the lower part being formed somewhat like the case of an Egyptian mummy. This cake is no doubt a relic of Egyptian or Roman superstition.

"On New-Year's Day
Take out and then take in,
Bad luck will begin:
Take in, then take out,
Good luck will come about."

It was a custom of the Jews to serve up sheep's head on New Year's at their chief entertainment, as a mystical representation of the ram offered in sacrifice for Isaac. When a family or company sat down to this repast, each person took a piece of bread and dipping it in honey, said, "May this year be sweet and fruitful."

In the neighborhood of Görlitz and in the Ukermark, on New Year's eve, straw bands are placed under the table and the guests rest their feet upon them; and afterwards they are taken out into the orchard and bound around the trees, so that they will bear well the next year. (German.)

On New Year's eve, if a person wishes to know his fate during the coming year, he must go into the open air with a psalm book in one hand, and a piece of silver in his mouth. He must allow the book to fall open, and if it opens at the death psalm he will die; if it opens at a bridal psalm, he will marry; and whatever else it opens to, will indicate his fate. (Sweden.)

A "plane-soled" or "flat-footed" person is considered in Scotland a sanctimonious person and unlucky to meet on New Year's day; while a hearty, merry fellow is good luck. It is necessary for all to drink every drop in the glass presented, and eat all of the bread given on that day, for good fortune. If anything unusual takes place on that day, it is noted and talked of all the year, so important to the village fortunes are the events of New Year's Day.

In several parts of Belgium it is customary for the people to make waffles on New Year's day. Around Liege the first waffle is cross-formed or cut cross-wise, and placed on the chimney-piece as a New Year's gift to the crucifix. It is believed that this waffle or cake is blessed; it does not rot and a small piece given to a sick man or beast makes them recover.

An old New Year's custom which is still observed in some of the northern counties of England, is called "Going about with a vessel cup." Poor women and girls desirous of obtaining charity take two dolls, representing the Virgin Mother and Infant Jesus, and go about from house to house during the week before New Year's singing a quaint old carol and at its conclusion presenting for the receipt of alms a small cup, which is known as a "vessel cup." To turn one of these vessel cup singers unrequited from your door is to forfeit all good health and good fortune for the approaching new year.

To break a white lamp-globe on New Year's day is a sure sign that you will experience great financial losses during the year.

To break a colored lamp-globe on New Year's day is a sign of the death of a near relative during the year.

In Turkey, on New Year's Day, every stranger entering the house must throw salt on the fire for luck.

In Turkey, if a stranger visits you on New Year's day he must go

to the hen-house and place an egg under a hen. If she does her duty and sits upon it the stranger is auspicious and is fêted. It is called "the lucky foot."

"If New Year's-eve night wind blow south,
It betokeneth warmth and growth,
If west much milk and fish in the sea,
If north much cold and storms ther'd be,
If east the trees will bear much fruit
If north east flee it, man and brute."

On New Year's eve the Italian maiden places in one corner of her bed room a thimble, in another water, in a third ashes, and in the fourth a ring. Upon waking in the morning if she sees the ring first, she will be married that year; if she sees the water first, the year will be unlucky; if the thimble, fortune will smile on her; if the ashes, she will die.

At midnight on New Year's eve the Japanese father dressed in his richest attire sword in hand or sabre in his girdle, and with a box of roasted beans in his left hand, goes alone all through the house with his right hand scattering the wonderful beans around, saying: "Avaunt demons! Begone devils! Enter Fortune! Come in Prosperity!" This causes the evil spirits to leave.

The Chinese think it unlucky to allude to any possible misfortune on New Year's day.

New Year's night is celebrated in Hungary, the same as in most other countries, by much shouting and boisterousness generally. This is kept up all night, until daylight; to scare bad luck and evil spirits away, they say.

On New Year's morning take the Bible, lay it upon the table, open it and place your finger on the page at random. The verse upon which your finger touches will give some idea as to your future for the coming year.

It is unlucky to take ashes out of the house on New Year's day.

To receive a letter containing good news on New Year's day, is a sign of good news coming all the year.

"He who is born on New-Year's morn
Will have his own way as sure as you're born."

The first baking after New Year's day, make as many little cakes as there are people in the house, give each a name, and pick a hole in it with your finger; if any one's hole gets baked up, he or she will die.

"With business is the year auspiciously begun:
But every artist, soon as he has tried,
Works but a bit, then lays his work aside."

In one locality in England, bands of straw were put under the feet on New Year's day while at table. When the meal was finished, one person got under the table and another one sat on his back and drew out the bands of straw. These were taken to the orchard and bound around trees, which were thereby insured to bear a full crop of fruit the next year.

In Westmoreland and Cumberland early in the morning of New Year's the "Taex Populi" assemble carrying stangs (long poles) and baskets. Every inhabitant or stranger who falls into the hands of this ruffian band will be sacrificed to their favorite Saint; a man is mounted on a stang, a woman is basketed, and carried shoulder high to the nearest balance and weighed. None are allowed to follow their accustomed occupations on this day.

In Malta, a superstitious dread still attaches to some one of the family keeping absent at dinner time on New Year's day. He who doesn't dine with his family on New Year's day is expected to die at the end of that same year. It is also said in Malta that he who eats hotch-potch

soup on New Year's day is to gnaw the ham bones all the rest of the year; and that those who eat cabbage on New Year's day will groan for a whole year.

In Guria in Asiatic Russia, the New Year is prepared for a month before the time comes; the people pen up poultry, turkeys, ducks and geese; but the chief animal for food is the pig which is fatted up a month before and killed two or three days before New Year's. The New Year in Guria might almost be called the feast of St. Vicelie the Great, because it is believed by them that the prophet Mahomet had an argument with that saint as to who could work the greater miracle. The saint said that he would strike with an iron rod a rock and out of it water should flow. Mahomet said he would stick his staff into the ground and wine should flow from it. On New Year's day the miracles were performed. The saint struck the rock, and a spring came out and flowed. When he saw the miracle, Mahomet took the saint to a place where he had put some wine skins under the earth. But when they reached the place where Mahomet intended to stick his staff into the hidden wine-skins, they found some pigs had rooted them up and they were to be seen scattered over the ground. In this way was Mahomet defeated by pigs, and thus the pig is the animal for the New Year's feast. Mahomet cursed the pigs and ever since his followers will not eat pig's meat; but the saint blessed them, and with his foot pressed their tails into the ground and they are killed in his honor in Guria.

The old Romans did not give up New Year's day wholly to feasting or idleness, as is done in most countries, but everyone wrought a little at his trade for the sake of luck throughout the year.

In England it was customary to give and receive gifts on New Year's day with the superstitious design of securing good fortune for the year, as well as for affection and to promote good neighborhood. Even the kings of England accepted presents from their courtiers on this morning.

In France New Year's day is still distinguished by a universal system of present-giving.

The Romish Church as well as the Church of England celebrated the first of January in honor of the circumcision of Christ.

Yorn Kippur, the day of atonement, is the concluding ceremonial in the observances of the Jewish New Year, called Rosh Hashanah, which falls in either September or October. While Rosh Hashanah, the day on which the fate of the pious is inscribed in the great book, is given to rejoicing and merry making, Yorn Kippur, the day on which the book is sealed, is observed by fasting, praying, repentance, and reconciliation.

A cock is taken by its legs by the eldest male of the family and swung nine times over the others' heads, praying God to transfer their sins into the body of the fowl. The bird is then either killed as a sacrifice or given to the poor.

In the basement of the synagogue are placed long boxes with sand. Each worshipper brings with him a candle, sticks it in the sand, lights it, and beseeches God to let the light of his mercy shine upon him and as a sign thereof make the candle burn long and clear, to indicate a long and happy life for the supplicant.

We find that the Walloons (Belgians) have many observances and beliefs in common with their Gaulish neighbors, while the descendants of the Franks by whom the ancient Gauls were dispossessed of

the fertile plains and driven into the mountains, have preserved more pagan usages.

The Christian era was not generally used in Flanders until the reign of Charlemagne. The year began on various days according to the different departments of life; but as soon as the Frankish supremacy was established in the southern region, now known by their name, and that had adopted the first of January as the beginning of their civil year its adoption in Belgium followed as a matter of course.

In the Teutonic provinces it is especially honored and surprise greetings are used, when the person first saluted has to give the other a present.

As a weather guide the first day of the year is much regarded. East wind on New Year's day forecasts a year of cattle plague. West, the death of kings. S. W. epidemics, North, fertility.

On twelfth night, festivity is universal in Belgium and a cake with a bean in it is cut for the kingly place. These solemnities are thought to have come down from Roman civilization and to have been introduced by Gaulish ancestors.

At Mechlin the Sawyer's Guild have taken the "Three Kings" as patron saints on a punning interpretation of the text, "They saw the Star."

The Chinese, in this country as well as at home, bid good-bye, annually, to the god of the kitchen, giving him thanks for his protection of the family during the year, after which he is supposed to make his annual journey to heaven to report to the "pearly emperor" the condition of the family and how it has behaved during the year. To avoid unpleasant disclosures, the god is regaled with quantities of candy so sticky that his lips are too full for utterance, being glued too tight to speak. The night before the Chinese New Year, the dusky little god is supposed to return, and gets another supply of sugar and delicacies which he is supposed to like.

In the small hours of New Year's morning, while white men are asleep, take place the interesting ceremonies of sacrifice to "father heaven" and "mother earth" by the head of the family, who offers fruit, rice, vegetables, and tea to both these divinities, asking blessings on the hour and the New Year. A quantity of gilt paper-money is burnt, which passes in smoke to the heavens above and in ashes to the earth below.

Prostrations and reverence before the household gods, the shrines of the ancestors, and the older living representatives of the family, are all gone through with for luck.

The "sacred lily" that blooms at the Chinese New Year is the emblem of happiness, and whoever finds his lily blooming exactly on that day, is sure to be lucky. There is a legend connected with it that is more than a thousand years old. Once there lived in China two orphan brothers. The eldest inherited the largest share of the ancestors' estates and also wickedly seized the younger brother's inheritance, leaving him only a few acres of rough, pebbly soil upon which nothing would grow. At one end of the ground was a marsh overgrown with rank weeds and rushes. For years the younger brother bore with magnanimous patience the rapacity of the eldest. Poverty and hunger at last broke him down. Overcome by despair he lay on the ground, sobbing and bemoaning his fate. Suddenly he was aroused by a sweet voice calling his name. He looked up and beheld a beautiful fairy standing over him and bidding him rise, saying: "Thy patience and forbearance have been

seen by the gods and now there is a rich reward in store for thee. Lo! Where thy head has rested thou shalt find it beneath the soil. To reach it will be no easy task, but patient toil shall bring thee thy reward. Take courage then. Rest not till thou hast found, buried deep, that which shall give thee immortal fame, and make thee beloved and honored for a thousand generations." The fairy vanished, the rocky ground was still there, but hope possessed the young man's soul. For many a day he dug and toiled. At last he found the promised treasure. It was nothing but a lily-bulb. With faith in the fairy's promise he took it up, planted it, and nourished it until it grew into a flower, fairer than any that had ever been seen. Riches and honors came to him from the moment it began to bloom. Other bulbs sprang from its roots. His name and his story soon became famous. Strange as it may seem, the lily would grow in no other part of China. Thousands came to him to buy this flower of wealth which has ever since borne the name of the Shuey Seen Fah, the flower of the water-fairy, and which has become the emblem of a happy New Year. To this day the only way to cultivate it, is on stones and rocks covered with water, in remembrance of its original rough and stony ground.

The presents chosen by the Chinese at their New Year are of a significant nature. A kind of orange, called "kat," is handed around on the supposition that it is a good omen for the year, from the fact that the name has the same sound as the word which means "lucky." For the same reason, thin-shelled bivalves, called "hien," are eaten, this word being identical in sound with the word for intelligence. A kind of carp is also in much demand, as its name is the same as "profit."

On their day of atonement, the orthodox Jews wear in the synagogue not only the tallis, that woolen wrapping cloth called in German the prayer cloak, but also, over the black holiday suit, their linen grave-garment, that frock which they get from their bride at their wedding. (This in token of humility and acknowledgement of their mortality.)

With regard to the sentence in Proverbs, "Who scorns at the poor insults his Creator," Talmudic law enjoins the Jews from wearing the tallis in the chapel of a cemetery, because it would look like scorn of the grave-inhabitants, who are deprived of the privilege of kissing the knotted threads on the four ends of the tallis, that symbolize the ten commandments.

In Posen, the capital of the Prussian province of Posen, the orthodox Jews, who as a rule wear the tallis in the synagogue, do not put it on, on the eve of their atonement day, but have it wrapped up on their seat or in their desks. The reason for this custom is thus explained by a correspondent: "One Atonement eve, when the people were praying in the synagogue, a terrible crowding suddenly took place so that no one could move, and when the people looked up from their prayer books, to see what was the matter, they became aware that the spirits of the dead had mingled amongst them to join the prayers. So the living people had to take off their tallis, according to law, lest they should by wearing it 'scorn the dead,' and since that time, in Posen, on all Atonement eves, the tallis is dispensed with. When my uncle told me this, thirty years ago, I asked him how such a story could possibly have originated, when he replied: 'You are mistaken. It is

not a story it is the truth. I know myself the most trustworthy persons who were themselves among that congregation decades ago when it happened and who participated themselves in that singular experience.' As my uncle was in his time one of the best educated men in Posen, I suppose there were none there who disbelieved the story. Had my uncle told me that all Jewish synagogues, or even all the synagogues of Posen had abolished the tallis, as a rite for that especial eve, one might easily attribute some other reason, but it was only in this particular synagogue that the ceremony was observed." As regards this particular superstition, Rev. Dr. Philipp Bloch the Rabbi of the Synagogue at Posen wrote the following letter corroborating the statement:

"What your correspondent told you is quite correct. The story is narrated by the 'Old Pray School' and to this day the tallis, in that country on the specified night, 'Kol Nidre,' is not worn. I judge the tale to be very old and to descend from the Christians, later being taken possession of by the Jews."

(ST.) NICASIUS DAY—On Nicasius eve write the saint's name on the door in chalk to rid the house of rats and mice.

(ST.) NICHOLAS' DAY—In Germany millers throw different things into the water on Dec. 6th (St. Nicholas' Day) as an offering to the deity that he may give them plenty of water.

There is a Bohemian belief about St. Nicholas' day that an angel and a devil go about from house to house asking the children if they have been good or bad. If they are good they get gifts from the angel but if naughty are punished by the devil. This idea is mentioned in the fourteenth century and exists even to this day in various forms and customs.

In Holland exists the belief that St. Nicholas (the English Santa Claus) drove a white horse instead of a reindeer. The children are taught to be thoughtful for the welfare of the white steed, and on St. Nicholas' eve each pair of little shoes is carefully cleaned and being filled with oats and hay for the Saint's good horse, the children go to sleep expecting a reward. In the morning the hay and oats are gone, and their places filled with toys and gifts.

(St.) Nicholas' Day (December 6) is in celebration of St. Nicholas, Archbishop of Myra, in Greece, who lived in the fourth century. He is called the patron saint of children and mariners, probably in consequence of his benevolent zeal in the protection of orphans and stranded seamen. He is also said to have shown much interest in the welfare of young women, sometimes secretly throwing purses into the chamber-windows to those who lacked dowries. Hence, the custom to hide presents in the shoes of those to whom any one wishes to give a pleasing surprise; and these, being found in the morning, are jocularly said to be gifts from St. Nicholas.

St. Nicholas is also considered to be the tutelar saint of scholars, and robbers. The robbers have adopted him as their patron saint on account of the coincidence of their name with the appellation or the term Nick, applied to the devil.

Throughout the middle ages, there was a universal custom of electing a kind of mock bishop on St. Nicholas' Day. A boy, possibly taken from among the choristers, was chosen by his associates as bishop, arrayed in suitable vestments, and endued with appropriate powers, which he enjoyed for some

days. The infant prelate was led along in a gay procession, blessing the grinning multitude as he went, and was even allowed to sing mass and to mount the pulpit and preach. Edward I., in his way to Scotland, in 1299, heard vespers by a boy bishop at the chapel of Heton, near Newcastle. The boy bishop at Salisbury is said to have had the power of disposing of any prebends that fell vacant during his term of office; and one who died at that time had a monument in the cathdral, representing him in his episcopal robes. Mr. Wharton is of opinion that we see some faint traces of the rise of dramatic entertainments in the strange mummeries connected with the election of the Boy Bishop.

OLD ST. PETER'S DAY (Feb. 22)—On the 22nd of February, called "Old Saint Peter's Day," the Walloons have feasts on ancestral tombs, evidently a pagan rite, now believed to soothe the souls in purgatory.

PALM SUNDAY—On the Sunday before Easter we must not go out lest we meet the devil. (Luxembourg.)

In Germany on Palm Sunday, if as many twigs of palm as there are women in the family, are thrown on the fire each with a name written upon it, the person whose leaf burns soonest, will be the first to die.

A correspondent from Winchcomb, Gloucestershire, England, writes that when she was a child it was, and she thinks it is still, the custom in Oxfordshire to eat figs on Palm Sunday, hence the day is sometimes called "Fig Sunday." This practice is in reference to the Bible story of Zaccheus who climbed up into a fig tree to see Jesus.

In Cornwall on Palm Sunday the priests made little crosses of the palms, and all who received them were protected from lightning for a year.

At the shrine of our Lady of Nautswell on payment of a small fee, the people were allowed to throw their palm-crosses into the well. If they floated the owner would live through the year; but if they sank the owner would die.

PASSION SUNDAY—It is unlucky to spin in Passion week, for a person will become poor and be obliged to spin in the night.

Passion Sunday is the fifth Sunday in Lent, or second Sunday befor Easter.

In Transylvania on "Passion" or "Dead" Sunday an image of Death is made and stones thrown at it. Whoever cannot hit it, will die that year.

PASSION WEEK—No work is done on Thursday of Passion week in order that bread may be cheap and plentiful during the year.

Passion week is the second week before Easter beginning with Passion-Sunday. Sometimes the following week, which is Holy week, is called Passion week, but this is incorrect.

(ST.) PATRICK'S DAY—(March 17th)—It is unlucky to transact important business on St. Patrick's day.

If you can cross the ice on St. Patrick's, it is a sign of prosperous times.

St. Patrick earnestly desired that the day of his celebration should always be fine, so in Ireland ever since, it is usually a "foine and looky day, for shure."

On St. Patrick's day bright pieces of card were covered with bits of bright-colored stuff and called Patrick crosses. These were worn by

children on the right shoulder to protect them against sickness.

The day of St. Patrick's, the patron-saint of Ireland who was born about 386 A. D., is celebrated by Irishmen, wherever they exist. The shamrock is worn everywhere, in commemoration of the fact that when St. Patrick was preaching the doctrine of the Trinity, he made use of this plant, which bears three leaves upon one stem, as a symbol of this great mysterium. In every household the herb is placed upon the breakfast table of the master and the mistress, who "drown the shamrock" in generous draughts of whiskey, and then send the bottle down into the kitchen for the servants.

Liberal participation of "Patrick's pot" and great feasting are the principal signatures of the day.

The most popular of the many legends about St. Patrick is the one which credits him for having driven all the snakes and vermin out of Ireland.

"There's not a mile in Ireland's isle
where the dirty vermin musters;
Where'er he put his dear forefoot he
murdered them in clusters.
The toads went hop, the frogs went flop,
slap dash into the water,
And the beasts committed suicide to
save themselves from slaughter.

"Nine hundred thousand vipers blue he
charmed with sweet discourses,
And dined on them at Killaloo in soups
and second courses.
When blindworms crawling on the grass
disgusted all the nation,
He gave them a rise and opened their
eyes to a sense of the situation.

"The Wicklow Hills are very high, and
so's the Hill of Howth, sir;
But there's a hill much higher still—ay,
higher than them both, sir;
'Twas on the top of this high hill St.
Patrick preached the sarmint
That drove the frogs into the bogs and
bothered all the varmint."

On the day of the conversion of St. Paul, (January 25th,) the four winds wrestle and the winner will blow most of the year. (Belgium.)

Fire will not burn a man born on St. Paul's day, but if a woman who was born on that day is burned, the wound will never heal.

In Sicily, a fire will not burn a man on St. Paul's day. If a woman is burned on this day it will never heal, and will eventually cause her death.

St. Paul's day (Jan. 25) is a festival of the Roman and English churches in commoration of St. Paul. The people thought this day prophetic as to the weather of the year:—

"If St. Paul's day be fair and clear,
It doth betide a happy year;
If blustering winds do blow aloft,
Then wars will trouble our realm full
oft;
And if it chance to snow or rain,
Then will be dear all sorts of grain."

In Germany when the day proved foul the common people used to drag the images of St. Paul and St. Urban in disgrace to duck them in the river.

No building should ever be begun on St. Peter's day. It will never prosper.

The Wallachians say that on St. Peter's day all roads are guarded by serpents, and whoever kills one on that day will be lucky all the year.

If it rains on St. Peter and St. Paul, there will be plenty of mushrooms. (Bohemia.)

If you set your hens to hatch on Peter's and Paul's day, they will become good layers.

"Make nests for the hens on St. Peter's
day,
And many 's the egg that they will lay."

At St. Peter's Athlone, every family of a village kills an animal of some kind or other on St. Martins' day; those who are rich kill a cow or a sheep, those who are poor kill a hen or cock: with the blood

of the animal they sprinkle the threshold and also the four corners of the house, and this performance is done to exclude every evil spirit from the dwelling where the sacrifice is made, until the same day next year.

PLACES—There is a custom of carrying a light to the ruined tower in Lancashire called the "Malkin Tower" at midnight, and the person whom it represents will live through the year if it burns steadily but if it goes out he will die. As it burns so will be the fortunes.

PLOUGH MONDAY—In Belgium, Monday after Epiphany called "lost Monday" and is a day of universal idleness.

Hence probably has arisen the custom, not confined, however, to Belgian workmen alone, of idling every Monday or as they call it "making blue Monday."

Plough-Monday is the first Monday after Twelfth Day (6th of January). It is so called because, the Christmas holidays being over, the men return to their plough or daily work. It was customary on this day for farm laborers to draw a plough—called "white" on account of the mummers being dressed in white, gaudily trimmed with flowers and ribbons—through the parish, soliciting "plough-money," which would be spent in a frolic. The queen of the feast was called Bessy. The plough was also called "fond" or "fool," because the procession is fond or foolish, not serious nor of a business character.

St. Distaff's Day, which falls on the 7th of January is of a similar character and has its name from the distaff from which the flax was drawn in spinning, the women returning to it after the Christmas holidays, or resuming their daily work. It is also called "Rock Day," as a distaff is also called a rock.

"Partly work and partly play,
Ye must on Saint Distaff's day;
From the plough soon free the team,
Then come home and fother them;
If the maid a spinning goe,
Burn the flax and fire the towe,
Bring in pails of water then
Let the maids bewash the menne;
Give Saint Distaff all the right
Then bid Christmas sports good-night,
And next morrow every one,
To his own vocation."

It is bad luck to the woman who lets the ploughman get his whip or hatchet by the fireside on Plough-Monday, before she gets her kettle on the stove.

PURIFICATION DAY—It is considered bad luck, by the Northern folks, to have fine weather on Purification day.

RESTORATION-DAY is a holiday of the churches of England held on the 29th of May, to celebrate the restoration of monarchy in the person of Charles II. (1660). The people used to wear on this day oak leaves in their hats with reference to the concealment of Charles in the Royal Oak, while skulking after the battle of Worcester.

ST. RUFUS DAY is unlucky in Egypt.

SATURNALIA—The Saturnalia was an ancient Roman festival in honor of Saturn, celebrated on the 17th of December. Saturn being an ancient national god of Latium, the institution of the Saturnalia is lost in the most remote antiquity. Falling towards the end of December, at the season when the agricultural labors of the year were completed, it was celebrated by the country-people as a sort of joyous harvest home, and in every age was viewed by all classes of the community as a period of absolute relaxation and unrestrained merriment.

The festival was extended in later times to three and still later to seven days.

During the celebration of this holiday no public business could be transacted, the courts were closed, war was suspended, all private enmities were for the time forgotten, and the city was alive with hilarity. On this day the slaves feasted and were waited upon by their masters, as the female slaves were waited upon by their mistresses on the Matronalia. The special feature of the festival was the gift of wax candles and of little images of wax or clay called sigilla. The public festival, in the time of the republic, was for only one day; but for seven days the celebration continued in private houses. Many of the customs of the Roman Saturnalia were taken over by the Christian Church in celebrating Christmas. Thus the origin of the Christmas-tree, and the custom of making presents to children and friends may be traced back to the Roman Saturnalia, while the Yule-log and Yule-fire are remnants of ancient sun-worship, one of the Roman festivals in honor of the Sun god being celebrated on the 25th of December as "Dies Natalis Solis Invicti."

THE SEASONS—Winter is a mother mourning over the loss of her daughter summer. (Sanscrit.)

If there is much snow in Spain during the winter, it is a sign of a prosperous year.

Many icicles hanging from your house is a sign of wealth.

As the first three days of a season, so will be a whole season.

"Who doffs his coat on a winter's day,
Will gladly put it on in May."
(Scotch.)

Winter will not set in, when the ponds and brooks are not full of water.

Men with flutes and clarionettes serenade the different families in the village of Swinton, in order to drive away the cold winter that is lingering.

When you see the birds return in the spring, look on the ground: if you see a light hair, an old person will die; if a dark hair a young person. (Persia.)

When there is a high wind in spring so that the blossoming trees bend and kiss each other, there will be a fine harvest. (Bohemia.)

During the Chinese festivities of spring a paper-buffalo is carried in the procession. The paper which is pasted on the framework consists of five colors, red, black, white, green and yellow, representing the five elements of nature: metal, water, wood, fire and earth. It is said that these papers are stuck on by a blind man as he pleases to put them, without knowing what color he is putting on. The predominant color of the paper used, is looked upon as an omen in regard to the weather and the state of things during the coming year. If the red predominates there will be many fires or the weather will be unusually hot. If yellow, much wind.

At harvest time the natives of Natal have a feast of first fruits when numbers of maidens decked with flowers cast offerings into the river, dedicating them to the chieftainess. This custom bears some analogy to the ancient festivals in connection with Ceres.

Before the feast of first fruits no new food should be eaten nor the Kaju pipe sounded. At the time, all sorts of new produce are mixed up in a large bowl with bitter herbs as a strengthening medicine.

The dish is first brought to the chief who fills his mouth with the liquid and spurts it out on all sides

over their enemies. To hold the feast of first fruits, being a sign of royalty, the chief asks permission of the Governor.

ST. SEBASTIAN DAY—One person who ate only one mouthful of meat on St. Sebastians' day immediately got plague-boils and had irrecoverably to die. (Belgium.)

SHROVE TIDE—If sausages and sauerkraut are eaten at Shrovetide, good luck will follow. (North Germany).

At Basum near Osnabrück, Germany, it is considered lucky to throw stones at cocks at Shrovetide.

The day before Shrove Sunday, many people cook the daintiest thing they can, place it on the table, and leave the window open, believing that the angels will come in during the night and eat it.

It is a saying among the Walloons that if a woman spins on "Mardi gras" (Shrove Tuesday) the flax crop will fail.

In Macedonia, just the same as in many other countries, there is great feasting on the night before Lent. At the end of the banquet all the crumbs are gathered up in the tablecloth and shaken outside the gate. This is done to cast out all the fleas in the house.

In Wales, Shrove Tuesday is also called "Guttos Tuesday," the day on which all good people in the "olden time" were

Washed clean from sin, and duly shriven,
And made new converts fit for heaven.

It may have reference to a good "filling up" of the inside with "pancakes" preparatory to the long "fast" then impending.

On the last day of Shrovetide a procession of masqueraders, goes through the streets of Bohemian villages headed by "Shrovetide" himself with a straw hat fancifully made, on his head. Whoever can snatch a straw from his headgear and place it under the setting hen the following spring, or under the old goose, can be sure the eggs will hatch well.

Shrovetide or butter week is a great holiday-time in Russia, and in fact is called "mad week," for they do all sorts of strange things, dressing up in odd costumes, going about in masks to their friends, dancing, making merry, and drinking until they are "mad as March hares."

To eat there is nothing but pancakes, which are the lucky cakes of the year, and they eat them for breakfast, dinner and supper.

Shrove Sunday is the Sunday before Shrove Tuesday, or the last Sunday in Lent. Shrovetide, literally confession-time, is the time Saturday before Shrove Sunday and Shrove Tuesday; sometimes limited to Shrove Tuesday.

If you eat soup on Shrovetide you will have a dripping nose.

That which is sown on Shrove Tuesday will always continue green.

After frying doughnuts on Shrove Tuesday, take the fat and grease all the iron implements in the house, and they will not rust that year.

Eat pancakes on Shrove Tuesday and gray peas on Ash-Wednesday, and you'll have money all the year round.

If you eat milk on Shrove Tuesday you will not get burnt by the sun in summer.

If you bake pancakes on pancake-day (Shrove Tuesday) your house will be free from roaches, bugs, and vermin for the year.

If after sunrise on Shrove Tuesday you thrash in silence, you drive the moles away.

If spinning is done on Shrove Tuesday night between twelve and one o'clock, "Frau Holle" will come and sit on the hatchel. (Frau Holle also called Hulda is in old German Mythology the goddess of the dead. She plays a prominent part in German folk-lore and superstition. In stormy nights she can be often heard flying through the air, accompanied by weird spirits and witches. On such occasions it is dangerous for ill-doers to be abroad, as they will surely meet with severe punishment; while to the good she frequently appears as a benefactor. Her particular season is winter; when it snows she is shaking her feather-bed.)

Shrove Tuesday is the Tuesday after Quinquagesima Sunday, and immediately preceding Ash-Wednesday or the first day of Lent.

It was a custom of the Roman Catholics to confess their sins on that day in order to receive the sacrament, and therefore qualify themselves for a more religious observance of Lent. This, in process of time was turned into a custom of entertainments, wherein they leave off flesh and other dainties, and afterwards by degrees into sports and merriments, which still in that Church, make up the whole business of the carnival. It is also called "Pancake-Day" from the custom of baking pancakes on that day.

(ST.) SIMON'S and St. Jude's Day (October 8th).

On St. Simon's day black pepper is thrown upon an expectant mother as it will make moles on the child, which are considered lucky.

There are two St. Simon's days in the year so all may have a chance. On that day mothers must avoid tomatoes as they are supposed to make "mother's marks." (Greek.)

The twenty-eighth of October is the day of St. Simon and St. Jude. On this day it was formerly considered proper to put on winter garments.

St. Simon's and St. Jude's Day was always expected to be rainy. This notion may have originated from the emblem of a ship, assigned to the day in old calendars, which seems to have been adopted in consideration of Simon and Jude having been fishermen.

On St. Simon's and St. Jude's day, (October 28th), take an apple, pare it whole, and take the paring in your right hand, and standing in the middle of the room say the following verse:

St. Simon and Jude,
On you I intrude,
By this paring I hold to discover,
Without any delay,
To tell me this day,
The first letter of my own true lover.

Turn round three times, and cast the paring over your left shoulder, and it will form the first letter of your future husband's surname; but if the paring breaks into many pieces, so that no letter is discernible, you will never marry; take the pips of the same apple, put them in spring water, and drink them.

(ST.) SPERIDON'S DAY. In Transylvania, it is unlucky to do any housework on the day of the feast of St. Speridon.

SPRY WEDNESDAY — The Wednesday in Holy week is an unlucky day and the Spaniards say it always rains on that day because it was then that "Peter went out and wept bitterly." This day is also often called Spy Wednesday because Judas bargained to become the spy of the Jewish Sanhedrim.

(ST.) STEPHEN'S DAY. (December 26th.) It was an old habit of the Welsh to take their horses to St. Stephen's church to be blessed on the Saint's day, so that they would be kept healthy during the year.

The Finns always throw a piece of silver into the trough where the horses drink, on St. Stephen's day, so that the animals may be healthy and the owner prosper.

If you bleed your nag on St. Stephen's day,
He will do your work forever and aye.

To be born on St. Stephen's day gives a thorny path in life, and the only hope is by the love and friendship of some person of better destiny, particularly by marriage, thus uniting the fortunes.

St. Stephen's Day (December 26th.) was considered a lucky day to bleed horses. On this day also, blessings were implored upon pastors.

STIRUP-SUNDAY is the last Sunday in Trinity and is so called by schoolboys from the first words of the Collect for the day "Stir up." "Stir up, we beseech thee, O Lord, the wills of thy faithful people" It indicates for them the approach of the holiday season being but four weeks from Christmas.

(ST.) SWITHIN'S DAY—(July 25th). St. Swithin was a bishop of Winchester from 850 to 862. At his request he was buried in Winchester churchyard where passers-by might tread upon his head, and the dews of Heaven fall upon his grave. A century later it was resolved to canonize him and remove his relics to a shrine in the cathedral, but the people were hindered by a forty days' rain which so worked upon their superstitions, that they believed it was sent by the Saint to prevent the sacrilege. Hence the superstition that if it rains on St. Swithin's day (the 15th of July), it will continue to rain for forty days.

(ST.) SYLVESTER (December 31st. To be born on Sylvester's day gives a love of change that is carried too far.

It is a bad day for reconciling enemies.

December thirty-first, when Judas hanged himself, is considered by many a very unlucky day.

On Sylvester night all water is turned into wine, but only between 12 and 1 o'clock.

In Ireland on the last day of the year a cake is thrown at the door by the head of the house to prevent hunger from entering during the coming year.

Whoever sees his or her shadow on St. Sylvester's night, without any head to the shadow will die within a year.

On the last day of the old year rats are going about everywhere in the house, and if they hear nothing said about them, they will never go there again; but if the word rat is mentioned in their hearing, they will take it as an invitation and will return in great numbers.

It used to be a custom not long since for the inhabitants of St. Pierre on the island of Guernsey to turn out in a body on the 31st of December to bury an effigy representing the old year in the sand

of Vazon Bay. This was called burying the "End of the Year." This custom is now extinct, and popular corruption has mixed it up with the burning of Guy Fawke's effigy on the 5th of November, so much so that the figure of Guy is now called "The end of the year" without any reason whatever.

The last day of the year is called in Scotland, Hogmanay. On this day the children in small towns perambulate among the neighbors of the better class, crying at their doors, "Hogmanay!" or sometimes the following rhyme:—

Hogmanay, trollolay,
Gie's of your white bread and none of your gray:

in obedience to which call, they are served each with an oaten cake.

Saint Sylvester is the 31st of Dec. In Germany New Year's eve is called Sylvester's Eve and it is considered ill luck to go to bed before the new year has begun. There is a widespread superstition that if you keep awake on that night and hear a chorus of voices singing hymns, you will have good luck all the year. In many families the children recite verses (New-Year wishes) for their parents, ask their forgiveness for wrong-doings during the past year and promising good behavior for the new year. Great revelries are held on that night in almost every country and many superstitious rites are observed.

In Scotland the last day of the year is considered propitious for almost any undertaking, especially marriage.

TAP-UP-SUNDAY is the Sunday immediately preceding the fair which is held Ocotober 2, of each year, on St. Catherine's Hill, near Guilford, England. It is so called because any person without a license to sell liquor may "tap" or sell liquor on the hill for that day only.

THANKSGIVING—To entirely prepare a thanksgiving-dinner is a sign that you will have a house of your own before another Thanksgiving.

Always be bright and cheerful on Thanksgiving day, no matter what your troubles are, and you will have cause to rejoice thrice before the year is out.

Kindly custom in the United States has for many years past kept the last Thursday of November in each year as a day of religious, national, and social thanksgiving. The festival, as we all know, dates back to the era of the Pilgrim Fathers of New England, when days of prayer and fasting were instituted by the little colony as an expression of dependence upon a Divine Being and of gratitude for mercies intermittently vouchsafed to it. At certain seasons, particularly after harvest, or on the arrival of a new ship from England, bringing added store to the colony's scant supplies, and, above all, the fellowship and communion of new emigrant friends. the little community was fain to make devout acknowledgment of its gratitude by setting apart a day of thanksgiving. Then was undertaken the search in the woods for game, that the festival might be one of good cheer, as well as one that warmed the heart with thankfulness for merciful dispensations, loving care, and gracious bounties. The festival, as we to-day have it, though it has had grafted on to it the genial practice of family and social reunion, is still, in its primary aspect, as the President's proclamation annually reminds us, an occasion of praise and thanksgiving for

Oldest Known Form of the Chinese Dragon, from the Aboriginal Tribes of Western China.

The Imperial Dragon of China as Depicted on Porcelain Made in the Royal Palace During the Reign of Siouen-Te, A. D. 1426.

Divine favors. If worship means anything at all, and is seemly in the attitude of the finite toward the Infinite, then the November call to the nation to give praise and thanks is no less a duty than it was in the Plymouth Plantation two hundred and eighty years ago. ("Self Culture Magazine." Nov. 1899.)

(ST.) THEODORA'S DAY—The first Saturday in Lent is St. Theodora's day. All in whose house is a person bearing that name, prepare some boiled wheat and five loaves of the "liturgy-bread." This they take to the church and after the priest has blessed it, he cuts it into several pieces. Other women who are at church, grab after and almost fight for a bit of bread or a few grains of wheat to take home to their unmarried daughters who are told to eat one half and put the rest under their pillows, so as to dream of the ones they are to marry. (Macedonia.)

TRINITY SUNDAY—He who does bodily labor upon Trinity Sunday is in danger of being killed by lightning.

Trinity Sunday is a festival of the church of England and takes place eight weeks after Easter. It is the Sunday after Whitsuntide, or fifty-seven days after Easter, especially devoted to the commemoration of the mystery of the Trinity. There was an old custom in Wiltshire upon Trinity Sunday, in remembrance of a donation made by King Athelstan to ring the bell, and for a young maiden to carry a garland to church, which she gave to a young bachelor with three kisses; he then put the garland upon her neck and gave her three kisses. The ceremony was considered symbolic of the Trinity.

ST. URBAN'S DAY, May 25th, Abunus tells us, is the day when all the vintners and masters of vineyards set a table in the market or street, and covering it with fine napery and strewing it with flowers, place upon it the image of that holy bishop; then if the day be clear and fair, they pour upon it great store of fine wine; but if the day be foul, they put mire and dirt upon the figure, for they think that their grapes will flourish or be bad according to the weather.

(ST.) VALENTINE'S DAY—(February 14th). On St. Valentine's eve pin five bay-leaves on your pillow one in each corner and the other in the middle and you will dream of your Valentine.

If on St. Valentine's day the first person you meet is tall of stature and you sow flax that year, it will grow long and tall, but if the person is short, the flax will grow short and low.

All young ladies should be warned not to entertain gentlemen on the eve of St. Valentine's day, for if they do, they will lose their social position.

If you look down the well on the 14th of February you will see your sweetheart.

If the girl peeps through the keyhole on St. Valentine's Day and sees a cock and hen together, it is a sign that she will be married before the year is out.

If a girl looks out into the street the first thing on St. Valentine's morning, the number of animals which she sees, will tell her just how many years it will be before she marries.

If a girl in old Derbyshire did not have a kiss from a sweetheart the first thing on St. Valentine's morn-

ing, it was because she was "dusty" and they swept her well with a broom. This would bring her a lover.

All who walk on St. Valentine's day should wear a yellow crocus; it is the Saint's especial flower and will ward off all evil in love.

If you chance on that day to meet a goldfinch or any yellow bird it is extremely lucky.

If you meet a bird in a scarlet vest on St. Valentine's day, you will follow your love to the beat of the drum.

It is very lucky to find your Valentine asleep. If you can steal a kiss, you will surely wed him or her.

If a girl receives a valentine and wishes to find out who sent it, let her write her name on the back of it and right below, the names of the persons whom she imagines might have sent it, then say the following verse:—

"If he who sent this valentine
Is named above with mine,
I pray good saint that by this line
I may his name divine."

Place this under the pillow and she will surely see the one who sent it.

If a maid walks abroad in the morning of St. Valentine's day, she may decide her future husband's position by the aid of the birds. If she first sees:

A blackbird: she will marry a clergyman.
A redbreast: a sailor.
A bunting: a sailor.
A goldfinch: a millionaire.
A yellowbird: a rich man.
A sparrow: love in a cottage.
A bluebird: poverty.
A crossbill: a quarrelsome husband.
A wryneck: she will never marry.
A flock of doves: good luck.

Never sign a valentine even with your own name, it will not be successful.

St. Valentine's Day is the 14th of February and singularly ominous to lovers. Saint Valentine is said to have been a bishop who suffered martydom under the Roman emperor, Claudius, or else under Aurelian in 271. Like many another semi-Christian custom the day set apart to the memory of Saint Valentine in the Christian Calender is an old pagan festival, upon which our ancestors believed that the birds chose their mates for the coming year. This, at least, is the commonly received version of our modern custom of "choosing a valentine" on the 14th of February, and of sending a billet-doux or a fancy "valentine" through the mail to some favored one. Valentine is by several authorities believed to be a corruption of galantin (a lover, a dangler) and St. Valentine was chosen as the patron saint of the lovers on account of his name.

In old Rome the 15th of February was the festival of Juno Februata (Juno the fructifyer), and the Roman Church substituted St. Valentine for the heathen goddess. At that festival, called "Lupercalia" (q. v.), it was customary among other ceremonies, to put the names of young women into a box, from which they were drawn by the men as chance directed. The Christian clergy, finding it difficult or impossible to extirpate the pagan practice and in accordance with their general principle to eradicate the vestiges of pagan superstition by retaining the ceremonies, but modifying their significance, gave it a religious aspect by substituting the names of particular saints for those of the women. The saints whose names were drawn were proposed

for imitation to the persons who received the slips of paper whereon they were written, and in many religious houses, where this custom still prevails, each member of the community preserves his billet during the year, as an incitement to imitate the virtues and invoke the special intercession of his holy Valentine.

This innovation, however, namely the substitution of the names of saints for the names of lovers, could not please the young people forever. Though the clergy repeatedly forbade the custom of Valentines and ordered the use of cards with Saints' names, the old pagan custom could not be abolished. The boys and girls triumphed over the Saints, and in the end the girls triumphed over the boys wresting from them their exclusive privilege of choosing mates.

This old custom of drawing names is to this day observed in many parts of England and Scotland in the following manner:

A number of slips of paper with the names of an equal number of men and women are shuffled and drawn, so each young man has a valentine in the person of a young maiden, and each maiden draws a young man whom she calls hers. The valentines give each other gifts, and often this little sport ends in love and marriage.

The first young man or maid you meet on the morning of St. Valentine's day will be your future husband or wife.

(ST.) VINCENT—(January 22d) If the sun does not shine on St. Vincent's Day (Jan. 22d) it foretells ill luck.

(ST.) VITUS DAY—(June 15th) Rain on St. Vitus' day signifies rain for thirty days after.

St. Vitus's Day (June 15th) is in commemoration of a Sicilian martyr, St. Vitus, after whom the well-known affection of the limbs, The St. Vitus Dance is called. It was a popular belief that rain on this day indicated rain for thirty days thereafter.

WEEKS AND DAYS OF THE WEEK—Thursday is a lucky day, especially for weddings.

It is unlucky to sew on Sunday unless you take the precaution not to wear a thimble.

Among the Hindus Sunday is considered as auspicious to sow seed or begin a building.

Among the Hindus Sunday is a good and lucky day for sowing seed, and Monday for starting on an expedition.

Sunday is a lucky day to begin a voyage.

It is unlucky to use scissors on Sunday.

If you burn yourself on Sunday, expect a great deal of trouble during the week.

Friday and Monday are unlucky days for women born in April.

It will bring bad luck to take ashes out of the house on Sunday.

In Roumania the mistress of the house may attend to the washing on Thursday and spin on Saturday, but to reverse these days would bring about the worst results.

It is said to be particularly bad luck to join a secret society on Tuesday, especially if it is in the full of the moon.

The three Egyptian evil days are: the last Monday in April, the first Monday in August, and the first Monday of October.

Mondays Wednesdays and Fridays are the most fortunate for

men. Tuesdays, Thursdays and Saturdays are the most fortunate for women.

To dig in the earth on Sunday is bad luck.

Friday is considered in Spain an unlucky day, especially for marriage.

It is said that in all countries railroad travel is lighter on Friday than on any other day of the week.

The Gold Coast people believe in 160 unlucky days, and on those days will do nothing.

The month of September, however, is a lucky month with them.

If you sew on unlucky days, you will have no luck, but if you take your sewing to a neighbor's house it will be all right.

The Italians have a proverb which runs: "Venerdi, non si sposa, non si parte;" the English of which is, "On Friday you should not wed and you should not travel."

The Ashantees observe Tuesday as the regular fetish-day, dress in white, and rest from labor, believing that if they work, the fetish will send a leopard or panther to kill them.

Shave on Sunday and you will have the toothache.

A spirit, vindictive to women and girls, is active on Tuesdays and Fridays in Turkey, so that these must not use a sharp intrument, neither needle nor scissors on these days, lest evil should befall them.

During the spring, Thursday is observed in Turkey as a holiday in order to guard against hail and stormy weather which might damage their crops.

If you lose your temper three times on Monday, you will have a great family quarrel. Do a charitable act, and it will pass over.

The Spaniards believe Friday to be lucky, because they think it possessed an occult influence to lead Columbus to land.

To use or even touch the tools of their trade on the Sabbath is considered by the Jews very ominous; punishment of some kind would surely follow.

The Finns in Russia think Monday is the unluckiest day.

One reason why Friday is distrusted for good luck is because it was named for Freya the Norse goddess of love and therefore represents a woman.

In the Island of Mull, the first day of every quarter is lucky, and Tuesday is the most fortunate day for sowing corn.

To taste of food that has been dressed on the Sabbath is considered by the Jews a sign of ill luck.

The Jews believe that to build or extinguish a fire on the Sabbath is unlucky.

To talk of worldly things on the Sabbath is a sign of trouble.

The Chinese believe they must eat something particularly refreshing and sustaining on the especial days that the "joints and breaths" occur, otherwise they are liable to ill health.

In the Mogul Empire, Friday is considered one of the luckiest days. One of the kings always prayed on Friday, "Oh, that my death may happen on Friday, for happy and blessed is he whose death is on that day."

It is unlucky to give anything out of a house on Monday.

A fair Friday, a wet Sunday; and vice versa.

A child born on Sunday can converse with beasts on Christmas eve.

Business undertaken on Friday or Monday will go wrong. (Cologne.)

If on Sunday you take to your bed with illness, you are lost; or if you do recover, you will never be quite right. (Belgium.)

In Spain, Tuesday is considered a most unlucky day for marriage or going to sea.

Unlucky to commence any business or start on a sea-voyage on Friday. (Turk's Island.)

Never use anything new for the first time on a Friday. (Bermuda.)

It is unlucky to cut out garments on Tuesday. (Monastir, Turkey)

Old shoes, particularly the soles, were often buried on Monday morning in Chestertown, Maryland, to keep the devil down through the week.

Friday is considered in Turkey, contrary to European ideas, the most propitious day to begin any undertaking.

Fridays and Tuesdays are considered by the natives of the Canary Islands very unlucky days to start on a journey or part from friends.

On Saturday night there should be no spinning after sunset, for the mice will nest in it.

It is unlucky to wash anything on Saturday.

If the Hindu should attempt a journey on Saturday he would have to expect that the steed will be slow, or the carriage break down.

She who spins on Saturday evening will walk after she is dead.

Saturday was a fatal day to the temple of Jerusalem. On that day it was taken three times, by Pompey, Herod, and Titus.

Saturday has been a fatal day to the royal family of England for the last 160 years. On that day died William III., Queen Anne, George I., II., III., and IV., Duchess of Kent, and Prince Consort Albert.

Do not begin anything white in wearing apparel on Saturday, lest it be used for your shroud.

Friday is hangman's day, and criminals are usually executed on that day, because the thieves were also crucified with Christ.

Women shall not brush or plait themselves on Friday as it breeds vermin.

Friday is considered so unlucky in France that not only is the number of travelers by rail much smaller, but the difference is sensibly felt in the receipts of the omnibuses.

In Furnes no one will take a maid servant on Friday nor will any maid go to work on that day.

Rivermen will not allow a boat to be inspected on Friday as it denotes bad luck.

If you laugh on Friday you will weep on Monday.

In England Thursday is considered an unlucky day to begin business.

In Germany it is considered unlucky to be married on Thursday.

It is unlucky to spin on Thursday.

Thursday was a fatal day for Henry VIII. and his posterity. He died on Thursday Jan. 28th. King Edward VI. died on Thursday July 6th. Queen Mary died on Thursday Nov. 17th. Queen Elizabeth died on Thursday March 24th.

Friday was a very fortunate day to the renowned Captain Gonsalvo. He defeated the French over and again on that day.

In Roumania, Thursday is a lucky day for weddings, but an unlucky day for field labor.

Friday the day of passion is unlucky because then the fairies vent their spite on mortals in whose redemption they have no share.

If your barn burns on Friday, your insurance has either run out, or it was not insured, or you will not get it.

If the sun sets clear Friday evening, it will rain before Monday night.

Old women say that the weather always changes on Friday.

If you hear anything new on Friday it gives you another wrinkle on your face and adds a year to your age.

Wednesday is the lucky day to play against any kind of bank.

Wednesday is considered in many countries to be the luckiest day of the week to be married.

Striking the head three times on a Wednesday used to be thought by the superstitious to be a charm against the evil effect of storms.

It is unlucky to meet a left-handed person Tuesday morning.

A Turkish woman considers Tuesday an unlucky day.

In Spain Tuesday is an unlucky day and the old saying goes "On Tuesday neither wed, go on board ship, nor leave your wife."

In Scotland it is unlucky to mention Monday for the first time to a female.

It is a bad sign to lose a tooth on Monday.

Monday is considered by the Hindus the most fortunate day to set out on an expedition, mount a steed, elephant, or new carriage.

If a woman visits your house on Monday, your wife will be ill-tempered all the week.

If you meet a cross-eyed person on Monday, you will not have good luck until Thursday.

If new servants go to church on their first Sunday, they will never get used to the place.

To plan anything on Sunday denotes that it will not materialize.

It is unlucky for a housemaid to begin work in a new place on Monday.

"Sunday shaven, Sunday shorn,
Better had'st thou ne'er been born."

Never cut a dogwood switch on Sunday morning. All manner of ill luck will follow.

If it rains on the first Sunday of the month, it will be sure to rain on all but one.

To sharpen a knife on the Sabbath is considered by English people a great offence; something will go wrong before the week is out.

It is lucky to begin to save or lay in store on Sunday.

If you eat in a strange house on Monday, the week will be unlucky.

It is unlucky to turn a featherbed over on Sunday.

The muleteers of Persia will not commence a march on Mondays or Fridays as they consider these very unlucky days.

Never speak to a stranger on Monday morning if you can help it. If you do, speak to someone you care for, as soon as possible to drive away the malefic influence.

Wednesday is said to have been the fortunate day of Pope Sixtus Quintus. He was born, made monk, made General of his order, created Cardinal, elected Pope and inaugurated, all on that day.

It is a curious fact that the combination of Friday and 13 is ominous. Many ships that have never been heard of, started out on Friday the 13th.

If the first part of the week is fair, Friday will be a bad day.

If the first part of the week is foul, Friday will be a fair day.

Friday is always the fairest or foulest.

The last Friday in a month shows what the next month will be.

If the rooster crows in the henhouse he crows for a change of weather, but if he crows on the dungheap it will remain the same. (Pennsylvania German.)

The reason why Bohemians have a saying that it always shines on Saturday, is because Saturday is the Virgin's day, and the sun will appear, if only for a moment, to do her honor.

It is bad luck to dance on Saturday night after twelve o'clock.

It is also bad luck to gamble or hunt on Saturday night after 12 o'clock.

Felix Blangini, a musician born at Jurin, Italy, in 1781, had such a dread of Friday that he would not have undertaken anything whatsoever on that day. It is to be remarked that he died on Friday.

"On Thursday at three,
Look out and you'll see,
What Friday will be."

In Rome many of the people will sign no contract on Friday. Neither will they light three candles or sit in a room where three candles are lighted.

Among the Romans days immediately following the nones, ides, and calends, were considered ominous. The ides were the fifteenth of four of the months and the thirteenth of the rest. The nones came nine days before the ides.

Sunday should be chosen for leaving off any article of clothing, for then you will have the prayers of the whole congregation and will not take cold. (Cornwall.)

St. Paul complains to the Galatians of being superstitious of certain unlucky days: "I will not set forward on my journey because it is the next day after such a time, or because the moon is so,—and I will plant no vines this year because it is leap year!"

If you lose account of the days of the week and think it a day or two later, it is a sign that you have gained a new friend for each day you thought you had gained; but if on the other hand you think it a day earlier in the week, you have lost a friend for every day.

If you keep thinking it is Saturday when it is not, it is a sign that you will hear of the death of a friend or acquaintance.

Wednesday is said to be a lucky day for merchants and debt collectors. Thursday is a lucky day for opening a shop or wearing jewelry. Friday's only luck is said to be in wearing new clothes and making new acquaintances. On Saturday it is unlucky to kill anything or begin a dispute. On Sunday the gates of Heaven are supposed to be open, so luck is extra plentiful.

Tuesday seems to have been an eventful day to Thomas à Becket, both lucky and unlucky. On that day he suffered, was translated, the Peers of the land sat against him at Northampton, he was banished, the horde appeared to him at Pontimac, he returned from exile, he

got the palm or reward of martyrs, and on that day in the year 1220, he died.

There are three Mondays in the year that are most unlucky. The first Monday in April when Cain was born and Abel was slain. The second is the first Monday in August which is the day when Sodom was confounded. The third is the last Monday of December which was the day on which Judas Iscariot was born.

If things commence going wrong on Monday, they will go wrong all the week; but if you have good luck on Monday, you will keep it up. Company on Monday brings a string of people all the week, and somehow, no matter what you do on Monday, one would think it had the charm of repetition.

A statistician in the employ of the German Government determined some time ago to make a study of the superstition that Friday is an unlucky day. As a result of his exhaustive labors he has given the world a book of queer tables and figures that prove that Friday is not unlucky, but Monday is the most fatal and unfortunate day of the week. But all the maxims to the contrary will probably not convince the world of the luckiness of Friday.

The Wallachians represent Friday, Wednesday and Sunday as three holy mothers. Mother Sunday rules the animal world. If a person does any work or allows any beast of burden to do any work or any fruit to be gathered, some great calamity is sure to follow. Mother Friday rules the weaving and spinning. To weave flax or to bleach linen on this day will bring bad luck. Mother Wednesday rules the disposition. If you become angry on this day you are liable to be scalded or strangled.

The days of the week used to be distinguished in the North of England in this way:—

"Collop Monday,
Pancake Tuesday,
Ash Wednesday,
Sad Thursday,
Long Friday,
Glad Saturday,
Hey for Sunday at twelve o'clock,
'Tis then the plum puddings jump out of the pot."

"Who plows on Sunday will be rich,
Who plows on Monday will be rewarded,—
Wednesday and Thursday are both good,
Friday fills the granary,
Who sows on Saturday or Tuesday
No want shall come to his door."
(Hindu.)

Pay no bills on Monday if you can help it.

Pay no bills on New Year's day if you can help it.

Draw no money from the bank on Monday or New Year's day.

Lend nothing on Monday or New Year's day.

Pay cash for all you buy on Monday or New Year's day.

Borrow nothing on Monday or New Year's day.

Keep all you take in on Monday or New Year's day. And thus conserve your fortunes.

The Chinese consider it lucky for a man to be killed in war; to go to the Northwest; to dig a grave in ground that is dry and auburn colored; to give daughters in marriage; to found new houses; to buy lands; or to begin commercial transactions, on the day called Kap Tsze.

Tuesday is considered in Turkey a most unfortunate day on which to

begin any kind of work from the cutting out of a dress to the sailing of a ship. All must go wrong. The dress will not fit, the sweetmeats will ferment, the house will be weak in its foundations, the ship will most certainly be wrecked. One hour out of the 24 is so especially baneful too, that a child beginning life at that time is sure to grow up unmanageable and vicious. No one however knows exactly which is the fatal period, and all Tuesday-born children may enjoy the benefit of the doubt until their perversity betrays the malignant influence that overshadowed their birth.

From ancient manuscripts we find that the Egyptians consider the days unlucky that correspond to our last Monday in April, the second Monday in August, and the last Monday in December. "He who on these three days reduces blood, be it of man, be it of beast, this we have heard say, that speedily on the first or second day his life will end." Also if he should drink or taste of gooseflesh on one of these unlucky days, death would be inevitable.

According to ancient superstition those born on Sunday are particularly lucky. Many were supposed to be able to hold converse with fairies and spirits. They were considered especially lucky in making finds; and in hunting for treasures, or searching for or preparing charms, talismans, and the like, usually such persons were chosen who were born on a Sunday.

The French say "who laughs on Friday, will cry on Sunday."

Friday is a good day for love omens, and if a young lady will repeat the following for three nights successively, she will dream of her future husband:—

"To-night, to-night is Friday night,
Lay me down all dressed in white,
Dream who my husband is to be,
Let me his form and features see,
Lay his children by my side
If I'm to live to be his bride."

Or she may scatter the seeds of butter dock in a lonely place half an hour before sunrise on Friday morning saying:—

"I sow, I sow!
Then my own dear,
Come here, come here,
And mow and mow."

Her future husband will follow with a scythe.

Fridays marked by some public calamity called "Black Friday" are particularly ominous days. Such "Black Fridays" were in England: the 6th of December, 1745, the advance of the Pretender to Derby; the 11th of May 1866, a day of financial panic. In the United States: the 24th of September 1869, and the 18th of September 1873, both days being marked by financial panics.

The unlucky significance of Friday has given rise to calling dejected or melancholy persons "Friday-faced."

How the days rule your fortunes:

"The Mondays of the week indifferent are:
Yet the event thereof bids you beware.

On Tuesday cruel Mars doth reign:
Beware of strife lest blows you gain.

On Wednesday witty projects make,
For Mercury the rule doth take.

Mild Jove rules Thursday, do not fear:
'Tis prosperous throughout the year.

Fair Venus Friday does approve:
And on that day does prosper love.

Saturn next doth rule, beware!
And take in hand no great affair.

On Sunday Sol doth rule whose aspect shows
He all things kindly does to good dispose."

"It is natural to suppose that the strong prejudice against Friday arose from the fact of the crucifixion having taken place on that fatal day; but nevertheless, why should it be deemed unlucky to men? Was it not the day when the Lord's work was finished and the salvation of the earth was seen? Therefore it would seem that Friday is in truth a day of good omen to the children of men, for on that day their redemption was accomplished." That Friday has in fact been a lucky day, especially to America and often to the world, the following will show:

The discovery of the new world and all the most important events of the history of the United States happened on Friday. Christofer Columbus set sail for the New World on Friday, August 3d, 1492. On Friday, the 12th of October of the same year, he sighted land. On Friday, the 4th of January, 1493, he set out for Spain to announce his glorious discovery. On Friday the 15th of March, 1493, he landed in Andalusia. On Friday, June 13th, 1494, he discovered the continent of America. On Friday, March 5th, 1497, Henry VIII., King of England, sent Jean Cabot on a mission which led to the discovery of North America. On Friday, Nov. 10th, 1565, Melendez founded St. Augustine, the oldest city of the United States. On Friday, Nov. 10th, the Mayflower landed the Pilgrims at Princetown. On Friday, December 21st, 1620, the emigrants reached Plymouth Rock. On Friday, February 22d, 1732, Washington the father of our country was born.

On Friday, June 10th, 1834, Spurgeon the celebrated preacher was born.

On Friday, Nov. 20th, 1721, the first Masonic Lodge was organized in North America.

On Friday, Thomas Sutton, who saved England from the Spanish Armada, was born.

Friday, Jan. 12th, 1433, Charles the Bold of Burgundy was born, "the richest sovereign of Europe."

Friday, Nov. 28th, 1814, the first paper ever published by steam, (The London Times) was printed.

Friday, June 12th, 1802, Alexander Von Humboldt in climbing Chimborazo reached an altitude of 19,200 feet.

Friday, April 8th, 1646, the first known advertisement was published in "The Imperial Intelligencer" in England.

Friday, May 14, 1586, Gabriel Fahrenheit, the inventor of the mercury thermometer, was born.

Friday, March 20th, 1738, Pope Clement XII. promulgated his bill of excommunication against the Freemasons. Ever since the allocution excommunicating indiscriminately all Freemasons, the order has received an immense forward impetus in Italy, France and Spain.

Bismarck was born on Friday.

Gladstone was born on Friday.

Disraeli was born on Friday.

Winfield Scott was born on Friday.

The Hudson was discovered on Friday.

Louis XI. humbled the Nobles on Friday.

Mahomet tells us that Adam was born, sinned and was chased from Paradise on Friday.

Christ was crucified on Friday.

Napoleon was born on Friday.

Sumter was bombarded on Friday.

Richmond was evacuated on Friday.

On Friday, June 27th, 1775, the battle of Bunker Hill was fought.

On Friday, October 8th, 1778, Burgoyne surrendered at Saratoga.

On Friday, September 23d, Arnold's treason was discovered 1780.

On Friday the Declaration of Independence was signed.

Cornwallis surrendered at Yorktown on Friday in October, 1781.

On Friday the Bastille was burned.

On Friday Moscow was burned.

Shakespeare was born on Friday.

Queen Victoria was married on Friday.

On Friday Julius Caesar was assassinated.

On Friday President Lincoln was assasinated.

The battle of New Orleans was fought on Friday.

The Battle of Marengo was fought on Friday.

The battle of Waterloo was fought on Friday.

Joan of Arc was burned at the stake on Friday:—and we could give innumerable instances of events occuring on this day that have changed the history and aspect of the world and been of the greatest moment to mankind.

Unlucky Days in China.—

It is unlucky to shave on the day, called Teng; the person will be covered with boils.

It is unlucky for a weaver to begin a web on the day called Kang.

It is unlucky to put new clothes on for the first time on the day called Chow; the wearer will die away from home.

It is unlucky to begin wells on the day called Mow; the water will be bitter.

It is unlucky to erect bedsteads on the day called Shen; it will admit evil spirits to the bed-chamber.

It is unlucky to go South on the day called Kap Tsze.

It is unlucky to open bills of exchange on the day called Kee.

It is unlucky to go South on the day called Moo Shan.

It is unlucky to consult fortune tellers on the day called Tsze; they will give you unfavorable answers.

It is unlucky to make sauce on the day called Sun; it will be tasteless.

It is unlucky to buy lands on the day called Moo.

It is unlucky to open granaries on the day called Kap; the rice will mildew or be destroyed by insects.

It is unlucky to take medicine on the day called Mee; it will turn to poison.

WHIT-SUNDAY—A child born at Whitsuntide will have an evil temper and may commit a murder.

In Macedonia during the week following the day of Pentecost, the women do not wash for fear the linen will be torn.

It is said that he who does not wear new clothes on Whit-Sunday, forfeits his good luck for a year.

In Cornwall it is unlucky to go out on Whit-Sunday without something new on.

Marks, scars, or bruises received on Whit-Sunday will always remain.

Never light a fire at Whitsuntide without making a cross over the flame to keep off evil.

Whitsuntide is a very unlucky and fatal time. Beware of water then, for there is an evil spirit in it. No one should venture to bathe,

to row or to ford a river to go on a journey on that day.

A horse foaled at Whitsuntide will grow up dangerous and kill someone.

In some Catholic countries, while the people are assembled in church on Whit-Sunday, pigeons are suspended above, wafers, cakes, oak-leaves and other things are made to shower down upon the altar—all this as a dramatic representation of the miracle.

It is said to be unlucky to wear something white on Whit-Sunday, and the water used in baptism on that day is believed to have peculiar healing properties. The poor would beg it for healing purposes, as some in Winchcombe, Gloucestershire, England, to this day beg the warden for grease from the church-bells.

Whitsuntide is a contracted form of "white Sunday tide" so called from the white vestments worn on that day by the candidates for baptism. It is the anniversary of the Jewish feast of Pentecost, when the apostles "were baptized with the Holy Ghost and with fire" and when they themselves commenced their ministry by baptizing three thousand persons; the seventh Sunday and the forty-ninth day after Easter.

WINTER SOLSTICE—(December 21st). It is unlucky to sift flour on St. Thomas' day.

On St Thomas' night cut an apple in two and count the seeds in each half; if they are even, you will soon be married.

In Belgium, on St. Thomas' Day, servants and even children are allowed to bar the door against the householder, until he promises largesse of beer and gifts.

If it freezes on the 21st of December, the shortest day of the year, the price of grain will fall.

Those born on St. Thomas' Day will have a bustling life and heavy losses about the meridian of life, but these latter will be surmounted. Women will be likely to become widows. A good day for sea affairs.

Look at the weather-cock at 12 o'clock on St. Thomas' day to see which way the wind is, it will stick there for the next quarter of the moon.

In Austria it is said that whoever puts a cask of wine in the cellar on St. Thomas' night, will see his future wife.

On St. Thomas' day it was customary in England for women to go a-gooding on this day; that is, they went about begging money, and presenting in return sprigs of palm and bunches of primroses, probably with a view to the decoration of their houses on Christmas.

At the great feast of the winter solstice among the Bulgarians, they take careful precautions against evil spirits who are especially rampant then. They place a log in every cart and some water in every pitcher to prevent any demon taking possession of them and by his presence rendering them too heavy to draw or lift.

The 21st of December, being the shortest day of the year, is called the winter solstice, the time when the sun is at its greatest declination, or distance from the equator, when its diurnal motion in declination ceases, and when it enters the zodiacal sign of Capricorn. This is therefore a culmination or turning-point of the astronomical year, and hence marked by festivities of different nature among all people and

since the remotest times. (cf. Christmas.) In the Roman Catholic Church this day is celebrated in honor of St. Thomas the Apostle, and also of St. Matthew the Apostle.

YEAR AND DAYS OF THE YEAR—Nothing shall be built, planned, or planted in a leap-year; it does not prosper.

Leap-years are unlucky because they have an even number of days in them, also because they can be divided by four, which is an unlucky number.

A popular superstition in France is in favor of all years ending in 9. These are called unusually lucky.

Leap-year is a very unlucky year for babies. Those born in a leap-year are hard to raise, and they are constantly subject to sickness.

In some mysterious way it is said, the whole vegetable world is affected by the influences of leap-year. The peas and beans grow the wrong way in their pods and seeds are set in quite the contrary way to what they are in other years.

Go to an old deserted house at midnight on the last day of February in leap-year. Walk around the house scattering hemp seed. On the fourth round you will see your future husband or wife; but if you see a coffin, you are never to marry.

The 210th and the 220th days of the year are considered most unlucky by the Japanese, and are very much feared, as they are usually accompanied by terrible storms of wind and rain. In some parts of New England exists the superstition that in leap-year the beans grow on the wrong side of the pod.

A leap-year is a year containing 366 days; it thus "leaps over" a day more than an ordinary year, giving to February twenty-nine days. This 29th of February, also called Leap-year Day," which occurs once every four years, was originally, in the Roman year, placed before the 24th of February, which was reckoned twice, and hence called bissextile, or twice sixth. In the Julian calendar the length of the year was reckoned at 365 days, and 6 hours. This was eleven minutes more than the true length, the error amounting to ten entire days in the sixteenth century. To obviate this error, Pope Gregory XIII. ordained in 1582 that that year should consist of 355 days only (October 5th becoming October 15th), and that the year ending a century should not be bissextile unless its figures, omitting the ciphers, were divisible by four. Thus, 1700, 1800 and 1900 are not counted as leap-years, but 2000 will be. This arrangement makes a very close approximation to the true time. The "New Style" calendar was quickly adopted by most of the countries of Europe, but by England not till 1752, in which year eleven days had to be dropped, September 3d becoming September 14th. In Russia it has not yet been adopted, and that country is now twelve days behind the rest of Europe in its reckoning.

In America as well as in England leap-year is considered the one year when the maidens have the privilege to propose to young men; if a man refuses a leap-year proposal he must pay the penalty of a silk gown and a kiss.

As St. Patrick was perambulating the shores of Lough Neagh, after having driven the frogs out of the bogs and the snakes out of the grass, he was accosted by St. Bridget, who with many tears and lamentations informed him that dissension had arisen among the ladies in

her nunnery over the fact that they were debarred the privilege of "popping the question."

Walsh, in his "Curiosities of Popular Customs" gives the following legend as the origin of this custom, which however has not only in Scotland, but also in Spain and France, been upheld by special laws, while in England the custom had rooted so deeply, that it needed no special laws to uphold it.

It will be remembered that in Bridget's day celibacy, although approved by the Church as the proper life of a religious, and consequently made binding upon the individual by a private vow, was not enforced as a general and absolute rule for the clergy.

St. Patrick a sternly single man himself was yet so far moved that he offered to concede to the ladies the privilege of proposing one year in every seven. But at this St. Bridget demurred, and throwing her arms about his neck, exclaimed, "Arrah! Pathrick, jewel, I daurn't go back to the gurls wid such a proposal. Mek it wan year in four."

To which St. Patrick replied, "Biddy, acushla, squeeze me that way again, and I'll give you leap-year, the longest one of the lot."

St. Bridget, thus encouraged, bethought herself of her own husbandless condition, and accordingly popped the question to St. Patrick herself. But he had taken the vows of celibacy; so he had to patch up the difficulty as best he could with a kiss and a silk gown.

And ever since then, "if a man refuses a leap-year proposal, he must pay the penalty of a silk gown and a kiss."

Miscellaneous.

CHAPTER XXII.

AMUSEMENTS — Whoever dances in the morning will break a leg before night. (Ancient Syracuse saying.)

In Piedmont exists a belief that hemp spun on the last day of the Carnival will bring bad luck to the user.

One should not bathe the feet before going to a reception, as it makes one unpopular during the evening.

At an annual festival among the people of India, the students, merchants, and other people, would not touch a pen, for fear their education would be taken from them.

Among the Zuni Indians, to touch or eat flesh for four days after a certain festival, is the worst calamity.

If on the great festivals the women do not work after church, they will be struck by lightning. In some parts of Germany, for instance around Saalfeld, people believe that a woman will be struck by lightning or be lamed, if she does some work after returning from church on a great holiday.

If, when returning from a party, reception, or ball, you distribute the clothes you have worn into the four corners of your room, you will be sure to dream of the next entertainment you will attend.

"Cabresses" are spirits of bad women who appear at dances and lure men to destruction. (British Guiana.)

In Northern India it is lucky to be annoyed and abused by your neighbor at a festival.

Going to a ball unexpectedly foretells a pleasure followed by regret.

Unexpected dancing signifies a legacy, present or invitation.

If your shoe becomes untied in a ballroom, beware of the next man whom you dance with.

To count the number of couples on the floor at a dance is bad luck.

To dance without music foretells want of money.

If you go to a ball, place a quarter in your boot-heel, and it will insure a pleasant evening.

To open an umbrella in a theater, brings bad luck to the house.

The dancing of a double shuffle portends evil.

To lose your bouquet while dancing is a bad omen.

To fall while dancing signifies an early declaration of love.

If you step on some one's dress it will bring bad luck to the wearer.

If a young man while dancing with you, pricks himself enough to draw blood, he will marry you, if you wish.

If you want to learn to dance, tie a fiddle-string to your great toe.

To dance on the ground, indicates disaster or death during the year.

Never dance on the street. It brings misfortune.

If your partner in a dance slights or snubs you, it is a sign that someone is enamored with you.

Tibetan folklore tells of a magic lute which makes the trees and rocks reel, and men and women wildly skip. In these stories of forced dancing that have made their way around the world, many mythologists recognize symbols of the wind.

If a man offers you his right hand in leading you out to dance, have a care, he will prove dishonorable towards you.

If you are led out by both hands, you will dance with a brave and honorable gentleman.

In Wallachia they have "devil dancers." Idle young fellows sell themselves to the devil for a number of years, as 3, 5 or 7, engaging to dance the whole of the time except when asleep. They expect the devil to keep them well supplied with food and wine and make them irresistible among women. They travel about the country and live on their dancing.

If in the religious dances of the North American Indians one of the dancers dies, the whole camp becomes a pandemonium. The howls of the men the shrieks of the women are most awful. The widow gashes herself on the arms and breast with ghastly wounds, and horses are killed to be used by the dead man on his way to the happy hunting grounds. As soon as the last rites are performed the tribes scatter hastily; each his own way, to escape the wrath of the god whose displeasure has been so dismally indicated. These medicine dances are not so much acts of devotion as of divination to ascertain the relative position of the two gods of good and evil toward the tribe. Endurance is favored by the good god and failure by the evil. These dances continue four days continuously.

In the various dances of the North American Indians, the will of the god is shown by the effect on the dancers. If they dance on hour after hour without eating, drinking, sleeping, or attending to the calls of nature, and do not fall down exhausted, the gods are pleased, and there will be good luck for another year.

In the dwelling occupied by a professional Japanese dancing girl is always to be found the image of a kitten erect, one paw outstretched as if inviting, whence its name, "the beckoning kitten." It is the genius loci, it brings good fortune, the patronage of the rich, the favor of banquet givers (who hire these dancing-girls to entertain the guests). (Lafcadio Hearn, "Glimpses of Unfamiliar Japan.")

The tarantula, a species of spider, is said to cause, by its sting, people to dance. The dancing epidemic which broke out in Tarentum, Italy, in the 16th century, was hence called tarentism and was believed to have been caused by that spider. A dance, called tarantella, was invented about that time, and its tune was believed to cure the dancing mania.

There are, however, many different versions and theories, connecting the spider tarantula, the dance tarantella, and the dancing mania, tarentism, with each other.

This dancing mania appears in different countries and at different times under different names, usually referring to the locality or cause. Such dancing manias were either a disease such as St. Vitus' dance, St. John's dance, or St. Guy's dance; or

they were caused by religious fanaticism, as the dervishes' dance, the procession of jumping dancers at Echternach, Luxembourg, practised annually to this day; and in olden times the bacchanalian dances. The Carmagnole is the name of a song and a dance that became a notorious mania during the French revolution; it has its name from Carmagnola a small Savoyan village whence come the Savoyards noted for their street music and dancing.

ARITHMETIC—A Curious Calculation.—Very few persons would at first sight agree that allowing 30 years to a generation, in 15 generations ascending, or a period of 450 years only, descends from no less than 32,256 persons. It is plain enough when set out thus:

Generation ascending

15—32,256 their parents.
14—16,128 their parents.
13— 8,064 their parents.
12— 4,032 their parents.
11— 2,066 their parents.
10— 1,008 their parents.
9— 504 their parents.
8— 256 their parents.
7— 128 their parents.
6— 64 their parents.
5— 32 their parents.
4— 16 their parents.
3— 8 their parents.
2— 4 their parents.
1— 2 his parents.
1 the person.

ARMS AND ARMOUR—When an absent knight is killed, blood appears on his sword at home.

If weapons of war should be seen to catch fire, or become like snakes, or should sound or come out of their case or quiver, there will be fearful wars in the land. (Hindu.)

An ancient superstition calls it unlucky if a man has his sword handed to him by a woman.

To hear the clash of bayonets, foretells a death and vain regrets.

Old flint arrow-heads bring luck to the owner in Scotland.

If a wounded soldier's sword is nursed the man will live.

To cross swords is unlucky and ominous of death to both. (Notes and Queries 1885.)

Indians think that the great spirit "has gone behind a cloud," if they happen to break a spear or an arrow.

If a sword which has beheaded a person, is dipped in wine, it will impart medicinal virtues to the wine.

The ancients were of the opinion that if you should slay a relative with your sword, you could never wipe the blood from the blade.

Should a weapon fall upon you or injure you in any manner without apparent cause, it is a sign that you will be killed by a similar weapon.

Swords falling out of their scabbard foretell death.

The inversion of armor was taken by the knights of old as a bad omen. In Baker's Old Chronicles, however, we read of an English Duke that he took that for an omen, that his dukedom would be turned into a kingdom.

If one of the swords drops from the scabbard in the house of a public executioner in the presence of a stranger, that man is destined to be executed.

Among the American Indians, a young man's weapons are sacred and must not be touched by a woman.

A man prays to his armor in the day of battle.

In the consecration of these weapons of war and the hunt, a young man comes under certain

taboo restrictions. Certain parts of an animal are sacred and must not be eaten until he has killed an enemy.

Orlando, the hero of romance, had a sword called Durandal, supposed to be a contraction of the French for "hard as the devil." It is said to have been the workmanship of the fairies who endued it with such wonderful properties that its owner was able to cleave the Pyrenees at a single blow.

Excalibar was the name of king Arthur's sword which he unfixed from the miraculous stone, though previously 201 of the most puissant barons had been unable to extract it. For this great feat he was chosen king. When he died he bade his squire to fling the sword in the lake. Twice the squire failed in his errand, but the third time he flung it hard, and an arm arose up out of the lake, flourished it thrice, then sank with it into the lake, and was seen no more.

Roland's sword, Durandal, was a most remarkable one. It was made by the fairies and a sword of unparalleled brightness, excellent dimensions, admirable temper, and hilt of the whitest ivory decorated with a splendid cross of gold topped with a beryline apple, engraved with the sacred name of God, endued with keenness and every other virtue, and no one could call himself its master. He who possessed it was never conquered, never daunted by the foe, phantoms never appalled him. Not one escaped with life from its stroke. Lest Durandal should fall into the hands of a craven or an infidel, Roland smote it upon a block of stone and brake it in twain. Then he blew his horn, which was so resonant that all other horns were split by its sound. Now he blew it with all his might until the veins in his neck burst! This horn, called Olivant, was won from the giant Jatmund and could be heard at a distance of thirty miles. Birds fell dead at its blast, and the whole Saracen army retreated when they heard it. Roland died in the battle of Roncesvalles, A. D. 778.

Sir Balin, or "Balin le Sauvage," was the knight of the two swords. He was a Northumberland knight, and being taken captive, was imprisoned six months by King Arthur. It so happened that a damsel girded with a sword came to Camelot at the time of Sir Balin's release, and told the king that no man could draw it who was tainted with "shame, treachery, or guile". King Arthur and all his knights failed in the attempt, but Sir Balin drew it readily. The damsel begged him for the sword, but he refused to give it to any one. Whereupon the damsel said to him, "That sword shall be thy plague, for with it shall ye slay your best friend, and it shall also prove your own death." Then the Lady of the Lake came to the king, and demanded the sword, but Sir Balin cut off her head with it, and was banished from the court. After various adventures he came to a castle where the custom was for every guest to joust. He was accommodated with a shield, and rode forth to meet his antagonist. So fierce was the encounter that both the combatants were slain, but Balin lived just long enough to learn that his antagonist was his dearly beloved brother Balan, and both were buried in one tomb. (Sir T. Malory: History of Prince Arthur, I27-44 (1740).)

COLORS—In Egypt, yellow represents that death is the end of all human hope, because this is the color of the leaves when they fall.

The combination of green and red is particularly unlucky.

Red is a lucky color in many nations. It was the chosen color of the great god Thor, who sent the red bolts of lightning through the black clouds to show his power over the imps of darkness.

Red being the fortunate color, some tribes of Indians paint the faces of their chiefs when they have won a battle.

Green is forsaken, yellow forsworn,
But blue is the luckiest color that's worn.

In Ethiopia, brown signifies death, because it is the color of the earth to which all return.

On the Nile black was lucky in sacrifice. A black bull, black sheep, or black chicken were used to appease the gods.

Blue is heavenly, truth, love, constancy, fidelity.

In the United States Flag blue is love, faith, and steadfastness.

Green is jealousy, but also immortal hope, especially of the eternal life and victory. It is the color of the laurel and the palm.

Yellow is the symbol of the sun; Gods' goodness; marriage, faithfulness. On the malevolent side it denotes deceit inconstancy and malice.

The mourning color in America and most of Europe is black, but in Turkey it is violet, and in China white.

Purple is the color of royalty, loyalty and things true in celestial origin.

Violet is love and truth, but also passion and suffering.

Red indicates love and courage. In the United States Flag it means royalty, fire.

Grey is the shade of penance and of sin.

Pale blue worn in a hat is the sign of illness, perhaps death.

On the malevolent side red indicates the love of evil, hatred and other malignant passions.

Black is death, mourning, despair, earthliness, wickedness, negation, darkness.

Indians think blue is a lucky color; some tribes, however, prefer white for their lucky color.

The Scotch think green is a fatal color and should never be worn. "They hang men and women for the wearing of the green." The Irish, on the contrary, have taken it for their national color and think it lucky.

The Sioux Indians use green as a funeral color, and so green is never seen upon the living as that would be unlucky.

The Moki Indians have sacred colors for their prayers, yellow for pumpkins, green for corn, and red for peaches. Black and white bands are typical of rain, and red and blue of lightning.

Violet is a very significant color. The Madonna wore it after the crucifixion and the Saviour after the resurrection. In these cases it is symbolical of passion and suffering, love and truth.

White is the token of life, light, religious purity, innocence, faith, and joy. In the United States Flag it means integrity of purpose; in the judge, justice; in woman, chastity; in the sick, humility; in grief, peace.

Both green and red were deemed fortunate colors by the Cakchiquel Indians; the former as that of the flourishing plant, the latter as that of the ripe and golden ears of maize.

Red is the lucky color in China.

Red and yellow, catch a fellow.
(Brookline, Mass.)

Pink and blue, he'll catch you.
(Deerfield, Mass.)

Pink and blue, he'll be true.
(Deerfield, Mass.)

Black and white, hold him tight.
(Pennsylvania.)

When a Sioux Indian courts a girl, he paints his eyes blue and yellow, and she paints hers red, as these are the lucky colors for love.

A Los Angeles Indian girl paints her cheeks red when she is in love, so as to win the man she fancies.

In Shetland red is called the color of lightning and also the color of love. Hence the red-winged lady-bird and the red-billed and red-legged stork are sacred to the goddess of love, the former being called the heavenly messenger of love, the latter believed to bring the babies.

Green is an ominous color for lovers to be married in. The old doggerel runs:

"Those dressed in blue have lovers true;
In green and white forsaken quite."

At the same time Shakespeare and the older poets praise a green eye in the lover as a sign of ardent love and constancy.

There is a belief that green or yellow-looking eyes belong to a jealous disposition. Shakespeare alludes in the "Merchant of Venice" to "green-eyed jealousy."

Following is the explanation of the colors, as used in the various incantations of the American Indians:

East—red—success, triumph.
North—blue—defeat, trouble.
West—black—death.
South—white—peace, happiness.
Above—brown — unascertained, but propitious.
Blue—sadness, melancholy, loneliness, and chill.
Yellow—about the same as blue.

January—Crimson.
Colors for the months.
February—Heliotrope.
March—Dark blue.
April—Grey.
May—Pink.
June—White.
July—Light blue.
August—Yellow.
September—Lavender.
October—Golden brown.
November—Dark brown.
December—Green.

The Egyptian amulet of blood-friendship was red as representing the blood of the gods. The Egyptian word for red sometimes stood for blood. The sacred directions in the "Book of the Dead" were written in red, hence follows our word "rubrics." The red thread in China today binds the double cup from which the bride and bridegroom drink their covenant draught of "wedding wine" as if in symbolism of the covenant of blood. It is a red thread in India which is used to bind an amulet around the arm. Thus we see that the Indian has the same idea of the meaning of color held by all nations. Red tape has been used for more than two hundred years by the English lawyers and public officials for tying up documents etc., hence the expression "red tape" which was introduced by Charles Dickens to signify circumstantial proceedings and formalities. In German, the moral or certain purpose that may be traced through a story from beginning to end, is called "the red thread" of the story, in allusion to the red thread that is interwoven in the ropes of the navy to signify them as government property.

SYMBOLISM OF COLORS, whether displayed in dresses, the back-ground of pictures, or otherwise:

Black typifies grief, death.

Blue, hope, love of divine works; (in dresses) divine contemplation, piety, sincerity.

Pale Blue, peace, Christian prudence, love of good works, a serene conscience.

Gold, glory and power.

Green, faith, gladness, immortality, the resurrection of the just; (in dresses) the gladness of the faithful.

Pale Green, baptism.

Grey, tribulation.

Purple, justice, royalty.

Red, martyrdom for faith, charity; (in dresses) divine love.

Rose-color, martyrdom, Innocent III. says of martyrs and apostles, "Hi et illi sunt flores rosarum et lilia convallium."

Saffron, confessors.

Scarlet, the fervor and glory of witnesses to the Church.

Silver, chastity and purity.

Violet, penitence.

White, purity, temperance, innocence, chastity, faith; (in dresses) innocence and purity.

(Brewer's Dictionary of Phrase and Fable.)

DUEL—If you kill a person in a duel, your best friend will die.

Duelists think it brings them bad luck to let any member of their family know that they are going to fight.

FLAG—To raise a flag-pole, a distant friend will pay you a visit.

The falling of a flag toward the rear of an army is the token of disaster.

When a flagstaff breaks on a house on a festival day or wedding, it portends a calamity.

The Danebrog is the Danish national flag, a white cross on a red field, which according to legend descended from heaven when Waldemar of Denmark fought the heathen Livonians. With it victory was assured.

The old Danish standard bore as device a raven. If the army were destined to defeat, the raven drooped its wings and hung its head; but if victory were to attend them, it stood erect and soaring.

HISTORICAL AND LEGENDARY—The death of the Roman Emperor Maximus was presaged by the howling of dogs.

Naples used to be supposed to have iron watchmen with iron flails, who beat anyone who was doing mischief after midnight.

It was believed that Cortez was aided in his conquest of Mexico by St. Iago who appeared in battle on a white horse and led the soldiers to victory.

Lightfoot was a hero of French myths. So swift was he that while hunting he was obliged to tie his feet together for fear of outrunning the game.

The Italians believed that the city of Naples was built on a foundation of eggs and so accounted for the rottenness of its foundation.

The blood upon the lintels of the door was a sign that the first-born of the Israelites should be saved, when God smote the Egyptians.

It was the hope of finding the stream of "perpetual youth" that led Ponce de Leon, the Spanish discoverer, on his trips through Florida, while De Soto was seeking for a "city of gold."

Africans believe that their nobility is founded on King Cophetua who married a beautiful beggar maid. Hence their kindness to the poor.

A great whale came to Greenwich thus foretelling the death of Cromwell.

The Syrians believed that when Simeon ben Jochui and his son hid in a cave for fear of the king, a miraculous carob-tree was created for their support.

One of the cities in India was built because a ewe bore a lamb under a tree and then drove off a marauding wolf. The king thought this a good omen, and so built there.

Sophia's picture given to Mathias turned yellow if the giver was in danger or in temptation, and black if she could not escape from the danger or if she yielded to temptation.

The "Gates of Gundoforos" were some gates made of the horned snake by the Apostle Thomas who built a palace of selhym wood for an East Indian potentate and set up the gates. No one carrying poison could pass them.

The "Beauty and the Beast" story, which classical scholars have believed to originate with the Greeks, in Cupid and Psyche, is found in the old Tibetan works, and is easily traced to Germany, Wallachia, India, and Russia.

Brunhild, one of the Valkyries in German mythology, had vowed that she would marry whoever could surpass her in three trials of strength: 1, Hurling a spear; 2, throwing a stone; 3, jumping. Gunther, King of Burgundy, finally won her, in the disguise and with the aid of the magic cap of her husband Siegfried.

It is said that in the tower of King Charles VIII., of France, the battle that was fought between the French and the Britons, in which the Britons were defeated, was foreshown by a skirmish between magpies and jackdaws.

In Frankfort, in the year 1296, among other prodigies, some spots of blood led to a massacre of the Jews in which ten thousand of these unhappy descendants of Abraham lost their lives.

In Brazil the people believe that Don Sebastian, the royal hero who was slain in Africa about 1580 in a battle, will return to claim the crown. The people go out on windy nights to watch the heavens, anticipating his return.

The Prince of Navarre, afterwards King Henry the IV., of France, while playing at dice with a company at the court of Charles IX., on the eve of St. Bartholomew, observed several drops of blood to fall upon the cloth, which spread consternation among the players.

On the day upon which Gen. Arnold died in Nova Scotia, the tree under which Major Andre was captured, near Tarrytown, fell, although there was no storm.

When Thales was dying he commanded his friends to bury his body in a certain obscure and contemned quarter of the territory of Miletus, saying that it should some day be the marketplace of the Milesians, which was a true prognostication.

The pentacle or seal of Solomon is supposed to possess great power as being composed of two triangles presenting six forked ends and erroneously called "pentacle," the Greek meaning of the word pentacle being, "five" not six.

Candace, daughter of Cambuscan and the paragon of women, had a mirror which would tell if a lover were true by simply looking in it. Also a ring, sent to her by the King of Araby which enabled her to understand the language of birds and animals, and had medicinal virtues.

When the great Archbishop Laud was elected head of St. John's college on the feast of the behead-

ing of St. John the Baptist, and then, as head of the college, came to die himself by the self-same means, it was noted and long remembered as a remarkable coincidence.

When Tamerlane the famous Asiatic conqueror of the 14th century was planning the conquest of the "breast of the world," as Kharezme was popularly called, an idiot threw a breast of mutton at him, and he interpreted it before his army as an infallible omen of success.

The immediate cause of the famous Indian mutiny, called the Sepoy Mutiny, was a superstition. They were given a new rifle the use of which necessitated the touching of grease on the cartridges. This was against their religious prejudices and the soldiers mutinied at Meerut, May 10th, 1857.

It is said that a Nemesis has closed Count Huzmann, who was noted and feared for his cruelty and evil-doings, out of his grave near the Drachenfels on th. Rhine. His revengeful tenants have taken the form of a pack of hounds and chase him forever around his own castle.

A myth of Mexico is that centuries ago seven cities of wondrous splendor flourished in some unlocated locality. The streets were paved with gold, the buildings constructed of silver and they were separated from all other villages by forty miles of desert.

In every country in the world a blow will be heard if Denmark is ever in great danger, for from his enchanted sleep Holger Danske will rise, and the table to which his beard has grown will split in twain, as he can sleep no more if Denmark needs aid.

There was a beautiful tradition of a "golden woman," who was so benevolent, so beautiful, and so self-sacrificing, that the Indians believed she had been sent as a messenger of peace from the happy hunting grounds. Songs and ceremonies in her honor are annually performed, but it is thought that she must have been a white missionary in the early days of the country.

In Germany there is a superstition that if the country should ever come to the direst danger, the Emperor Frederick Barbarossa will awake from his sleep and come to the aid of the country, but this will not happen until the ravens cease flying around the mountain Kyffhaeuser, where he is seated at a stone table in one of the underground chambers of the old palace.

The reason why the city of Naples has never been troubled with vermin is because the city was built on underground pillars in which vermin were enclosed, and the town was therefore never troubled, as the instinct of vermin keeps them away.

The Koran says that Abraham for breaking his father's idols was cast by Nimrod into a fiery furnace, but no sooner had he gotten there than the flames turned into a garden of roses. Also that David worked as an armorer, but the steel would not resist him and became as wax in his hands.

Augustine mentions a sect in Africa who believed that Abel who was killed by Cain, made his sacrificial fire of the white poplar, and that Abel, although he married, lived in continence, whence they followed his example and tried to perpetuate the race by adopting the children of others.

We read of a king of the Isle of Man sending his shoes to an Irish king at Dublin, and commanding him to bear them at the head of a festival procession. His subjects

indignantly said: "Bear them not!" But the king answered: "I would not only bear them but eat them, rather than war should desolate one province of Ireland."

Caesar, when in pursuit of Pompey fell flat on his face when he first stepped upon African soil, which he believed to be a very bad sign, and the bad effects of which he destroyed by repeating several words in Latin, meaning:—"I take this country in the name of God."

It had been prophesied that if the white steeds of Rhesus, a Trojan prince, should be fed on Trojan fodder, or drink of the waters of Xanthus before Troy, the city would be overthrown; so on the night of his arrival before Troy, Diomed and Ulysses fell upon him, slew him, and carried off the horses.

It is said in an old legend that the conqueror Alexander once made his abode with a "Dame du lac" (a water- nymph), whose castle was surrounded by so thick a fog that no eye could penetrate it. As the result of her kindly curing his wounds and loving him, King Arthur came into being. (Perceforest. Vol. 1.)

Narcissus, a Greek hero saw his reflection in the water. He fell in love with himself and could not tear away. He gazed at the beautiful picture until he pined and died. The nymphs prepared a funeral pile and would have burned the body, but it was nowhere to be found, but in its place a flower which hence bears his name and preserves his memory.

The sons of Cydippe who was a Greek priestess of Hera at Argos, during a festival, when their mother had to ride to the temple in a chariot, as the oxen were not at hand, dragged the chariot with their mother forty-five stadia to the temple, where they were so tired that they fell asleep. In answer to a prayer offered by the mother to Hera to reward this act of filial devotion with "the greatest boon for mortals," they never awoke, since there can be nothing so happy for mortals as to die and become immortal.

On the first day of the sitting of Parliament in 1641, while the family were at dinner at Dorset, the sceptre fell out of the hand of a statue of the king in the hall. This was deemed an inauspicious omen by the Trenchards, and was fulfilled by a change of government.

God is infinite in resource. When the city of Rochelle was besieged and the inhabitants were dying of the famine, the tides washed up on the beach as never before and as never since, enough shellfish to feed the whole city. God is good. There is no mistake about that. History tells us that in 1555 in England there was a great drought. The crops failed, but in Essex, on the rocks, in a place where they had neither sown nor cultured, a great crop of peas grew until they filled a hundred measures, and there were blossoming vines enough, promising as much more.

(T. Dewitt Talmage.)

The African natives give a toothbrush as a token of remembrance when they depart on a journey; they say: "As I think of my teeth the first thing in the morning, so shall I think of you."

A prophecy of Byron:

"While stands the Coliseum, Rome shall stand;
When falls the Coliseum, Rome shall fall;
And when Rome falls, the world."

Perseus was one of the god-like race of men. According to the fable, King Polydeuctes extorted from him a rash promise to bring him the

head of Medusa. Whoever looked upon it turned to stone. To equip him for this enterprise Minerva, Mercury, and the Nymphs gave him winged sandals, a helmet which rendered him invisible, and a mirror by means of which he could see the image of the Gorgon and avoid the petrifying effect of looking at the reality. After he had cut off her head he flew through the air to Ethiopia where he rescued Andromeda from a sea-monster and married her.

A certain queen having formed an illicit attachment to a soldier, gave him a ring which had been a present of her husband. The king being apprised thereof, got possession of the ring while the soldier was asleep and threw it into the sea, and then asked the queen to bring it to him. In great alarm she went to St. Kentigern and told him everything. The saint went to the river Clyde, caught a salmon with the ring in his mouth, and gave it to the queen, who thus saved her character and her husband. This story is told of the Glasgow Arms which consist of an oak-tree with a bird above it and a bell hanging in the branches and a salmon with a ring in its mouth at the foot of the tree.

There is a German legend of a love-stricken knight who made a promise of marriage to a dead lady whom he saw as a ghost in a deserted castle. She was so beautiful that he loved her although he knew she was a phantom. So he went to the ruin to be married, and her father rose from his grave to give her away, while a bishop in bright bronze, who was there as a statue, began to read the marriage service. The hand of his love was cold; and this, together with the whole weird scene, frightened him so that he began to call on all the saints in heaven to free him from this entanglement. At once the whole scene disappeared; but the effect of the evil crew remains, for whoever goes into that ruin is accursed, so that he or she can never marry.

The numerous tokens of the death of Henry IV. of France, who reigned from 1589 to 1610, are finely tragical. An owl is said to have hooted until sunrise at the window of the chamber to which the King and Queen retired at St. Denis on the night preceeding the coronation. During the ceremony it was observed with dread that the dark portals leading to the royal sepulchre beneath the choir were gaping and expanded. The flame of the sacred taper held by her Majesty was suddenly extinguished, and it is said that her crown twice nearly fell to the ground.

The Choctaw Indians have a myth of a wonderful rod which the chief Priest or Medicine man carried in his hand for many years, leading the tribe and seeking for the home on God's footstool designed especially for their tribe. They wandered about for years, very much as Moses led his people for forty years in the wilderness. Every night the rod was formally planted in the earth, and in the morning, whichever way it pointed that way would they go to the next sunset. Finally one morning the rod was found to have taken root and burst forth into green leaves. This was taken as a sign that here was to be their abiding place and with much rejoicing they settled and made the Choctaw nation.

One of the Thibetan tales told by W. R. S. Ralston gives an account of a boy who had eaten the head of a mystic cock and was chosen king because he was so handsome. The shadow of a tree under which he was lying, never left his body, so

much it was in love with him; and before they crowned him, he performed the following wonderful feat:

He supplied some rice which had not been crushed with a pestle, and yet which was crushed; which had been cooked neither in the house nor out of it, neither with fire nor without fire; which had been sent along to them not by the road nor yet away from the road, without its being shone upon by daylight nor yet in the shade, by a messenger who was neither riding nor on foot.

This reminds one of the Lithuanian story of the gentleman who promises to marry a village maid if she can fulfill certain conditions: "If you come to me neither clothed, nor bare, nor riding nor driving, nor walking, not along the road nor beside the road, nor on a foot-path, in summer and likewise in winter, then I will marry you!"

Lillinau, a woman who was wooed by a phantom, who resided in her father's pine trees, is the heroine of an American Indian myth mentioned by Longfellow in his "Evangeline."

"Told she the tale of the fair Lillinau
who was wooed by a phantom,
That through the pines o'er her father's
lodge, in the hush of the twilight,
Breathed like the evening wind and
whispered love to the maiden;
Till she followed his green and waving
plume through the forest,
And never more returned nor was seen
again by her people."

The magical sword, called Durandal, was the subject of poetry and legend for many a year in the time of Charlemagne. Count Roland struck a dark rock with fury, and made an enormous breach in the side of it. The blade sprang back and sparkled in the air. The Count saw that nothing could break his sword, and with a dying voice he said, "My beloved Durandal, as beautiful as you are holy, your golden hilt contains relics of great value. A lock of the hair of St. Denis, the blood of St. Basil, a tooth of St. Peter, and a piece of the Virgin Mary's dress. Such an arm is not made for Paynims! No! You must have a Christian master." Saying this, he held out his right-hand glove to God, as the submission of vassal to feudal lord, and the angel Gabriel received it from his hand. Then God sent Michael, and the two carried the soul of the Count to Paradise.

There is a Mohammedan story of the great queen Balkis who came to the court of King Solomon and how, as the monarch had heard she had hairy ankles, he made a room with a glass floor in which to receive her. She had never seen glass and supposed she was to wade through water, so she lifted up her gown and sure enough, the watchful monarch saw the offensive shaggy ankles. But he resorted to the agency of his genii who prepared a depilatory paste which, having been applied without loss of time, relieved the otherwise lovely queen from this unsightly appendage so that her feet became fair and downy as the cheeks of a new born infant.

This beautiful queen however, after he had married her, began to be very slack and untidy and was accustomed to cast her raiment anywhere she undressed, in corners. So Solomon made for her several baskets which he presented with a suitable admonition, for the great Solomon whom the basket-makers revere as their patron, amused his leisure by the useful and innocent manufacture of baskets.

The famous Argonaut expedition was conducted by Jason, who with a company of men went to Colchis to get the golden fleece. Here he found bulls breathing fire bound to

a plough. Upon their turning the earth it was sown with dragon's teeth which immediately sprang up into men armed and prepared for combat to supply the place of those that had been slain in battle. The dragon that guarded the fleece being slain, Jason obtained the prize. The golden fleece was the fleece of the ram which transported Phryxos to Colchis. When he arrived there he sacrificed the ram and gave the fleece to King Aetes who hung it on a sacred oak. (Greek Mythology.)

The Mayas inhabiting the Sierra Madre mountains in the lower part of Sonora, Mexico, are by tradition the descendants of the crew and passengers of a Swedish ship wrecked on the Mexican coast centuries before the birth of Columbus. They have white skins, blue eyes, and light hair. These Indians have a legend among them which is probably history, that their ancestors came in a great canoe over the big salt water many hundreds of moons ago. They have never been conquered by the Mexicans. They are nominally under Mexican rule, but are in reality governed by their own chiefs. Whenever the Mexican government interferes with them, they take up arms and they have got the best of every battle thus far. They are the most desperate fighters on the North American continent.

When Tarquin was king of Rome and had all but completed the buildings of the Capitol, designing to erect an earthen chariot on the top, he intrusted the work to the Tuscans of the city of Veii, but soon after lost his kingdom. The work thus modelled, the Tuscans set it in the furnace, but instead of staying in the shape it was, it began to swell, and when it was cool it was so large that the roof and sides of the furnace had to be removed and it was removed with great difficulty.

This unheard of thing, the soothsayers said, was a sign that whoever possessed it would have the greatest success and prosperity, and the Tuscans decided not to deliver it to the Romans, who demanded it, but said it rather belonged to Tarquin who had ordered it, than to them who had sent him into exile. A few days after they had a horse race there and as the charioteer with the garland on his head was quietly driving his chariot out of the ring, either by some accident or by divine instigation the horses took fright and never could be pacified or left off running until he was carried to the gates of Rome, where he was thrown out. This was regarded as a warning, and the Tuscans let the Tarquinian chariot go to the Romans.

The name Moldavia has a legendary origin. In some official French reports dated more than a hundred years back, we find it is said that it is not possible to learn with certitude the name given to Moldavia in remote times. But tradition asserts that Bogdan, the prince of the country, was passionately fond of the chase, and had a dog named Molda, his favorite above all the dogs of the pack. One day Molda was chasing a buffalo with so much ardor that she forced it into the river and was drowned herself i the hot pursuit. Bogdan, deeply afflicted at the loss of his favorite returned constantly to the scene of the catastrophe, and pausing on the brink of the river pointed out to his followers the spot where Molda had perished. The name of the stream was thus unconsciously connected with the name of the dog and shortly afterwards became that of the province. The head of the buffalo was cut off and fixed above the entrance to

Bogdan's palace and since that time the princes of Moldavia show a buffalo's head in their coat of arms. (Odobescu.)

There is a singular incident related of Charles I. of England. It is traditional at Hampton Court. He was one day standing at a window of this palace, surrounded by his children, when a gipsy came up and asked for charity. Her appearance excited ridicule and perhaps threats. This so enraged her that she took out of her basket a small looking-glass and presented it to the king. He saw in it his own head chopped off from the body. With a natural wish to propitiate so prophetic a beggar, some money was given her. She then said that the death of a dog in that very room where the king was standing would precede the restoration of the crown to his family, which the king was about to lose. Oliver Cromwell is supposed to have slept in that room afterward and he was always attended by a faithful dog. On awakening one morning he found the dog dead on which he exclaimed, in allusion to the gypsy's prophecy, "The kingdom is departed from me." He died soon after. (Timbs.)

In medieval times circulated the legend that Theodore, ruined by a shipwreck and repulsed by his friends, borrowed money from the merchant Jew, Abraham, invoking as his only security, the great statue of Christ set up before the copper-market by Constantine, before the palace at Byzantium. Theodore again lost all and Abraham trusted him once more. Then Theodore set sail again westward and prospered. Wishing to repay Abraham but finding no messenger, he put the money in a box and committed it in the name of Christ to the waves. It was washed to the feet of the Jew on the shore of the sea of Marmora. But when Theodore returned, to try him, Abraham denied having received it. Theodore required him to make oath in the name of Christ. And as Theodore, standing before the image passionately prayed, the heart of his benefactor was turned to faith in the surety of their friendship.

There are few lands in Europe that have been more fecund in myths than Brittany. The belief in that lost city, Is, whose spires the fishers saw sometimes, whose bells rung by the waves, clang through the winter nights and whose magnificence was such that for the capital of France no better name could be found than Par-Is, equal to Is,—the belief in that lost city being the origin of many beautiful legends. (Saltus, Anatomy of Negation.)

Bellerophon was the fortunate half-god, half-man who slew the monster Chimaera, and afterwards defeated the Amazons. Exalted in his own opinion by these feats he tried to soar to Olympus, the home of the gods, on the horse of Pegasus, but Jupiter, incensed at such audacity, maddened the horse with a gadfly which caused him to be thrown to the earth. He was afterwards worshipped as a hero at Corinth. The Chimaera was a fire-breathing monster having the head of a lion, the body of a goat, and the tail of a dragon. So impossible is such a creature that his name has been applied to any strange or foolish fancy that has no foundation in fact, so that we say, "It is only a chimaera!" Pegasus was a winged horse, supposed to be the offspring of Neptune the god of Ocean and Medusa. With a stroke of his hoof he produced the fountain Hippocrene on Mount Helicon. He was the favorite of the Muses and he finally became a con-

stellation in the heavens. Poets' fancies have always been supposed to be borne aloft on the wings of Pegasus.

The "Tarikh Tabari" asserts that Adam's forehead brushed the skies, but this height being inconvenient, the Lord abridged it to 100 cubits. Josephus in his "History" tells us that Moses was of divine form and great tallness; while the Arabs say that he was 300 cubits high. They have moreover found his grave in some part of the country southeast of the Dead Sea and make cups of a kind of bitumen called "Moses Stones," which they sell to travelers.

There is an ancient legend of a rebel baron, Renaud, who after vainly battling against the despotism of Charlemagne, sank to sleep in a hay-loft, dreaming perchance that all this evil life was but a dream, when jealous workmen came and killed him, and threw his body into the Rhine. He was a huge knight and his great body floated on the water surrounded by a splendid halo and the men on the banks seeing this, reverently fished it out and found that the noble corpse was still untouched by decay and still surrounded by the magnificent light from the other world. Then all the people on the bank of the Rhine wept and exclaimed of this mysterious corpse, "Surely this is some great Saint."

An old historical Portuguese belief is found in a book written by Alexandre Herculeano, and is a parallel to the legend of Constantine the Great. Alfonso Henrique, first king of Portugal, was at war with the Moors. In 1139, when the battle of Ouroque was fought, he is said to have seen in the sky the five wounds of our Saviour, with these words written beneath: "In hoc signo vinces." (In this sign shalt thou conquer.) To this was attributed his victory, and in gratitude the five wounds of Christ are ingrafted into the Portugese coat-of-arms and used to this day. The writer Alexandre Herculeano denied that such a miracle ever occurred, but there are many who firmly believe it did, although they may not say so.

There is a well-known tradition that all Cornishmen are born with tails. John Bale, bishop of Ossory in the reign of Edward IV, tells us that John Capgrave and Alexander of Esseby have stated as a fact that certain Dorsetshire men cast fish-tails at St. Augustine "in consequence of which the men of this county have borne tails ever since."

Jamshid, said to be the fourth king of one of the dynasties of Persia, reigned 700 years, the first three hundred of which were happy and beneficent. He softened iron and taught its use in the arts, subdued the demons and made them work for him, invented medicine and practiced navigation. In his homage men first celebrated the New Year. Death was unknown, but Jamshid became proud and forgot God. He was forced to flee before Dahak and remained concealed 100 years. He then appeared on the shore of the China sea, only to be captured and sawn asunder by Dahak.

There is a legend currently believed by the peasantry of Scotland, that a woman was once lured or conveyed into the secret recesses of the "men of peace" a name given to a race of uncanny beings who carry away mortals to their subterranean apartments, where beautiful damsels tempt them to eat magnificent dinners of fair fruits and everything that can please the palate. This woman was warned by a former acquaintance whom

she found there, not to taste of any of the mystical food offered her or she would have to remain under ground forever. She obeyed, and at last, disgusted with her obstinacy, the "men of peace" restored her to her home and disenchanted her eyes, when she saw that she had been tempted to eat filth instead of food.

THE LEGEND OF LISBON'S COAT OF ARMS:

About the middle of the 12th century a ship or, as it was then called a galleon, was sent from Lisbon to Algarve the extreme south of Portugal and always alluded to as the Elgave, to fetch the remains of the Holy St. Vincent. After the

galleon started upon her return trip two ravens or crows alighted upon it and took complete charge of and conducted it, safely to port. Since that time the ravens have been not only used as a symbol upon the coat-of-arms but are kept and cared for in the Cathedral or Holy See of Lisbon, where the body of St. Vincent is buried. He is the patron saint of the kingdom.

The great philosopher Epictetus was said to have a magic lamp from which he drew the brilliant and pure moral thoughts for which he was celebrated. He lived in extreme poverty in Rome in a little cottage without so much as a door to it, no attendants but one old woman, and no furniture but an earthen lamp, to the light of which we owe those beautiful and divine thoughts of which Arrian has preserved some noble remains. This lamp was purchased for about a hundred pounds after his death by a person whom Lucian ridicules for it, as hoping to acquire the wisdom of Epictetus by studying under his lamp.

Silvio Antoniano was a man of great learning who raised himself from a low condition by his merit. When he was but ten years old he could make verses extemporaneously on any subject given him that were wonderful for their literary value. There was a proof given thereof at the table of the Cardinal of Pisa when he gave an entertainment one day to several other cardinals. Alexander Farnese taking a nosegay, gave it to this youth desiring him to present it to him of the company whom he thought would most likely become Pope. He presented it to the Cardinal de Medicis and made a eulogium upon him in verse. This Cardinal became Pope in a few years afterwards, as Antoniano had predicted, under the name of Pius IV., and remembering the prophecy, he called Silvio to Rome and made him professor of belles-letters in the college.

In 362 B. C. the earth in the Roman forum gave way and a great chasm appeared which the soothsayers declared could only be filled up by throwing into it Rome's greatest treasure. And thereupon, Curtius, a noble youth, mounted his steed in full armor and declaring that Rome possessed no greater treasure than a brave and gallant citizen, leaped into the abyss, upon which the earth closed over him.

Ancaeus, one of the sons of Poseidon was told by a seer that he would not live to enjoy the wine from a vineyard which he had planted. He however lived to have wine of his own growth and in scorn of the prophet, raised a cup of it to his mouth. The seer re-

plied, "There is many a slip between the cup and the lip," and at the same instant a tumult arose over a wild boar in the vineyard. Ancaeus put down the cup and was killed in an attempt to secure the animal.

The belief in the reality of Robin Hood and his merry men was once almost universal in England, and Allen-a-Dale was one of the lucky youths whom Robin helped to elope with his bride, who was to be married against her will to an old knight. Allen was a brave, gaily dressed, and musical youth always "chaunting a roundelay:"

"The youngster was clothed in scarlet red,
In scarlet fine and gay,
And he did frisk it over the plain
And chanted a roundelay!"

Daedalus was an artist and inventor, said to have excelled in sculpture and architecture. He was the inventor of the labyrinth at Crete, the saw, the auger, and other tools. He made wings by which he was enabled to fly from Crete to Sicily. When his son Icarus accompanied him on this aerial voyage, he rose too near the sun, the wax with which the wings had been fastened to him melted, and Icarus fell into the sea, which has since been named the Icarian sea.

Danae was an Argive princess and of a beauty so irresistible, that Zeus himself could not help being attracted to her, and visited her in the form of a shower of gold. In some pictures the gross idea of a shower of gold coins is used, but in the more ideal, the glorious form of the god appears in a glow of golden light as brilliant yet as soft as the glitter of purest metal.

The mother of Nero, when warned by soothsayers that her son would become Emperor and then put her to death, would not believe it; yet both events came to pass, for after depriving her of all her honor and power, he was terrified by the menaces she made and her high spirit, and commanded her to be killed. First he tried to have her drowned at sea, but it failed. At last he succeeded and had her assassinated, but he was thereafter frequently haunted by his mother's spectre. Then he destroyed all whom his caprice selected for death, declaring that "no prince before me ever knew the extent of his power." The number of persons who were put to death at his instigation, was legion, including his brother Britannicus, his first wife Octavia, his second wife Poppoea, whose death he caused by a kick while she was with child, the poet Lucan, the philosopher Seneca, his old teacher, and others.

When William the Norman was landing on the Essex coast, his foot slipped and he fell to the ground. One of the soldiers gave the incident a gracious turn by crying out, "Joy to you Sir! you have already taken possession of England." A short time after when the same prince was arming himself for the battle of Hastings, he perceived that in his hurry he had put on his coat of mail the lower side uppermost. Instead of showing any sign of superstitious discouragement he cheerfully said to his attendant, "By this I prognosticate that my dukedom is turned into a kingdom." So it fell out.

There was seen in the churchyard against the high altar a great stone, four square, like to a marble stone, and in the midst thereof was an anvil of steel a foot in height, and therein stuck a fair sword, naked by the point; and letters of gold were written about the sword that said thus: "Whoso pulleth out this sword from this stone and anvil is rightwise king of England."

"How got you this sword?" said Sir Ector to Arthur. "Sir, I will tell you. When I came home for my brother's sword I found nobody at home for to deliver me his sword; so I thought my brother should not be swordless and so I came thither eagerly, and pulled it out of the stone without any pain." "Now," said Sir Ector, "I understand that you must be king of this land." "Wherefore I," said Arthur, "and for what cause?" "Sir," said Sir Ector, "for God will have it so; for there should never no man have drawn out this sword but he that shall rightwise be King of England." ("King Arthur and his Knights of the Round Table.")

The New Zealanders have a myth in which they of course firmly believe, to the effect that Maui, like most heroes, a younger son, was prematurely born, and his mother wrapped him up in her long hair and flung him out to sea. However, he grew up and managed to snare the sun, beat him and taught him to run his appointed course instead of careering at will and at any pace he chose, about the heavens. He turned his brother into the first dog, and that is why dogs are sacred in New Zealand. He fished New Zealand out of the sea, and it was he who stole fire for men.

The Osmanlis have a semi-religious tradition to account for their superiority over the Egyptians. When a learned doctor named Abu (and other unpronounceable names) returned from Mecca to the banks of the Nile, he mounted a donkey belonging to one of the Asinarii of Bulak. Arriving at the caravansary, he gave the man ample fare, whereupon the Egyptian demanded more. He gave the fare again but the man still demanded more, and so on repeatedly until no more money was in the divine's purse. Then the proprietor of the donkey waxed insolent. A worshipping Turk seeing this, took all the money from the Egyptian, paid him his due, solemnly kicked him, and returned the rest to Abu who asked his name and his nation. "Osman and Osmanli" whereupon the Saint blessed him and prophesied to his countrymen supremacy over the Fellah and donkey boys of Egypt. (Sir Richard Burton.)

Ilia is one of the heroes of Russian folklore. He was the son of a peasant. He was paralyzed and useless until he was thirty, when two divine beings brought to him the waters of life and he immediately became endowed with enormous strength. The first use he made of his strength, was to cultivate the soil of Holy Russia, and relieve his parents while they slept. They had been striving to cut down a forest, and with one turn of his hand he rooted up all the oaks and threw them into the river. He got himself a magic steed which at first was dark-colored and stupid, but for three nights Ilia bathed him in dew, and it became a light-colored steed, and so powerful that he cleared lakes, rivers, and forests in a single bound. He met his match in a "polenitza" whom he struck with all his might. She turned around and said: "I thought some gnats were stinging me but lo, it is a Russian moving his hands." She seized him, and slipped him in her pocket, steed and all. Then she said: "If he is old, I will cut off his head; if he is young, I will keep him prisoner, and if he suits my fancy I will marry him." She drew him out of her pocket, married him, and became an affectionate and dutiful wife.

The white velvet robe which King Charles I. wore at the coronation, instead of the accustomed purple velvet, was considered an ominous change. Another warn-

ing of approaching evil vouchsafed to him was equally striking and peculiar. It happened a short time before the battle of Newbury (1643) so fatally disastrous. The king, being at Oxford, went one day to see the Public Library where he was shown, among other books, a Virgil. The Lord Falkland, to divert the King, would have his majesty make a trial of his fortune by opening the book at random and reading from it a prediction. He opened at Dido's imprecation against Aeneas. Then Falkland tried and the place that he stumbled upon was even yet more suited to his destiny, being the expressions of Evander upon the untimely death of his son Pallas.

The Karens of Burma, who were a persecuted people living near the old city of Tavoy, and who were first harassed by the Burmans and then by the Siamese, had old predictions as to their deliverance. The ancestors charged their posterity thus: "Children and grandchildren, if the thing come by land, weep; if by water, laugh. It will not come in our days, but it will in yours. If it come first by water, you will be able to take breath; but if first by land, you will not find a spot to dwell in." This mysterious "it" was a thing they looked for with all their eyes. Again the elders said, "When the Karens have cleared the Hornbill City three times, happiness will arrive." The trees occasionally grew so high in Tavoy that the Burman rulers called the Karens to cut them down. When they made them clear it the third time, white foreigners arrived, and the missionary people did great good to the natives.

A prophet of old times among the Karens had prophesied the coming of white strangers to them, and thus described them: "See, see, the white foreigners! They stand gracefully, sit gracefully, eat gracefully, drink gracefully, sleep, go, dwell, return, speak, and talk gracefully. The sons of God the white foreigners dressed in shining black and shining white, obtained the words of God anciently."

A long time ago, two hundred and seventeen years before Christ, there was a king of Egypt, Ptolemy the Fourth, who was returning, proud and victorious, from a war with his enemies. On his way home, he passed through Jerusalem; and there, feeling that such a mighty conqueror had a right to go where he pleased, he endeavored to enter the most sacred precinct of the Jewish Temple,—the "Holy of Holies." No one among his own people could prevail upon him to give up his rash plan; but in answer to a prayer by the High-Priest of the Temple, who stood undismayed before him, this great king fell senseless to the ground.

He did not try again to penetrate into this sacred place, but he became very much enraged against the Jewish people; and, when he returned to Alexandria, he ordered all the Jews in that city to give up their religion and to practise the heathenish rites of Egypt. Only a few Jews consented to do this; nearly all of them boldly refused. Then the angry king commanded that all the Jews in the country around about, as well as those in the city, should be arrested and confined in the Hippodrome, or great circus, just outside of the town.

When, after a good many failures and difficulties, this had at last been done, Ptolemy prepared to carry out his great and novel plan of vengeance. This was to have these poor people trampled to

death by elephants. Such a performance in the circus would make a grand show for the heathen king and his heathen people.

But it was not to be expected that elephants, who are good-natured creatures, would be willing to trample upon human beings unless they were in some way excited or enraged. Therefore, a great many elephants were drugged and intoxicated; and, when they had thus been made wild and reckless, they were let loose in the great arena of the Hippodrome, where the trembling Jews were gathered together in groups, awaiting their fate.

In rushed and stumbled the great monsters, and the Egyptian king and vast crowds of the Egyptian people sat in their seats to see what would happen to the Jews.

But, suddenly, up rose Eleazar, an aged priest of the Jews; and, lifting his hands towards heaven, he prayed for deliverance.

Then, all at once, the elephants stopped. They snorted and threw their trunks into the air, they ran backward and sidewise in wild confusion, and then they turned, and with savage cries and tossing trunks, they plunged over the low parapet around the arena, and ran trampling madly among the people who had come to see the show!

The scene was a terrible one, and the punishment of the Egyptians was very great. The king sat high above all, and out of danger; but he was struck with fear, and determined no longer to endeavor to punish a people who were so miraculously defended. When at last the elephants were driven back and this awful performance at the circus had come to an end, the king let the Jews go free. And this day of their wonderful deliverance was made an annual festival among them. (From the St. Nicholas Magazine.)

There is an old and amusing Indian story of how King Vikramaditya conquered the obstinacy of the Princess Pésámadandé who had made a vow to keep silent and marry nobody who could not compel her to answer his questions. The mighty king-magician got astride his favorite elementary—not elemental—the Brahmarákshás Bhetala, and made him transport him into the very chamber of the lady. Finding that she would not answer him in the natural way, he made Bhetala obsess all her ladies-in-waiting and set them to praising him, telling him a story, and reproaching their mistress for her silence. Thereupon she sent them out of the room. The Princess then drew a curtain between herself and the king, but the spirit was made to enter the curtain and set it talking. The Princess pushed the curtain aside; whereupon her petticoat took up the conversation, and she cast that aside. Then the robe was made to speak, then the undergarment, then the four legs of her charpai or lounge; but the stubborn damsel held her tongue. Finally Bhetala was made to show (materialise) himself as a parrot, was caught by the Princess's order and given to her, and it straightway went on to tell a story about the Prinecss being obsessed by Sani, the god of Ill Luck. This was too much for her; she flung herself at Vikram's feet, confessed herself vanquished, and as he did not want her for wife, was given by him in marriage to a suitable Prince. The story is given in Pésámadandé Kathai, a Tamil story book.

Melusina in French legend is a beautiful water nymph of great power and wealth. She married Raymond son of Compte de la Foret who found her near a fountain in the forest of Coloubiers, in Poitou.

The marriage took place in the castle which she built around the fountain. This she called Lusinia after herself, a name corrupted into Lusignan which the place still bears. They lived happily till, breaking a promise he had made before marriage that he would never intrude on her seclusion on Saturday, he discovered her, half fish or serpent and half woman, swimming in a bath. His breach of faith compelled her to leave him. Until the destruction of Lusignan, in 1574, she was said to appear on its towers and shriek shrilly, thrice whenever the head of that family or the king of France lay dying. The story of Jean D'Arras, compiled by the order of his master the Duke of Berry in 1387 differs somewhat from the legend. Stephen, a Dominican of the house of Lusignan developed the work of Jean D'Arras and made the story so famous that the families of Luxembourg, Rohan and Sassenaye altered their pedigrees so as to be able to claim descent from the illustrious Melusina.

In the castle of Ronburg, by the city of Drum, in Bohemia, are supposed to be hid immense treasures that are to be seen exactly at ten in the morning of Easter Sunday when the priest celebrates the mass. A poor widow with a little baby was utterly destitute and about to be turned out of her poor little room, when looking out of the window she saw the ruin of Ronburg by the setting sun. At once she determined to try and find the treasure as she feared both she and her child would die of hunger. Next day with fear and trembling she went and sat in the ruin, so as to be there at the right time. Exactly at ten with a great noise of rattling, a hole opened in the middle of the castle court and an iron table came up out of the ground with a large pot full of shining money. All this was lit up with a blue flame. Trembling with fear the mother put her baby on the table and filling her basket went a few steps away. Then, remembering her baby, she rushed back to get him, but the table with the child and the treasure had disappeared. Wild with fear and horror, she wept and tore her hair till a voice seemed to say to her, "Come again in a year." She took the gold home and went and told the priest what had passed. He told her to have patience and to go next year. She did so and to her joy at the same time saw the table with the child and a bag of gold. He held out his arms to her and she, half mad with joy, pressed him to her heart. They lived now in plenty and peace and the boy became a priest much celebrated for his holiness. When his mother died he had a stone slab put up for her in the churchyard of Auscha.

Alexander Csoma Korosi, a Hungarian scholar of the highest repute, translated the Kanjur, the bible of the Lamas, after going through unheard of adventures and privations in Thibet. Day after day he would sit in a wretched hut at the door of the monastery, reading aloud Buddhistic works with a Lama by his side. When a page was finished, the two readers would nudge each other's elbows, the question being which of them was to turn over the leaf, thereby exposing his hand for the moment unprotected by the long furred sleeve to the risk of being frost-bitten. The work consisted of 108 volumes folio or 1083 distinct works. The Tanjur consists of 225 volumes folio, weighing four to five pounds in the edition of Peking. The edition of the Kanjur sold by the Emperor brought six hundred pounds and was bartered for 7,000 oxen by the Buriates. From this jungle of religious literature we cull a few points. To European

folk-tales the stories in the Kanjur bear little resemblance, though many of the fables about animals have counterparts in western legends. Among others that will be recognized, is the legend of King Mandathar, who already endowed with every good, still aspired in his ambition, until he demanded to be made equal with the highest god. He was allowed to share the throne, but then he wished to be the highest god himself, when he was precipitated from Heaven and made to resume his former low estate. Was not Satan or Lucifer, son of the morning, also in the same manner ambitious,—according to our Scriptures, was he not also cast down? And does not Grimm tell the same thing where a grateful fish accedes for a long time to the wishes of a fisherman until at last the fisherman's wife demands to be made God, when the fish replies, "Go back and you will find her in her hovel!" Yet how widely separated in time and in country is this same idea of the over-reaching of ambition. (W. R. S. Ralston, Thibetan Tales.)

Two begging monks were once kindly received by the mayor of Kunzenburg, in Bohemia, who told them during supper that the castle had not been inhabited for more than half a century, as no one could live there. Many holy men had exorcised the haunted castle, but none of them had succeeded in laying the ghosts. After supper the elder monk, a Minorite, said that he and his companion would spend the night in the ruined chapel of the castle, and perhaps they would be able to restore peace to the tormented souls. The mayor wondered at his bravery and all the things necessary to celebrate Mass were brought, but then all the servants refused to help the monks carry them to the chapel so that they had to carry all the things up the hill themselves. It was past ten when they started, and after wandering about the halls and rooms for a long time, they found the chapel. The elder monk at once began to arrange the altar and the lights; the younger monk, who from the first had shown very little interest, now began to be afraid and said for his part he would rather have stayed with the mayor. The older man was just reproving him for his sinful wish, when the bells of the town rang twelve. The older monk now at once began to celebrate the Mass, while his not yet consecrated companion knelt by his side to minister and make the responses. Hardly had the older begun than the younger fell into a profound slumber kneeling before the altar, and a strange voice answered the monk's words. Three times the terrified monk repeated his sentence and three times another voice answered rightly. The priest, taking heart that the ghosts who answered could not be lost souls, went on with the Mass, though he was still afraid to turn around and see who it was that answered. When he came to the part, "Dominus vobiscum," he had to turn around and then he saw a number of men, all young, but with white hair and long black cloaks. Their hands were folded and they all seemed lost in prayer. His companion lay at his feet in a deep sleep. Two of the young men in his stead ministered to him with scrupulous care. The monk went on until it was time to receive the sacrament, when, turning around to the strange assembly, instead of swallowing the Host, he broke the wafer and besought them by the living God to tell him why they haunted the castle and how they could find rest. Then the eldest of them, a man of gigantic stature, said, "All of us that you see here were lords of this castle, but not rightful ones. My mother who was wet-nurse to the rightful heir

changed us at birth. I became the lord and the rightful heir lived and died in poverty as a poor peasant. His descendants are the breakers of stone at the foot of the castle. We none of us shall have peace till the castle passes from out our family." The clock struck one and all passed away. The next day both the peasant and the lord of the castle died without heirs and the dominion passed into other hands; those of the family of Pernstein. After that there was peace in the castle.

Not far from Tetschen in the valley of the Kante, in Bohemia, lived an old woman with her granddaughter Petroelle. The girl was wild and not at all religious. On the 24th of June, 1614, a Sunday, there was the following conversation between them: "Listen, Petroelle, to the church-bells of Tichlowitz! Do you know the motto? Be warned by my voice, come to church and make no long tarrying." "There are three letters cut under the motto and they please me more! 'Jump happy legs!'" answered Petroelle. "Only a Godforsaken girl could speak so!" said the grandmother, "They are the initials of our Lord Henrich von Bunau, who gave the bells to the church. But hurry up and get ready, or we shall be too late. But what are you doing with that basket?" "I am going with my neighbor Theresa on the Poklone (a high mountain) for strawberries." "What are you thinking of, child! On Sunday, during High Mass, and on the birthday of St. John the patron of our church!" "Oh, I will celebrate it, but in the evening, in the dancing hall, or on the day of his beheading! Oh, then I shall be happy and dance!" "Child, you are wicked. As wicked as Herodias' daughter who danced so wickedly so as to get the holy man murdered! You have seen the picture in the Tichlowitz church." "What business had he to meddle with things that did not concern him? Herodias' daughter was a skillful girl and she danced beautifully." "Godforsaken girl, think where such words and thoughts will lead you!" "Now in the forest for strawberries, and in the evening to the inn to dance," and with this the naughty child rushed out of the house. The grandmother sorrowfully dressed herself and went to church. When the girls on the mountain heard the bell ring at the elevation of the Host, Theresa knelt down, crossed herself and began to pray. Seeing that her companion who had climbed on a high, broad flat stone, only danced and sung, she called to her to come and kneel by her, but she only laughed and sung,

"Before I kneel or bend my knee,
To a stone like this let me turned be!"

Mass and sermon were ended and the grandmother returned home. On her way she passed near the mountain side and her grand-daughter's voice rang down to her, "See, old crone, what I have instead of the Mass!" and the impudent girl held up her basket of strawberries. Angrily the old woman said, "Would to God that no ill luck befall, that you be turned into stone!" raising her eyes to heaven at the same time. She went home, set the table and then went out to see why Petroelle did not come in, as she knew she must be hungry. She saw her on the mountain standing just as she was before. Angrily she sat down to her dinner alone, but before she had finished, the neighbor Theresa, trembling and pale, rushed into the room telling her that Petroelle was standing still and stiff, with no sign of life, on the mountain. All the neighbors rushed to her help, but nothing could help her. The wicked girl had turned to stone. When the grandmother heard that she was really dead, she fell down and gave up her soul. The body of the maiden grew larger and larger, and one

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can still recognize the form if one looks attentively at the mountain.

The Castle Reichenburg, in Bohemia, belonged once to a very wild nobleman, Taroslaw Berka von Duba, who had a beautiful daughter called Margaretha. He was very unkind to her, and she fell in love with his page, a handsome youth, son of a poor knight. One day the rough young nobleman, Ctibor von Lipnic, without troubling himself to win the love of Margaretha, asked her hand in marriage and was graciously received by the father. Calling his daughter, he told her to get ready for the wedding, but she, falling on her knees, begged him not to give her to a rough man whom she could not love. White with rage and foaming at the mouth, he howled: "Did you ever hear of my breaking my word? You will marry him, you snake, or you will instantly enter a convent." "I would rather die," said the unfortunate daughter, and fainted. The same night he rode out with his men and carried the poor girl with them. The next day she was immured in a convent of Cistercians near Lozomic, and forced to take the vows. Her lover, Hinko, with love and grief, rushed to the convent and arrived there after she had taken the veil. Distracted with grief, he went to the nearby Dominican convent, where he had a friend, and begged to be admitted. On account of his holy life he was admitted soon after, and took the name of Bonifacius. Silent, lost in thought, that the monks supposed were holy, he was soon celebrated and at the death of the confessor to the nearby convent, he was chosen as his successor. In vain he pleaded his youth, dreading the ordeal; the abbot insisted and he became confessor to his lost love. Soon prying eyes found them out, and when it was found a child was on the way rage knew no bounds. The father of Margaretha was sent for to decide her fate. Like a roaring lion he came, and asked what was the worst punishment? "To be buried alive and die of hunger," said the abbess. "Good! Let it be her fate!" howled her father. It was done. She was buried in a cell and the door shut with masonry. The third day a poor shepherd boy heard what he thought was someone crying softly. He put his head down to a small hole in the earth and heard a woman sobbing. "What can I do for you?" he asked. "Give me something to eat and water and for God's sake tell no one." The boy poured water down the hole from his hat and threw down all his dinner, a piece of black bread. Ten days he did so, but on the eleventh was silence. The maddened father insisted on seeing the corpse of his daughter. She was found alive, and the fiendish father had her again buried alive, but this time in his own castle, where she really died, and her skeleton was found years after. Her lover who was also shut up in a dungeon, when he heard her fate by accident from the brother who brought him his food, in a fit of madness wrenched the iron bar out of his window, sprang into the river and was drowned. Tradition says the father repented when too late and left his money to feed the poor, who were waited on by shepherd boys. The lad who had fed his daughter received a rich present. The bones of the unhappy Margaretha were found in 1539 in the wall of the castle Reichenburg, and when the family of Berka again recovered the castle that had passed out of their hands, the bones were placed in the chapel of Wahrzeichen.

Stara Duba castle in the county of Kaurim, in Bohemia, so called from an old oak, has many legends connected with it. At one time a friend of the family, a gay youth, was brought there ill, and the daughter Ladika nursed him. They fell in

love. One evening as they sat together Milohnew asked her about a large lamp that burnt in the room. It was beautiful, a half globe, held up by men in bronze, of different ages. Some were good looking, but the others horrible. "Tell me, dearest Ladika, how it is that when I was feverish it seemed to me as if these men talked to me and even moved?" Ladika looked distressed and said, "Do not ask me, dearest love; I only know that my mother held it as her dearest treasure." The youth remained a while and partook of the hospitality of the people, but the thought of the lamp haunted him. "I believe it is enchanted," he exclaimed to a friend. "I should not wonder, it came from the sorceress of the celebrated family of Asly, but since we have had the lamp all goes well with us." "So! a sorceress' family!" thought the youth, and at once began to distrust and dislike Ladika. Preparing to go home, Ladika begged him to stay just one day. He did so and she told him she was an expectant mother and begged him not to forsake her. The youth swore that he would return and take her back with him to his castle in two months. She said, "If you do not come back for me in two months, know that I will not live to receive my father's curse, and I will haunt you even to the grave." He again promised and departed. Two months passed and he cared no more for Ladika, until he had a dream in which he saw her with a gaping wound in her breast and a dead child in her arms. She said to him, "Since you did not choose to be my husband you must be my heir," and she gave him the hated lamp. Months passed and Milohnew thought no more of his dream, and wed Bertha, daughter of the owner of the Castle Kostelec, and as is the custom, all her friends and acquaintances brought presents. Among the others came a very pale, simply dressed maiden, and brought a beautiful lamp. "It is the most beautiful of all my presents," said Bertha to her husband. Then he saw with horror the accursed lamp. "Take it away, I cannot bear the sight of it!" he cried. "It puts me into the most awful pains!" "Why!" Bertha cried, and the more her husband raved the better she liked it. That evening she lit it and put it in their bedroom. To his horror he saw the form of Ladika and her child slowly rise from the flame and heard a voice say, "You thought to outwit us, but we are here!" Next day in secret he dug a hole and hid it in the garden, but at evening it burnt as usual in his room. Then he threw it in the well, but found it as usual; then he called a smith and had it broken to pieces, but it burnt that night in his room the same as if nothing had happened. Seeing that nothing could destroy it, he told his wife his story and begged her not to light it; but from a humble girl she had grown to be a perfect vixen, and whenever he opposed her in the slightest way she would go at once and light the lamp. Not being able to endure so much torture Milohnew died just the same day that five years before he had parted from Ladika, but before he died he said to his wife, "I make you the heir of the bewitched lamp." All the tortures now fell on his wife and she, to get rid of them, threw herself in her madness from the tower and dashed herself to pieces. Thus three victims of the fatal lamp came to a mysterious and fearful end.

Dalibor was a Bohemian nobleman of the 15th century who sided with the Hussites. On a certain day he called all his servitors to his castle, and in their sight threw all the emblems of nobility into the fire "so that they might all feel like brothers and not like lord and vassal," he said. Then, amidst general rejoicing, he went to join the Hussite army. The Hussites were at that

time very successful, and King Ladislaw was beginning to despair, when a nobleman gave him some good advice. One beautiful morning a troop of royalists in armor rode over to the Hussite camp and asked to be admitted to see Dalibor. They said they were tired of the king and his cause, and sympathized with the Hussites. One of them then assured him that he could lead the Hussites by secret ways so that they could outnumber and overthrow the king's army, and at night they all started. He led them through forests and fields until they came into a narrow pass between two mountains, and there the royalists caught them and killed a great number. Dalibor was taken prisoner and loaded with chains, was led to a dungeon, then to a turret in the Vischrad. From out the little window he looked all day at the mountains and forests that he loved. Being weary of the solitude and monotony of his life, he begged his prison-master, who was a kind-hearted man, to allow him to play the violin. This was allowed and Dalibor played all day. The melancholy tones were carried far, and people stopped under his window to listen, especially at night. They could hear all their country's misfortunes being told in the wailing of his instrument; many wept, others cursed themselves that they could do nothing to help their unhappy country. Every day the crowd got greater and although Dalibor was no longer allowed to play, the music went on all the same to the ears of the listeners. So they implored King Ladislaw to set Dalibor at liberty. Refused, they broke open the doors, scaled the ramparts, and would have made their way to his turret had not the king ordered him to be beheaded on the spot, and opening the window, the prison master showed his head to the people. The multitude seeing he was dead, was about to disband, when they heard his violin playing. There was a short pause, then once again they stormed the fortress, breaking everything that came in their way. The legend says that the Bohemian nation will still hear his violin playing until they once more regain all their rights, and then Dalibor will be at rest and cease to play.

Hercules and his wife, Deianira, came on their journey to the river Evenus, across which the centaur Nessus carried travelers for a small sum of money. Hercules himself forded the river, but gave Deianira to Nessus to carry across. Nessus attempted to outrage her; Hercules heard her screaming and shot an arrow into the heart of Nessus. The dying centaur called out to Deianira to take his blood with her, as it was a sure means of preserving the love of her husband. On his return home Hercules landed at Cenaeum, a promontory of Euboea, erected an altar to Jupiter (Zeus), and sent his companion Lichas to Trachis, in order to fetch him a white garment, which he intended to use during the sacrifice. Deianira, afraid lest Iole, Hercules' fair prisoner, whom he had brought home with him, should supplant her in the affections of her husband, steeped the white garment he had demanded in the blood of Nessus. This blood had been poisoned by the arrow with which Hercules had shot Nessus; and, accordingly, as soon as the garment became warm on the body of Hercules, the poison penetrated into all his limbs, and caused him the most excruciating agony. He seized Lichas by his feet and threw him into the sea. He wrenched off the garment, but it stuck to his flesh, and with it he tore away whole pieces from his body. In this state he was conveyed to Trachis. Deianira, on seeing what she had unwittingly done, hung herself. Hercules commanded Hyllus, his eldest son by Deianira, to marry Iole as soon as he should arrive at the age of man-

hood. He then ascended Mount Oeta, raised a pile of wood, on which he placed himself, and ordered it to be set on fire. No one ventured to obey him, until at length Poeas, the shepherd, who passed by, was prevailed upon to comply with the desire of the suffering hero. When the pile was burning, a cloud came down from heaven, and amid peals of thunder, carried him to Olympus, where he was honored with immortality, became reconciled to Juno (Hera), and married her daughter Hebe. (Smith's Classical Dictionary.)

In good old days the Gulf of Tonking swarmed with piratical craft, whose crews, not content with scouring the seas, occasionally made incursions up rivers, in one memorable instance attacking Lien-chou Fu itself. The pirates were men of war and armed to the teeth; the citizens, though they were provided with weapons and made a brave show, really felt their hearts sink into their boots, and their courage ooze from the palms of their hands, at the prospect of actual fighting. Night fell and the robber hordes had gathered round the walls of the doomed city. What chance of safety remained! Whence could salvation come?

In the ancient days of China, when the country was divided among petty rulers and fighting was so incessant that the period is known in history as the "Civil Wars," there were three men called Kuan Yu, Chung Shu and Pao Chung, who had sworn, each with the other, eternal brotherhood of arms and who wrought in conjunction many doughty deeds. The two last are the proverbial friends, the Damon and Pythias of China. The first, deified under the name Kuan Ti, is the Chinese Mars and the tutelary deity of the present dynasty. He is always represented as clad in green, and no god of the Chinese Pantheon is so universally worshipped. In every city he has several temples; in each house he has a shrine.

The city of Lien-chow was no exception to this rule, and the worthy burghers in their extremity flocked to the altars of Kuan Loa Yeh; a fabulous number of candles were burnt in his honor and all night long supplications were poured before his image. And with the happiest effect; for when morning dawned, the enemy, it is true, were still round the walls, but their power for mischief was gone. The tradition tells that Kuan Ti, ever ready to hear a cry for aid, had struck the pirate horde with madness, insomuch that in the middle of the night each man rose in a frenzy and laid his knife to the throat of his neighbor who seemed, in that god-given dementia, his deadliest foe. Even as the authorized version of the Bible naively expresses it of the Assyrians, "when they arose early in the morning, behold, they were all dead corpses."

Such at least is how tradition accounts for the fact that when the besieged ventured out to see, they found the pirates lying dead with their throats cut and all the signs of a mortal struggle having taken place. As there were no survivors, the truth will probably never be known, but Kuan Ti is credited in that part of China with having brought about this singular repetition of Sennacherib's disaster.

In the Chinese war called the "Children's Campaign," while the emperor was anxiously pacing his palace waiting for news, the god Kuan Ti followed his footsteps with echoing footsteps, and on being addressed assured him that he would hear welcome news. So it turned out.

When the youthful forlorn hope arrayed themselves in line of battle against the Chinese troops, the latter were struck with sudden dis-

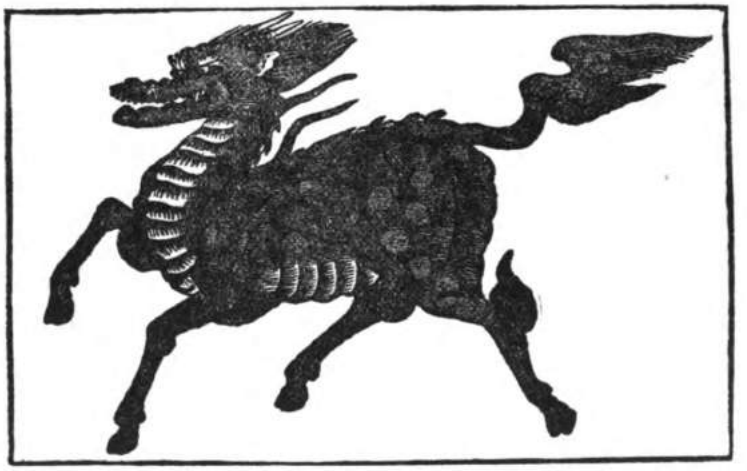
may and fled incontinently, breaking forever the back of Wu Sankuei's prolonged resistance. No one can have been more surprised than the Manchu boys, and the result would be inexplicable, had not the prisoners taken during the rout, offered an explanation, which has been handed down to us. The Chinese, it appears, found themselves confronted, not by a boyish band but by an army of gigantic warriors, clad in green, with fierce visages, flaming eyes and beards 'streaming like a meteor through the troubled air.' Kuan Ti in person, multiplied manifold, had fought for the Manchus and had gained for them without a blow a decisive victory in the single engagement of what is known to story as the "Children's Campaign." He was thenceforth the tutelary god of the present dynasty.

In another battle the rebels were now, however, observed to retire suddenly in confusion, and on enquiry being subsequently made, it was ascertained that the assailants had seen a bright flag waving over the city, and a tall warrior, having a long beard and arrayed in green garments, calling up his troops; whereupon, overcome by fear, they immediately fled, and thus the threatened danger to the city was happily averted.

In another, the rebel prisoners all stated that, when the battle commenced, they saw a large flag in the heavens with the character 'T'ien' on it, and in the rear of the flag a host of ghostly soldiers flying through the air, smiting the rebels as they passed and scaring them out of their wits. Thus the city was saved.

Somewhere north of that vast region which is watered by the Sungari River, there existed according to Chinese tradition in very ancient times a petty kingdom called Korai. Out of this kingdom sprang the founder of the Korean race, of which the king is now styled, "Sovereign of Ten Thousand Isles." The following is the well-believed legend of the beginning of the race. Long, long ago in the kingdom of Korai, there lived a king in whose harem there was a waiting maid. One day, while her master was away on a hunt, she saw floating in the atmosphere, a glistening vapor which entered her bosom. This ray or tiny cloud seemed about as big as an egg. Under its influence she conceived. The king on his return discovered her condition and made up his mind to put her to death. Upon her explanation, however, he agreed to spare her life but at once lodged her in prison. The child that was born proved to be a boy which the king promptly cast among the pigs. But the swine breathed into his nostrils, and the baby lived. He was next morning put among the horses, but they also nourished him with their breath and he lived. Struck by this evident will of heaven that the child should live, the king listened to the mother's prayers and permitted her to train and nourish him in the palace. He grew up to be a fair youth full of energy and skilled in archery. He was named "Light of the East," and the king appointed him master of the stables. One day, when out hunting, the king gave him permission to give an exhibition of his skill. This he did drawing bow with such unerring aim that the royal jealousy was kindled and he thought nothing but how to compass the destruction of the youth. Knowing that he would be killed if he remained in the royal service, the young archer fled the kingdom. He directed his course to the southeast and came to the borders of the vast and impassable

Japanese Hero Ki, B. C. 2197, Drawn Through the Clouds by Dragons.



The Ki-Rin, or Holy Animal of China, that is to be Reincarnated into a Savior of the World.

river, the Sungari. Knowing his pursuers were not far behind him, he cried out in a great strait: "Alas! shall I, who am the child of the Sun and the grandson of the Yellow river, be stopped here, powerless, by this stream?" So saying he shot his arrows at the water. Immediately all the fishes of the river assembled together in a thick shoal making so dense a mass that their bodies became a floating bridge. On this the young prince and three others with him, crossed the stream and safely reached the other side. No sooner did he set foot on land than his pursuers appeared on the opposite shore, when the bridge of fishes dissolved. His three companions stood ready to act as guides. Arriving at their city, he became the king of the tribe of Fuyu which lay in the fertile and well-watered region between the Sungari river and the Ever White Mountains. There they raised wheat, rice, millet, beans and sorghum. They worshipped heaven with a great festival every eleventh month and sacrificed an ox, examining the hoof to see if it were a good omen. If the hoof was cloven (like the devil's) it was evil; but if it was closed together, all went well.

When cholera appears in a place, it is a sign that the "Wandering Jew" has just passed through.

Gypsies are said to be doomed to be everlasting wanderers, because they refused the Virgin and Child hospitality in their flight into Egypt.

An old Roman superstition, somewhat similar to the legend of the Wandering Jew, was that persons who had not had burial, were obliged to wander for a hundred years on the banks of the Styx, because Charon was not allowed to row such people over.

The historical records of the city of Strasburg show that the Wandering Jew passed through that city in 580 and informed the city fathers that he had passed through two hundred years before. They consulted the city register of that time and found the statement correct. The last time there was any historical record of him was in the city of Brussels in 1774. In 1228 he was conversed with by an Armenian bishop visiting the Monks of St. Albans. He was dressed in the old Roman costume much worn, a long beard, naked feet and a sad, melancholy expression. Gustave Doré, the great French artist, made a series of most remarkable drawings illustrating the life of this unfortunate individual.

The Wandering Jew is a character which occurs in various forms in the legends and folklore of almost all people. The following are a few of the principal versions:

When the officers were dragging Jesus out of the hall, Kartaphilos, Pilate's porter, struck him with his fist in the back, saying, "Go quicker, man; go quicker!" Whereupon Jesus replied, "I indeed go quickly; but thou shalt tarry till I come again." This man afterwards became a Christian, and was baptized under the name of Joseph. Every 100 years he falls into an ecstasy, out of which he rises again at the age of thirty.

As Jesus was going to Calvary, weighed down with his cross, he stayed to rest on a stone near the door of a cobbler, named Ahasuerus. He pushed him away, saying, "Away with you; here you shall not rest." Jesus replied, "I truly go away, and go to rest; but thou shalt walk, and never rest till I come."

The legend of the Wild Huntsman, called by Shakespeare "Herne, the Hunter," and by Father Mathieu "St. Hubert," is said to be a Jew who would not suffer Jesus to drink from a horse-trough, but pointed out to him some water in a hoof-print, and bade him go there and drink.

Greek tradition mentions a poet, Aristeas, who continued to appear and disappear alternately for over 400 years, and who visited all the mythical nations of the earth.

At different times persons appeared in various parts of Europe, pretending to be the undying Jew. One of these was a certain Butadaeus who appeared in Hamburg in 1547 and was believed to have been seen frequently afterwards in Danzig, Naumburg, Lubeck, Brussels, Moscow, Madrid, and other cities. In 1644 a certain Michob Adair, known as "The Turkish Spy" attained a world-wide fame. In an account of this pretender, the author says: "One day I had the curiosity to discourse with him in several languages; and I found him master of all those I could speak. I conversed with him five or six hours in Arabic. The common people are ready to adore him; and the very fear of the multitude restrains the magistrates from offering any violence to this impostor." In the beginning of the 18th century an individual appeared in England, who professed to have been an officer of rank in Jerusalem who for an insult given to Jesus was doomed to live and wander. In Italy a person appeared in the latter half of the eighteenth century, who claimed to be Signor Gualdi, who had lived about 200 years before and whose portrait had been painted by Titian. He disappeared as mysteriously as he had appeared. In France the Wandering Jew is generally known by the name of Isaac Laquedem who appeared in Brussels in the 17th century.

The Arabs have many accounts of secret abodes of mortals who never die.

The Zend-Avesta, the great work of Zoroaster (or Zarathustra), tells of the Persian king Yima, who gathers around him men and animals in flocks, and fills the earth with them, and after the evils of the winter had come over his territories leads a select number of the beings of the good creation to a secluded spot, where they enjoy uninterrupted happiness.

The legends of "The Flying Dutchman," the afore-mentioned "Wild Huntsman," "King Arthur," the German Emperor Barbarossa, who was believed to have been asleep in the Kyffhaeuser mountain and to have awakened in 1870, when the new German empire was founded, have all the same ethnical origin. There are also many similar legends among the Incas, the American Indians and other people not ethnically connected with the before-mentioned, yet showing the same trait of human nature, the unwillingness to believe that either their great heroes or great evil-doers can really be dead, thus personifying the eternity of virtue and vice.

A Westphalian superstition has it that the Wandering Jew can only rest when he happens to find two oaks growing together in the form of a cross.

J and G are said to be fortunate initial letters.

The four letters composing the name of Adam are supposed to signify that the dust of which the first man was made, was taken from the four corners of the earth.

To determine whether husband or wife will live longest, count the number of letters in each first name and say to each one alternately John and Mary, go over them eight times, and the name that is pronounced for the last time will live the longest.

The letter Y is called the "Samian letter." It was used by Pythagoras as a sign of virtue, which is one, like the stem of the letter; but once deviated from, the further the two lines are carried the wider the divergence from goodness is carried. (Reader's Handbook.)

The letter Y is called the Pythagorean letter and considered sacred, because it represents the sacred triad, formed by the dual proceeding from the monad.

It is said by De Paris that the physician of the present day continues to prefix to his prescriptions the letter R which is generally supposed to mean "Recipe" but which is in reality a relic of the astrological symbol of Jupiter, formerly used as a superstitious invocation. It was also good luck for a physician to own one.

The following is a list of famous people, illustrating the significance of the initial W, called the lucky letter.

William Shakespeare.
Walter Raleigh.
William Blackstone.
John Wesley.
Geo. Whitfield.
William Penn.
Roger Williams.
James Watt.
William Wilberforce.
William Cowper.
William Wordsworth.
Samuel Wordsworth. (Old Oaken Bucket.)
Richard Whately.
George Washington.
Joseph Warren.
William Pitt.
Wellington.
William M. Thackeray.
Winfield Scott.
William Henry Harrison.
Daniel Webster.
Washington Irving.
W. E. Channing.
William H. Stewart.
Wendell Phillips.
Henry W. Longfellow.
John G. Whittier.
William Cullen Bryant.
Walt Whitman.
Oliver Wendell Holmes.
Ralph Waldo Emerson.
Henry Ward Beecher.
William E. Gladstone.
Geo. William Curtis.
William E. Evarts.
William T. Sherman.
T. De Witt Talmage.
Ex Congressman Wilson.
William the Conqueror.
William I. of Germany.
William II, of Germany.

The letter M is said to represent the human face without the two eyes. By adding these, we get O M O, the Latin homo, "man." Dante, speaking of faces gaunt with starvation, says—

> Who reads the name
> For man upon his forehead, there the M
> Had traced most plainly.
> (Dante: Purgatory, xxiii., [1308]).

The two downstrokes stand for the contour, and the V of the letter for the nose.

This letter is very curiously coupled with Napoleon I. and III.

1. Napoleon I.:

MACK, (General), capitulated at Ulm (October 19, 1805).
MAITLAND. (Captain), of the Bellerophon, was the person to whom he surrendered (1814).
MALLIEU was one of his ministers, with Maret and Montalivet.
MARBEUF was the first to recognize his genius at the military college (1779).

MARCHLAND was his valet; accompanied him to St. Helena; and assisted Montholon in his Memoires.

MARET, duke of Bassano, was his most trusty counsellor (1804-1814).

MARIE LOUISE was his wife, the mother of his son, and shared his highest fortunes. His son was born in March; so was the son of Napoleon III.

MAMONT, duke of Ragusa, was the second to desert him. (See Murat.) Six Marshals and twenty-six Generals of Divisions had M for their initial letter.

MACDONALD, duke of Tarentum.

MASSENA was the general who gained the victory of Rivoli (1797).

Napoleon gave him the soubriquet of L'Enfant Cheri de la Victoire; he was made duke of Essling, and after his victory of Rivoli created duke of Rivoli.

MELAS was the Austrian general conquered at Marengo, and forced back to the Mincio, (June 14, 1800).

MENOU lost him Egypt (1801).

METTERNICH vanquished him in diplomacy.

MIOLLIS was employed by him to take Pius VII. prisoner (1809).

MONEY, duke of Coriegliano.

MONTALIVET was one of his ministers, with Maret and Mallieu.

MONTBEL wrote the life of his son, "the king of Rome" (1833).

MONTESQUIEU was his first chamberlain.

MONTHOLON was his companion at St. Helena, and, in conjunction with Marchand his valet, wrote his Memoires.

MOREAU betrayed him (1813).

MORTIER, duke of Treviso, was one of his best generals.

MOURAD BEY was the general he vanquished in the battle of the Pyramids (July 23, 1798).

MURAT, duke of Elchingen was his brother-in-law. He was the first martyr in his cause, and was the first to desert him. (See Marmont.) Murat was made by him king of Naples (1808).

MADRID capitulated to him (December 4, 1808).

MAGLIANI was one of his famous victories (April 15, 1796).

MALMAISON was his last halting place in France. Here the empress Josephine lived after her divorce, and here she died (1814).

MALTA taken (June 11, 1791), and while there he abolished the order called "The Knights of Malta" (1798).

MANTUA was surrendered to him by Wurmser, in 1797.

MARENGO was his first great victory (June 14, 1800).

MARSEILLES is the place he retired to when proscribed by Paoli (1792). Here too was his first exploit, when captain, in reducing the "Federalists" (1793).

MERY was a battle gained by him (February 22, 1814).

MILAN was the first enemy's capital (1802), and Moscow the last, into which he walked victorious (1812). It was at Milan he was crowned "king of Italy" (May 20, 1805).

MILLESIMO, a battle won by him (April 14, 1796).

MONDOVI, a battle won by him (April 22, 1796).

MONTENOTTE was his first battle (1796), and Mont St. Jean his last (1815).

MONTEREAU, a battle won by him (February 18, 1814).

MONTMARTRE, was stormed by him (March 29, 1814).

MONTMIRAIL, a battle won by him (February 11, 1814).

MONT ST. JEAN, (Waterloo), his last battle (June 18, 1815).

MONT THABOR was where he vanquished 20,000 Turks with an Army not exceeding 2000 men (July 25, 1799).

MORAVIA was the site of a victory (July 11, 1809).

MOSCOW was his pitfall. (See Milan).

MONTHS:—

May. In this month he quitted Corsica, married Josephine, took command of the Army of Italy, and was crowned at Milan. In the same month he was defeated at Aspern, he arrived at Elba, and died at St. Helena.

March. In this month he was proclaimed king of Italy, made his brother Joseph king of the Two Sicilies, married Marie Louise by proxy, his son was born, and he arrived at Paris after quitting Elba.

May 2, 1813, battle of Lutzen.
May 3, 1793, he quits Corsica.
May 4, 1814, he arrives at Elba.
May 5, 1821, he dies at St. Helena.
May 6, 1800, he takes command of the Army of Italy.
May 9, 1796, he marries Josephine.
May 10, 1796, battle of Lodi.
May 13, 1809, he enters Vienna.
May 15, 1796, he enters Milan.
May 16, 1797, he defeats the archduke Charles.
May 17, 1800, he begins his passage across the Alps.

May 17, 1809, he annexes the States of the Church.
May 18, 1804, he assumes the title of Emperor.
May 19, 1798, he starts for Egypt.
May 19, 1809, he crosses the Danube.
May 20, 1800, he finishes his passage across the Alps.
May 20, 1805, crowned king of Italy at Milan.
May 21, 1813, battle of Bautzen.
May 22, 1803, he declares war against England.
May 22, 1809, he was defeated at Aspern.
May 26, 1805, he was crowned at Milan.
May 30, 1805, he annexes Lisbon.
May 31, 1803, he seizes Hanover.
March 1, 1815, he lands on French soil after quitting Elba.
March 3, 1806, he makes his brother Joseph king of the two Sicilies.
March 4, 1799, he invests Jaffa.
March 6, 1799, he takes Jaffa.
March 11, 1810, he marries by proxy Mary Louise.
March 13, 1805, he is proclaimed king of Italy.
March 16, 1799, he invests Acre.
March 20, 1812, birth of his son.
March 20, 1815, he reaches Paris after quitting Elba.
March 21, 1804, he shoots the duc d'Enghien.
March 25, 1802, peace of Amiens.
March 29, 1814, he stormed Montmartre.
March 31, 1814, Paris entered by the allies.

2. Napoleon III.

MACMAHON, duke of Magenta, his most distinguished marshal, and, after a few months, succeeded him as a ruler of France (1873-1893).
MALAKOFF, (Duke of), next to Macmahon his most distinguished marshal.
MARIA of Portugal was the lady his friends wanted him to marry, but he refused to do so.
MAXIMILIAN and MEXICO, his evil stars (1864-1867).
MENTSCHIKOFF was the Russian general defeated at the battle of the Alma (September 20, 1854).
MICHAUD, MIGNET, MICHELET and MERIMER were distinguished historians in the reign of Napoleon III.
MOLTKE was his destiny.
MONTHOLON was one of his companions in the escapade at Boulogne, and was condemned to imprisonment for twenty years.
MONTIJO (Countess of), his wife. Her name was Marie Eugenie, and his son was born in March; so was the son of Napoleon I.
MORNY, his greatest friend.
MAGENTA, a victory won by him (June 4, 1859).
MALAKOFF. Taking the Malakoff tower and the Mamelon-vert were the great exploits of the Crimean war (September 8, 1855).
MAMELON-VERT. (See above.)
MANTUA. He turned back before the walls of Mantua after the battle of the Mincio.
MARENGO. Here he planned his first battle of the Italian campaign, but it was not fought till after those of Montebello and Magenta.
MARIGNANO. He drove the Austrians out of this place.
METZ, the "maiden fortress" was one of the most important sieges and losses to him during the Franco-Prussian war.
MEXICO and MAXIMILIAN, his evil stars.
MILAN. He made his entrance into Milan, and drove the Austrians out of Marignano.
MINCIO (The battle of the), called also Solferino, a great victory. Having won this, he turned back at the walls of Mantua (June 24, 1859).
MONTEBELLO, a victory won by him (June, 1859).
The mitrailleuse was to win him Prussia, but it lost him France.

MONTHS:—
March. In this month his son was born, was deposed by the National Assembly, and was set at liberty by the Prussians. The treaty of Paris was March 30, 1856. Savoy and Nice were annexed in March, 1860.
May. In this month he made his escape from Ham. The great French Exhibition was opened in May, 1855.
By far his best publication is his Manual of Artillery.
(Reader's Handbook.)

It is bad luck to sing with a band of music.

If interrupted when playing upon any instrument, never go on with that piece but try a new one for luck.

It is unlucky to sing in the bathroom.

Putting your thumb on the black keys when playing on the piano, is a sign of evil.

Before you blow a horn, draw a deep breath to bring success.

Inhabitants of Minorca hate the sound and sight of a horn.

If you hear sweet and low music when entering a house, you will be welcome; but if you hear harsh and loud music, do not go in.

A negro superstition says: To learn to pick a banjo, go at midnight to a crossroads. There you will see a man who will teach you. That is Satan!

The Irish believed that the fairies had a music which had the power to draw souls away to the fairy mountains and detain them there, captivated by the sweet magic of the melody.

In Japan, when a girl begins to play on the three-stringed guitar, she touches her wrist with her lips, for it is said to bring good luck to do so.

In Roman times it was considered unlucky to hear a trumpet blown during a sacrifice.

If one has no ear for music, it is a sign of an austere disposition. (Dyer.)

There is an Italian proverb, "Whom God loves not, that man loves not music."

There is a curious tradition that the composer Haydn could never write a song or a bar of music unless he could see upon his finger the diamond ring given him by Frederick II.

If you play any kind of an instrument before breakfast, you will be blue all day.

In ancient days it was believed that the harps of the bards would sound a mournful strain before the death of their owners.

To imagine you hear music is a bad omen, signifying almost always death.

It is a sign of an evil nature to despise music.

In the "Mabinogion" we read that Teirtu had a harp that played of itself, and when desired to cease playing, did so; while St. Dunstan's harp discoursed the loveliest music without being struck by the hand of anybody.

It is unlucky to play "Home, sweet home," in a theater.

If a violin or other stringed instrument cracks loudly while hanging on the wall, it betokens evil.

If an instrument does not need tuning before a piece is played, good luck will follow.

If a string breaks on an instrument when you are away from home, an accident may be expected on your return.

German bands bring rain with them.

An old superstition about stringed instruments was, that if they were tuned alike, and one of them was played, that the other would vibrate in unison, no matter how distant they would be from each other.

If you unconsciously begin to hum or sing a funeral march, you will soon hear of the death of a friend or a member of the family.

If you sing while you brew, the beer turns out well.

If you sing during any meal, you will be disappointed.

If you sing at midnight, you will cry at dawn.

In Bohemia it is said, that if a man sings at the table, he will get a vixen for a wife.

If you play on the piano before breakfast, you will hear something

about yourself that will make you mad.

It is very unlucky to sing on the street, unless you spit through your fingers.

If a maiden should accidentally fall off a piano- or music-stool while playing, she will not marry that year.

A nightingale and a shepherd once tried a duel of song. The shepherd was in love and sang with such rapture, that the nightingale in envy fell dead on his bosom.

The songs of the Finns are the same as those in the sacred Acadian book discovered at Babylon. To give a magic power to their singing they take off their coats and turn them inside out, and in summer the old practice was to sing without any clothes on at all.

The wondrous harp of Lulsdorfin discoursing such music as might melt the soul was once believed to be a fairy who took that name and form. If anyone heard this beautiful music on the eve of a wedding, it was an omen of the greatest joy and happiness to all concerned in it.

At Gwalior is a tomb to the memory of Tan-Sein a musician of wonderful skill. A tree overshadows the tomb and it is believed that the chewing of its leaves will give an extraordinary melody to the voice.

If a person sings loudly, it is a good omen and will preserve him or her from evil spirits.

If a person sings loudly only for his or her own amusement, the person must be touched with a blessed palm, or dire misfortune will befall him.

If a string breaks when it is not in use, the same is said; and many negroes will not remain in the house if a banjo emits sounds when not played upon, as they often do from vibration.

If a banjo "plays its own self," much misfortune is portended.

The Chinese hold that their music was brought to them from Heaven by a bird named "Foang Hoang" a very fortunate bird which never appears anywhere but in China. Whenever it comes, it brings good luck. Whenever a good Emperor is born, it presides at his birth. Its nest is wrapped in mystery for no one knows where it dwells.

So much were the Laplanders given to superstition, that they worshipped the first object that presented itself in the morning. Every house and family had a deity. They had magical drums, which were consulted in a particular manner on important occasions; and when they engaged in battle, these drums were carried to the scene of action. In consequence of their supposed virtue, writers have said that drums were originally implements of superstition in our armies rather than instruments of music. Brass and copper rings, together with a hammer, were appended to a drum. A woman was not allowed to touch a sacred drum, nor was she permitted to go over the same road that it was carried, within three days of its removal.

Mozart's great opera "Die Zauberflöte," deals with the story of a magic flute which had the power of inspiring love. When given by the powers of darkness, the love it inspired was of the earth, earthy; but when given by the powers of light, it became subservient to the holiest ends.

The "boutchoum" is a long pipe of cherry-wood from which the Roumanian shepherds in the mountains draw powerful sounds that may be heard for several leagues

using it for signaling one another. There is a story of one shepherd who could so play on his, that he breathed through it a sound so touching that the valleys ring with it, the leaves on the trees tremble, the waters of the Danube boil and fish rise to the surface.

Marsyas picked up the flute of the goddess Athene, who had thrown it down in disgust on seeing from the reflection of her face in the water how playing distorted her features, and found that when she blew it beautiful strains came from it of their own accord. He challenged Apollo to a combat, flute against lyre, and only when the god added his voice to the instrument, was Apollo declared victor by the umpires, the Muses.

Tartini, who corresponded with the astronomer Lalande, wrote him that in 1713 he dreamed he made a compact with Satan and asked him to play on his own instrument for him. The devil did so, and produced a sonata so exquisite that it made the musician wild with enthusiasm and joy. On awaking he noted down what he could remember of this beautiful composition and thus made his masterpiece, which he called, the "Sonata del Diavolo."

In very many countries may be found the superstition of the magic pipe or flute, the merry sounds of which cause everything to dance: Knives, plates, forks and spoons dance on the table, fishes and crabs whirl in the sea, men and maidens go mad in frolic, and grandams go "Hi! Betty Martin, tip toe fine!" On the contrary there are also supposed to exist magic instruments which put everything to sleep, and a trance like death falls on all who hear them. Among the Quiches of Guatemala the magic pipe appears as mysteriously as in Germany, or as in ancient Greece Apollo cleared Phrygia of rats by means of his enchanted lyre.

If you see someone playing a fiddle where you had no idea there was one, you will have great domestic felicity.

If you have a fiddle in the house and no one can play it, the house will be lonesome and gloomy.

If you play on a strange fiddle it is a sign that you will engage in a desperate enterprise.

Hundreds have testified that their friends in dying have spoken of hearing unearthly music of heavenly sweetness. This music is called "Elfenreigen," the weird spirit song which Faber refers to as:

"Hark! hark my soul! Angelic songs
are swelling."

and Pope, in "The dying Christian to his Soul":

"Hark! they whisper, angels say,
Sister spirit, come away!"

"Elfenreigen" is properly the dance of the elfins and fairies, but is also used to designate the music thereof, and applied to the song of the sirens as well as the pied piper of Haemlin's weird music, and other weird or supernatural musical sounds.

Pythagoras noticed that different lengths of strings, stretched like those of a harp, produce different sounds, and as the seven planets revolve in seven orbits of different circumferences, they must, like an Aeolian harp, produce different sounds as they whiz through space. These seven sounds or musical notes Pythagoras called the "music of the spheres."

"There's not the smallest orb which
thou beholdst
But in his motion like an angel sings,
Still quiring to the young-eyed cherubims."

(Shakespeare, Merchant of Venice, i., 1.)

Plato says that a siren sits on each planet carolling a sweet song, which is in accord with the motion of her own planet, but also in harmony with all the others. Milton speaks of the 'celestial sirens' harmony that sit upon the nine enfolded spheres."

Greek mythology makes Orpheus, the son of the muse Calliope and the god Apollo, the personification of the power of music. From his mother he inherited the fascinating power with which he played the lyre and sang, so that the birds of the air, the fish in the streams, wild beasts, even trees, rocks, and hills, gathered round him to listen. The subject of his song was always the beautiful Eurydice, whom he had loved and lost. She had died through the poisoned bite of a snake that lurked in the grass over which she ran to escape from Aristaeos, who also loved her. Her sister nymphs, accompanied by Orpheus, wandered over the hills and valleys, filling the air with plaintive strains to call her back again. Orpheus carried his search for her even down to the gloomy shades of the lower world, the sweetness of his music soothing the monsters and wicked spirits that dwell there, and otherwise would have resisted his progress. Even the hardened hearts of Persephone and the merciless Erinnys were touched by his passionate grief. It was agreed that Eurydice should be permitted to return with him to the upper world,—the only condition attached to the agreement being that he should not turn to look upon her face all the way back. His patience, however, gave way. The bargain became null, and Eurydice must instantly retrace her steps, and be lost to him forever. For seven months he sat in doleful mood by the banks of the river Strymon, under the open sky, refusing food or drink. Then he withdrew to the higher wintry regions of the mountains Rhodope and Haemos, to nurse his sorrow in greater solitude, but was discovered by a band of Maenads out upon some wild Bacchic mission, and torn by them limb from limb. The Muses, it was said, gathering the limbs, conveyed them to Pieria, on Mount Olympus, and buried them there. His head and lyre floated down the Hebros, and were carried by the sea, the lyre sounding sweetly with the swell and fall of the waves, to the island of Lesbos, celebrated in after times for its poets and musicians. There the head was buried, and nightingales sang sweeter beside it than elsewhere in Greece. But in Thrace also a tomb was pointed out as being that of Orpheus, while a sanctuary was established in his honor. (Murray's Mythology.)

On the 4th of May, 1865, Mr. Bach's son, Léon Bach, found among the curiosities in a bric-a-brac shop in Paris, a spinet, evidently very old. Thinking it would please his father, he bought it and presented it to him. That night Mr. Bach had a curious dream. A young man appeared to him dressed in the costume of the time of Henry III. and said the spinet had been his, that he was a musician at the court of the king and that Henry had given the instrument to him. He said also that the king, when a young man, had composed a love song for a woman he devotedly loved, and that if Mr. Bach liked, he would play it on the spinet for him. Mr. Bach urged him to do so which he did, and the modern writer remembered it very well. But the dream man said he knew that his hearer had not a very good memory but he would take means by which it would be recalled to him. When Mr. Bach

awoke he found on the table by his bed a complete transcript of the song, words and all, written in old formal characters, a remarkable archaeological specimen. Astounded, he played it over to find it exactly like the air in his dream. All Paris came to see this remarkable thing, and again the owner of the spinet dreamed. This time he was told in his dream that if he would lift up the keys of the spinet he would find a verse written by Henry himself presenting the spinet to his musician. The spinet had been sent to the Retrospective Museum of the Palace of Industry, but it was hastily sent for and as carefully examined. Sure enough, a piece of parchment was found under the keys, a verse in Henry's own hand and signed by him. It ran:

"I, the King, Henry III. present this spinet
To Baltasarini, my gay musician:
But if he finds it poor-toned or else very simple,
Still, for my sake in its case let him preserve it."

The manuscript was submitted to eminent antiquarians for verification and by them after critical comparison pronounced to be a genuine autograph of Henry, howsoever obtained. (Monsieur N. G. Bach then sixty-seven years of age was the great grandson of the celebrated John Sebastian Bach one of the most eminent German composers. Though in somewhat delicate health the gentleman was at the time in the full enjoyment of his mental faculties a busy composer and highly esteemed by his brother artists, because of his professional talents as a thoroughly upright man.) (Owen, "Debatable Land.")

Dolores is an unlucky name; its bearer will always have bad luck, sorrow and trouble.

Men who have names containing thirteen letters should add one to take away the bad luck.

Of two men competing for anything the one will win who has the largest number of letters in his name.

A man with J in his name will be lucky.

Pythagoras said that according to the odd or even numbers in a man's name, blindness, lameness or any such casualities would fall upon the right or left side.

You are lucky if your initials form a word.

The Chinook Indians always change their names, if they have the same name as any one who is dead.

Some nations never mention the name of a dead person, especially of a relative, for fear of dying themselves.

The Chinese never give advice to one whose surname is different to their own.

If you call any one by the wrong name, you will have bad luck in speculation that day.

Some persons hate to name a person or thing that they think unlucky or unpleasant. "If you name evil you do call evil."

If you say it looks like a storm, a storm will come.

To use the word "kat" means good, prosperous, or fine. The use of certain words greatly aids one's fortunes. (China.)

It is bad luck to call a girl "Carrie," as she will be unfortunate, especially in love affairs.

If the initials of your name, read backwards, spell a name, it brings you good fortune.

Persons called Agnes always go mad.

In China it is considered bad luck if a maker of tea-chests speaks of his wares as "empty boxes;" he should call them "lucky boxes."

The American Indians believe that words have efficacy and employ them in all their magic. For instance, blood may be staunched by the repetition of the words: "sicycuma, cucuma, ucuma, cuma, uma, ma, a."

The Turks put a high value on the words of idiots, believing them to foretell truth.

To have your first or last name composed of seven letters is good luck.

To write or pronounce the emperor's proper name or any name similar to it, is an unlucky omen in China.

The name Raphael is an omen of good.

In China it is unlucky to talk about death or coffins, use some other word. It is also unlucky to use the word fire.

The Navajo Indians are unwilling to tell their Indian names as they believe it will bring bad luck. They give Mexican substitutes instead.

Certain words among the Greeks were never pronounced, as they were sure to carry ill luck with them; one word was "post."

It is unlucky in India for a young man to choose for his sweetheart a girl with the name of a constellation, of a tree, of a river, of a barbarous nation, of a winged creature, of a snake, or a slave.

A recent traveler in Australia says that on Herbert river the natives need only know the name of the person they wish to injure; it is therefore rarely that they use their proper name, but simply their clan name.

An ancient rule in divination by names was, that that person would be most happy and fortunate in whose name the numeral letters when added together made the greatest sum.

Anyone who does not worship the written Chinese characters written on parchment in his life, may expect to be born blind when he comes to be born again into this world.

An even number of vowels in a man's name, signifies something amiss on the left side; an uneven number, some imperfection on the right.

Among the Kaffirs of South Africa, it is unlucky for a female to pronounce the name of any of her husband's relatives in the ascending line, or any words which begin with or have a principal syllable of such names.

An American Indian believes his name is a part of himself like his eye or his hand, and he will not give it away, that is, tell it for fear of losing himself. A friend may tell the name and he can return the favor, but to tell it himself would bring a dire misfortune.

The name Mary is a favorite one in France, and considered of a happy omen, because — being spelled in French Marie—it forms the anagram of the word aimer which means to love.

American Indians believe that their names are of potent effect in life, and thus the man named "Has-a-war-club," whose father had the same name, is set by the ghosts as a warrior in his father's stead. He is believed to be invulnerable to any mortal weapon, and the children and even women fear him as they would a ghost.

If a newspaper or magazine that has run before the public for any length of time, changes its name,

bad luck follows. A hotel that has its name changed from time to time, seldom prospers.

To use the word Chinese "hung" in the sense of empty, unprofitable, bad, cruel, makes it a particularly unlucky word. If a house which is to let is marked, "hung" (empty), it will be avoided. (China.)

The Ojibway Indians consider it bad luck for husband and wife to tell each other their true names. They also believe that if children repeat their own names, they will stop growing.

Indians change their name when the person for whom they were named, dies.

The Greeks were superstitious about the significance of a name and changed the names of several of their cities as some of the syllables of the name were thought to be significant of evil and would bring harm to the inhabitants.

The Romans paid particular attention to lucky and unlucky names. When Julia, wife of the Emperor Severus, had rendered herself infamous by her profligate course, her husband consoled himself for his misfortune by his belief that her name was a bad omen; as all who had borne that name, had in his opinion been remarkable for lewdness.

The word "mizpah" is frequently used as a charm of memory and friendship, and often found engraved on rings. The word is Hebrew and means verbally "watch-tower." It is the name of several places mentioned in the Old Testament; especially of the culminating point of the tribe of Benjamin, which became the meeting-place of the tribes, the Washington of the Israelite federation. The reference of the word "Mizpah" to friendship is found in Genesis, xxxi, 48.49: "And Laban said, 'This heap is a witness between me and thee this day.' Therefore was the name of it called Galeed; and Mizpah; for he said, 'The Lord watch between me and thee, when we are absent one from another.'"

Another word that is much used similarly, is "Kismet." This is of oriental origin and found in the Turkish, Arabic, Persian, Hindu, etc. It means verbally, a lot, and signifies "the fulfillment of destiny;" when engraved on rings it is usually in its meaning "to love."

"There are some names which, when borne by those of royal blood, seemed predestined to misfortune. In France the name of Henri is ill-omened. Henri I. was poisoned, Henri II. was killed in a tournament, Henri III. and Henri IV. were assassinated, and God alone knows what fate has in reserve for Henri V., on whom misfortune has already laid a heavy hand." ("Henri V," Comte de Chambord, was born 1820 and died in 1883 without issue. The elder line of the Bourbons became extinct with him.) Ed.

"In Scotland the name of Stuart is regarded as a synonym for sorrow and calamity. Robert I., founder of the race, died of a decline at twenty-eight. Robert II., happiest of the family, spent part of his life in retirement and darkness, being afflicted with an inflammation of the eyes which kept them constantly suffused with blood. Robert III. sank under the poignant sorrow caused by the loss of one of his sons and the captivity of the other. James I. was murdered, James II. was killed at the siege of Roxburgh by the explosion of a cannon, James III. was assassinated by an unknown person in a mill where he had taken refuge after the battle of Saucheburn. James IV., wounded by two ar-

rows and a blow from a halberd, perished on Flodden Field. James V. died of grief over the loss of his sons and remorse at having caused the execution of Patrick Hamilton. James VI., who wore the double crown of Scotland and England, dragged out a sickly, timorous existence between the scaffolds of his unhappy mother, Mary Stuart, and of his unfortunate son, Charles I. Charles II. spent part of his life in exile, and James II. died there. The Chevalier Saint George, having been proclaimed rightful king of England, Scotland, and Ireland by Louis IV., made an effort to regain his lost kingdom, but was obliged to flee from Great Britain ere he had struck a single blow. His son Charles Edward also attempted to regain the throne, but was defeated at Culloden, and forced to flee for his life with a high price on his head; he was hunted from mountain to mountain, from rock to rock, until at last, after many romantic adventures, he succeeded in escaping to a French vessel and reached the Continent; he finally went to Florence, where he died at the age of sixty-eight, without being recognized as a sovereign by the European powers. Lastly, Henry Benedict, brother of Charles Edward, and the last descendant of the house of Stuart, lived upon a pension of three thousand pounds sterling from the English crown and died in obscurity in 1807, bequeathing to the house of Hanover, as a tardy but complete acknowledgment of the legitimacy of the family which had supplanted his own, the crown jewels which James II. had carried to the Continent when he was expelled from the throne." (Dumas, Mary Stuart Queen of Scots [trans. by J. M. Howell.])

The name of London is said to have come from Lud, a mythic king of Britain.

"For joy whereof
The famed Cassibelan, who was once at point,
O giglot fortune! to Master Caesar's sword,
Made Lud's town with rejoicing bright
And Britons strut with courage."
(Shakespeare, Cymbeline, iii., 1.)

Francis Crossley says that London came from the Celtic Luandun which means "city of the moon," as there was once a temple of Diana (the moon) where St. Paul's now stands. The same writer explains similarly the name of Greenwich to be derived from the Celtic Grian-wich ("city of the sun"). The Romans called London Augusta or Londinum.

There is abundant evidence in all lands of the value attached to certain words usually written, though they may be merely uttered, to keep off evil from or bring good to the user. The well-worn "blessed word Mesopotamia" proves that the idea survives, though allied to crass ignorance. The first words of the gospel of St. John in any of the Aryan languages have always been held of great virtue when carried on the person.

These should be written on virgin parchment enclosed in a goose-quill, an hour before sunrise on the first Sunday in the year.

Many of the girls in Japan are named for trees, the folk-conception of the longevity, happiness, faithfulness, and good fortune attending one named so, being the reason, rather than any idea of beauty in the tree itself.

In Ruthenia, it is believed that a wizard, if he only knows a man's baptismal name, can transform him by a mere effort of will; therefore a man should conceal his real name and answer to a fictitious one.

Pactolus is a celebrated river in Lydia which is said to bestow on the person who bathes in its waters the power to turn anything to gold by his or her touch.

King. "Doth any name particularly belong unto the lodging where I first did swoon?"
Warwick. "'Tis called Jerusalem, my noble Lord."
King. "Laud be to God! even there my life must end!
It hath been prophesied to me many years
I should not die but in Jerusalem;
Which vainly I supposed the Holy Land;
But bear me to my chamber; there I'll lie,
In that Jerusalem shall Harry die."
(Shakespeare, Henry IV., iv., 4.)

There are some names that are considered extremely ominous to princes, as for instance: Caius among the Romans, John and Henry in France, and John in England and Scotland.

The greatest empires and states have been founded or destroyed by men of the same name. Cyrus the son of Cambyses established the Persian monarchy and Cyrus the son of Darius ruined it. Darius the son of Hystaspes restored it and again Darius the son of Asamis overthrew it. Philip son of Amyntas greatly outraged the kingdom of Macedon and Philip the son of Antigonus lost it. Augustus was the first Emperor of Rome, Augustus the last. Constantine founded the Empire of Constantinople and Constantine lost it.

Jane is a most ill-starred name for rulers. To give a few examples: Lady Jane Grey, beheaded by Mary for treason; Jane Seymour; Jane or Joan Beaufort, wife of James I. of Scotland, who was infamously and savagely murdered; Jane of Burgundy, wife of Philippe le Long, who imprisoned her for adultery in 1314; Jane of Flanders, who was in ceaseless war with Jane of Penthièvre after the captivity of their husbands. This contest is known in history as "the wars of the two Janes" (Fourteenth century). Jane of France (de Valois), wife of Louis XII., who repudiated her for being ugly; Jane d' Albert, mother of Henri IV. of France. Being invited to Paris to attend the espousals of her son with Margaret de Valois, she was poisoned by Catharine de Medicis (1572); Jane, Countess of Hainault, daughter of Baldwin, and wife of Ferdinand of Portugal, who was made prisoner at the battle of Bouvinces in 1214. She refused to ransom him, and is thought to have poisoned her father; Jane Henriquez, wife of John II. of Navarre, stirred up war between her husband and his son Carlos by a former marriage, and ultimately made away with the young prince, a proceeding which caused a revolt of the Catalonians (1462); Jane the Imbecile of Castile, who lost her reason from grief at the neglect of her husband, Phillip the Handsome, Archduke of Austria; Jane I. of Naples married Andrew of Hungary, whom she caused to be murdered, and then married the assassin. Her reign was most disastrous. La Harpe has a tragedy entitled Jeanne de Naples; Jane II. of Naples, a woman of most scandalous character; guilty of every sort of wantonness. She married James, Count of March, who put to death her lovers and imprisoned Jane for two years. At her release James fled to France, when Jane had a liaison with Caraccioli, whom she murdered. Joan, the pope, if indeed such a person ever existed. Jeanne la Pucelle (Joan of Arc) cannot be called a ruler, but her lot was not more happy. (Brewer's Dictionary of Phrase and Fable.)

John is a proverbially unhappy name with royalty. When John

Stuart ascended the throne of Scotland he changed his name to Robert; but misfortune never deserted him, and after an evil reign he died overwhelmed with calamities and infirmity. John Baliol was the mere tool of Edward I.; John of England, a most disastrous reign. John I. of France reigned only a few days; John II., having lost the battle of Poitiers, died in captivity in London; to France his reign was a tissue of evils. John of Bohemia was slain at Cressy. John I. of Aragon was at ceaseless war with his subjects, by whom he was execrated; John II. was at ceaseless war with his son, Don Carlos. John I. of Constantinople was poisoned by Basil, his eunuch; John IV. had his eyes put out; John V. was emperor in name only, and was most unhappy; John VI., harassed with troubles, abdicated, and died in a monastery.

John I. of Sweden was unhappy in his expeditions, and died childless; John II. had his wife driven out of the kingdom by his angry subjects. Jean sans Peur of Burgundy engaged in the most horrible massacres and was murdered. John of Suabia, called the Parricide, because he murdered his father Albert, after which he was a fugitive and a vagabond on the face of the earth, etc., etc. Ivan IV. of Russia, surnamed the "Terrible" (1529-1584). He murdered with his own hand his eldest son; Ivan V. (1666-1696) was dumb and nearly blind; Ivan VI. (1737-1762) was dethroned, imprisoned, and put to death.

The following list of Popes, taken from Brewer's Dictionary of Phrase and Fable, further illustrates the ominous character of the name John.

John I. died wretchedly in jail.

John II. and III. were nonentities.

John IV. was accused of heresy.

John V., VI., VII. were nonentities.

John VIII. was imprisoned by Lambert, Duke of Spoleto; at a subsequent period he was dressed in female attire out of mockery, and was at last poisoned.

John IX. had Sergius III. for a rival as Pope.

John X. was overthrown by Gui, Duke of Tuscany, and died in prison.

John XI. was imprisoned with his mother by Alberic, and died there.

John XII. was deposed for sacrilege, and was at last assassinated.

John XIII. was imprisoned by his nobles and deposed.

John XIV. was deposed, and died imprisoned in the Castle of St. Angelo.

John XV. was a nonentity.

John XVI. was driven from Rome by Crescentius.

John XVII. (antipope) was expelled by Otto III., and barbarously treated by Gregory.

John XVIII. abdicated.

John XIX. was deposed and expelled by Konrad.

John XX. was a nonentity.

John XXI. was crushed to death by the falling in of his palace at Viterbo.

John XXII. was charged with heresy.

John XXIII. fled in disguise, was arrested, and cast into prison for three years.

Five is 2, 3 or the combination of the first of the equals and the first of the unequals, hence also the combination of the good and evil powers of nature.

Three or the "triad" contains the mystery of mysteries, for everything is composed of three substances.

Two or the "dyad" is the symbol of diversity, the evil principle.

The Siamese fear odd numbers.

Thirteen is an ill number.

Sixteen is a good number.

Unity or the "monad" is deity or the first cause of all things the good principle.

Eighteen is an unlucky number.

Ten is a perfect number.

Eleven is an evil number.

Ten was held in reverence as the symbol of the Absolute by the Pythagoreans.

The number 4 is lucky among Indians.

Keep a thing seven years and you will have a use for it.

Five is a number of domination and knowledge.

Four was highly revered by the Pythagoreans; they swore by it.

Eight is the number of justice.

Witch ointments to be effective must contain seven herbs.

Three kinds of wood will make bewitched water boil.

The Egyptians considered the number 1, as sacred.

50 and 60 are lucky numbers.

Never tell a person your age, if it is an even number.

Virgil says that "the gods themselves esteem the numbers odd."

In Japan three is a particularly unlucky number, and three never sit at table together.

The Siamese have a horror of odd numbers and were never known to put an odd number of windows or doors in a house or temple.

When you are figuring, and after having added several columns the figures are all the same, it is a very excellent sign.

Nineteen is the number of the sun and gold and is a good omen.

The Venetians associated mystic powers with the number 19.

Twenty-eight is the number of the moon and silver, uncertain.

The Chinese consider 9 an unlucky number.

Nine is a good omen. Chinese and Africans have a great reverence for it.

Years having double 8 or 5 or 7 are very unlucky to sea-faring people; e. g., 1888, 1877 or 1855.

The number 88 is fatal to the royal family of Stuart.

Six is considered a very unlucky number in Madagascar.

The Romans regarded an even number as unlucky because since it could be divided equally, it was the emblem of death and dissolution.

A pin stuck by the plate of the thirteenth at table will destroy the evil effects of that unlucky number.

It is said that when misfortune overtook McQuade, who was in the "boodle board of Aldermen," it was attributed to the fact that he had purchased a house for $13,000 at 313 East 13th New York City.

The Pythagoreans regarded the unit as the principle of good and the duad as the principle of evil.

When thirteen are seated at a table, the one who sits under the beam is the traitor.

Nine, being 3x3, is considered very lucky by the Chinese.

Among the early Christians the number 2, was in bad repute, because on the second day hell was created.

The figure 2 is regarded unlucky by many people.

Among the Chinese the numbers 1, 3, 5, 7, 9 belong to heaven, while the digits 2, 4, 6, 8 are of the earth.

That events move in cycles and are ruled by numbers, was once firmly believed in the old days of astrologers. Three things were sure to happen if they happened twice.

You will have good luck for the year the figures of which added up makes your age. Thus 1895 added makes 23. Those who are 23 in 1895 will be lucky.

A curious significance of numbers is given in the current Magyar belief that there are 33333 witches in Hungary and the devil's grandmother is 777 years old.

In many streets and squares in Florence there is no number 13, but 12½ has been substituted, so that the numbers run 11, 12½ and 14. In this ingenious way the dreaded number is entirely done away with. Houses bearing the unlucky number thirteen rarely find an Italian lodger.

The 9.—A development from the 3 is the 9—thrice 3. The 3 worlds, for instance, are again divided into three each, making 9, as we find in the nine worlds of Teutonic myth, in the cosmic notions of the Aztecs, in the "novem spherae celestes" of the Latins, and in the tridiva, threefold heaven of Indra. The body in Sanscrit is called "the 9 mouthed" or "the 9 doored," from its nine openings, through which the soul goes in and out in its nine forms of ether or spirit.

The 33.—A further development is 33. Eternity, Aditi, Unendlichkeit, is said in the Vedas to have 33 sons. The gods who lived with Indra in the upper heavens were 33. They were the Maruts, the Winds, sons of Indra. The ancient Persians, in the Vendidad, reckoned the total number of divine beings at 33.

The number 3 plays a prominent part in many ancient recipes. 3 red rose leaves, 3 white rose leaves, 3 forget-me-nots, 3 leaves of veronica, enter into the composition of ancient philters.

The hosts of Heaven have been repeatedly divided into 9 orders: 1. Archangels. 2. Angels. 3. Virtues. 4. Potentates. 5. Principalities. 6. Dominations. 7. Thrones. 8. Cherubim. 9. Seraphim.

Chrysostom, a father of the Greek church, says that the three gifts of the three Magi were gold, frankincense and myrrh, and were mystic gifts, signifying that Christ was king, man and God.

Five, says Pythagoras, has peculiar force in expiations. It is everything! It stops the power of poisons and is redoubted by evil spirits.

Some theatrical people believe that 13 is a lucky number, and sign all contracts on that day of the month.

Six is an unlucky number and has been so ever since Roman ascendency. The 6th day of the 6th month is especially fatal. On the other hand some people claim it to be a perfect number.

If you do not succeed after three successive attempts, stop for a while, taking up some other work, and then begin again with your original work.

Three, seven, twelve and forty are sacred numbers and anything connected with them will prosper. These numbers very often occur in the Bible.

The Somali of East Africa have a reverence for odd numbers as being lucky, and will not place an even number of coffee-berries in

their mouths, or place camel's milk over the fire for fear of bewitching the animal.

The common people of Moscow, when helping themselves to a third glass of tea, and in fact, when about to do anything for the third time, are wont to say, "One, two, three, God loves the Trinity." This is to make good luck for themselves. The Germans have a similar habit of saying: "All good things are three." An old English saying is: "What seconds, thirds."

The present Duchess of Sutherland owes her position to the superstition concerning the unluckiness of the number 13. One day at the house of the late Lord Rosslyn, it was discovered that there were thirteen persons at the dinner table. To add to this number Lady Millicent, a daughter of the house who had not yet come out, was sent for to join the party, and the young Marquis of Stafford was so charmed with her that he almost immediately after proposed and was accepted.

Whoever wishes to find the wonderful list of curious combinations in history, myth, legends, symbols and the like for the mystical number 3 can consult "The Welsh Triads," a collection of historic facts, mythological traditions, moral maxims, or rules of poetry, disposed in groups of three.

The number 7 is in Turkey the mystical and typical number, set apart as it were, both in religious observances and in the usages of every day life. Thus, there are 7 holy nights and 7 days of festivity at the two Bairams; the Sultan is allowed seven kadinns or concubines, enjoying the position and privileges of wives; there are seven principal officers of the court as there are seven female court functionaries; every corporation or guild also is governed by seven chief officers.

The curious results certain people delight in producing from numbers found in Revelation and other sacred books, are but proofs of the still surviving idea that mystery lies in the very numbers themselves. What wonderful prophecies have been obtained by manipulating the figures recited in the book of Daniel, whereby the end of the world has been so often foretold, and the "number of the beast" deciphered!

"There's luck in odd numbers." See Fairfax's "Tasso": "Witchcraft loveth numbers odd." Also Falstaff in the "Merry Wives of Windsor": "They say there is divinity in odd numbers, either in nativity, chance or death." Ovid's "Metamorphoses" Virgil's "Eclogues" and many other works cite the same idea.

The Romans considered the number 3 lucky for, they said, Jove's thunder was three-forked; Neptune's trident was three-pronged, Pluto's house-dog, Cerberus, was three-headed; the Furies were three; Diana was of a threefold nature, being Diana on earth, Hecate in the shades below, and Luna in the sky above.

The number 9 is lucky for sight and it takes 9 things to see. If you miss one of these three times three things, you are as blind as if you had no eyes. The first is the power to see. 2. Light. 3. A visible object. 4. Not too small. 5. Not too rare. 6. Not too near. 7. Not too remote. 8. Clear space. 9. Sufficient time.

The number 3 enters into many of the ancient recipes and plays a prominent part. 3 red rose leaves, 3 white rose leaves, 3 forget-me-nots, 3 leaves of veronica, are a composition of a love philter which

will win the love of anyone to whom you give it. The juice of three different kinds of leaves rubbed on the affected part will charm away the pain inflicted by the sting of a nettle. The Chaldeans believed that they had ten kings before the deluge. There are 10 antediluvian heroes mentioned in Genesis. The Parsees had 10 heroic ancestors or gods. The Hindus believe there were 9 Brahmandikes who with Brahma the first of all, made ten, whom they called the ten fathers. The Chinese believe they anciently had 10 Emperors who reigned together before the deluge. They say Noah was the first emperor. The believers in Atlantis state that the great original civilization was ruled over by ten princes.

The air of America is unfavorable to the growth of persistence of old traditions. They are found, however, in great numbers lodged in the names that descend almost unaltered from generation to generation. A collection of the proper names of Pennsylvania and Ohio, for instance, would give good returns to the scholar who could bring to their analysis strictness of philological method.

A large group of names are derived from popular superstitions of witches, elves, fairies, and demons. Nixon and Nixie from the water-monsters with which Beowulf fought; Albion and Alfred from Alb or elf; the devilish mischief which the elves occasion is called in Dorset, England, "Awfshots," or "elf-madness" and we have, in fact, found this Awfshot and Alfshot as a family name among the Germans of Pennsylvania.

Barbarossa changes his position in his sleep every seven years.

Charlemagne starts in his chair from sleep every seven years.

Olgier the Dane stamps his iron mace on the floor every seven years.

Olaf Redbeard, of Sweden, uncloses his eyes every seven years.

Seven is held to be a good number by Mexicans, Jews, Egyptians, Peruvians, and many other people.

The figure 7 is considered especially potent for good or evil.

Keep a thing for 7 years and you will find a use for it.

Every seven years in the life of an individual, a nation, or a world, there is a noticeable change.

If you are invited to a gathering and there happen to be just 7 people present, it is a sign of unexpected recovery of debt.

It is lucky to do anything 7 times over or any multiple of 7, and every seventh year in a man's life is pregnant with either luck or the lack of it, in an especial degree.

The number 7 is said to be a lucky number because a human being sheds his teeth at seven, becomes a youth at twice seven, a man at three times seven, and reaches his grand climacteric at nine times seven.

The number 7, in ancient times, was sacred to Apollo. Sacred swans made a circle seven times around the island of Delos at his birth, for which reason seven is considered a lucky number.

Floods, famines, and pestilence are repeated in seven years or seven years multiplied by 2, 3, 4, 5, 6 or 7.

In olden times some of the witches would advise the sick to dip their shirts seven times in water running south, and the idea doubtless came to them from the Bible, for that number was of great efficacy in all the religious ceremonies of Jewish times. The word

occurs 433 times in that book and is its leading number.

The 7th son is a natural healer and the 7th son of the 7th son can work wonders.

In the south of France the 7th son of a 7th son is called a "marcou" and is said to have a natural "fleur de lis" on some part of his body, the touch of which heals the sick.

In Scotland the 7th son of the 7th son has the gift of second sight and divination.

The manifold significance of the number 7 is illustrated by the following historical, legendary, and literary curiosities and coincidences. The finding and noting of these coincidences shows in itself the superstitious belief attached to this number.

There are seven days in creation, seven spirits before the throne of God, seven days in the week, seven graces, seven divisions in the Lord's Prayer, seven ages in the life of man, and the just fall "seven times a day." There are seven phases of the moon, every seventh year was sabbatical, and seven times seven years was the jubilee. The three great Jewish feasts lasted seven days, and between the first and second of these feasts were seven weeks. Levitical purifications lasted seven days. We have seven churches of Asia, seven candlesticks, seven stars, seven trumpets, seven spirits before the throne of God, seven horns, the Lamb has seven eyes, ten times seven Israelites go to Egypt, the exile lasts the same number of years, and there were ten times seven elders. Pharaoh in his dream saw seven kine and seven ears of corn, etc.

It is frequently used indefinitely to signify a long time, or a great many; thus in the Interlude of the Four Elements, the dance of Apetyte is called the best "that I have seen this seven yere." Shakespeare talks of a man being "a vile thief this seven year."

There are seven bibles or sacred books, namely:

1. The Bible of Christians. (Canon completed A. D. 494; Old Testament as we have it, B. C. 130.)
2. The Eddas of the Scandinavians.
3. The Five Kings of the Chinese. "King" here means web-of-cloth on which they were originally written.
4. The Koran of the Mohammedans. (Seventh century A. D.)
5. The Tri Pitikes of the Buddhists. (Sixth century B. C.)
6. The Three Vedas of the Hindus. (Twelfth century B. C.)
7. Zendavesta of the Persians. (Twelfth century B. C.)

There were seven Christian churches in Asia, planted by the Apostles themselves, which, however, all are now Mahometan:

1. Ephesus founded by St. Paul, 57, in a ruinous state in the time of Justinian.
2. Smyrna, still an important seaport. Polycarp was its first bishop.
3. Pergamos, renowned for its library.
4. Thyatira, now called Akhissar (the White Castle.)
5. Sardis, now a small village called Sart.
6. Philadelphia, now called Allah Shehr (City of God), a miserable town.
7. Laodicea, now a deserted place called Eski-hissar (the Old Castle).

It is strange that all these churches, planted by the apostles themselves, are now Mahometan. Read what Gamaliel said, Acts v. 38, 39.

The seven spirits of God are: 1. The Spirit of Wisdom. 2. The Spirit of Understanding. 3. The Spirit of Counsel. 4. The Spirit of Power. 5. The Spirit of Knowledge. 6. The Spirit of Righteousness. 7. The Spirit of Divine Awfulness.

Seven Spirits stand before the Throne of God: Michael, Gabriel, Lamael, Raphael, Zachariel, Anael, and Oriphel. (Gustavini.)

The seven deadly sins are: Pride, Wrath, Envy, Lust, Gluttony, Avarice and Sloth.

The seven virtues are: Faith, Hope, Charity, Prudence, Justice, Fortitude and Temperance. The first three are called "the holy virtues." (See Seven Deadly Sins.)

The seven joys of the Virgin Mary are: The Annunciation, Visitation, Nativity, Adoration of the Magi, Presentation in the Temple, Finding Christ amongst the Doctors, and the Assumption.

The seven sorrows of the Virgin Mary are: Simeon's Prophecy, the Flight into Egypt, Christ Missed, the Betrayal, the Crucifixion, the Taking Down from the Cross, and the Ascension, when she was left alone.

Seven times Christ spoke on the cross: 1. "Father forgive them; for they know not what they do." 2. "To-day shalt thou be with Me in paradise." 3. "Woman, behold thy son! etc." 4. "My God, My God, why hast Thou forsaken Me?" 5. "I thirst." 6. "It is finished!" 7. "Father, into Thy hands I commend My spirit."

The seven champions of Christendom is the title of a book by Richard Johnson, who lived in the reigns of Elizabeth and James I., they are: For England: St. George who was seven years imprisoned by the Almidor, the black King of Morocco. For Wales: St. David who slept seven years in the enchanted garden of Ormandine, but was redeemed by St. George. For Scotland: St. Andrew, who delivered six ladies who had lived seven years under the form of white swans. For Ireland: St. Patrick who was immured in a cell where he scratched his grave with his own nails. For France: St. Denys who lived seven years in the form of a hart. For Italy: St. Anthony who with the other champions, was enchanted into a deep sleep in the Black Castle, and was released by St. George's three sons, who quenched the seven lamps by water from the enchanted fountain. For Spain: St. James who was seven years dumb out of love to a fair Jewess.

The belief of the Semites in the number seven was very great. The Sabbath fell on the seventh day and they believed that the body of a sick man had to be anointed seven times with purifying oil, to effect any cure.

In the Old Testament the number 7 seemed to possess a mystic significance. For seven days seven priests with seven trumpets invested Jericho and on the seventh day they encompassed it seven times. Elisha sent Naaman to wash in the Jordan seven times. Elijah sent his servant to mount Carmel seven times to look for rain. The earth was created in seven days, etc. In fact the student will be amazed at the many times seven was used as a significant number in the Holy Book.

According to very ancient teaching, the soul of man, or his "inward holy body," is compounded of the seven properties which are under the influence of the seven planets. Fire animates, earth gives the sense of feeling, water gives

speech, air gives taste, mist gives sight, flowers give hearing, the south wind gives smelling. Hence the seven senses are animation, feeling, speech, taste, sight, hearing and smelling.

The seven sages of Greece were: 1. Solon of Athens, whose motto was, "Know thyself." 2. Chilo of Sparta, "Consider the end." 3. Thales of Miletos, "Who hateth suretyship is sure." 4. Bias of Priene, "Most men are bad." 5. Cleobulos of Lindos, "The golden mean," or "Avoid extremes." 6. Pittacos of Mitylene, "Seize Time by the forelock." 7. Periander of Corinth, "Nothing is impossible to industry."

The seven wonders of the world are: (i) Of Antiquity.

The Pyramids first, which in Egypt were laid;
Then Babylon's Gardens for Amytis made:
Third, Mausolus's Tomb of affection and guilt;
Fourth, the Temple of Dian, in Ephesus built;
Fifth, Colossus of Rhodes, cast in brass, to the sun;
Sixth, Jupiter's statue, by Phidias done;
The Pharos of Egypt, last wonderful of old,
Or the Palace of Cyrus, cemented with gold. (E. C. Brewer.)

(ii) Of the Middle Ages. 1. The Coliseum of Rome. 2. The Catacombs of Alexandria. 3. The Great Wall of China. 4. Stonehenge. 5. The Leaning Tower of Pisa. 6. The Porcelain Tower of Nankin. 7. The Mosque of St. Sophia at Constantinople.

Ancient Rome is called the seven-hilled city (urbs septicollis) because it was built on seven hills, surrounded by Servius Tullius with a line of fortifications. The seven hills are the Palatinus, the Capitolinus, the Quirinalis, the Caelius, the Aventinus, the Viminalis, and the Esquilinus.

"The Seven Lamps of Architecture" is a work by John Ruskin, (1849). The seven lamps are Sacrifice, Truth, Power, Beauty, Life, Memory and Obedience.

The Alchemists of the middle ages counted the following seven bodies: Sun, Gold, Moon, Silver, Mars, Iron, Mercury, Quicksilver, Saturn, Lead, Jupiter, Tin, Venus, Copper.

"The bodies seven, eek, lot hem heer anoon;
Sol gold is, and luna silver we threpe,
Mars yron, Mercurie quyksilver we clepe;
Saturnus leed, and Jubitur is tyn;
And Venus coper, by my faders kyn."
(Chaucer's Canterbury Tales: Prologue of the Chanounes Yemanes Tale.)

The legend of the Seven Sleepers. Seven noble youths of Ephesus, who fled in the Decian persecution to a cave in Mount Celion. After 230 years they awoke, but soon died, and their bodies were taken to Marseilles in a large stone coffin, still shown in Victor's church. Their names are Constantine, Dionysius, John, Maximian, Malchus, Martinian, and Serapion. This fable took its rise from a misapprehension of the words, "They fell asleep in the Lord," i. e., died.

The story of the seven wise masters. Lucian, son of Dolopathus, received improper advances from his stepmother, and, being repelled, she accused him to the king of offering her violence. By consulting the stars the prince found out that his life was in danger, but that the crisis would be passed without injury if he remained silent for seven days. The wise masters now take up the matter; each one in turn tells the king a tale to illustrate the evils of inconsiderate punishments, and as the tale ends the king resolves to relent; but the queen at night persuades him to carry out his sentence. The seven

days being passed, the prince also tells a tale which embodies the whole truth, whereupon the king sentences the queen to lose her life. This collection of tales, called Sandabar's Parables, is very ancient, and has been translated from the Arabic into almost all the languages of the civilized world. John Rolland, of Dalkeith, turned it into Scotch metre.

The London quarter, called "Seven Dials," has its name from a column with seven dials which stood formerly in St. Giles, facing the seven streets which radiated therefrom.

"Where famed St. Giles's ancient limits spread
An in-railed column rears its lofty head,
Here to seven streets seven dials count the day,
And from each other catch the circling ray."

The window in the north transept of York Cathedral is called "the seven sisters" because it has seven tall lancets.

The famous seven culverins, cast by one Borthwick, are also called "The Seven Sisters."

"And these were Borthwick's Sisters Seven,
And culverins which France had given;
Ill-omened gift! The guns remain
The conqueror's spoil on Flodden plain."
(Sir Walter Scott: Marmion, iv.)

Leases run by seven years and its multiples, from the ancient notion of what was termed "climacteric years," in which life was supposed to be in special peril. Climacteric years are the seventh and ninth, with their multiples by the odd numbers 3, 5, 7, 9, viz., 7, 9, 21, 27, 35, 49, 63 and 81, over which Saturn, the malevolent planet, was by the astrologers believed to preside.

The number 7 played a significant part in the life of Rienzi "the last of the Roman tribunes" who lived from 1313 to 1354. On October 7th Rienzi's foes yielded to his power. 7 months Rienzi reigned as tribune. 7 years he was absent in exile. 7 weeks of return saw him without an enemy (Oct. 7). 7 was the number of the crown the Roman convents and Roman council awarded him.

The influence of the number 7 over the life of President Johnson was both lucky and interesting. His name consists of seven letters. At 14, (twice seven) he became a tailor's apprentice. He worked at this occupation seven years. At 21 (three times seven) he gave it up. In the year 1828, (four times seven) he became Alderman of the city of Greenville. At 35 (five times seven) he entered the legislature of Tennessee. In 1842 (six times seven) he became member of Congress. In 1849 (seven times seven) he entered the Senate. On the 7th of March, 1862, he was appointed Military Governor of the State of Tennessee, and in 1865, aged 56, (eight times seven) he became Vice President of the United States.

Thirteen is the most unlucky number of all. The origin of the idea that it is unlucky to sit down at table with thirteen, has been traced back to the old Norse Mythology in which occurs the story of the gods sitting down to a feast in Valhalla where Loki (the embodiment of mischief, hate and cruelty) had intruded, thus making thirteen guests. At this feast Loki caused the death of Baldur the Beautiful, the embodiment of beauty, joy and gladness. Hence arose the great cry throughout the land: "Baldur the Beautiful is dead, is dead!" The speechless dismay which filled all living things at the announcement of the sad news, signifies the gloom of winter. Others trace the origin of this superstition to the last supper, where Christ sat

with his 12 disciples, thus making a party of 13 of which Christ was crucified and Judas Iscariot hanged himself.

The Turks dislike the number 13 to such an extent, that they have almost expunged the word from their vocabulary.

The Italians regard 13 as unlucky because the thirteenth card of one of the sets of cards used in playing the game of Tarochi, bears the figure of death. They never use the number in making up the numbers of their lotteries.

In Paris no house bears the number,and persons called "Quatorziens" (fourteeners) are people of recognized social position, who hold themselves ready to be called upon to make up the fourteenth at dinner parties.

In many hotels all over the world there is no room bearing the number 13.

On the other hand the "Welsh Romance" enumerates the following 13 precious things of Britain:

1. Dyrnwyn, the sword of Rhydderch Hael; if any man except Hael drew this blade, it burst into flame from point to hilt.
2. The basket of Gwyddno Garanhir. If food for one man were put therein it multiplied till it sufficed for a hundred.
3. The horn of Bran Galed which contained always the drink which the drinker most desired.
4. The platter of Rhegynydd Ysgolhaig which always contained the very food that the eater most liked.
5. The chariot of Morgan Mwynvawr. Whoever sat therein was transported instantaneously to the place he wished to go.
6. The halter of Clydno Eiddyn. Whatever horse he wished for, was always found therein. It hung on a staple at the foot of his bed.
7. The knife of Llawfrodded Farchawg. It would serve twenty-four men simultaneously at any meal.
8. The chaldron of Tyrnog. If meat for a brave man were put in, it would cook instantaneously but if meat for a coward were put in, it would never get boiled.
9. The whetstone of Tudwal Tudclud. If the sword of a brave man were sharpened thereon, its cut was certain death, but if of a coward the cut was harmless.
10. The robe of Padarn Beisrudd. It fitted everyone of gentle birth but no churl could wear it.
11. The mantle of Tegau Eurvron which only fitted ladies whose conduct was irreproachable.
12. The mantle of King Arthur, which could be worn or used as a carpet and whoever wore it or stood on it was invisible. This mantle or carpet was called Gwenn.
13. The chess-board of Gwendolen. When the men were placed upon it, they played of themselves. The board was of gold and the men silver.

Another English example of the number 13 being given a lucky significance, is the superstition that to eat Christmas pudding in 13 different houses before the first of January is a sign that you will have joy and prosperity all the coming year.

The number 3 is regarded with particularly superstitious awe. "The third time is the charm." "Three times and out." The world was made of three substances, air, earth and water. Three lights were given to the world, sun, moon and stars. There are three in the Godhead, Father, Son and Holy Ghost. There were three patriarchs, Abraham, Isaac and Jacob. Peter denied the Saviour three times. The sacred letters in the cross are three, I. H. S. There are three

graces, Faith, Hope and Charity. The day has three periods, morning, noon and night. Our government has three heads, the Executive, Legislative and Judiciary.

Three is a divine number. The Trinity occurs in the religion and mythology of most peoples.

In Greek mythology there are three fates (Clotho with her distaff presiding at birth, Lachesis spinning the thread of life, Atropos cutting the thread); three furies (Tisiphone, Alecto, Megaera); three Graces (Euphrosyne representing cheerfulness of mind, Aglaia representing mirth, and Thalia representing goodnatured jest); three judges of Hades (Minos the chief baron, Aeacus the judge of Europeans, Rhadamanthus the judge of Asiatics and Africans). The Muses are three times three. Jupiter's thunder is three-forked; Neptune's trident has three prongs; Pluto's dog Cerberus, the hell-hound, has three heads. The rivers of hell are three times three, and the Styx flows round hell thrice three times.

In Scandinavian mythology there are three times three earths; three times three worlds in Niflheim; three times three regions under the dominion of Hel.

With the Jews three is a symbolic number, the temple consisting of three parts; three courts, of which the innermost court had three rows, and each row three windows. The golden candlestick had three branches on each side; there were three bowls, and three pillars for the hangings, etc.

Among the Iroquois Indians three puffs are taken from a pipe when smoking according to ceremonial custom. Three gates or doors are supposed to guard the way to the land of the dead. Three days are consumed in the journey thither. Three days after death the spirit of man repasses his former home on its way to the spirit world, and this repassage is made known by knockings on some article of furniture or on the side of the house formerly occupied. Three cups of medicine were used by the great wizard who killed a so-called great serpent, the appearance of which was so terrific that those who looked upon it died vomiting blood.

The Egyptians have always considered three a mystical and lucky number.

The Hebrews believe that when the manna fell, it was marked with the Hebrew word, VAN (or vau) the equivalent of the number six. The number six is a leading number of the Bible. The world was created in six days, a servant served six years, the soil was tilled six years, Job had six tribulations, and this number was the number of trials and tribulations. It was typical of labor and suffering. So, the belief is that this number was stamped on the manna, not only to show the Israelites that it fell on six days but also to warn them of troubles they would have to endure if they dared to desecrate the Holy Sabbath.

The luck of the number nine had great influence with the Germans, and it had a prominent place in their poetry, religion and law.

In Scandinavian mythology we find nine "Valkyries," nine dises, nine giants, nine mermaids, nine mothers of the gods, nine virgins and nine dwarfs.

In the middle ages nine heroes were usually grouped together, as may be seen in the beautiful fountain at Nuremberg, and the city hall of Cologne.

In the poetry of the 15th century, groups of nine are favored, as in "The Nine Poor Wanderers" by

Hans Sachs. There were nine judges in Icelandic and German law, known as the "nines." In Lucerne there existed until 1795 the nine men who sat in judgment on ordinary police cases. Nine children was formerly looked upon as the ideal number for a family. Even animals are named in old tales in groups of nine. In the German fairy tale nine birds kept watch over the "wishing clock." In Tyrol it is said that when nine peasants meet, there is a witch among them. Nine was also a favored number in the sacrifice of animals because of its luck-bringing properties.

It has been claimed that the great pyramid was not erected by an Egyptian but by a certain Semitic king, probably no other than Melchizedek. By supernatural means the architects were instructed to place the pyramid in latitude 30° north; to select for its figure that of a square pyramid carefully oriented; to employ for their unit of length the sacred cubit corresponding to the 20,000,000th part of the earth's polar axis; and to make the side of the square base equal to just so many of these sacred cubits as there are days and parts of a day in a year. In the pyramid were preserved the true because supernaturally communicated, standards of length, area, capacity, weight, density, heat, time and money. The apex or crowning stone of the pyramid was no other than the anti-type of that stone of stumbling and rock of offense rejected by builders who knew not its true use until it was finally placed as the chief stone of the corner. Whence naturally "whoever shall fall upon it shall be broken" but on whomsoever it shall fall it will grind him to powder."

In Rome, if one Cardinal dies, two others will shortly follow him.

Kings used their blood in their crowns and regalia to ward off diseases.

In the East a conqueror is followed by a coward and the founder of an empire by a fool.

If a king stumbles on his throne, he will fall a prey to his enemies.

> To see a rajah in a boat,
> Foretells calamity 's afloat.
> (India.)

The lower classes in England who were tyrannized over by King Henry VIII., believed he was "Blue Beard" come to life and ruling over them.

The title of "Duke of Clarence" is thought to be unlucky. The Prince of Wales' eldest son received it but a short time before his death.

Kings who were the second of any name, were doomed to be very unfortunate princes.

The king of Ireland would not allow the sun to rise upon him in his bed at Tara, for fear of bad luck.

The king of Connaught was not to wear a speckled garment nor to ride a speckled horse as it was ill luck for him.

It was considered extremely unlucky for the king of Leinster to ride across Mullaghmast.

For good luck's sake the great Augustus wore a skin of a sea-calf.

If it lightens on the day when a new magistrate is going to take office, he should postpone it.

The dictators and consuls of old Rome used to fix a nail in the temple of Jupiter for luck, about the middle of September.

If the President of the U. S., while making a speech, turns to the statue of War, the country will have war.

The Cornish believe that King Arthur is still living in the form of

a raven, changed into that form by magic, and that some day he will resume his kingly form.

The sovereign must on no ac count enter a building where a per son has been buried, even a church (Madagascar.)

When a person looks the Emperor in the eye, he is seized with fever and ague. (Bohemia.)

Should a layman dare to put on a garment that had been worn by the Mikado, his body would bloat like one who had been poisoned.

A king who starts on a journey when the planets are in benefic places, will gain his object though he might possess little power.

Eric, King of Sweden, was believed to have the power to control the winds by a movement of his cap so that he got a nickname, "Windy Eric."

When King James was crowned, the canopy was torn, which was deemed ominous at the time.

The king of Ulster was shut out of a large portion of his dominions during the month of March, because it would be extremely unlucky for him to visit them.

When George III. was crowned, a large emerald fell from his crown. This was indeed ominous, for America was lost in his reign.

Voltaire died saying, "I die adoring God, loving my friends, not hating my enemies, and detesting superstition."

The Albanian peasants believe that the famous Scanderbeg, still haunts his native mountains in the form of a falcon.

Everything about a Mikado must be new, dishes, clothes, etc. When used they are destroyed, and it would be sacrilege to use them again, and would call down the vengeance of Heaven upon the offender.

There exists a superstition in Germany that the Empire will be overthrown when the Emperor has seven sons. William II. has at this writing six.

The United States, according to a last century prophecy, will see 19 presidents but not a twentieth. This prophecy, however, is obviously at fault, as the present President, Mr. McKinley, is the 24th.

The empress Josephine, when a young girl on the Island of Martinique, was told by an old fortune-teller who read her hand that she would be the Empress of the French.

An American shaking hands with a king is a sign of larger possessions.

Never to turn back after he had once started was one of the superstitions of U. S. Grant. "We will fight it out on this line if it takes all summer."

The person of the chief of the South African Kaffirs is inviolable, and an indignity offered to one of them would be the greatest crime.

Attila, the king of the Huns, who was called in history "the scourge of God," is said to have died by the bursting of a blood-vessel on the night of his wedding with Ildiko or Hilda, a beautiful Gothic maiden; or as some say, by drinking too much of the honey and water provided at his wedding supper.

"The man of destiny," was an epithet bestowed upon the Emperor Napoleon I. who believed himself to be an instrument of destiny and that his actions were governed by occult influences.

Saint Caedmon was an unlearned man and did nothing wonderful until in a dream he was commanded to "sing the beginning of created things." Thereupon he

was miraculously endowed with the spirit of poetry and he produced metrical paraphrases of Genesis and other parts of the Bible.

There was a boy named Servius Tullius brought up in the palace of the fifth king of Rome, who was a favorite of the king. One day, while sleeping, the child was seen to have lambent flames playing about his head. The king foresaw from this that the boy was destined to do great things. He henceforth kept him in great favor and at last, although born of the people, he became king himself.

It is told of King Solomon that he had a carpet of green silk which was large enough for all his army to stand upon, and when arranged, the carpet was wafted with all its freight to any place the king desired. This carpet would fold into so small a compass that the king could put it in his sleeve. (Solomon. An Epic Poem by Prior, 1718.)

Chrysippus was a Stoic philosopher and next to Zeno the most eminent of his sect. There is a tradition about him to the effect that he died of laughter on seeing an ass eat up some figs destined for his own supper. "Give him a bumper of wine!" he cried to the old woman who attended upon him, and was so amused by the incident that he sunk under the exhaustion of his own merriment.

It is said to be a test of genuine royalty for a man to be put in a lions' den or cage. If he is really of royal blood the king of beasts will do him no harm. The royalty of character of Daniel doubtless led the angels to assist him when he was thrown into the lions' den.

Tarquinius Priscus was assured that he would be king of Rome, by an eagle which stooped upon him and took off his cap and rose with it high into the air. He became the 5th king of Rome, although he was but the son of a merchant. He prosecuted many useful public works, and was assassinated by order of the sons of Aucus, 578 B. C.

During Lincoln's administration he looked into the mirror and saw two faces one paler than the other, and considered it a sign that he would be elected to office twice but would not live through the second term.

The nurse of Roscius saw him in the night in the folds of serpents, and terrified, called for help. The father of Roscius carried him to the soothsayers who foretold that none would be more exalted or renowned than this boy. He became a celebrated Roman actor, the friend of Sulla and Cicero, and amassed a large fortune. His name became proverbial for a distinguished actor. Roscius died in 62 B. C.

Louis XVIII.'s dying words were: "A king should die standing." The same has been said by the Roman emperor Vespasian, and Liward the Dane said: "Lift me up that I may die standing, not lying down like a cow."

When Andrianampoinimerina, a former king of Madagascar, was dying he said to his son, Radama I. and his officials: "My flesh will be buried, but my spirit and my mind will be with you, and I will not go away but will still whisper to Radama."

Stolen things seem to have peculiar virtues in the East. In one of the South Sea Islands, the bones of a dead chief were always stolen if possible, and a muttered prayer offered before it, before the natives took food. Also when they want a king, they steal a baby, bring it up, and make it king.

If an exalted personage dies in Corsica, the "brotherhood of the dead" sweep through the streets just at midnight concealed beneath a bowl and bearing a lighted taper. This sweeps the evil spirits from the great one's path.

At the coronation of Charles I., of England, it was discovered that all London could not furnish the quantity of purple velvet required for the royal robes and the furniture of the throne. Nearer than Genoa no considerable addition could be expected. That would impose a delay of several weeks. Upon mature consideration it was resolved to robe the king in white velvet. But this was the color in which victims were arrayed! And thus did the king's council establish an augury of evil, which terminated in the trial and execution of the unfortunate king by his people.

According to German tradition, Charlemagne's spirit crosses the Rhine on a golden bridge at Bingen in seasons of plenty, and blesses both cornfields and vineyards.

"Thou standest like imperial Charlemagne,
Upon thy bridge of gold."
(Longfellow, Autumn.)

Among the old Tartar nations, when a chief had a son, he was carried from village to village and alternately suckled by every woman who had a child at her breast, until weaned, so as to establish a feeling of brotherhood and loyalty between prince and people.

In Normandy they had a strange forerunner of the death of Henry II. The fish fought in the water at such a rate,that there was hardly a fish alive on the morning of his death.

The "divine right of kings" independent of the wishes of the people, has been one of the most enduring and influential of superstitions, and has even now not wholly vanished from the world. (Lecky, Morals., I.)

The famous marquise de Pompadour, mistress of Louis XV. of France, the most beautiful and bewitching woman in Europe of her times, was told by a fortuneteller at nine years of age, that she would become the mistress of the King. This fortune was told by cards.

Epimenides was an eminent Greek prophet who was accounted by some to be one of the seven wise men. A tradition was current that in early youth he fell asleep in a cave and remained in that state more than fifty years, after which he became an inspired prophet, noted for his skill in medicine. In 596 he went to Athens and purified the city, which was being scourged with the plague.

When a king dies in India without issue, the "garland of victory" is placed around the neck of a royal elephant which is let loose. He on whom the elephant hangs the garland is made king.

If a king's crown be too small when he comes to be crowned, it is a sign that his kingdom will be circumscribed.

The Caliph Vathek had one eye that was so terrible in anger that those died who ventured to look thereon, and had he given way to his wrath he would have depopulated his whole dominion.

When Pyrrhus, afterward king of Epirus, was a little child of two years, he was on the deposition of his father saved from destruction by some faithful servant and brought before Glaucias, king of the Taulantians. While the latter

was weighing the matter in his mind, undecided what he should do with him, the baby crawling about the ground gradually got near the altar of the gods, and catching hold of it, helped himself to rise against the knees of the king. This moved first his laughter and then his pity, and as he also thought it was a good omen that he had so raised himself, and that the gods would approve the act, the king decided to keep the child in his palace, had him educated with his own children and about ten years later went with him at the head of the army to Epirus and reinstated Pyrrhus on his father's throne.

The Greeks believed that Camilla, the Queen of the Volscians, was the swiftest of all runners. They thought she possessed a wonderful power which carried her over streams without causing a ripple, and over cornfields without bending a blade.

James Coytier, physician to Louis XI., of France, was memorable for his power of playing on the superstition of that wretched monarch and thus holding him in utter subjection. He, however, carried it so far one day that his master lost patience and ordered his death. But he told an intimate friend that it was a great pity, for, although he was not afraid to die himself, he knew by a secret science of astrology, that no matter when he died the king could survive him but four days. The cunning friend noising this to the monarch's ears, the physician was forthwith set free, and his life henceforth as carefully preserved as the king's own.

There was in ancient days a mythical Greek sage called "Hyperborean" and he was said to have received from the God Apollo, whose priest he had been, in his own country, a magic arrow upon which he could cross streams, lakes, swamps and mountains. This arrow he gave to Pythagoras who in turn taught him philosophy. Some think that the mythical arrow was really a tradition of the magnet but there is no indication that the polarity of the needle was then known.

Everyone knows that Solomon was always believed to be the wisest man who ever lived and his knowledge made the Tyrians wish to match wits with him. Solomon had sent Hiram certain riddles to test his sagacity, and had asked for a return in kind, wagering a good round sum he could guess every one of them. Solomon won, but then a Tyrian named Ademon came to the rescue and vindicated the honor of his country by correctly solving all of King Solomon's riddles and so took the money back again. He also proposed some riddles that Solomon could not answer and so he was compelled to return not only all the money Hiram had paid him, but a large sum besides.

Nature herself in two ways testified to the wonderful eloquence and intellectuality of her noble son Plato. His real name was not Plato but Aristocles. But the great mother had given him so broad a brow that his admirers nicknamed him Plato, (equivalent to broadbrow), and the name has ever remained. In his infancy, when lying in his cradle, bees came and settled on his lips as a prophecy of the honeyed words which were to fall from them. His style was considered so perfect that an ancient writer exclaimed: "If Jupiter had spoken Greek, he would have spoken it like Plato."

The death of Julius Caesar was preceded by the following signs,

received from the god Apollo, which the people recognized as evil, though they did not at the time realize what they foretold. 1. Evil dreams of both Caesar and his wife. 2. The arms of Mars, deposited in his house rattled at night. 3. The doors of the room where he slept flew open spontaneously. 4. The victims and birds were inauspicious. 5. Solitary birds appeared in the Forum. 6. Lights in the sky and nocturnal noises. 7. Fiery figures of men were seen. 8. Flames issued from the hand of a slave without hurting him. 9. The slave removed his gilded chair from the senate room thinking he would not attend the meeting.

In Dumas' interesting book on Mary Stuart Queen of Scots (translated by J. M. Howell, page 175), the author lets Lady Douglas address the queen with the following words: "O woman born under a baleful star, when will you cease to be a tool in the hand of the devil for the ruin and destruction of all who approach you?" The queen herself speaks of this repeatedly, thus on page 213 (in the same book): "Am I predestined to bring death to all who love me?" And on page 128 she says to George Douglas, who himself died on the battlefield before her eyes: . . . "count the graves that, young as I am, I have left along my path,François, Chatelard, Rizzio, Darnley!" A list which must be supplemented by the name of Bothwell.

Godfrey of Bouillon, duke of Lower Lorraine, was a most celebrated crusader and victorious general. He took Jerusalem from the Turks in 1099 and was proclaimed king, but the following tradition does him even greater honor than his victories: his piety would not permit him to wear a diadem of gold in the city where his Saviour was crowned with thorns.

Midas, a king of Lydia, was given the power to turn into gold whatever he touched. He soon begged to be relieved of this dangerous power as he could get nothing to eat or drink and was just about to die. Bacchus, of whom he was a great follower and from whom he had obtained that power in answer to a wish, ordered him to bathe in the source of the river Pactolus. This bath saved Midas; but the river from that time had an abundance of gold in its sand. By Apollo he was punished for having decided a quarrel with the god Pan in the latter's favor, by having his ears grow long like those of an ass.

In the history of the Greek king and the physician, in the "Arabian Nights Entertainment," we are told that Douban was the king's physician and cured him of the leprosy by some drug concealed in a racket-handle. The king gave Douban such great rewards that the envy of his nobles was excited, and his vizier suggested that it was very dangerous to have a man like Douban so near the throne. The fears of the weak king being aroused, he ordered Douban to be put to death. When the physician saw there was no remedy, he gave the king a book, saying, on the sixth leaf the king will find something affecting his life. The king finding the leaves stick, moistened his finger with his mouth and by so doing poisoned himself. "Tyrant!" exclaimed Douban, "those who abuse their power merit death."

In Fiji one who has touched a chief, living or dead, is tabu, that is excommunicate.

In Tonga it is also forbidden to touch a chief or his things.

The food of a Fiji chief must not be carried by boys who are not

tattooed, lest the meat be rendered unclean.

The Rev. H. R. Haweis tells us that on a recent visit to Tangiers, he found the superstitious belief in the efficacy of a sovereign's touch prevailing to such an extent that, as the Sherifa of Wazan, Morocco, told him, her son is almost forced to assume the prophetic character. The people insist upon his healing touch and curiously enough, his blessing and cursings generally come true, how, he knows not, as he speaks and replies to questions without any deliberate thought. The same belief is found in almost all countries and at all times. In England, for instance, the belief in the efficacy of the sovereign's touch to cure scrofula, hence called king's evil, has been in vogue for several centuries, in fact from the time of Edward the Confessor to Queen Anne, the power being believed to descend from one sovereign to his or her successor.

When Alexander was but fourteen years old, he tamed the noble horse Bucephalus which no one at the Macedonian court dared to mount; at sixteen he saved his father in battle, and at eighteen defeated the sacred band upon the field of Chaeronea. He was believed to bear a charmed life. Before setting out upon his Persian expedition he consulted the oracle at Delphi. The priestess refused to go to the shrine as it was an unlucky day. Alexander thereupon grasped her arm. "Ah, my son," she exclaimed, "you are irresistible!" "Enough!" shouted the delighted monarch, "I ask no other reply!" He was equally happy of thought at Gordium. Here he was shown the famous Gordian knot which it was said, no one could untie except the one destined to be the conqueror of Asia. He tried to unravel the cord, but failing, drew his sword and severed it at a blow. (Barnes' Ancient Peoples.)

Persia once had a monarch chosen by pure luck. During the absence of Cambyses in Egypt there was much conspiracy, and the throne passed to one "false Smerdis" chosen by the magi. But some noblemen slew him and agreed to ride out the following day at sunrise, and the owner of the horse which should neigh first, should be chosen king. Darius secured the prize by a trick of his groom, who placed where they passed a horse well known to his master's horse. Luckily the horse recognized his friend and neighed. (Barnes' Ancient Peoples.)

One day in the middle ages, as a troup of Condottieri crossed the Roman country, a young peasant named Attendolo, stood under an oak tree to admire them. Some of the soldiers invited him to join their company. The peasant was inclined to follow them, but being undecided, he said: "I will throw the axe I have in my hand against this oak and if it enters far enough to stick fast I will go with you." So saying he threw the axe with such force that it remained lodged in the bark of the tree. From that moment all hesitation was over and tearing himself from his friends, he joined the troop. Because it was with all his force that he decided what his destiny was to be, his comrades called him Sforza, which means force. He became the founder of the illustrious house that was so conspicuous in the 15th and 16th century. His grandson, Galeazza, Duke of Milan, used to look on that fair city and say: "See what I owe to my grandfather's axe!"

The present Czar of Russia is a young man resembling his pretty and delicate mother rather than his herculean father, who was the

strongest man I have ever seen, being able to bend a silver dollar piece double between his thumb and finger. The young man is of somewhat mystical turn of mind like his mother. He believes firmly in all the old legends so current in Russian history, among which stands prominent the superstition concerning the beautiful lady dressed all in white and carrying a great wreath of white roses, who is said to be the death-messenger of his family. A curious story is told how, on the morning of his assassination by the Nihilists, Alexander II., the father of the present Czar, found on his bed a branch of white roses veiled with crape, which it was asserted, had been left there by the apparition. (From Marquise De Fontenoy's "Revelations of High Life in European Palaces.")

It was considered very unlucky by the Hindus to present a petition to the ruler and have it refused. It would become a national calamity. To avert the greater evil they had a custom called Dherna. Once, being refused a favor by Umra I., they determined to "sit in Dherna" upon it. They assembled with their women and children in the court of the royal palace and with daggers commenced a horrid butchery among themselves. Eighty of their number lay weltering in their blood.

When Napoleon, in the spring of 1799, was lying before Acre, he was anxious for news from upper Egypt whither he had despatched Dessaix in pursuit of a distinguished Mameluke leader. Not many days after, a courier arrived with favorable dispatches, favorable in the main, but reporting one tragical occurrence on a small scale that to Napoleon outweighed the public prosperity. The enemy attacked the vessel. The commander as a brave man felt that any fate that awaited him would be better than to fall into the hands of the enemy. He set fire to the powder magazine. The vessel blew up and the crew perished. For all this Napoleon cared little; but one solitary fact there was in the report which struck him with secret alarm: This ill-fated boat was called L'Italie; and in the name of the vessel Napoleon read an augury of the fate which had befallen the Italian territory. He felt certain that Italy was lost, and Napoleon was inconsolable. But what possible connection, it was asked, can exist between this vessel on the Nile and a remote Peninsula of Southern Europe? "No matter," replied Napoleon, "my presentiments never deceive me. You will see that all is ruined. I am satisfied that my Italy, my conquest, is lost to France." So, indeed, it was."

In Tuango the king is sacred, no one must see him eat. A crier announces when he is about to eat so that the people may cover their faces and fall to the ground. The king covers his face with a skin. If a dog should enter, it is put to death. Accidentally the king's son once entered when his father was eating, the young man was instantly put to death. The reason was that a person is more liable to the influence of the evil eye when eating, drinking or sleeping.

In Ashantee the chief must hide his face when he eats, else his enemy can put a spell upon him. In India a Brahmin must also eat alone, or some sinner may be present and pollute his food.

Gerbert, once a Spanish student afterwards archbishop of Ravenna, and subsequently Pope Sylvester II., is said to have entered into a pact with the devil to give him his

soul if he might have all things he wanted. After he wanted to be the head of the whole earth the devil came to claim him, because it was the devil who had taught him all he knew, clock-making, algebra, and how to become a Pope. But of course the Pope objected. The devil, however, exclaimed, "You did not think me a logician, did you?" And before he could reply Gerbert disappeared in a whirl of flame and smoke and was never seen afterwards.

The daughter of Leontius was named Eudocia, and her father so educated her that she at length became consummately learned. She was so accomplished, in fact, that when he died he left her only one hundred pounds, saying "she was her own good fortune and she would be sufficient unto herself." Upon this she went to law with her brothers but without success. She therefore carried her cause to Constantinople where she was recommended to Pulcheria the sister of the emperor Theodosius the Younger. She became a favorite. In 421 she embraced Christianity, and the same year was married to the emperor through the powerful recommendation of his sister, and by this event the words of her father seemed to have been prophetic, for she certainly became an empress, the highest fortune, and was "her own good fortune and sufficient to herself."

The old British Kings had the device of a dragon on their royal banner, and the leader was called the "Pendragon." The reason for this device is stated thus by Geoffrey of Monmouth: When Aurelius was king there appeared a star at Winchester of wonderful magnitude and brightness darting forth a ray at the end of which was a flame in the form of a dragon. Uther ordered two golden dragons to be made, one of which he presented to Winchester, and the other he carried with him as a royal standard. Tennyson says that King Arthur also had a dragon for his device, and on his crest was a golden dragon:

"The dragon of the great pendragonship,
That covered the state pavilion of the king." (Guinevere.)

Polycrates was Tyrant of Samos about 536 B. C. He had formed an alliance with Amasis, king of Egypt, who, however, finally renounced it through alarm at the amazing good fortune of Polycrates which never met with any check or disaster, and which therefore was sure, sooner or later to incur the envy and anger of the gods. Such at least is the account of Herodotus. In a letter from the Egyptian monarch telling him how dangerous it was to be so lucky, Amasis advised him to throw away something which he valued very highly in order to inflict thereby some injury upon himself, and thus ward off the inevitable reaction that must take place. So in accordance with this advice, Polycrates threw into the sea a very valuable seal-ring which he thought one of his greatest treasures. It was of extraordinary beauty and should appease the gods for his good luck if anything could, but in a few days it was found again in the belly of a fish which a fisherman came and presented to him. Upon this, Amasis, more alarmed than ever, immediately broke off his alliance with him. At last, however, the revenge came, and in the midst of all his prosperity Polycrates fell by the most ignominious fate. He was allured by the satrap of Sardis, Oroetes, to the main land, captured and crucified, 522 B. C. (Smith's Classical Dictionary.)

FORTUNE TELLING AMONG THE ANCIENTS.

ARTIFICIAL DIVINATION—Is that which proceeds by reasoning upon certain external signs, considered as indications of futurity.

NATURAL DIVINATION—Is that which presages things from a mere internal sense and persuasion of the mind, without any assistance of signs; and is of two kinds,—the one from nature, and the other by influx. The first is the supposition that the soul, collected within itself, and not diffused, or divided among the organs of the body, has, from its own nature and essence, some foreknowledge of future things; witness what is seen in dreams, ecstasies, on the confines of death, etc. The second supposes that the soul, after the manner of a mirror, receives some secondary illumination from the presence of God and other spirits.

ARITHMOMANCY—Is a kind of divination or method of foretelling future events by means of numbers. The Gematria, which makes the first species of the Jewish Cabala, is a kind of Arithmomancy.

AUGURY OF ALBERTUS MAGNUS—It hath been duly observed, by the learned in all ages of the world, that our all-wise and beneficent Creator originally implanted in the frame of nature a means whereby mankind may attain to the knowledge of such future contingencies as concern its welfare and happiness; and, more especially, since we observe, even in the brute creation, that even the most inconsiderable creatures upon the earth are more or less endowed with a gift of foreknowledge. Thus the industrious bee, and laborious ant, lay in their summer store, in order to supply the necessary wants of an inclement winter, which they foreknow is yet to come; yet, the ant, the spider, and the bee, appear to be endowed with the greatest share of sagacity.

Now observe, that when you go out of your house to do or transact any kind of business, and in the way you do see a man, or a bird going or flying, so that either of them do set themselves before you on your right hand, that is a good signification in reference to your business; but when you shall go out of your house on any business whatsoever, and shall see a bird or a man before you on the left side of you, it is an ill sign in reference to your said business. When either a man or a bird shall thus pass before you, coming from the right side of you and bending towards the left, goeth out of your sight, that is a good sign concerning your business. When you do find a man going, or a bird flying, and he rests himself before you on your right side, and you seeing it, this is also a good sign of success in your business. But when you see a man or a bird bending from your right side to your left, it is an ill sign concerning your business; when a man or a bird comes behind you, and goes faster than you, but before he cometh at you he rests, or the same before you came at him, he rests, and you seeing him on your right side, it is to you a good sign. But when this happens on the left side, it is an evil sign. When a man or a bird, coming from your left side, and passing to the right, goeth out of your sight without resting, it is a good sign. If a man or a bird, coming from your right hand, passing behind your back to the left, and you see him resting anywhere, this is an evil sign. All the auspicia which first happeneth in the beginning of any business, ought not to be taken notice of, as if in

the beginning of any work you find that rats have been gnawing your clothes, then insist upon your undertakings. If, on going out of your house, you happen to stumble on the threshold, or if in the way you happen to dash your foot against anything, then forebear your journey; if any ill omen ever happens at the beginning of your business, then put it off for a while, lest you be completely disappointed therein. If a crow, raven or a jackdaw do croak over any person, it doth show much evil of a serious nature. The magpie informs you that you will soon hear news and come into company; but whether such news be good or bad, observe whether it comes from the right hand or the left. The screech owl is always unfortunate, for, about the 17th Oct., 1807, Grantham church was a repository for a number of owls every evening, for about one month, when it followed that, before that time next year, the same church was actually robbed of all its plate and money, to a large amount, by a gang of villains, in the dead of the night, to the great loss and detriment of the whole parish. If you meet sparrows, it is unfortunate, except for love. Flies indicate importunity and impudent affronts; cocks meeting you, or crowing against your house, inform you of visitors coming and success in your journeys and business. If you meet a hare, a mule, or a hog, it is an ill omen; to meet horses in a carriage is good, but if you meet an ass, expect trouble; while to meet sheep and goats is very good and indicates prosperity in your affairs; if you either meet a dog or oxen, you may expect same success, for it is good; mice indicate that you will soon meet with danger; locusts making a stand in any place, hindereth a person from his wishes and is an ill omen; on the contrary, grasshoppers promote a journey and foretell a good event of things. The spider weaving a line downwards, signifies hope of money to come; as also the ants having a nest near your door is good, because they know how to provide for themselves, and portend security and riches. If you meet with a snake, take care of an ill-tongued enemy; a viper signifies lewd women and wicked children; an eel shows a man that is displeased with everybody. But of all the various auspices and omens, there is none more effectual and potent than man, none that doth signify the truth more clearly. You must, therefore, diligently note and duly observe the condition of that man you meet, or that meeteth you; his age, profession, station, gesture, motion, exercise, complexion, habit, name, words, speech, etc.; for, seeing there are in all other animals so many discoveries or presages, yet those are all more efficacious and clear which are infused into the soul of man.

(See Page 1226).

BELOMANCY—Is a method of divination by means of arrows, practised in the East, but chiefly among the Arabians.

Belomancy has been performed in different manners; one was to mark a parcel of arrows, and to put eleven or more of them into a bag; these were afterwards drawn out, and according as they were marked, or otherwise, they judged of future events. Another way was to have three arrows, upon one of which was written, "God forbids it me;" upon another, "God orders it me;" and upon the third nothing at all. These were put into a quiver, out of which one of the three was drawn at random; if it happened to be that with the second inscription,

the thing they consulted about was to be done; if it chanced to be that with the first inscription, the thing was let alone; and if it proved to be that without any inscription, they drew over again. Belomancy is an ancient practice, and is probably that which Ezekiel mentions, chap. xxi. v. 21; at least St. Jerome understands it so, and observes that the practice was frequent among the Assyrians and Babylonians. Something like it is also mentioned in Hosea (chap. vi.), only that staves are mentioned there instead of arrows, which is rather Rhabdomancy than Belomancy. Grotius, as well as Jerome, confound the two together, and show that they prevailed much among the Magi, Chaldeans and Scythians, from whom they passed to the Sclavonians, and thence to the Germans, whom Tacitus observes to make use of Belomancy.

CLEROMANCY—Is a kind of divination performed by the throwing of dice or little bones; and observing the points or marks turned up.

At Bura, a city of Achaia, a celebrated Temple of Hercules, where such as consulted the oracle, after praying to the idol, threw four dice, the points of which being well scanned by the priest, he was supposed to draw an answer from them.

CLEDONISM—Is derived from the Greek and signifies two things, —viz: a report, and a bird; in the first sense, Cledonism should denote a kind of divination drawn from words occasionally uttered. Cicero observes that the Pythagoreans made observations not only of the words of the gods, but of those of men, and accordingly believed the pronouncing of certain words, —e. g. incendium,—at a meal very unlucky. Thus, instead of prison, they used the words domicilium; and to avoid calling the Furies by the name "erinnyes," which was supposed to be unpleasing to them, said Eumenides. In the second sense, Cledonism should seem a divination drawn from birds,—the same with Ornithomantia.

COSCINOMANCY — As the word implies, is the art of divination by means of a sieve.

The sieve being suspended, after repeating a certain form of words, it is taken between two fingers only, and the names of the parties suspected repeated; he at whose name the sieve turns, trembles or shakes, is reputed guilty of the evil in question. This doubtless must be a very ancient practice. Theocritus, in his third Idyllion, mentions a woman who was very skillful in it. It was sometimes also practised by suspending the sieve by a thread, or fixing it to the points of a pair of scissors, giving it room to turn, and naming, as before, the parties suspected; in this manner Coscinomancy is still practised in some parts of England. From Theocritus it appears that it was not only used to find out persons unknown, but also to discover secrets.

CAPNOMANCY—Is a kind of divination by means of smoke, used by the ancients in their sacrifices. The general rule was, when the smoke was thin and light, and ascended straight up, it was a good omen; if on the contrary, it was an ill one.

There was another species of Capnomancy, which consisted in observing the smoke arising from poppy and jesamine seed cast upon burning coals.

CATOPTROMANCY — Is another species of divination used by the ancients, performed by means of a mirror.

Pausaias says that this method of divination was in use among the Achaians, where those who were sick, and in danger of death, let down a mirror, or looking-glass, fastened by a thread, into a fountain before the temple of Ceres; then, looking into the glass, if they saw a ghastly disfigured face, they took it as a sure sign of death; but, on the contrary, if the face appeared fresh and healthy, it was a token of recovery. Sometimes glasses were used without water, and the images of future things, it is said, were represented in them.

DACTYLIOMANCY—Is a sort of divination performed by means of a ring. It was done as follows: —viz. by holding a ring, suspended by a fine thread, over a round table, on the edge of which were made a number of marks with the 24 letters of the alphabet. The ring, in shaking or vibrating over the table, stopped over certain of the letters, which, being joined together, composed the required answer. But this operation was preceded and accompanied by several superstitious ceremonies; for, in the first place, the ring was to be consecrated with a great deal of mystery; the person holding it was to be clad in linen garments to the very shoes, his head was to be shaven all round, and he was to hold vervain in his hand. And before he proceeded to anything the gods were first to be appeased by a formulary of prayers, etc.

The whole process of this mysterious rite is given in the 29th book of Ammianus Marcellinus.

GASTROMANCY—Is a species of divination, practised among the ancients, and was performed by means of ventriloquism.

There is another kind of divination called by the same name, which is performed by means of glasses, or other round transparent vessels, within which certain figures appear by magic art. Hence its name, in consequence of the figures appearing as if in the interior of the vessels.

GEOMANCY—Was performed by means of a number of little points or dots, made at random on paper, and afterwards considering the various lines and figures which these points present; thereby forming a pretended judgment of futurity, and deciding a proposed question.

Polydore Virgil defines Geomancy as a kind of divination performed by means of clefts or chinks made in the ground, and he takes the Persian Magi to have been the inventors of it.

Geomancy is formed of the Greek meaning earth and divination; it being the ancient custom to cast little pebbles on the ground, and thence to form their conjecture, instead of the points above mentioned.

ONEIROCRITICA—Is the art of interpreting dreams, or a method of foretelling future events by means of dreams.

ONOMANCY, OR ONOMAMANCY—Is the art of divining the good or bad fortune which will befall a man from the letters of his name. This mode of divination was a very popular and reputable practice among the ancients.

The Pythagoreans taught that the minds, actions and successes of mankind were according to their fate, genius and name; and Plato himself inclines somewhat to the same opinion.

One of the principal rules of Onomancy, among the Pythagoreans, was, that an even number of vowels in a name signified an imperfection in the left side of a man, and an odd

number in the right. Another rule, about as good as this, was, that those persons were the most happy in whose names the numeral letters, added together, made the greatest sum; for this reason, say they, it was that Achilles vanquished Hector, the numeral letters in the former name amounting to a greater number than the latter. And doubtless it was from a like principle that the young Romans toasted their mistresses at their meetings as often as their names contained letters.

Rhodingius describes a singular kind of Onomantia. Theodotus, King of the Goths, being curious to learn the success of his wars against the Romans, an Onomantical Jew ordered him to shut up a number of swine in little stys, and to give some of them Roman, and others Gothic names, with different marks to distinguish them, and there to keep them till a certain day; which day having come, upon inspecting the stys they found those dead to which the Gothic names had been given, and those alive to which the Roman names were assigned; upon which the Jew foretold the defeat of the Goths.

ORNITHOMANCY—Is a kind of divination, or method of arriving at the knowledge of futurity, by means of birds; it was among the Greeks what Augury was among the Romans.

PYROMANCY—A species of divination performed by means of fire.

The ancients imagined they could foretell futurity by inspecting fire and flame; for this purpose they considered its direction, or which way it turned. Sometimes they threw pitch into it, and if it took fire instantly they considered it a favorable omen.

PSYCOMANCY, OR SCIOMANCY—Was an art among the ancients of raising or calling up the names or souls of deceased persons, to give intelligence of things to come. The witch who conjured up the soul of Samuel, to foretell Saul the event of the battle he was about to begin, did so by Sciomancy.

RHABDOMANCY — Was an ancient method of divination performed by means of rods or staves. St. Jerome mentions this kind of divination in his commentary on Hosea, chap. vi. 12, where the prophet says, in the name of God, "My people ask counsel at their stocks; and their staff declareth unto them;" which passage that father understands of the Grecian Rhabdomancy.

The same is met with again in Ezekiel xxi. 21, 22, where the prophet says, "For the king of Babylon stood at the parting of the way," at the head of the two ways, to use divination; he made his arrows bright; or, as St. Jerome renders it, "he mixed his arrows;" "he consulted with images;" "he looked into the liver."

If it be the same kind of divination that is alluded to in these two passages, Rhabdomancy must be the same kind of superstition with Belomancy; these two, in fact, are generally confounded. So much, however, is certain, that the instruments of divination mentioned by Hosea are different from those of Ezekiel; though it is possible they might use rods or arrows indifferently; or the military men might use arrows, and the rest rods.

By the laws of the Frisones, it appears that the ancient inhabitants of Germany practised Rhabdomancy. The Scythians were likewise acquainted with the use of it; and Herodotus observes (lib. vi.) that the women among the Alani

sought and gathered together fine straight wands or rods, and used them for the same superstitious purposes.

Among the various other kinds of divination not here mentioned may be enumerated Chilomancy, performed with keys; Alphitomancy or Aleuromancy, by flour; Keraunoscopia, by the consideration of thunder; Eychnomancy, by lamps; Ooscopy, by eggs; Licanomancy, by a basin of water; Palpitatim, Salisatio, by the pulsation or motion of some member, etc.

All these kinds of divination have been condemned by the fathers of the Church, and Councils, as supposing some compact with the devil. Fludd has written several treatises on divination and its different species; and Cicero has two books of the divination of the ancients, in which he confutes the whole system. Cardan also, in his 4th book, De Sapientia, describes every species of them.

SCAPULAMANCY — Is practiced by the tribes of Asia and Central Africa. It consists in reading the cracks that come in the dried shoulder blade of a sheep.

SCYPHOMANCY — Was in reading the future from a cup of water on which floated a drop of oil. Images foreshadowing the future were seen by the diviner there.

MYOMANCY—Made use of the sounds and damage done by rats. The great Dictator Fabius Maximus renounced his throne when warned by the squeal of a mouse and Cassius Flaminius threw up his command of cavalry.

GYROMANCY — Consists in the whirling of a nicked coin in a circle of letters. Words are spelled out by taking those letters toward which the nick in the coin points in its various falls.

CLEDONISMANCY— Relates to the first words uttered upon meeting friends, after the salutation.

ALEUROMANCY — Was the means of picking out a guilty person. He was given a piece of barley bread and cheese an ounce of which he must swallow at once. If he choked he was guilty, otherwise, innocent.

HORUSPICATION — Read events from the twists in the entrails of animals, usually birds.

NECROMANCY — The commonest of all the magic arts, by which answers to matters relating to this life were obtained from the dead. Closely allied, and belonging to this, was Psychomancy, by which the dead were called up or made to appear in airy forms like shades or ghosts. This was the art, however it may have been practised, of the Witch of Endor.

HYDROMANCY — Divination by the images or other appearances caused to appear in water, as of a fountain. It was performed thus: Round vessels were filled with clear water, about which were placed lighted torches; they then invoked the demon, in a low, murmuring voice, and proposed the question to be solved. A chaste boy or a pregnant woman was appointed to observe with the greatest care and exactness all the alterations in the glasses, at the same time desiring, beseeching and also commanding an answer, which at length the demon used to return by images in the glasses, which by reflection from the water represented what should come to pass.

There can be no doubt that Joseph had learnt this sort of divination from the Egyptians. It was his divining cup or bowl which was found in Benjamin's sack. "Is not

this it (the bowl) in which my lord drinketh, and whereby indeed he divineth?" (Gen. XLIV 5.). Again, when brought back, Joseph himself said to his brethren: "What deed is this that ye have done? wot ye not that such a man as I can certainly divine?" (Gen. XLIV 15). He evidently took it for granted that his brethren would believe he could ascertain by magic who had stolen the money and the cup.

ONYCHOMANCY—Was performed by the finger-nails of an unpolluted boy. These were covered with soot and oil, and when turned to the sun they reflected the desired image. Also each spot on the nails had a meaning that may be given to them as they come or go.

AEROMANCY—Divination by appearances in the air.

LITHOMANCY — Divination with a precious stone called siderites. By a stone of this kind, Helenus is reported to have foretold the destruction of Troy. Precious stones were not only used for the purpose of divination, but were in themselves held in the highest esteem as amulets or charms against the evil eye chiefly, but also against diseases.

Of all relics of the occult arts perhaps the beliefs attaching to famous stones, from the Scone stone under the English Coronation Chair, to the moonstones and toadstones of fable, are in these days as conspicuous as any. How many stories we find nowadays turning upon the safe keeping of some mystic stone, or precious gem, whose loss is fatal to its possessor or his family.

Another subsidiary divination was by the well-known crackling sound made by laurel leaves in burning.

CEPHALONOMANCY—Divination by broiling an ass's head on coals. The jaws were said to move at the name of the guilty person.

SIDEROMANCY—Conjuring with a hot iron, on which they laid an odd number of straws. The result required was obtained by observing the contortions made by the straws in burning.

MOLYBDOMANCY—By noting motions and figures in molten lead.

TEPHROMANCY—Divination by ashes after exposure to the wind.

BOTANOMANCY—Conjuring with herbs.

Sometimes fig-leaves were used, and then it was called Sycomancy. The diviners wrote names and questions on leaves, which were then exposed to the winds. Those remaining furnished the answers sought.

CEROMANCY—Divination by the forms assumed by melted wax dropped into water.

PHARMACY—This was perhaps the most commonly practised as well as the most powerful of all the black arts, and has doubtless left its mark upon the poisoner's craft of later ages. It consisted in divination by means of medicated drugs, both vegetable and mineral. Some of these were believed to be of great efficacy, and capable of imparting their venom to persons at a considerable distance. So widespread was the belief in the potency of these poisons, that special charms, or amulets, were provided to counteract them. These were: herb moly, which preserved Ulysses from the enchantments of Circe, laurel, sallow-tree, rhamn or Christ thorn, fleabane, the jasper stone

and many others mentioned by the mediaeval writer Albertus Magnus and by Orpheus in his book De Lapillis.

Both Democritus and Pythagoras were reputed to be skilful in pharmacy. The Thessalians, particularly the women, were most celebrated among the Greeks as practisers of it. Besides all these, a great many other forms and modes of enchantment were devoutly used by the ancients. The more powerful incantations were firmly believed to be capable of even drawing the moon from her path.

The moon, indeed, was thought to preside over the art of pharmacy, while Hecate, who, as we have seen, was but one of the persons or attributes of Artemis or Diana Triformis, was supposed to have been the inventor of it. Hence both these goddesses, really the same, were invoked by its adepts. Whenever the moon was eclipsed it was thought to be the effect of magicians; and at such times it was usual to beat drums and kettles, to sound hautboys, trumpets, or any instruments making a great noise, to drown the voices of the sorcerers or evil workers, so that their charms might be impotent.

To this great art of pharmacy, on the other hand, belong all the charms, amulets, and enchantments against poison, venom of serpents, with all diseases: and hence of course our modern use of the word.

The faith in the power of the magic arts was simply unbounded, as is testified by nearly all the classic writers. Tibullus says that a certain famous enchantress could not only draw down the stars from the sky, but could change the course of a river. Further, she could make snow to fall in summer.

Horace, Lucan, Ovid, all bear similar witness; how that not only could they cause earthquakes and lightnings, but even could make the dead come out of their tombs. Hence we see that what was held to be a protector against a witch, or the witchcraft capable of producing such calamities, soon got to be considered a specific against the evil itself. Thus our joke about pills good against an earthquake was once a serious fact devoutly believed.

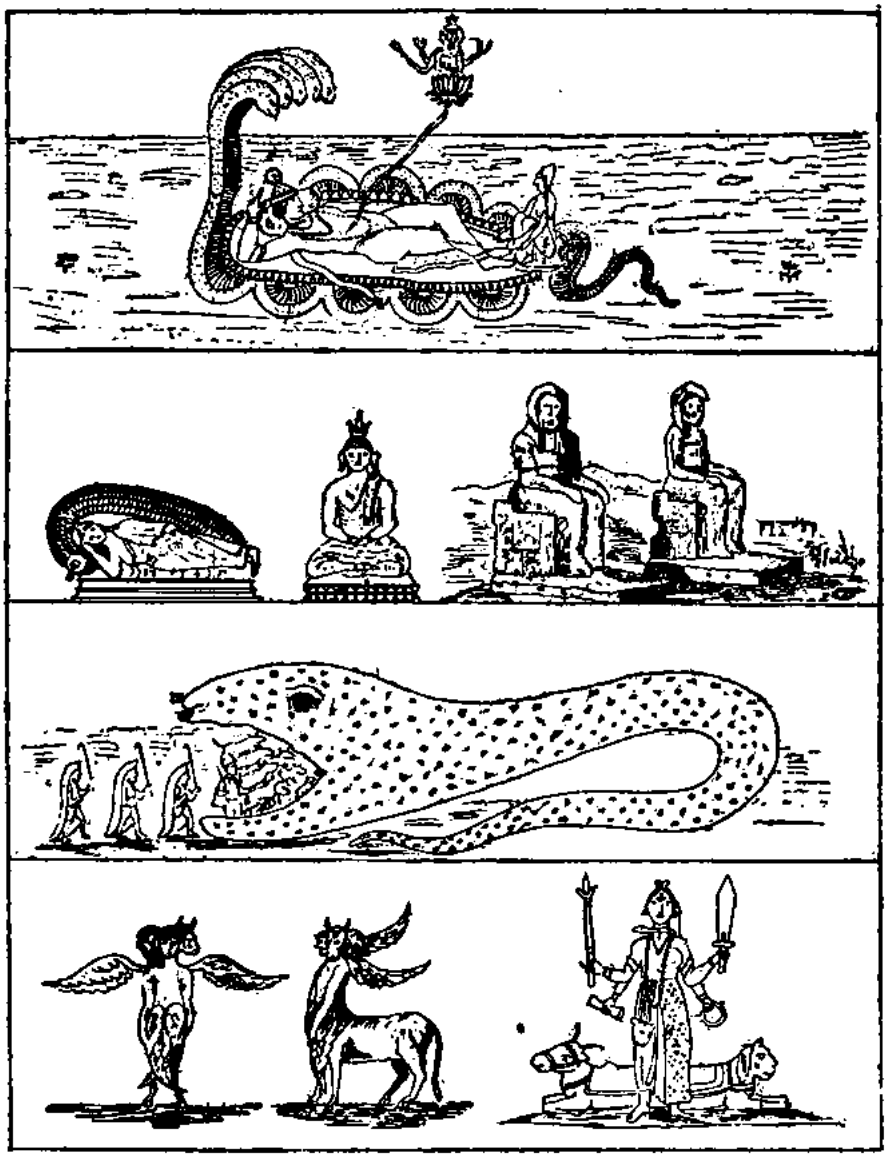
THE PLANCHETTE—Is a modern invention consisting of a thin, small board round or triangular, resting on two pivotal wheels at one end and a pencil at the other. The finger tips of two persons are placed lightly on it and it is supposed to proceed to write out the answers to any questions asked it by either of the persons, and to be moved by spiritual or occult agencies.

(See Fortune Telling, Page 1235 and 1284.)

DIVINING RODS.

William Cookworthy, an authority on divining rods when they were at the height of their popularity about 1750, gives the following directions:

The best rods are those from the Hazel tree, as they are pliant and tough. They ought to be cut in the winter when the sap is down. What have been hitherto used were grown fork't; and such ought to be chosen as have the shoots as nearly equal in length and bigness as possible. They ought to be about 2 feet or 2½ feet long, though this is not essential. As one cannot always procure such rods, two single ones may be tied together by some vegetable thread, and they will answer as well as the others. . . The most convenient and handy way of holding the rod is that described in the beginning of



1. Vishnu Floating on the Folds of a Sea Serpent, the Earth Being Covered with Water.
2. Buddha Sleeping Like a Chrysalis while Passing from Earth to the Other World. Statues of Buddha in Contemplative Moods.
3. Chrishna and His Flocks Taking Refuge in a Serpent from a Storm.
4. Ezekiel's Cherub and Hindoo Goddess.

Agricola; that is, the palms of the hands turned upwards, and the ends of the rods coming outwards. The palms should be held horizontal as near as possible. The part on the hand ought to be straight, and not to be bent backward or forward. The upper arm should be kept pretty close to the sides, with the elbows resting on them, and the lower arm making nearly a right angle with the upper, though rather a little more acute. The rod ought to be so held that on its working the sides may move clear of the little fingers. The rods may be either dry or green. The best manner of carrying the rod is with the end protruded at an angle of about 80 degrees from the horizon, as by this method of carrying it the repulsion is more plainly perceived than if it were held perpendicularly.

1. As soon as the person's foremost foot comes near the attracting body,—as far as I can observe, its semi-diameter,—the end of the rod is repelled towards the face. Then open the hands a little; replace the rod, and approach nearer, and the repulsion will be continued till the foot is on or over the attracting body.

2. When this is the case, the rod will first be repelled a little,—viz. 2 or 3 inches,—and then be attracted towards the metal; that is, its end will be drawn down towards it.

3. 'Tis necessary that the grasp should be steady, for if when it is going on there is the least succussion or counteraction in the hands, though ever so small, it will greatly impair, and generally totally prevent its activity, which is not to be done by the mere strength of the grasp, for, provided this be steady, as above mentioned, no strength can stop it.

4. When it hath been drawn down, it must not be thrown back without opening the hands, a fresh grasp being necessary to every attraction. But then the least opening of the hands is sufficient.

5. As long as the person continues to be over the attracting body, the rod continues to be attracted. But as soon as the forefoot is beyond, it is then drawn backward to the face.

6. A piece of the same matter with the attracting body, held in the hand, or applied to any part of the rod, prevents its attraction, and causes it to be repelled towards the face,—on which property depends the whole art and practice of distinguishing one metal or vein from another.

7. The least portion of a rod of the attracting kind held under the person's arm-pit, or closely applied to his side, totally prevents the attraction to all the subjects of the rod, and causes them to repel it, excepting springs of water, its attraction to which is only to be prevented by spitting upon the hands or moistening them with water, which acts according to the Sixth Observation. But the power of stopping is exhausted from the spittle or water long before the hand is dry, which plainly proves 'tis not the water merely, but something spirituous or ethereal, joined to and inseparable from it, that does the business.

8. A little yarn, silk hair, or any other animal thread fastened to the rod, or to each rod if double, hath the same effect as the preceding in every respect.

9. A piece of metal, placed on the rod or hand of a person with whom that rod doth not naturally answer, will cause it to be attracted in his hands by the same sort of metal he hath there, or is placed on the rod.

10. A rod of the same tribe, held under his arm as in Obs. 7, causes

it to be attracted by all the proper subjects, as if he had the virtue to that rod naturally, though, I think rather weaker.

11. Animal threads, applied as in Obs. 8, have the same effect as the preceding.

12. The subjects of the rod draw with different degrees of strength, which I discovered by placing some of each kind under my feet, in this manner, viz: a piece of gold under the advanced foot, and a piece of copper under the other, when the rod was drawn down; then shift the metals, and the rod was drawn towards my face, by which it was plain the attraction from the gold was the stronger. And, by comparing the subjects of the rod in this manner, I found that their respective strengths of attraction were in this order:—

13. 1st, gold; 2nd, copper; 3rd, iron; 4th, silver; 5th, tin; 6th, lead; 7th, bones; 8th, coals; 9th, springs and limestone the same degree. Gold and copper, tin, silver and lead mutually stop the operation of the rod, as if the same metal were used. Thus, a piece of copper held in the hand or fixed to the rod will stop it to gold, and gold to that; lead to tin and silver, and so vice versa; so that we cannot say whether 'tis gold or copper, nor can any distinction be made between tin, lead and silver, but by the foot.

14. The attraction may be carried through any number of persons who have the virtue of the rod used; or if they have not, a bit of that kind may be put under their arms, as in Obs. 7. Let them hold hands, as in electrical experiments, and the person at one end of the string putting his foot on a piece of metal, and let him at the other end press the person who holds the rod pretty closely on the side, and it will go down the same as if his own foot was on it. And by this means one may try any person, whether or not he hath the virtue of that rod which agrees with him who tries him.

15. After having observed that anything which, by engrossing the attention too much, or making the mind anxious, diverts or exhausts the spirits, will stop the operation of the rod, I would remark that 'tis plain a person may be very easily deceived in making experiments with this instrument, there being, in metallic countries, vast quantities of attracting stones scattered through the earth. The attractions of springs are continually occurring; and even about town, bits of iron, pins, etc. may easily be the means of deceiving the unwary. For as quantity makes no alteration in the strength, but only in the wideness of the attraction, a pin under one foot would stop the attraction of any quantity of every other sort but gold, which might be under the other; and a person having found an attraction, when he came to the least shifting of the hindmost foot, by bringing it over a metallic substance, though ever so small, might confound the experiment, which may also be done by the state of the mind, as I have observed above. Whoever, therefore, will make experiments, need be very cautious in exploring the ground (or he may be sometimes deceived), and be sure not to be too anxious, for which reason I would advise him, in case of debates, not to be too warm, and lay wagers on the success, but, unruffled, leave the unbelievers to their infidelity, and commit it to time and Providence to convince people of the reality of the thing. Though, if the discovery be lodes, or finding where those run which already be discovered will do, a person who can use the rod tolerably may soon give the greatest sceptic sufficient

satisfaction, except they are determined not to be convinced. (See Divining Rod, page 1255.)

CRYSTAL GAZING.

Dr. Pierre Janet one of the able co-laborers with Charcot at Salpetriere said in a lecture at the University of Lyons in France that very few persons really "see things" in crystals, the estimate of 20 per cent. put forward by the Psychical Research Society being, in his opinion, exaggerated. He has found, too, that this faculty is seldom met with among persons in sound bodily and mental health, it being, in fact, a neurosis or disease of the nerves to which only abnormally nervous or hysterical persons are subject. The state induced by prolonged gazing at a faintly luminous object is, on the same authority, a kind of incomplete hypnotism in which hallucinations occur which are in every way deceptions of the senses. But these hallucinations have for their subjects only those things which are within the conscious or unconscious memory of the gazer, and one is just as little likely to gain from them any hint of facts lying without the gazer's knowledge as to learn the future from the stammerings of anybody drunk.

Thus, in one case collected by the Psychical Research Society, where the speculatrix—to use the old-fashioned word for such seers—saw in the crystal a newspaper announcing the death of a friend, which afterward turned out to have actually happened, Dr. Janet is able to show that there was in the room a real newspaper with the announcement in question, the inference being that the speculatrix had read and mentally noted it without consciously grasping its significance. This experience might be paralleled by one quoted by Binet, where a student on his way to an examination in botany saw, to his astonishment, the words Verbascum thapsus written on the swing door of a well-known restaurant. A second examination transformed the two words into the simple "bouillon," and it was only then that he remembered that Verbascum thapsus was the Linnaean name of the herb called by French peasants bouillon blanc.

Hypnotism, though it has lately won for itself a place in the treatment of bad hysterical and mental cases, is not a thing to be trifled with, and Dr. Janet's own books, as well as the history of all religions, are full of the dangers to which the hypnotic patient may be exposed at ignorant or malevolent hands. But, apart from this, he does not think that the habit of seeing things in crystals is one to be freely indulged in, or, to quote his own cautious words in warning his hearers against its abuse: "I am not quite convinced that its perfect success will be favorable to your moral good health."

OF THE WONDERS OF NATURAL MAGIC—SYMPATHETIC AND OCCULT.

Some of the wonders of Magic we mean to display. But here we hasten to investigate by what means, instruments, and effects we must apply "actives" to "passives," to the producing of rare and uncommon effects. Therefore, to begin with things more simple: If any one shall with an entire new knife, cut asunder a lemon, using words expressive of hatred, contumely or dislike, against any individual, the absent party, though at an unlimited distance, feels a certain inexpressible and cutting anguish of the heart, together with a cold chilliness and failure throughout the body;—likewise of

living animals, if a live pigeon be cut through the heart, it causes the heart of the party intended, to become affected with a sudden failure;—likewise fear is induced by suspending the magical image of a man by a single thread; also death and destruction by means similar to these; and all these from a fatal and Magical Sympathy.

Likewise the virtues of simple animals, of which we shall speak. The application of hare's fat pulls out a thorn; likewise any one may cure the toothache with the stone that is in the head of a toad. Also, if any one should catch a living frog before sunrise, and he or she spits in the mouth of the frog, will be cured of asthmatic consumption —likewise the right or left eye of same animal helps blindness; and the fat of a viper cures a bite of the same. Black hellebore easeth the headache, being applied to the head, or the powder snuffed up the nose in a moderate quantity. Coral is a well-known preservative against witchcraft and poisons which, if worn around children's necks, enable them to combat many diseases. Paracelsus and Helmont both agree that the toad has natural aversion to man, and this idea of hatred he carries in his head and eyes, and throughout his whole body; that the toad may be prepared for a sympathetic remedy, disorders, such as Chills, Epileptic Fits, etc., and that our terror and natural hatred be more strongly imprinted in the toad, we must hang him up in a chimney by the legs, and set under him a dish of yellow wax, to receive whatever may come down, or fall from his mouth; let him hang in this position, in our sight, three or four days, at least till he is dead; not omitting to be present in sight of the animal, so that his terror and hatred of us may increase even to death.

SPELLS AND CHARMS.

On Saint Agnes' night, 21st January, take a row of pins and pull out every one, one after another, saying a Pater Noster, sticking a pin in your sleeve, and you will dream of him or her you will marry. Knit tne left garter about the right-legg'd stocking (let the other garter and stocking alone), and as you rehearse these following verses, at every comma knit a knot:

"This knot I knit,
To know the thing I know not yet,
That I may see
The man that shall my husband be,
How he goes and what he wears,
And what he does all the days."

Accordingly in your dream you will see him, if a musician, with a lute or other instrument; if a scholar, with a book," and so on.

Another dream-charm for St. Agnes' Eve was to take a sprig of rosemary and another of thyme and sprinkle them thrice with water, then place one in each shoe, and stand shoe and sprig on either side of the bed, repeating,—

"St. Agnes, that's to lovers kind,
Come ease the trouble of my mind."

In many places the notion prevailed that to insure the perfection of these charms the day must be spent in fasting. It was called "St. Agnes' fast."

—Aubrey's Miscellanies.

Keat's beautiful lines commemorative of the day seem doubly exquisite when read after conning the clumsy folk-rhymes:

They told me how upon St. Agnes' Eve
Young virgins might have visions of delight,
And soft adorings from their loves receive
Upon the hony'd middle of the night.
If ceremonies due they did aright;
As supperless to bed they must retire
And couch supine their beauties lily white;
Nor look behind, nor sideways, but require
Of heaven with upward eyes for all that they desire.

In Scotland the lasses sow grain at midnight on St. Agnes Eve, singing,—

"Agnes sweet and Agnes fair
Hither, hither now repair.
Bonny Agnes, let me see
The lad who is to marry me."

And the figure of the future sweetheart appears as if reaping the grain.

A key is placed in the Bible at the second chapter of Solomon's Song, verses 16 and 17, and the book tied firmly together, with the handle of the key left beyond the edges of the leaves. The tips of the little finger of the charm-tester and of a friend are placed under the side of the key, and then they "tried the alphabet" with the verses above named; that is, they began thus: "A. My beloved is mine, and I am his. He feedeth among the lilies. Until the day break and the shadows fall away, turn, my beloved," etc. At the word "turn" the Bible was supposed to turn around if A were the first letter of the lover's name. Thus could the entire name be spelt out.

(See Page 63.)

CHRISTMAS SPELL.

Steep mistletoe bèrries, to the number of nine, in a mixture of ale, wine, vinegar and honey; take them on going to bed, and you will dream of your future lot. A storm in this dream is very bad; it is most likely you will then marry a sailor, who will suffer shipwreck at sea; but to see either sun, moon or stars, is an excellent presage; so are flowers; but a coffin is an index of a disappointment in love.

LENT CHARM.

To be tried on any Friday in Lent, Good Friday excepted, when it is improper to try anything of the kind, and the mind ought to be more seriously disposed. Write twelve letters of the common alphabet on separate pieces of card, also twelve figures, and the same number of blank cards; then put them in a bag and shake them well, and let each one present draw one. A blank shows a single life; a figure, intrigue; and a letter, a happy marriage.

Signs of Speedy Marriage and Good Success Attending it by Sundry Signs:

For a woman to have the first and last letters of her christian name the same with the man's surname, that makes love to her, denotes a great union and a generous love.

For a man to have the first and last letters of his christian name the same with the woman's surname, denotes the same.

To think of a party on a sudden waking, without any meditation, on a Friday morning, that before had a place in the affection of the man or woman, is a demonstration of love or extraordinary friendship.

If a ring accidentaly falls off a man's finger, that is under no obligation of marriage, and runs directly to the feet of a maid or widow, it denotes not only that he is in love with the party, but that a sudden marriage will ensue.

The singing of a robin-red-breast at your window, in the time of courtship, on a Wednesday, is a sign of marriage and happiness to ensue, with much content.

If a hare cross your path on a Saturday morning, it promises happy days, riches and pleasure.

LOVE LETTERS.

On receiving a love letter that has any particular declaration in it, lay it wide open; then fold it in nine folds, pin it next to your heart, and thus wear it till bedtime; then place it in your left hand glove, and lay

it under your head. If you dream of gold, diamonds, or any costly gems, your lover is true, and means what he says; if of white linen, you will lose him by death; and if of flowers, he will prove false. If you dream of his saluting you, he is at present false and means not what he professes, but only to draw you into a snare.

FEAST OF ST. ANNE'S

This is a hard trial, but what is not possible to any young lady who wishes to know her lot in marriage? —that most important change in human life.

Prepare yourself three days previous to the eve of this female saint, by living on bread and water and sprigs of parsley, and touch no other thing whatever, or your labor will be lost. The eve begins at the sixth hour. Go to bed as soon as convenient, and speak not a word after you once begin to undress; get into bed, lie on your left side with your head as low as possible, and repeat the following verse three times:

St. Anne, in silver clouds descend,
Prove thyself a female's friend;
Be it good or be it harm,
Let me have knowledge from the charm;
Be it husbands one, two, three,
Let me in rotation see;
And if fate decrees me four,
(No good maid could wish for more),
Let me view them in my dream,
Fair and clearly to be seen;
But if the stars decree
Perpetual virginity,
Let me sleep on, and dreaming not,
I shall know my single lot.

MAGIC ROSE.

Gather your rose on the 27th of June; let it be full blown, and as bright a red as you can get; pluck it between the hours of three and four in the morning, taking care to have no witness of the transaction; convey it to your chamber, and hold it over a chafing dish or any convenient utensil for the purpose, in which there is charcoal and sulphur of brimstone; hold your nose over the smoke for about five minutes, and you will see it have a wonderful effect on the flower. Before the rose gets the least cool, clap it in a sheet of writing paper, on which is written your own name and that of the man you love best; also the date of the morning star that has the ascendency at that time; fold it up and seal it neatly with three separate seals, then run and bury the parcel at the foot of the tree from which you gathered the flower. He.e let it remain untouched till the 6th of July; take it up at midnight, go to bed and place it under your pillow, and you will have a singular and eventful dream before morning, or, at least, before your usual time of rising. You may keep the rose under your head three nights without spoiling the charm. When you have done with the rose and paper be sure to burn them.

MISCELLANEOUS RECIPES FOR WISDOM AND POWER.

To Make Yourself Invisible.

Pierce the right eye of a bat, and carry it with you, and you will be invisible.

To Discern the Thief Who Robbed You.

Take the seed of sunflowers, which you must gather in the sign of the Lion in the month of August. Wrap the same up over a wolf's tooth; then take a bay leaf and wrap the tooth therein, then take the tooth, put it above your head, and you will see the thief.

To Drive Away and Vanquish all Foes.

Whoever carries the hemlock herb, with the heart of a mole, on

his person, vanquishes all his enemies, so that they will not be able to trouble him. Such a man will obtain much. When this herb is laid under the head of a sick person, the sick one, when he sings, will get well; if he cries, he will die.

How to Cause Your Intended Wife To Love You.

Take feathers from a rooster's tail, press them three times into her hand. Probatum.

Or: Take a turtle dove tongue into your mouth, talk to your friend agreeably, kiss her and she will love you so dearly that she cannot love another.

When You Wish That Your Sweetheart Shall not Deny You.

Take the turtle dove tongue into your mouth again and kiss her, and she will accept your suit.

Or: Take salt, cheese and flour, mix it together, put it into her room, and she will have no rest until she sees you.

To Beat Witches.

Let the sweepings, which are swept together in a house for three days remain in a heap, and on the third day cover it with a black cloth made of drilling, then take a stick of an elm tree and flog the dirt heap bravely, and the sorceress must assist, or you will batter her to death. Probatum.

To Obtain Money.

Take the eggs of a swallow, boil them, return them to the nest, and if the old swallow brings a root to the nest, take it, put it into your purse, and carry it in your pocket, and be happy.

To Open Locks.

Kill a green frog, expose to the sun for three days, powder or pulverize it. A little of this powder put into a lock will open the same.

To Understand the Song of Birds.

Take the tongue of a vulture, lay it for three days and three nights in honey, afterward under your tongue, and thus you will understand all the songs of birds.

To Stop the Bleeding of a Wound.

Take a small bone of a human body and put into the wound, and the blood will cease to flow.

To Prevent Every Person From Hitting the Target.

Put a splinter of wood which has been hit by a thunder bolt behind the target. No person will be able to hit such a target.

To Cause Rifles or Muskets to Miss Fire.

Speak these words: Afa, Afca, Nostra, when you are able to look into the barrel of some person's gun and it will fail to discharge; but if you desire it to give fire recall these words backward.

To Prevent a Person From Firing a Gun While You are Looking Into the Barrel.

Pronounce: Pax Sax Sarax.

To Make One's Self Shot Proof.

Dig and stick mouse-ear herb on a Friday, during the half or full of the moon, tie in a white cloth and suspend it from the body. Probatum.

Or carry these words upon your body: Light, Better, Clotental, Sobath, Adonay, Alboa, Florat.

To Compel a Dog, Horse, or Other Animal to Follow You.

Casper guide thee, Balthasar bind thee, Melchior keep thee, three times. These words utter into the right ear.

To Cause a Witch to Die Within One Minute.

First, try to obtain a piece of the heart of the cattle which had been attacked, then take a little butter and fry the piece herein, as if prepared for eating, then take three nails from the coffin of a corpse, and pierce with them the heart through and through. Piercing the heart and killing the witch, are facts of the same moment. All will be correct at once. Good and approved.

To Burn a Witch so That She Receives Pock Marks Over Her Entire Body.

Take butter from the household larder, render it down in an iron pan until it broils, then take ivy or wintergreen, and fry it; take three nails of a coffin and stick them in that sauce; carry the mass to a place where neither sun nor moon shines into, and the witch will be sick for half a year.

How to be Able to See in the Darkest Night.

Grease the eyes with the blood of a bat.

A Sympathetic Remedy for Fever.

Walk to a nut tree before sunrise, cut therefrom a piece lengthwise, write your name upon a paper, and put it in the empty space made by the cut, and speak: Nut tree I come unto thee, take the seventy-seven different fevers from me, I will persist therein in the name of God, etc., and while pronouncing this, place the cutling in its place again, that it may grow again together. It helps at once.

A Secret and Curious Piece of Marvel, to Discern in a Mirror, What an Enemy Designs at the Distance of Three Miles or More.

Obtain a good plain looking glass, as large as you please, and have it framed on three sides only; upon the left side it should be left open. Such a glass must be held toward the direction where the enemy is existing and you will be able to discern all his markings, manoeuvering, his doings and workings. Was effectually used during the thirty year's war.

How to Make Yourself Bold and Amiable.

The stone called Actorius is to be found in the craw of any old capon. He who wears such a stone on his neck, will always remain bold and beloved by all mankind.

FOR THE FEVER.

Suspend, upon a Friday, a letter containing the names set forth below, between the hours of eight and nine, upon the patient's neck, in the following manner:

Fold together, and tie it in grayish red cloth, which must be unbleached, and pierce through the cloth and the letter, three holes. Draw red thread through them, while calling the three holiest names. Suspend the same around the neck of the patient, and let it remain eleven days. After taking it off, burn it before the lapse of one hour:

H B R H C H T H B R H
H B R H C H T H B R
H B R H C H T H B
H B R H C H T H B
H B R H C H T H
H B R H C H T
H B R H C H
H B R H C
H B R H
H B R
H B
H

Account of an Experienced Fortune Hunter, How Treasures Beneath the Earth Rise and Fall.

If one is contemplating to dig up

a treasure, he should above all other things know, whenever the treasure stands highest to rise with the sun and return again with the sinking of the same. If the treasure happens to be hidden in an open field, the affair will soon be righted by digging around, crosswise, or undermining, so that the treasure can be reached from below, but one must not be tardy in constructing the posts or galleries in order to prop the treasure in time, because the digger might otherwise be buried underneath the falling heap. But, if it can be so conducted that the sun can shine crosswise under the treasure, it may be raised, since the goblins of the earth have no longer the power to remove the same.

Secret Remedy of the Great Theophrastus Paracelsus for Healing the Cancer.

This celebrated recipe is composed as follows: When a human being takes hold with his right hand of a live mole, and keeps the mole so long with a tight grip until it dies, such a hand obtains by dint of this miraculous proceeding, such marvelous power, that cancer boils, repeatedly rubbed, by moving up and down with this hand, will break open, cease to form again, and entirely vanish.

Another Trial to Detect a Thief.

When all the articles mentioned above are taken and laid upon the head, the person robbed may see the entire form and appearance of the thief.

A Particular Performance by Which it is Caused that a Person will Always Obtain Right Before a Court of Justice.

Take the herb called suntull (skunk cabbage) gathered during the month of August, while the sun stands in the sign of the lion, wrap a little thereof in a bay leaf, add a dandelion to it, carry this talisman on your person, and you will have the best of everybody, and receive the greatest advantage from it.

Experiment Made by a Mecklenburg Farmer, and by Him Related How to Prevent any Dog From Getting Mad.

This man said: Dogs should have scraped silver filings given to them upon a piece of bread and butter, Christmas eve, New Year's eve, and on the eve of Epiphany. Dogs thus treated will never become mad or rabid.

When Cattle are Bewitched.

Take witchcraft balsam, glow worm oil, black juniper berry, oil of rue, oil of turpentine, two cents worth of each. Give this mixture to the cattle; also, some balsam of sulphur.

That no Ill may Befall the Cattle.

Whenever you bake, you should give them the slake water to drink, and naught will happen to them.

When a Bone is Wrenched, Dislocated or Sprained. (For Man or Beast.)

A deer ran over a meadow to graze. He went to his green grazing place, when, lo! he sprained his leg upon a stone. But Jesus, the Lord, beheld the scene, and healed, with ointment of lard and fat, his sore, and swiftly the deer ran, as fast as before.

To Know When Cattle are Plagued by Witches.

The hair stand on end, or bristle on the head, and they generally sweat by night or near dawn of day.

CHARACTER OF THE DAYS OF THE MOON.

1. The Juggler, or Magus—The first day of the moon is that of the

creation of the moon itself. This day is consecrated to mental enterprises, and should be favorable for opportune innovations.

2. Pope Joan, or Occult Science —This day is propitious to revelations, initiations, and great discoveries of science.

3. The Celestial Mother, or Empress—The third day was that of man's creation. So is the moon called the MOTHER in Kabbalah, when it is represented in association with the number 3. This day is favorable to generation, and generally to all productions, whether of body or mind.

4. The Emperor, or Ruler—The fourth day is baleful; it was that of the birth of Cain; but it is favorable to unjust and tyrannical enterprises.

5. The Pope, or Hierophant—The fifth day is fortunate; it was that of the birth of Abel.

6. The Lover, or Liberty—The sixth is a day of pride; it was that of the birth of Lamech, who said unto his wives; "I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." This day is propitious for conspiracies and rebellions.

7. The Chariot—On the seventh day, birth of Hebron, who gave his name to the first of the seven sacred cities of Israel. A day of religion, prayers and success.

8. Justice—Murder of Abel. Day of expiation.

9. The Old Man, or Hermit—Birth of Methuselah. Day of blessing for children.

10. Ezekiel's Wheel of Fortune —Birth of Nebuchadnezzar. Reign of the Beast. Fatal day.

11. Strength—Birth of Noah. Visions on this day are deceitful, but it is one of health and long life for children born on it.

12. The Victim, or Hanged Man —Birth of Samuel, Prophetic and kabbalistic day, favorable to the fulfilment of the great work.

13. Death—Birthday of Canaan, the accursed son of Cham. Baleful day and fatal number.

14. The Angel of Temperance—Blessing of Noah on the fourteenth day of the moon. This day is governed by the angel Cassiel of the hierarchy of Uriel.

15. Typhon, or the Devil—Birth of Ishmael. Day of reprobation and exile.

16 The Blasted Tower. Birthday of Jacob and Esau; the day also of Jacob's predestination, to Esau's ruin.

17. The Glittering Star.—Fire from heaven burns Sodom and Gomorrah. Day of salvation for the good, and ruin for the wicked; on a Saturday dangerous. It is under the dominion of the Scorpion.

18. The Moon—Birth of Isaac. Wife's triumph. Day of conjugal affection and good hope.

19. The Sun—Birth of Pharoah. A beneficent or fatal day for the great of earth, according to the different merits of the great.

20. The Judgment — Birth of Jesus, the instrument of God's judgment. Propitious for divine revelations.

21. The World—Birth of Saul, material royalty. Danger to mind and reason.

22. Influence of Saturn—Birth of Job. Day of trial and suffering.

23. Influence of Venus—Birth of Benjamin. Day of Preference and tenderness.

24. Influence of Jupiter—Birth of Japhet.

25. Influence of Mercury—Tenth plague of Egypt.

26. Influence of Mars—Deliverance of the Israelites, and passage of the Red Sea.

27. Influence of Diana, or He-

cate—Splendid victory achieved by Judas Maccabeus.

28. Influence of the Sun—Samson carries off the gates of Gaza. Day of strength and deliverance.

29. The Fool of the Tarot—Day of failure and miscarriage in all things.

(See Page 929.)

The Secret Virtues of Enmity Between Animals.

There is a great enmity between scorpions and mice; therefore, if a mouse be applied to the bite of a scorpion, he cures it. Nothing is so much an enemy to snakes as crabs; and if swine be hurt by them, they are cured by crabs; the sun also being in Cancer, serpents are tormented. Also, the scorpion and crocodile kill one another; and if the bird Ibis does but touch a crocodile with one of his feathers, he makes him immovable. The bird called a bustard flies away at the sight of a horse; and a hart will bound forward at its greatest speed at the sight of a ram, or a viper.

An elephant trembles at the hearing of the grunting of a hog; so does a lion at the crowing of a cock; and a panther will not touch them that are annointed with the the fat of a hen, especially if garlic had been put into it. There is also an enmity between foxes and swans; bulls and jackdaws. And some birds are at a perpetual variance, as daws and owls; kites and crows; turtle and ring-tail; egepis and eagles; also, harts and dragon. Amongst water animals, there is a great antipathy between dolphins and whirlpools; the mullet and pike; lamprey and conger; pourcontrel and lobster, which latter, but seeing the former, is nearly struck dead with fear; but the lobster tears the conger. The civet-cat cannot resist the panther; and if the skins of both be hung up against each other, the skin or hairs of the panther will fall off.

Apollo says, in his hieroglyphics, if any one be girt about with the skin of a civet-cat, he may pass safe through his enemies. The lamb flies from the wolf; and if the tail, skin, or head of lupus be hung up in the sheep's cot, they cannot eat their meat for very fear. And Pliny mentions the bird called the marlin, that breaks the eggs of the crow, whose young are annoyed by the fox; that she also will pinch the whelps of the fox, and the fox likewise, which, when the crow sees, they help the fox against her as against a common enemy. The linnet lives in, and eats thistles; yet she hates the ass. because he eats the thistles and flowers of them. There is so great an enmity between the little bird called esalon and the ass, that their blood will not mix; and that, at the simple braying of an ass, both the esalon's eggs and young perish together.

Of the Occult Virtues of Things Which are Inherent in Them only in Their Lifetime, and Such as Remain in Them Even After Death.

It is expedient for us to know that there are some things which retain virtue only while they are living, others even after death. So in the colic, if a live duck be applied to the belly, it takes away the pain, and the duck dies. If you take the heart out of any animal, and, while it is warm, bind it to one that has a quartan fever, it drives it away. So if any one shall swallow the heart of a lapwing, swallow, weasel, or a mole, while it is yet living and warm with natural heat, it improves his intellect, and helps him to remember, understand, and foretell things to come.

Hence this general rule: That whatever things are taken for mag-

ical uses from animals, whether they are stones, members, hairs, excrements, nails, or anything else, they must be taken from those animals while they are yet alive, and, if it is possible, that they may live afterward. If you take the tongue of a frog, you put the frog into the water again; and Democritus writes, that if any one shall take out the tongue of a water-frog, no other part of the animal sticking to it, and lay it upon the place where the heart beats of a woman, she is compelled against her will, to answer whatsoever you shall ask of her. Also, take the eyes of a frog, which must be extracted before sunrise, and bound to the sick party, and the frog be let go again blind into the water, the party shall be cured of ague: also, the same will, being bound with the flesh of a nightingale in the skin of a hart, keep a person always wakeful.

Also, the roe of the fork fish being bound to the navel, is said to cure bowel pains, if it be taken from it alive, and the fish put into the sea again. So the right eye of a serpent being applied to the soreness of eyes, cures the same; if the serpent be let go alive, and afterward let go, cures the toothache; and dogs will never bark at those who have the tail of a weasel that has escaped. Democritus says, that if the tongue of the chameleon be taken alive, it conduces to good success in trials, and likewise in love affairs.

The Philosophy of the Occult.

CHAPTER XXIII.

THE MORAL CONSTITUTION OF MAN.

One of the Thibetan Mahatmas says: "Man is made up of ideas, and ideas guide his life. The world of subjectivity is the only reality to him even on this physical plane. To the occultist it grows more real as it goes further and further from illusory earthly objectivity. Hence an aspirant for occult knowledge should begin to concentrate all his desires on the highest ideal, that of absolute self-sacrifice, philanthropy, divine kindness, as of all the highest virtues obtainable on this Earth, and work up to it incessantly. The more strenuous his efforts to rise up to that ideal, the oftener is his will-power exercised and the stronger it becomes.

Life is a continual battle between error and truth; between man's spiritual aspirations and the demands of his animal instincts. There are two gigantic obstacles in the way of progress; his misconception of God and his misconception of Man. As long as man believes in a whimsical reasoning God who distributes favors to some and punishes others at pleasure, a God that can be reasoned with, persuaded and pacified by ignorant man, he will keep himself within the narrow confines of his ignorance, and his mind cannot sufficiently expand. To think of some place of personal enjoyment or heaven, does not assist man's progression. If such a person desists from doing a wicked act, or denies himself a material pleasure, he does not do so from any innate love of good; but either because he expects a reward from God for his "sacrifice" or because his fear of God makes him a coward. We must do good, not on account of any personal consideration, but because to do good is best. To be good is to be wise; the fool expects undeserved rewards; the wise expects nothing but justice. The wise knows that by benefiting the world he benefits himself, and that by injuring others he becomes his own executioner.

ANALYSIS OF MIND AND THE DIVINITY OF MIND.

The Divine Paraclete is—Genius—Enthusiasm—Harmony—Beauty—Rectitude.

Intelligence, in its correspondence with Being.

Progress, in its correspondence with knowledge.

Love, in its correspondence with Justice.

Wisdom, in its correspondence with Reason.

Light, in its correspondence with Truth.

THE FOUR CHARACTERS OF THE ABSOLUTE.

The identity of the idea with existence is—Truth.

The identity of knowledge with existence is—Reality.

The identity of the Logos with existence is—Reason.

The identity of action with existence is—Justice.

GOD IS—Charity, which is above all Being; Mystery, which is beyond all Science; Sacrifice, which transcends all Justice; Providence, which is above all Reason; Perfection, which is beyond all Conception.

SATAN IS HATRED AND—The void in opposition to all being; Ignorance in opposition to all knowledge; Absurdity in opposition to all reason; Despotism in opposition to all justice; Falsehood in opposition to all truth.

STAIRWAY OF THE SCIENCE OF BEING.

1. Know that All is One.

2. Know that everything is Thyself.

3. Know that the One in a state of vibration produces the great multiplicity of forms and activities in the Universe.

4. Know that if you examine this multiplicity from the standpoint of your intellectual reasoning, you will arrive at the following deductions:

5. Everything that you call "Life," "Energy," "Substance," is a Duality.

6. Everything has a tendency to return to Unity.

7. All desire and therefore all suffering originates from duality.

8. Let thy aspiration be for enlightenment.

9. Know that the result of the joys experienced by the attainment of enlightenment is happiness.

10. Rise above the state of condensation.

11. Know that the result of the joys experienced in the state of condensation is suffering.

12. On the road from Unity in motion to tranquility is the state of condensation. It is the cause of your illusions, because you imagine it to be tranquillity; and it is the cause of your doubts, because you regard it as the object of your desires.

Know that the striving after the unification of the duality is the only source of your will, your desires, and of those joys whose results you call "suffering."

13. Know that the door for the solution of that which is fixed is what is called "Matter."

14. Know that everything has to pass through that door.

15. Know that the door for the solution of the fixed is also called "Life."

16. Know that everything has to pass through that door.

17. And that the long sojourn in "Matter" and the interruption of the voyage by "Life" means retardation in the solution of the fixed and procrastination in the unification of the duality.

18. Enforce the practice of the power of that which is solved over that which is condensed.

19. Direct your attention to the consciousness of that which is dissolved over that which is condensed.

20. Carry this consciousness through all the planes of your being.

21. Elevate your whole body to the capacity to think, to hear, and to see.

22. Cause it thereby to become a fit instrument for the use of your self-consciousness of the One and of your self-power (resulting from unification).

23. Conquer the pains resulting therefrom.

24. When the divine Language is once heard within thy heart—when the "King" within thy interior has once obtained dominion—when thou hast passed through water and fire, and thy spirit has become the life of thy blood—then you may say: "I am, I go, and I remain."

FAITH HEALING.

The conditions of effective treatment concern yourself first and chiefly. It is time enough to consider the object of treatment after you are in the right condition. You must vividly realize that Spirit is the only healing power,—an omnipotent energy, acting constantly throughout all mind and all nature. Realize also the oneness of spirit, as the absolute life of the universe. Realize that man is the image and likeness of God, and is therefore spirit. You are spirit, your patient is spirit, and there is no other being; for the real man is spirit. The effect of this recognition of God and of man as a spiritual being, this attitude of thought, is to make the truth habitual and familiar to yourself; not a theory held and accepted by the mind merely, but a living reality, the center and essence of all reality, fully possessing and dominating your own thought.

Affirm to yourself that the real man is spiritual, and consequently has intelligence, life and power; while as an individual he is a reflector or medium of these potential attributes of spirit. If your thought dwells on the material man, or man of the senses, think of him as only an appearance, never as the real man. Even his thoughts are not the acts of the real man, so long as they are inverted. Be clearly persuaded also that with his bodily condition you have nothing to do; his physical defects you are not to see, for your work is with his mind. All disease is in the mind; what is external is nothing but reflection and unreal. Address the cause, change the thought, and the reflection will take care of itself.

The tendency of holding clear and correct views of truth yourself will be to diffuse around you an atmosphere of health. What you really know to be true, that will you affirm and declare to your patient, and nothing else. You may tell him the truth; that is well. You may think the truth about him; that is still better. But you (the spiritual man) must "know" the truth; that heals him. Understand that you are not to heal him; spirit heals, and spirit alone. But "you" are spirit, and when the real man in you is in actual authority, that authority is felt and obeyed by all who come within your influence, because all thought belongs to the common mind.

FORMULAS FOR FAITH HEALING.

TREATMENT FOR WEAKNESS—Call name. Listen to what I tell you. You know that God is everywhere present, then He is with you. Pain and sickness, or weakness, cannot come near God for they are impossible in His presence. Then pain, sickness and weakness cannot come near you, as you are in His presence always.

God is health itself, so there is nothing but perfect health near you. You are one with it, and you are filled with health, strength, peace and rest. You are perfectly whole.

DEBILITY—Spirit is all around you like the bright sunshine. You are bathed in it like as in a sun bath. It penetrates every corner and you cannot hide from it. It fills all space. Spirit is health and strength and vigor. You are one with this Spirit, made of it. You are Spirit. Then you are health, strength, vigor and there is nothing else for you to be. You are perfect and whole, for God made you within himself.

CATARRH—You cannot have any trouble in your head for you are always in the presence of God, and God is perfect health. You live

and move and breathe in God, thus you also are perfect health and nothing else can come near you. There is nothing else in all the universe, for God fills all space. You are perfectly whole, filled with the Holy Ghost.

NERVOUSNESS — You are surrounded by the Spirit of Peace. It envelopes you as the atmosphere does. You are one with it. You breathe it with every breath and it fills you with peace and rest. Nothing can come near to disturb you or make you afraid of anything. There is no nervousness in this presence. Spirit is health and strength and fills you with health and strength. You are strong and calm and perfectly well.

BRAIN EXHAUSTION—God holds you in his arms. He bears you up. You need not even think for yourself. He cares for you, He rests you. He has nothing for you but peace, comfort and strength. Rest in the Lord for your health is established.

BRIGHT'S DISEASE, or Kindred Troubles—You are in the presence of God. In this presence there can be nothing unlike itself. Spirit is a fire that consumes all that is not perfect. You are cleansed, purified. The Spirit of health and strength is all about you, you breathe it, you are one with it. You stand forth whole and perfect, one with God.

ANYTHING ACUTE WITH GREAT PAIN—God is everywhere, you are in his presence. He is perfect health so there is nothing about you but perfect health. There is no pain. You breathe health, you are in it, you are one with it. You are perfect health. You are whole like God who made you, for you are one with Him. He made you from himself, like himself, thus you are perfect in peace.

EPILEPSY OR ANYTHING HAVING FEAR — You are not afraid of anything, for you are safe. God folds you round with loving care and protection. You know that God is everywhere. You have heard that if you go down into the sea, or even under the earth, that God is there. You cannot get away from God.

You know that God cannot be sick, sickness cannot enter His presence. You are always in His presence, and each breath you draw is from God just as you breathe the air. You cannot be sick for you breathe only health. You are well for God enfolds you. His everlasting arms uphold you. You are whole.

HEART DISEASE—There is nothing to fear for you are surrounded entirely by Spirit — God. You breathe Spirit and you need not even try to breathe for yourself. Spirit will breathe for you and fill you with strength and vigor and peace. It breathes for you so gently that all you need is just to wait, be still, and let it breathe through you. You are full of courage and hope and strength. There is nothing else in Spirit. You have nothing to do. Spirit is all and does all. You are Spirit and whole and perfect. Peace is your life and your rest.

BLINDNESS — "Let there be light." You are bathed in a sea of light for God is light and He is all around you. You are in the glorious presence of God always. God is sight itself. You see with His sight. He sees through you and for you. You have perfect sight now. "All is light."

HOW A MAN MAY THINK HIMSELF TO DEATH.

Thousands of people actually think themselves to death every year by allowing their minds to dwell on morbid subjects.

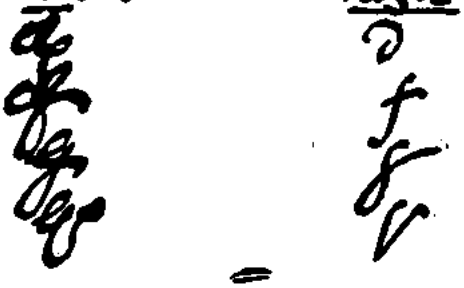
As a rule the thought that kills relates to something the individual dreads more than anything else in the world. There is the germ of fatal thought in ninety-nine persons in every hundred, and the exception is only proof against the thought disease by having been inoculated with the lymph of profound optimism or philosophy.

The idea that one has some incipient disease in one's system, the thought of financial ruin, that one is getting on in life without improving prospects—any of them, or a thousand similar thoughts, may carry a healthy man to a premature grave. A melancholy thought that fixes itself upon one's mind needs as much "doctoring" as physical disease; it needs to be eradicated from the mind, or it will have just the same result as a neglected disease would have. The thought-disease sometimes cures itself after running its course; so does smallpox. But who would settle down to suffer from smallpox and chance recovery, as thousands of foolish persons settle down to let the thought-disease, which has attacked them, do its worst?

Every melancholy thought, every morbid notion, and every nagging worry should be resisted to the utmost, and the patient should be physicked by cheerful thoughts, of which there is a store in every one's possession, bright companions—cheaper than drugs, and pleasanter.

There have occurred scores of dozens of cases where healthy persons have thought themselves into having tumors and cancers—cases which admit of no doubt whatever that the diseases resulted from constant morbid fear. There might possibly be fewer cases of cancer if some great doctors could assure the world that it is not a hereditary disease; but morbid-minded persons, on hearing that there is cancer in their families, generally do the very worst thing they can do under the circumstances—they conceive an awful dread that they will be afflicted with it. They dwell upon the fear constantly; and every trifling ailment which troubles them is at first mistaken for the premonitory symptoms of cancer. The morbid condition of mind produces a morbid condition of body, and if the disease does happen to be in the system it receives every encouragement to develop. On the contrary, it is asserted by those who believe in the recuperative reinforcements of mind over matter, that one can think himself into courage and strength, that intelligence is like a dynamo that can create its own electrical force.

Examples, illustrative of —
organic-quality:



activity ...

strong. weak.

Activity. activity.

Excitability:

intense. feeble.

Excitability Excitability.

Graphology.

CHAPTER XXIV.

CHARACTER IN HANDWRITING.

There is every reason to believe that we write as we feel and think. In that case, one's handwriting should be the most direct and exact indication of disposition and character.

It is noticeable to all that the appearance of one's handwriting changes greatly with the different periods of life and minutely with one's various moods.

Of all divination, Graphology is one of the most interesting and satisfying studies.

DICTIONARY OF FACULTIES.

1. AMATIVENESS = Love of the opposite sex; physical love; sexual love.

This passion is indicated according to the thickness of the writing as a whole.

When the strokes are very dark, the character will be sensual and governed by the mere animal propensities; whilst when they are light or of moderate thickness, the nature will be, in proportion, less dominated by the amatory instincts.

2. CONJUGALITY=Constancy in the affections; exclusiveness of attachment.

Conjugality is indicated (principally) according to the slope of the letters, and in proportion as they incline to the right, as well as by the consistency of the handwriting; and the more the individual letters are formed after a set pattern, the more evenly the *t*'s are crossed and the more refined and stable the writing, as a whole, the stronger will be the manifestation of the trait. One particular sign is the bar of the *t* terminating in the form of a barbed hook. "Wide" letters, provided they are formed in a consistent manner, denote more of the quality than narrow ones.

The more responsive the disposition, the greater will be the slope of the handwriting to the right.

3. FRIENDSHIP=Love of society; desire for friendship; the inclination to be in the company of others.

Friendship is denoted by the "spacing out" of the letters; and the "further they are set apart" the greater will be the manifestation of the trait. When, on the contrary, the letters are huddled together, or are placed very close to one another, the quality will be relatively weak.

Persons who have expansive, genial natures show they possess such by extending their sympathies and good feeling to others; consequently their movements are free and easy, unconstrained and without effort; their "arm" works rapidly forward, with the result that an open, spaced-out handwriting is produced.

4. INHABITIVENESS = The love of home and country; the desire to locate oneself in a given place.

This trait is indicated more especially by the letters taking, where it is practicable for them to do so, a looped form. When, for example, the vertical strokes of such letters as *f*, *g*, *j*, *y*, and *z*, etc., are curved and looped before being attached to the letters which follow them, this characteristic will be relatively well defined.

5. PHILOPROGENITIVENESS OR PARENTAL LOVE = Love for children; love of animals.

The love of children and pets is shown by the looping to the left the strokes of such letters as lend themselves to the treatment. When, for example, the upstrokes of *b*, *h*, *d*, *l*, etc., are formed in this manner, and, above all, when the letters *t*, *A*, *D*, *H*, *f*, and *P*, etc., are "crossed" by means of a loop which turns to the left, and then returns to the right, this trait will be relatively conspicuous. The characteristic is also displayed when the terminals, for instance, close with a return stroke, surrounding the word or letter to which they belong.

Gentle, tender-hearted people are constructed after a "curved" rather than an angular plan; the sweep of the pen "to the left" is the graphic sign for "defensiveness", and, when the stroke describes the segment of a circle, and sweeps in that direction, protectiveness and the love of the young or animals is surely indicated thereby.

6. ACQUISITIVENESS = The love of possessions; the sense of property; the desire to accumulate.

Acquisitiveness has three divisions—

(1) "Power to acquire" is shown by the presence of a hook or "tick" (*i. e.*, an up-stroke at the commencement of the letters).

(2) "Saving," "economy," is indicated in proportion as the words are set nearer to each other.

(3) "Hoarding" is denoted according to the curtailment of the finals.

Those who possess a keen love for providing for the future will be found to display a judicious expenditure even of ink and paper quite spontaneously; whereas, improvident, extravagant persons will waste their writing materials, using ridiculously long terminals, and leaving tremendous spaces between the words and lines, or between the top edge of the paper and where they begin to write.

7. ALIMENTIVENESS=The sense of hunger and thirst; the love of eating and imbibing.

As a rule, the appetite of a person may be determined by inspecting the "thickness" of the handwriting generally; when the strokes are proportionately dark, there will be a relatively heartier, healthier appetite than when they are fine and light. Gluttony is signified by intensely muddy, swollen strokes.

8. COMBATIVENESS = Argumentativeness; assertiveness; courage; defence; pugnacity.

Combativeness has three divisions—

(1) "Courage" is indicated by a "forward" movement of any of the strokes, the bars to the *t*'s, and a pen-thrust or sweep to the right of any of the finals, etc.

(2) "Defence is denoted by the bars to the *t*'s slanting "downward," and also by the terminals trending "backward," or sweeping under or over the words to the "left."

(3) "Defiance is indicated by the

bars to the *t*'s taking an upward slant, as well as by a rather upward movement and well-articulated method of writing generally.

When the letter *t* is left altogether uncrossed, the indication is that of a timid, non-aggressive nature, especially if the terminals do not exhibit the traces of any remarkable pressure of the pen having been employed.

Quite involuntarily the hand of the combative, resistant individual sweeps either right or left, as he or she is "contrary" or merely "protective." The "spirit" and natural fearlessness of the writer occasions him to use his pen freely and without extra deliberation; it is driven with emphasis, varying in degree with the extent of the characteristic denoted.

9. DESTRUCTIVENESS = Executiveness; force; thoroughness; energy; latent power; intensity and warmth of feeling; the inclination to crush and destroy.

The more forcible the handwriting and club-like the strokes, and the more it is endowed with a forward movement, the larger will be this faculty. This trait is also chiefly to be gauged from the manner in which the letter *t* is barred. When the crossing is absent or only feebly indicated, there will be a comparative deficiency of energy; whilst when the bar is of medium or considerable thickness, the force will be relatively greater. The same rule is applicable to any horizontal lines visible about the writing.

People who have energy, potential power, latent force, write with a heavy forward pressure on their pens, and thus their handwriting takes a progressive "go-a-head" movement.

10. SECRETIVENESS = The disposition to conceal; the faculty for hiding; secrecy; evasion.

Secretiveness has two divisions—

(1) "Reserve" is indicated by the closing of the bodies of the letters *a*, *d*, *g*, *o*, *q*, etc., at the top; when such letters are left opened, that is, when the return curve does not close, and the letters are not completely "finished off," or really properly formed, the disposition will be a more or less communicative one.

(2) "Policy," finesse, and tact are indicated by the dwindling or gladiolation of the strokes of which the letters are composed; when the second or third strokes of the letters *n* and *m* are much lower than the first stroke, a relative degree of the quality is implied.

What is more easily conceived than that the impenetrable personality should manifest itself in the letters dwindling into a mere filiform line? Careless, imprudent people write thoughtlessly, and thus omit to close their vowels, etc.

11. VITATIVENESS=The love of life and material enjoyment; the desire to live; tenacity to existence.

Vitativeness is indicated by the "vigour" apparent in the movement of the writing.

The virile individual drives his pen with a correspondingly forceful sweep of his arm; hence, as a natural consequence, the handwriting produced is more or less bold and forcible.

Persons who are endowed with but little capacity for the enjoyment of life and its pleasures will write a nerveless, feeble style.

12. APPROBATIVENESS= Ambition; the desire to shine and receive approval and commendation.

Approbativeness has three divisions—

(1) "Ambition and emulation" is

shown commensurately with the "upward" tendency of the letters and lines of penmanship; when these descend, there will be a relative deficiency of the element.

(2) "The love of display and regard for fashion" is indicated by a curved flourish below the signature; also by the greater or less amount of ornament disposed about the letters generally.

(3) "Sense of character" is shown by the underlining of words, especially of the signature.

Those who love admiration and commendation spontaneously adopt an upward hand, and flourish, as may readily be expected, according to the size of the faculty.

13. CAUTIOUSNESS = Prudence; fear; sense of danger; unwillingness to risk anything or trust to "chance;" anticipation of harm and loss; wariness; guardedness.

Caution has three manifestations—

(1) "Prudence" is revealed by bars or dashes being placed at the endings of sentences, under the signature, beneath paragraphs, etc., and substituted throughout the manuscript for stops. When bars are employed "as well as stops," the latter being followed by the former, this trait will be large.

(2) "Solicitude" is exhibited by a nervous, agitated style of writing. When large, as a whole the letters will be unfinished, and there will be the want of any advancing motion about the pen-movement; in addition to this, the bars to the *t*'s will terminate, in common with the majority of the finals, abruptly; and very frequently they will not advance to the right side of the stroke which they are intended to cross.

(3) "Timidity" is manifested more especially by the lack of all "push" in the movement of the handwriting. When large, the stops will be but faintly indicated, and the dots to the *i*'s placed "behind" that letter, etc. Should a stop be used before as well as after a letter or phrase, the subject will be particularly fearful.

14. CONCENTRATIVENESS (CONCENTRATEDNESS OR CONTINUITY)=Power of application; connectedness; the ability to fix the mind and engage the attention upon whatever is taken up.

Concentrativeness is indicated in the handwriting by the letters being, as far as possible, connected together, and also by the greater uniformity of their height, and the style.

15. SELF-ESTEEM = Proper pride; self-respect; self-reliance; dignity; confidence in one's own powers.

Self-esteem has three divisions, the manifestations of which are as follows—

(1) "Dignity" is indicated by the height at which the *t*'s are barred, or the upper stroke of the capital *P* is placed. When these are set above the upright line which they are intended to cross, the trait will be accordingly well-defined.

(2) "Self-love" is more particularly indicated by curls and twists at the commencement or finish of the letters.

(3) "Independence" is manifested in proportion to the height of the capitals and letters generally; and, when the writing is very tall, and the "heads" or first-strokes (or "ascensions") of the letters are inordinately large and "drawn up," this characteristic will be accordingly large.

16. BENEVOLENCE=Charity; affection; tenderness; the desire to do to others as one would be done by; kindness of feeling.

Benevolence has two divisions—

(1) "Sympathy is indicated by the "inclination" of the handwriting to the "right." When the letters are upright, or if they take a backward slope, the disposition will be either more self-contained or self-interested.

(2) "Liberality" is denoted by the "flow" of the writing, or outward extension of the terminals and pen-strokes to the right, as a whole.

17. CONSCIENTIOUSNESS= Moral principle; sense of honor and duty; the love of truth and justice.

Conscientiousness is indicated by "directness" and "straightness" of the strokes of which the handwriting is composed, as well as by the "even" size and "placing" of the letters. When the letters do not run in straight or parallel lines, and are not equidistant, so that the handwriting is oblique or tortuous, the character will not be as honest, sincere,or straightforward as where the letters are placed horizontally, that is, all touching the same plane at their bases.

That there is a "directness" of movement with the straightforward person is undoubted; his motives are evident and his motions are straight, to the purpose and without circuitous courses; therefore the handwriting is also even, horizontal, and "straightforward" with such a writer.

18. FIRMNESS = Will-power; volition; decision; strength of character; steadfastness.

Firmness has three divisions—

(1) "Power of will" is shown by the form of the terminals and bar to the *t*, etc.; when these end in a bludgeon-like form, and are blunt and thick, the quality will be relatively strong; but when they thin to a point, and no special pressure is exercised by the pen in their formation, the trait will be weaker in proportion.

(2) "Stability" is indicated by a temperate, firm, rectangular, and consistent appearance of the letters; the *t*'s will be barred invariably and regularly, and the letters will be formed after a fixed method.

(3) "Preserverance" is denoted by the terminals, etc., ending in a hook-shaped manner.

The firm, consistent person has a steady and decisive method of movement; consequently his handwriting is firm and unflinching.

19. HOPE=Bouyancy; expectation; cheerful anticipation of the future; the inclination to see success in the prospective.

Hope is indicated by an upward curve of the bars of the *t* at their termination, and also by an upward trend of the final strokes generally. When the latter ascend to an extraordinary extent, there will be the love of speculation and a foolhardy disregard of consequences; whilst when the terminals and crossings to the *t* sink downwards, there will be an absence of cheerfulness, as well as the disinclination to risk anything, and the disposition to look on the dark side of life.

20. SPIRITUALITY; BELIEF; CREDULOUSNESS; MARVELLOUSNESS OR CREDENCIVENESS = Trust; impressionability; the inclination to "take for granted" and believe in hearsay; faith.

This trait is shown by the width or curving of the strokes which form the bases of the letters. People who write in a very pointed

fashion, and whose letters narrow to a "*v*"-shaped base, will exhibit less trustfulness than those who indite a "rounded" penmanship.

21. VENERATION = Respect; modesty; reverence; aspiration; the inclination to pray and exhibit religious feeling.

Veneration has three manifestations—

(1) "Love of antiquity" is indicated by the shape of the capitals, when they are made according to the "old" pattern.

(2) "The love of worship is denoted according to the positions of the dots above the *i*, the inverted commas (quotation marks), apostrophes, and accents, etc.; when these are placed "high," the faculty will be well defined; when "low," the reverse will be the case.

(3) "Respect" is shown by simple, homely forms of letters, especially of the capitals.

As humility is the basis of this feeling, it is not surprising to find that those possessed of it should write in an unostentatious, humble way; which accounts for the "style" being pure and without extravagance. With regard to the height of the dot of the *i*, etc., being said to be indicative of a religious spirit, it must be remembered that the "hand," as well as the mind and feelings, "trends upwards" as the individual becomes more elevated and high-minded.

22. CONSTRUCTIVENESS = The faculty for combining and connecting parts; constructive talent; mechanical skill.

Constructiveness has three divisions

(1) "Dexterity" is denoted by the method adopted in uniting the letters and words together; and the more cleverly they are united, the better defined the faculty. For example, when the upstroke of the small *d* is turned back over the letter and made to do duty for the crossbar of a previously made incomplete *t*, the aptitude is well exemplified, as it would be, also, were a *t* to be crossed by (say) the commencement of the letter of another word.

(2) "Ingenuity" is indicated according to the manner in which the characters are united. When, for example, the initials in the signature of a person are cleverly attached to one another, so that the stroke of one capital letter forms part of another which follows it, the gift will be well represented.

(3) "Contrivance" is indicated according to the greater degree of distinction displayed in forming the letters, particularly the capitals. When these are shaped in an uncommon or original fashion the talent will be proportionately greater than when they are made in an ordinary or unremarkable way.

23. IDEALITY=Refinement of mind; imagination; the sense of perfection.

Ideality is indicated according to the finish, fineness, and delicacy of the strokes of the handwriting, and also by the letter *e* being formed after the shape of the Greek letter, as well as by the upstroke of the *d* being thrown upward and back over that letter.

24. IMITATION=The ability to copy and imitate; to do things after a given pattern; to work according to a set design; versatility of talent.

Imitation has two divisions—

(1) Mimicry and the power to copy is indicated by the variability of the size of the letters; when the dimensions of the handwriting alter according to the size of the paper used, the former becoming larger

or smaller as the paper is of greater or less proportions, and if the letters themselves be of unequal sizes, the gift will be correspondingly well defined.

(2) Assimilation is manifested by the letters being connected in "groups" of (say) three or four letters; some being united by a liaison, and others being left unconnected. This faculty is also said to be shown by a small quickly-traced, and upward-slanting bar to the letter *t*.

25. MIRTHFULNESS OR WIT =Sense of the ludicrous; appreciation of the ridiculous; love of humour; the tendency to see the comic side of the situation.

Mirthfulness is indicated by a waviness of the strokes of which the letters, etc., are composed, and also by a quick, buoyant stroke underneath the signature, etc. When terminals are thrown off with a sprightly movement, this attribute will be accordingly well developed.

26. SUBLIMITY=Conception of the vast, stupendous, and magnificient; love of size and quantity; the disposition to consider the whole of things; the inclination to look at and like things on a large scale.

Sublimity is indicated in proportion to the size of the letters and handwriting generally. When the pen-movement is large, the loops being inflated, and the "heads" of the letters assuming exaggerated proportions this qualification will be relatively large; whereas, when the letters are diminutive, the trait will be proportionately less.

27. AGREEABLENESS=Adaptiveness; adaptability to circumstances; the ability to conform to one's surroundings, and behave suavely, and manifest blandness of manner.

Agreeableness is manifested by a certain openness of the letters generally, and also by the up-stroke of a letter being carried on with a continuous curve and united with the down-stroke of the same letter, supposing the said letter to be constituted of three or more strokes. For example the letter *n* is shaped after the form of a *u*, and the letter *m* takes an inverted form, the trait would be relatively large. This faculty is also indicated by the small letter *r* being formed in the shape of a *u*.

28. CAUSALITY = The cause-seeking faculty; ability to reason from cause to effect; logical capacity.

Causality is indicated by the letters being placed singly, *i.e.*, without any connecting strokes between them. It is not difficult to believe that those who meditate and reason much should write in this manner.

29. COMPARISON = Capacity to compare, contrast, and reason by analogy; inductive reasoning power; lucidity of mind; clearness of mental vision; critical acumen.

Comparison has two divisions—

(1) Analysis, and the ability to classify, is manifested by clearness of the handwriting, that is, by the pen-strokes which compose the letters being "distinct" and "unblotted", no "blind" loops or smeared strokes being observable when the gift is well represented.

(2) Criticism is indicated by the letters being placed in groups of several letters, *i.e.*, here and there left unconnected.

30. EVENTUALITY=Memory of occurences; recollection of past events.

Eventuallity is indicated by a clearly traced, definite, careful

manner of forming the letters; all matters of detail being attended to, and heed being given to the punctuation, etc.

31. HUMAN NATURE=Spontaneous perception of character and motives; sagacity; intuitive judgment.

Human Nature is indicated by the letters being placed in juxtaposition yet unconnected, and also by the letters, words, and lines of writing being set at equal distances from one another. When the spacing is regular and even, and the letters and words, etc., are so arranged as to occupy the exact extent of the range of the other lines of writing, a straight margin being kept, and no other words having to be broken, dashes being placed to fill up the spaces at the end of the sentences to fill up the line, etc., this trait will be large.

32. CALCULATION = Mental arithmetic; facility for computing numerically; mathematical talent.

Calculation is indicated in proportion to the greater clearness and precision visible in the handwriting; the calmer, more measured, and methodical the style, the stronger will this talent be manifested.

33. COLOUR=Love and perception of colour; sense of shades, tints, hues, and blending colours with taste and discrimination.

The colour sense is indicated commensurably with the thickness of the up or down-strokes, and any lines which may appear about the handwriting; and when these are dealt out regularly there will be a great knowledge of the effect and love of the beautiful in colour.

34. FORM=Sense of configuration; appreciation for, and recognition of shapes, outlines, and contours.

Form is shown according to the extent of the symmetry of the letters generally; and the faculty will be particularly large when the capitals are constructed after the plan of the typographic or printed letters. Deformed or ill-shaped and ungraceful, one-sided looking letters, denote a want of this faculty.

35. INDIVIDUALITY = Observation; perception of external and mental objects; acuteness of apprehension; the desire to see and identify things.

Individuality is manifested according to the decisiveness of the strokes of the handwriting, and when the letters, etc., exhibit in parts any "angularity" and are clearly cut, the faculty will be relatively large. When the finals cease in an angular fashion, and when the up-strokes are pointed and sharply defined, this faculty will be proportionately great. Where "Spirituality" is small and the letters are pointed at their bases, etc., this quality will be large, because excessive "credenciveness" argues a lack of close observation.

36. LANGUAGE=Power of verbal expression; linguistic talent; ability to hold oral communication.

Language is manifested by the "fluency" of the style, and more especially when the letters, words, and figures, etc., are linked together by a "liaison". The more rapid, easy, and gliding the movement of the writing, the greater will be the faculty of verbal expression; whilst the more halting, laboured, and slow the style, the less ready will be the writer's flow of words.

37. LOCALITY=Love of travel; desire to see and explore.

Locality is shown by the manner adopted in forming the letters; and when any outlandish method is employed, the trait will be more or less large accordingly. A zigzag, "lightning" flourish, from the termination of the signature, etc., indicates this faculty to be in a high state of development.

38. ORDER=Sense of method, arrangement, and regularity; appreciation for the motto, "There's a place for everything, and everything in its place."

Order is shown by all stops, crossings to *t's* (provided that the barrer type of the letter be habitually used), and matters of detail generally being attended to; when the letters are not merely neatly finished off, but "extra strokes" are added to them, in order to give them a neater and more perfect appearance, the writer will be of a fussy, over-methodical nature.

39. SIZE = Cognisance of size; ability to determine the dimensions of objects, and discern whether one part is in proportion to another, etc.; sense of perspective and the fitness of things.

Size is denoted by the relative proportions of the capitals as regards the smalls. When their respective sizes are in keeping with each other, the faculty will be better defined than when either is so large or so small as to look out of place. Strictly speaking, the capitals should be about twice the size of the bodies of the small letters. When the faculty is large, the strokes of the letters will be parallel and the lines of writing will be equidistant, even, and placed in a correct position upon the paper.

40. TIME=Sense of the duration and lapse of time; the ability to comprehend the laws of time, and understand metre and rhythm.

Time is shown according to the unity and regularity of the pen-movement; and when the letters are placed harmoniously and methodically, the trait will be well defined; whilst when they are set in a higgledy-piggledy fashion, and the strokes are not arranged evenly, there will be less of the quality.

41. TUNE = Love of melody, musical ability, sense of tone, the ability to appreciate concord, modulation, and harmony.

Tune is indicated by the "tout-ensemble" of the hand-writing, and the softer and more delicate the "touch" of the pen, and the more gliding the strokes of which the letters are composed, the stronger will the gift be defined.

42. WEIGHT = Ability to balance oneself and remain in a perpendicular position; the power to maintain one's equilibrium; sense of the laws of gravity, force, and resistance.

Weight is shown according to the relative positions of the individual letters, etc.; and when they slope evenly in the same direction, and the penmanship is written with a steady, consistent pressure upon the pen, so that the writing is set compactly, the faculty will be proportionately large; whereas, when the handwriting is set straggling in all directions, some letters slanting to the left, others standing vertically, and others sloping again to the right, and the pressure of the pen is unequal, sometimes heavy and at others light, the faculty will be relatively weak.

STUDY OF SIGNATURES.

In the above autograph of Alexander Pope, we have an elegant signature, perfectly free from pretentiousness. The simple form of the two capital letters shows culture and refinement of a high order, and the "liaison" of the capital letter "A" to the name shows deductiveness and logical power, of which no poet ever had more.

If a signature is without ornamentation, but is followed by a full stop, it signifies caution, prudence, and disposition to see the dark side of things. This also means reserve.

In this signature of the great Liberator of Italy, we have indications of energy in the angular form of the letters, and in the hasty and irregular dot to the small letter "i," and originality in the curious angularly waved line below the signature.

If the signature, instead of a flourish, only shows beneath it a simple line terminating with a hook, we have tenacity of purpose —persons who, having once formed an idea, do not readily give way to those of others.

It is this sort of signature which we have in the above autograph, which is that of the poet, Matthew Arnold—a man of singular persistence of ideas. Refinement is shown by the small and delicate form of the letters, and poetic feeling by the simple form of the capital letter "A." The printed form of this letter, like that seen in the signature of Pope, is really that which most expresses high poetic feeling.

In this Latinized version of Milton's signature, we have again the indications of the idealism (creative power) always shown in the writing of great poets, in the separation of

the letters in the Christian name. Imagination and originality are also shown in the peculiar position and form of the capital letter "M" in the surname.

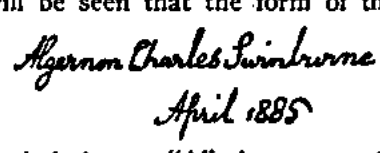
In the next autograph we have a facsimile of Byron's wedding signature. He was a man, of many moods, and therefrom his signatures varied; this seems to represent him at his "best". Here we have, in the sloping movement of the writing, strong indications of passionate tenderness.

There are no flourishes beneath this signature, as seen in some of Byron's autographs—self was forgotten, and all that was best in Byron's nature is here represented—ideality in the absence of "liaison" between the letters "r" and "o," ardour of temperament in the mounting termination, imagination in the capital letter; but the keynote of all is tenderness, and there was much of this in his fine and thoroughly poetic nature.

In the following autograph, which is that of the Poet Tennyson, before he was created a peer, we have vivid imagination in the form

of a capital letter "A," originality in that of the letter "T," and sensuousness—a quality that no great poet is entirely without—in the thickness of all the downstrokes.

In the next specimen we have as the date shows, one of the latest signatures of Swinburne. Here it will be seen that the form of the

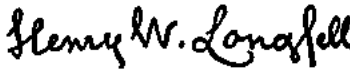


capital letter "A" is extremely graceful, and one which I have shown elsewhere to be that which always indicates perception of beauty, idealism, and imagination. The other capitals repeat this indication, while the rounded curves throughout the signature give that feminine tenderness so evident in the exquisite lyrics of which children are the subject, with which the poet has so delighted the world.

Here we have the signature of Sydney Dobell, the writer of the beautiful poem "Balder," many of

the lyrics in which are exquisite in pathos. Imagination here again is dominant; tenderness is shown in the soft rounded curves of the letters of the surname, and sensuousness in the heavy downstroke.

In this signature of Longfellow we have imagination in the letter "L" in the signature of the sur-

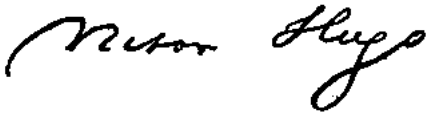


name, lucidity of ideas in the extreme clearness of the writing, ideality in the absence of "liaison" between the "l" and "o," but not as much tenderness as one would have expected in the writing of the author of "Evangeline."

In the signature of Gerald Massey, the writer of "Babe Christo-

bel" and other poems, we have immense imagination in the form of the letter "G," and tenderness in the sloping movement of the writing. The natural tendency to depression, which one often finds among the poets, is indicated by the running down of the last three letters of the signature.

In this autograph we have the signature of Victor Hugo.



Remark the imagination indicated by the large flowing form of the capital "V," and the excessive development of the downstroke of the small letter "g" in the word Hugo, a sign this of an imagination of the most fervid order. There is power in the form of the letter "H," and the wide space between the two strokes of the letter shows boldness and self-dependence.

The signature of Lord Nelson when captain. Ardour and ambi-

tion in the mounting character of the whole signature. The tenderness, an excess of which drew him

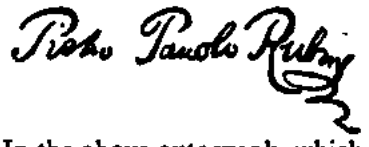
into error, is also evident in the sloping direction of the writing. A beautiful and interesting signature.

The signature of Marshal Soult, the fiery French general. Here we have the same indications of ardour

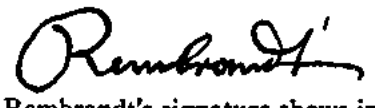
and ambition, an ascending writing, and the bar of the letter "t," like that in Nelson's signature, flying upwards, denoting ardour amounting to an almost foolhardy disregard of life.

The signature of the fiery Conde, one of the most ardent and impet-

uous of the French military heroes of mediaeval times.



In the above autograph, which is that of Rubens, we have sense of beauty in form and force in the capitals, especially that of the capital "R," and sensuousness in the thickness of the strokes.

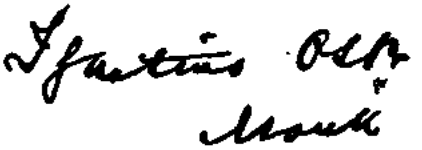


Rembrandt's signature shows imagination in the large capital, and originality in the peculiar form of the letter "t."

In the signature of the celebrated Sir Astley Cooper, readers will remark at once its salient point as

being that of extreme clearness. Deductive judgment (also very natural to find in a great doctor) is indicated by the curious "liaison" of the bar of the letter "t" with the head of the capital "C" in the surname.

The next signature is that of the celebrated Father Ignatius.



This shows persistence of ideas in the regularity of the form of the letter "I," and the long steady bar of the letter "t" in the Christian name. The ascendant movement of the word "Monk" shows the enthusiasm and energy which are so conspicuous in this cleric.

In the above autograph, that of the celebrated popular preacher, Spurgeon, we have the signature of one who was actuated by the opposite pole of thought in religious matters. This signature shows pride by the exaggerated size of the capital letter "C," strong will power by the bludgeon-like form of the downstrokes of the letters "p" and "n,"and a certain sensuousness in the heavy downstrokes throughout the signature. Deductive judgment is shown by the "liaison" of the capital letter "S" with the small letter

"p" which follows it. Indications of ideality are absent.

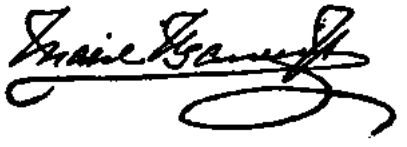
In this signature of the actor, Wilson Barrett, we have idealism in the absence of "liaison" between

the letters; sensuousness in the heavy blackness of all the signature, and love of admiration in the flourish beneath the name.

Ellen Terry's signature is the only one of an actress (with the exception of that of Mrs. Siddons)

which has not the flourish denoting love of admiration beneath it. The two capital letters show, by their large heads, imagination. Strong will is indicated by the angular form of the letters and by the strong bar beneath the name, and extreme sensuousness is shown by the heavy strokes of the whole signature.

The following is that of Mrs. Bancroft; it shows tenderness by its sloping direction, also excitability,



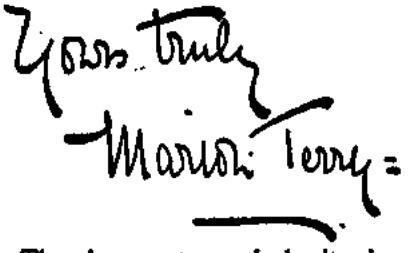
with love of admiration, by the tremendous flourish beneath the signature.

In the next example, the signature of Mozart, we have sensuous tenderness in the sloping movement and the downstrokes of the

letters, and this found vent in the exquisite melodies which he has bequeathed to us in his numerous operas.

In the next example, the signature of Sir Arthur Sullivan, essentially the composer of the day, we have tenderness in the rounded

curves of the letters, and sensuousness in the black downstrokes. The form of the capital letter "A" shows originality of ideas.

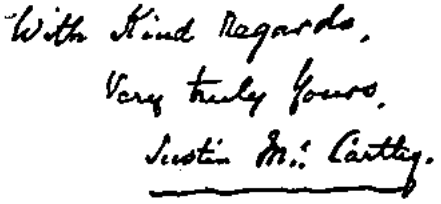


The above autograph, by its simple, yet very unconventional strokes, suggests extraordinary abilities of many kinds. The grace of the letters suggests artistic talents; and their original forms, marked individuality.

The writing of this lady is, itself, light and delicate; yet the lines which surmount the capitals, and that which underlines the signature, show a great love of beauty and all things that appeal to the senses, such as music, flowers, and so forth. Vivid imagination is shown by the capitals being set apart from the rest of the letters, together with aesthetic judgment and desire for finish in all things.

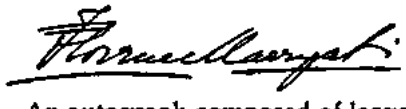
There is great force of will in the

heavy terminals and soaring *t*-crossing; but considerable caution in the *i*-dot flying "behind" the letter, as well as in the presence of those bars at the end of the signature.



This autograph, the letters of which are small, carefully finished, often unconnected, and with well-minded stops, shows capacity for detail, a love of particularizing rather than of generalizing or making sweeping statements, great love of perfection and finish, good taste, and excellent intellectual development.

, Notice the short terminals, the prudence of the writer, how particular he is. Remark, further, how low down the vertical line the *t* is "crossed," indicating that self-government has been practised, and denoting a habitual dislike of rule or domineering.

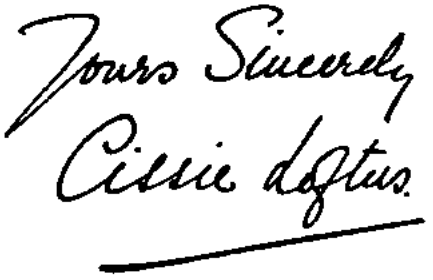


An autograph composed of large-sized characters, and exhibiting a pronounced movement and continuous connection of the letters, consequently indicative of a vivid imagination, much impressionability, and literary and elocutionary ability.

The mind of this clever writer is quick and bright; she is evidently capable of producing at considerable speed, under pressure, a great amount of matter. At the same time, notice the desire for finish in the marks between the lines under the names: observe the double-barred "F."

There is impulse, activity, and energy shown, by the forward motion of the writing, the ascendant style, and the strongly marked lines across the *F* and below the signature.

In the slope, wide curves, and well spaced-out letters we have the signs not only of affection, kindliness, and sociability, but also of musical talents. The tall capitals suggest, as do also the high letters generally, self-respect: there is no flinching from undertaking difficult tasks.

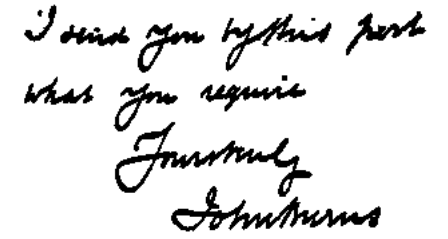


A thoroughly legible, individualised, scriptory declaration, indicative (by virtue of its almost perfect curves and corroborative signs of mental cultivation) of aesthetic tastes and artistic perceptions.

The autograph reproduced herewith gives evidence of great dexterity and adaptability by its easy, running style; also a powerful social nature and hospitality, a strong incentive to entertain and amuse others, by the wide spacing out of the letters.

"Weight," which gives the conjurer facility of manipulation and the ability to use his fingers with ease and sureness, is indicated mainly by the regular slant of the letters, their perfect parallelism.

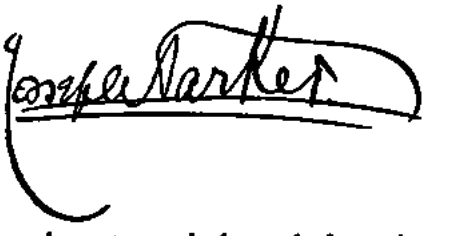
The united names indicate the gift of speech, which a magician should never be without; and the *u*-shaped *r*'s and *m* show the adaptability so necessary to ensure success and bring him "en rapport" with his audience.



An autograph comprised of straightforwardly-turned strokes; hence expressive of "directness" in action, of speech, and everything else.

The united names give power "to speak"; and the angular forms of the letters immense perseverance, energy, and force of character.

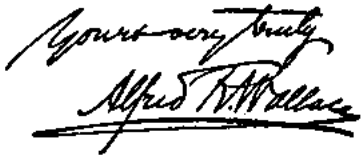
Practical, rather than theoretical (letters joined together), our subject has ever in view what he thinks will be of advantage to the multitude.



An autograph, formed of a series of extravagant, defiant, and unconventional pen-strokes, expressive of great individuality, independence of opinion, and fearlessness of spirit.

Power of words, of a vigorous and forcible nature, is indicated by the attached names; and this faculty, being, as it is, associated with an intense love of the sublime and infinite (large handwriting), gives an oratorical temperament.

Observe the "two" advancing lines under the names, also the tremendous sweep of the *P*, indicative of courage, self-valuation, and aggression. Dr. Parker was "built" to lead, direct, and organise, not to sit down calmly and pray whilst another did the work.



This interesting specimen indicates fine mental capacity, for the strokes of which it is composed are (1) clear, and (2) definite.

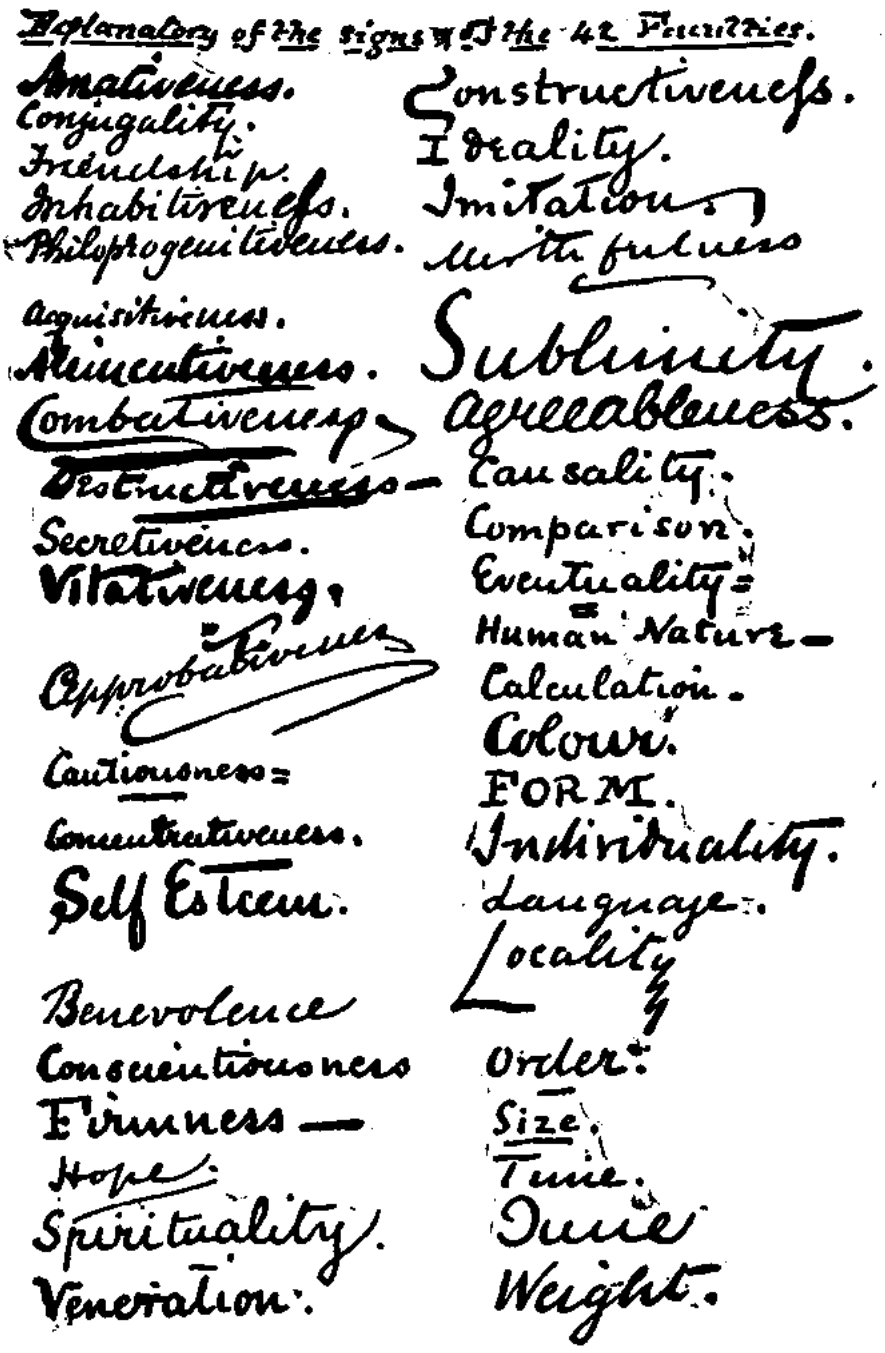
The somewhat acute forms of the capitals show the investigating mind of the scientist, whilst the connection of the letters denotes the practical cast of intellect so necessary to ensure one's labours being of utility.

There is extreme cultivation shown by the elegance of the characters, and no lack of imagination (curved, light, and flyaway style). Order is present in the stop placed after the *R*. Constructive talents are revealed by the singular method of forming the letter *R*.

The defensive-aggressive flourish indicates the power of pushing forward the theories that have made this eminent man's name so famous.

This autograph expresses Lady Henry Somerset's large-heartedness, her generosity, wide sympathies, and power of organization, in the large size of the letters, also by their right-handed inclination, etc.

Independence of character (highly-barred *t*), added to a strong de-


Explanatory of the signs of the 42 Faculties.
Amativeness.
Conjugality.
Friendship.
Inhabitiveness.
Philoprogenitiveness.
Acquisitiveness.
Alimentiveness.
Combativeness.
Destructiveness.
Secretiveness.
Vitativeness.
Approbativeness.
Cautiousness.
Concentrativeness.
Self Esteem.
Benevolence
Conscientiousness
Firmness
Hope
Spirituality.
Veneration.
Constructiveness.
Ideality.
Imitation.
Mirthfulness
Sublimity.
Agreeableness.
Causality.
Comparison.
Eventuality.
Human Nature.
Calculation.
Colour.
FORM.
Individuality.
Language.
Locality
Order.
Size.
Time.
Tune
Weight.

gree of assertion (defensive aggressive terminal), give Lady Henry Somerset the desire to pursue a public career.

The autograph of his Eminence the Archbishop of Westminster indicates prominently the signs for Constructiveness (*d* cleverly united to the *V*), form (elegant capitals), and Language (flowing hand-writing); whilst those for Benevolence (curved, well-parted letters), Hope (buoyant pen-movement), and Conscientiousness (letters of much the same size) are quite as apparent. There is a great amount of veneration, executiveness, and energy displayed by the "movement" of the letters, and the length of the final stroke; whilst the inherent affection and social attributes manifested by the somewhat dark, curved, and sloping handwriting, cannot be doubted.

This autograph is composed of a series of rigid pen-strokes, which show the strict disciplinarian. The close aspect of the writing, its carefully finished letters, their connection and restraint, point to reserve power; at the same time there is ardour and courage in the diagonally-placed and somewhat thick *t* bars. Intuition, in the absence of the connecting stroke between the *t* and *c*, in "Kitchener," is well marked.

The sense of duty (letters evenly arranged), of honour (names underlined), and personal dignity (tall capitals, high crossed *t*) is strong.

The upright movement of this signature shows Self-dependence, which, in combination with "General" Booth's Language (connected names), Combativeness, and Destructiveness (thick, black line under signature), has assisted his efforts as a "muscular Christian." The tall capitals show Self-esteem, and the constrained appearance of the signature indicates that Deliberation, Forethought, and Shrewdness are not lacking. Practicability is shown by the connection of the small letters, and Acquisitiveness by the inward curve at the commencement of the *W*.

Dictionary of Beauty and Character.

CHAPTER XXV.

DEFINITION OF BEAUTY.

In the abstract: That quality or assemblage of qualities in an object which gives the eye or the ear intense pleasure; or that characteristic in an object or in an abstraction which gratifies the intellect or the moral feeling.

MANLY BEAUTY—This must be of a kind to suggest that the individual possessing it is endowed with the higher qualities of manhood—intellect, courage, strength of will, and capacity for ruling other men. Rosy cheeks and faultless symmetry of feature do not constitute manly beauty if they are of a kind to suggest that the person possessing them is effeminate in character.

WOMANLY BEAUTY—This must indicate that the person possessing it belongs to a high type of woman, with no commingling of masculine characteristics. In this case the excellencies to be looked for are faultless symmetry of form and of feature and complexion, varying in hue as the mind is affected by internal emotion, but with an expression of purity, gentleness, sensibility, refinement, and intelligence.

Similarly, boyish beauty must suggest that the person possessing it is of the highest type of boyhood, girlish beauty of girlhood, and childish beauty of childhood. To approach perfection each type must be itself and no other.

BEAUTY OF THE MOUTH.

The most beautiful mouth is not of the rosebud type, and it is not noticeably large, but is between the two.

The upper lip should be bow shape and the under nearly straight.

The lips themselves, in nature of a bright-crimson, should be neither too thick, which gives them a sensual expression, nor too thin, as in the latter case the whole countenance assumes an appearance of hardness and penuriousness.

In examining the mouth, the line of closure—that is to say, the line the mouth takes when the lips are closed—is of great importance. The line of closure of the mouth of the woman who is a great talker is straight, horizontal and wide.

When there is a droop in the corner of the lips the talker is apt to end her sentences in a pessimistic vein.

The line of closure of the witty woman shows the upper lip with an upward curve, and frequently the lower lip also will appear to run up a trifle at the corners.

The line of closure of the all-around intelligent woman, the type which is not exaggerated in any direction, the woman whom we speak of as having an abundance of good sense, is straight, horizontal, and the mouth when closed has a certain expression of gentleness and harmony significant of a well-balanced mind.

BEAUTY OF THE NOSE.

Nothing is rarer than a really perfect nose, and that a perfect nose is one which unites harmony of form, correctness of proportion and proper affinity with the other features.

Much has been written concerning the nose as a purely human feature, and a well-developed prominent nose with a good spine has been widely looked upon as a distinguishing mark of the human countenance.

But we are told by anthropologists that some monkeys have this same nasal spine, while in many negroes it is so slight as scarcely to be perceptible.

Beautiful eyes may be met with upon the plainest faces, but it is not so with the nose, a handsome nose being, according to physiognomists, almost never seen upon a deformed or inharmonious visage.

The reason for this is not far to seek. A face may be ugly in itself, though possessing fine eyes, but a really handsome nose redeems it from the imputation of plainness at once.

Lavater, the great physiognomist said there are thousands of handsome eyes to one handsome nose, and Lavater thus described the perfect nose:

"It should have a broad back, the edges being parallel but somewhat broader about the center. At the bottom it should stand out a third of its length from the face.

"Near the eyes it must have at least half an inch in width.

"Such a nose," said Lavater with enthusiasm, "is of more worth than a kingdom."

It is perhaps only just to recollect that Lavater lived during the Napoleonic period, when kingdoms were cheap and went a-begging.

According to artistic standards, the nose should have the same length as the forehead, and should have a slight depression at its root.

From its root to its extremity it should follow a perfectly straight line, and come exactly over the center of the upper lip.

The bridge of the nose, parallel on both sides, should be a little wider in the center. The tip should be neither too thin nor too fleshy, and its lower outline neither too narrow nor too wide.

The lobes must be gracefully defined by a slight depression. Seen sideways, the lower part of the nose will have but a third of its total length.

The separating integument should divide the nasal cavities into two equal parts. The nostrils, round at the start, arched in the center, and ending in a point, must be exactly similar. A nose so formed is not only beautiful, but the indications are for a fine mind and a high order of intellect and noble moral character.

If you have never before endeavored to discover a perfect nose, I respectfully call your attention to the all but impossibility of seeing a nose which will answer the description just given.

For one nose that is well formed and well proportioned, and I am not now speaking of an absolutely perfect feature, you will encounter scores, hundreds, badly formed and incorrect in shape.

The noses of our times are too small, too short, too thin, too flat, too big, too wide, too sharp, too large, too long, too thick or too square to fit a delineation of the perfect feature. Or the bridge is too rounded or too hollow or strays from the straight line, or the nostrils are to narrow, too broad, too closed up.

How many hooked noses, twisted noses, noses terminating in a ball,

or like the beak of an eagle or parrot, do we not number among our familiar friends.

All the other features in their turn are extolled. The nose appears to deaden rather than excite sentiment and has from its earliest stages been made the subject of disparaging and mocking remarks. We say:

"To be led by the nose," not to "see beyond the nose," to carry the "nose in the air," to have the "nose put out of joint," and we describe a busybody as an individual who pokes his nose into other people's concerns; we speak of "biting off one's nose to spite one's face"; thus has the nose been abused, satirized and made the butt of cheap wit.

A nose that is narrow at the base and otherwise symmetrically formed may be at once labeled extravagant, for the tastes of its possessor must be satisfied.

Women with this nose are often deeply religious; they are rarely witty in conversation, but, on the other hand they are never silly. They make reliable friends, and charming, domestic wives.

All extravagant women have by no means noses built after one pattern. But every time you see a girl with a nose like the one here labeled extravagant, you may suspect that you are in the presence of a natural spendthrift.

Girls with such noses are generous, good-natured and lavishly inclined. They do everything in an extravagant way. They love and hate, study and play, dress and even eat more than is required.

A girl with an extravagant nose is balanced matrimonially by a man of great strength and character, gentle and firm, and capable of winning not only the generous girl's love, but her sustained admiration and respect.

The coquette—well, she was born with that saucy nose and began to flirt when she was in baby clothes. She is a fascinating little creature when she is young and no man may long withstand her wiles. But she is a natural flirt and she is not to be taken seriously.

The inquisitive nose is not exactly a pug or a snub, but distinctly inclined upward, and is the antithesis of the Roman nose. Women with these noses are walking interrogation points. They always have a question on the tip of their tongue. They are not malicious, but they manage to get into endless rows through their insatiable curiosity.

Usually the inquisitive woman is a jolly, companionable sort, The man who marries her may be certain of one thing; she will never be monotonous.

BEAUTY OF THE CHIN.

The indented chin is found frequently in the woman of many love affairs. It does not of necessity imply inconstancy, but a hunger and thirst for affection from the opposite sex, which is, unfortunately, too often associated with lack of fidelity.

The narrow, square chin also signifies a strong love nature.

The woman with this chin will marry a poor man if she loves him, although she may have suitors of boundless wealth and of far higher social position.

When you see a beautiful woman rejecting a man of money, high social position and handsome or distinguished presence, to marry a humble and unknown aspirant, you may look for the woman with the narrow, square chin, and you will usually find her.

The broad square chin shows tremendous strength of feeling. The woman with this chin is capable of the most devoted love. She is sometimes jealous. Her love na-

ture is so strong that if she is betrayed she may even go mad.

The broad, round chin also accompanies a capacity for ardent love and for great steadfastness. The broad-chinned woman is faithful.

You will rarely find her going for a divorce.

Breadth in physiognomy always accompanies endurance and stability.

The cleft chin is found in a face which is rather square than round. It denotes a love of art and a reverence for beauty.

Very many of the great poets, painters and actors have either a round or cleft dimple, and usually where there is a dimple the person is possessed of artistic talent, and agreeable and benevolent disposition, and a desire for the admiration and approbation of the other sex.

DICTIONARY OF CHARACTER READING.

ABILITY—Large, clear, blue eyes, that, when seen in profile, appear almost transparent. Gray eyes are also a mark of ability.

ACCURACY—Wrinkles and folds in the upper eyelid denote a great love of accuracy, especially in historical facts. Mathematical accuracy is shown by eyes that are full underneath and wrinkled.

ACQUISITIVENESS—Projecting teeth denote a grasping disposition, especially when great breadth is seen at the upper part of the nose next to the cheek.

ACTIVITY—Nostrils which are both long and narrow.

ACUTENESS—A very sharp chin combines craft and acuteness.

ADHESIVENESS—This quality, which promises a steadfast friend, is found with lips which present a wrinkled appearance. Smooth lips are not characteristic of constancy in friendship.

AFFECTATION—A lipless mouth, which tends to turn upward at the corners.

AFFECTION—(See Love.)

AGGRESSIVENESS—A strongly defined ridge or prominence at the base of the nose near the bridge.

AMBITION—Recognized in women by eyes that appear to roll as they move in their sockets. Also by a wrinkled, relaxed skin, with an arched nose, restless mouth, well-rounded forehead and a conspicuous chin.

ANALOGY—Nostrils that have an inward curve at their base.

ANALYSIS—A talent for analyzing and inventing is shown when the fleshy part of the nose that divides the nostrils droops down below the nostrils.

APPLICATION—The upper lip curving to a point in the middle.

APPROBATION—Desire for admiration and approbation is shown in the upper lip when it rises in the center and displays the front teeth.

ARGUMENT—A love of argument and controversy accompanies a pronounced ridge at the root of the nose, near the bridge, more especially where there is great fullness under the eyes. This quality is always present when the ridge of the eyebrows projects downward beyond the outer corner of the eye.

ARTISTIC TASTE—Gently curved eyebrows, describing an arch above the brows, generally found in subjects with long, pale ears lying close to the head and nostrils that readily dilate.

ASCETICISM—Asperity of character is displayed by a harsh,

high, perpendicular, knotted forehead, the outline of which in profile is rectilinear. In such a face the nostrils would be wide, with deeply furrowed, long linaments of the cheek.

AUTHORITY—This quality is indicated by two or three short transversed lines at the root of the nose.

AVARICE—The under lip projecting so far that it appears to measure half the breadth of the mouth when seen in profile with a flat chin. A thick bridge to the nose and thin lips bear the same signification.

BELIEF—When the hairs at the outer extremity of the left eyebrow stand up the subject is likely to believe in creeds and dogmas; this will certainly be the case when the hairs of the right eyebrow do the same.

BENEVOLENCE—The crown of the head raised and well developed and the upper lip wide at the corners of the mouth, the under-lip being full, are signs of benevolence and a philanthropic character. This is further accentuated by three or four horizontal lines above the eyebrows.

BRAVERY—Upright ears, large nostrils and a strong chin, the mouth being firmly closed, but neither sharp nor constrained when seen in profile, are all characteristics of courage.

BROAD-MINDEDNESS—Great breadth between the eyes, with a broad forehead and a long upper lip. The latter trait gives comprehension, the faculty of taking in everything.

CARELESSNESS—The nose wide at the tip, with arched eyebrows, varying high above the eyes, the forehead being smooth and sloping backward.

CAUTION—Nostrils that lie flat to the face and the nose terminating in a thin, pointed tip.

CHARACTER (ignoble)—The head very prominent close behind the ear, with a narrow forehead, and only a short space between the outer corners of the eyes and the ears. A long nose, when accompanied by a sharp-pointed chin, is also an unfavorable indication.

CHARACTER (noble)—A prominent upper lip is a distinctive feature, and is generally found in persons of superior merit. The three sections of the face—forehead, nose and chin—will be of equal length in such a face.

CHASTITY—A high forehead, as long, if not longer, than the length of the nose, with small closed nostrils and the lower lip compressed against the upper in the center. A face in form rather oval than broad, with the above characteristics, is indelibly stamped with the mark of purity.

CHEERFULNESS—A turned-up snub nose. If the lower lip is curved in the center the subject will also be whimsical.

CLEVERNESS (natural)—A low and wide forehead.

COARSENESS—Broad nostrils which extend right up the front of the nose.

COLDNESS—A flat chin with thin lips and very small ears.

COMMON SENSE—When the outline of the forehead presents no marked contours, but is equally developed in the upper, central and lower sections so that it appears almost straight in outline, and the nose is square at the tip, a practical turn of mind is shown.

COMPARISON—Lends a thickness to the lower part of the nose, which will be straight in the upper part.

COMPASSION — A merciful, compassionate nature is characterized by nostrils that lie far apart.

COMPREHENSION — The faculty which usually betokens a broad sympathetic nature is found with a long upper lip.

CONCEIT—The skin of the forehead having a tight appearance, without any wrinkles, and a projecting under lip. (The lips curling upward at the corners of the mouth.)

CONCENTRATION—A wide forehead, having a massive appearance, with the upper lip converging to a point in the center.

CONGENIALITY — Prominence of chin in the middle.

CONSCIENTIOUSNESS—Four or five perpendicular lines between the eyes.

CONSTANCY—Breadth of upper part of the cheek and deep, wide chin. A square, high, broad forehead.

CONTENTMENT—A Greek nose indicates a contented disposition, but these noses lack the ambition and energy which bring success.

CONTEST (love of)—This quality, generally found in ambitious natures, is seen when the eyebrows slope down so far as almost to meet the eye at its outer extremity.

COURAGE—Ears which, instead of sloping backward, stand upright and close to the head.

COWARDICE—A flat forehead and sunken eyes are generally recognized as signs of cowardice. A pointed nose is the common sign of a womanish and fearful character.

CRAFT — An oblique mouth, with a pointed chin. When the corner of the eye ends in a point (as in the stag) the sense of hearing is very acute and craftiness is present.

CRITICISM—A forehead high in the center and a nose which, forming a straight line, is seen to thicken at the tip.

CRUELTY—Large ears that stand out very far from the head, and thin, compressed lips.

DECEIT—Eyes that are obliquely set close together. Eyebrows that meet or which droop down to the roots of the nose.

DECISION — A square chin, with an indentation on the bony part. Firm, straight eyebrows placed close to the eyes.

DESPOTISM—Ears projecting very far from the head, with a heavy chin.

DETAIL (love of)—One deep perpendicular line between the eyes. This love of detail often passes for stinginess in the eyes of others.

DILIGENCE — Perpendicular wrinkles which are natural to the forehead are not the result of frowning.

DISCRETION—An angular chin.

DOCILITY—Broad, large nostrils which turn up, as seen in the horse, are said to denote docility.

DOGMATISM — A dogmatic person has a high but narrow forehead, with a slightly projecting under lip, and often a turned-up nose.

DULLNESS—A forehead which projects greatly in the upper portion when accompanied by large, round eyes, like those of the owl, the upper eyelids of which are soft and fleshy, and the contours not sharply defined, announces dullness of intellect. A narrow, weak forehead, with massive jaws, giving the lower part of the face a

heavy appearance, bears the same signification.

DUPLICITY — Unduly high cheek bones.

ENTHUSIASM (exaggerated) —A perpendicular forehead with an arched nose and projecting chin.

EVASION—Downright projection of the inner line of the eyebrows so that they slope off to the root of the nose.

EVEN DISPOSITION—Eyebrows that lie wide apart. They must not present a ruffled appearance to bear this interpretation.

EXTRAVAGANCE — A very thin bridge to the nose, unless counterbalanced by long, dropping eyebrows.

ECONOMY — Long, drooping eyebrows, with the upper part of the nose broad.

EGOTISM—The jaws and lower part of the face larger than the upper, with a flat chin and prominent cheek bones. Selfishness is also found with a head so shaped as to present a flat appearance at the back, and a long chin measuring downward from the center, more especially if the chin be pointed.

ELOQUENCE—Eyes that are full underneath, so as to give the eyes a prominent appearance, give a command of words and a faculty for acquiring languages.

ENDURANCE — A firmly closed mouth, with a long upper lip. A Grecian nose denotes passive endurance.

ENERGY—The root of the nose bony and broad. Long, narrow nostrils, an aquiline nose and that part of the cheek lying between the nose and the cheek bone very prominent.

ENJOYMENT (great love of)—Much space between the eyebrows and the eye at the outer corner.

FAITHFULNESS—Breadth of the upper part of the cheek and a deep, wide chin. A square, high, broad forehead.

FAITHLESSNESS — A narrow, square chin. This shows a desire to love, but implies fickleness.

FANATICISM—The upper lip hollowed out in its center, with an angular chin.

FIRMNESS — Eyebrows lying close to the eyes, compressed and close, with the hairs running parallel. An angular knotted forehead and well delineated, firm mouth, the outline of the lips being sharply defined.

FLIPPANCY—The tip of the nose broad and tilting upward and lips that have a tendency to curve up at the corners.

FOLLY—A forehead projecting in the lower portion, retreating in the upper, combined with a long, arched brow, the horizontal line of which is two-thirds shorter than its height. A head which has a conical-pointed appearance when seen from the back has the same signification.

GENIALITY—A slightly projecting under lip. But the lower lip must not project far, or the significance is unfavorable.

GENEROSITY—A very thin bridge to the nose. Full lips, which at the corner are pressed together, implies the same quality.

GENIUS—Two or three lines on either side of the forehead, which slant down to a point in the center.

GOOD NATURE—Lips which describe the curve termed Cupid's bow denote childlike amiability. Good nature is also shown by an overhanging upper lip.

The Centaur Nessus, Who, Trying to Carry Deianeira Forcibly Away, was Overthrown by Hercules.

GOODNESS—The under arch of the upper eyelids circular in form, and the upper lip larger than the lower.

GRATITUDE—When the hairs of the right eyebrows near the root of the nose turn up a grateful spirit is shown.

HEARTLESSNESS—A high forehead, with a conspicuously rounded brow, while the lower portion is very flat. A flat chin, with an aperture in the center of the mouth, which shows the teeth even when the mouth is closed.

HOPEFULNESS—Three undulating lines traveling the forehead horizontally.

HOSPITALITY—Upright furrows in the cheeks on either side of the mouth.

HYPOCRISY—Feeble and ill-defined traits, with eyebrows that meet.

IDEALISM—The upper portion of the face strongly developed above the temples and the lower part proportionately small.

IMAGINATION—The crown of the head high, viz., the distance from the tip of the ear to the crown long.

IMAGINATION (want of)—A forehead very perpendicular in outline denotes absence of imagination, especially if the forehead be smooth and unwrinkled. Such a person will be very practical, taking a matter-of-fact view of things.

IMBECILITY—A forehead whose fundamental line is two-thirds shorter than its perpendicular height is that of an idiot. When the under lip is very soft, thin and projects much beyond the other, no intelligence is present.

IMITATION—An upward turn of the inner line of the nostrils gives a faculty for imitation. The same is found with elongated nostrils, which slope down on to the cheek, and with a very wide mouth, the face being narraw.

IMPRESSIONABILITY—Flat snub nostrils. These also indicate carelessness.

IMPRUDENCE—Weak eyebrows arching high above the eyes. A long interval between the nose and the mouth is the indication of want of prudence and precipitation.

IMPULSIVENESS—Fullness in the cheek by the side of the mouth. The lower portion of the forehead projecting, and the upper receding, gives perception, but lack of wise thought.

INCONSTANCY—An oblique mouth. Inconstancy in men is found with a small nose unless the chin is well developed.

INDECISION—A long, flat chin with the upper lip hanging down. Inordinately large ears, which are most strongly curved at the upper part. A mouth which is always a little open points to indecision and weakness.

INDEPENDENCE—The forehead having a raised full form between the two eyebrows above the ridge of the nose, and neck long.

INQUIRING MIND—Upward turn of the point of the nose.

INQUISITIVENESS—Eyebrows which sloping close to the eyes near the temples curve over the eye. A nose that has great length with an inclination to tilt upward. A pointed nose accentuates the indications.

INTELLECTUALITY—A wide space between the tip of the ear and the outer corner of the eye. The greater the space the more intellectual the subject will be. Large pupils are also indicative of intellect. Ruffled, irregular eyebrows, that are well pronounced and not

far from the eyes, give intellectuality and irritability, a not unusual combination.

INTELLIGENCE — The borders of the ear only slightly folded over. A forehead in exact proportion to the rest of the face, being oval or nearly square across the brows, the upper part retreating slightly, but very full above the eyebrows, with one deep perpendicular line between them.

INTELLIGENCE (lack of)—A short ear, with a rough, low forehead. Round ears, with ill-developed curves and rims.

JEALOUSY—Oblique fullness at the side of chin just below the upper lip.

JUDGMENT (quick) — Large, clear, transparent eyes, which move incessantly, the eye-lids being sharply delineated. A nose whose ridge is broad and which turns up at the tip, announces judgment and natural wit.

JUSTICE — Two upright lines planted between the eyes denote love of justice.

LABOR (Love of)—A sharply delineated mouth, with the lips inclining slightly upward at the corners under an arched lip. The nose will also be well pronounced and not of the Grecian type.

LAZINESS — A perpendicular forehead with a nose which sinks down at its root.

LETHARGY—Weak eyebrows high above the eyes, and a mouth which displays the upper gums when speaking.

LOVE (Ardent) — The lower part of the face at the side of the chin full. The chin will be round and broad and recede very much in the upper portion, but project in the lower.

LOVE (Desire for)—An indentation or dimple in the center of the chin announces one more anxious to receive love than to bestow the same. The upper lip is often raised in such subjects, showing the middle teeth. A chin which is both narrow and square also indicates a desire for affection, but will not give constancy in love.

LOVE OF THE OPPOSITE SEX—Eyes that are very round, large, full and clear.

LUXURIOUSNESS — A nose much sunk at the root and slightly turned up at the tip, with fleshy lips and a perpendicular forehead.

MAGNANIMITY — A round nose, the bridge of which is broad.

MALEVOLENCE—The upper lip projecting so as to measure half the breadth of the mouth when seen in profile.

MATHEMATICAL APTITUDE—The eyebrows curving upward near the temples.

MEANNESS—A forehead disproportionately long and covered by a tight, unwrinkled skin, the under lip projecting and the upper arched from the nose, when seen in profile, denote a mean, contemptible nature.

MELANCHOLY—Great width at the root of the nose, more especially if it be sunken at the root. Many incisions and lines on the nose which become visible at the slightest motion.

MEMORY (Good)—Protruding eyes and a forehead raised and convex in the center.

MODESTY—When the upper eyelids are long and droop perceptibly innate modesty is shown.

OBSERVATION—Overhanging eyebrows and the lower part of the forehead full.

OBSTINACY—A short and thick nape of the neck is the sign

of an inflexible spirit. Obstinacy is also expressed by a long chin, when the upper part of the forehead—where the reflective faculties are situated—recedes. If the forehead be well formed and in proportion, such a chin would only signify determination.

ORIGINALTY—The cartilage of the nose descending below the nostrils. A rounded chin, the lower bony part of which protrudes, and which has a deep depression beneath the lip.

OSTENTATION (Love of)—Full lips, with the upper one turning outward.

PASSION — Eyes which display the whole iris. A broad chin with uneven surface denotes violent passion.

PERCEPTION (Quick)—A broad, conspicuously arched forehead, with sparkling eyes under strong eyebrows. Eyes which have a firm, round look, owing to the eyelids being widely extended. The lower portion of the forehead projecting also implies discernment.

PERSEVERANCE—An angular, knotty forehead, or a perpendicular forehead, with the nose curving in at the root and somewhat turned up at the point. A Roman nose generally announces perseverance, and the lower jaw full at the side of the neck has the same indication.

POETRY (Love of)—A small lump at the base of the nose, with great length from the tip of the ear to the crown of the head.

PRIDE—Nostrils which have a distinct upward curl, and which readily dilate and contract. Another sign of pride is a curved line running from the corner of the nostril to the corner of the upper lip.

PRIDE (Noble)—Large, clear, transparent eyes which have a rapid movement and sharply delineated eyebrows.

PRUDENCE—A square forehead with broad temples and firm eyebrows, well delineated lips, both the same size, and firmly closed. An angular, projecting chin and an arched prominent forehead, with one or two disconnected wrinkles lying between the eyebrows.

PURITY—The lips closely compressed together in the center.

REASON—Great width across the front of the forehead in the center and the wing of the nostrils long.

REFINEMENT—A nose of the Grecian type, long and straight in profile. Cheeks which form a straight or gently curved line from the eyes to the chin when the face is viewed half in profile.

REFLECTION — A forehead which is prominent near the brow, with a few indentations between the the eyebrows. Narrow eyes give intensity of thought, in contrast to open, round eyes, which see much but reflect little. Reflection is further shown by a nose the ridge of which appears broad when viewed full face.

RESERVE—Lips that are gently but firmly closed, and a long nose that droops at the tip.

RESISTANCE—The moral force which gives strength to resist temptations is found with eyebrows which describe an angular curve outward.

RESOLUTION—To be expected when the jawbone is developed in the center, producing fullness there. The eyebrows must not arch high above the eyes, as this is always a sign of weak will.

RESTLESSNESS—The whites of the eyes visible above and below the pupil.

REVENGE—A revengeful spirit is indicated by ears that are very high up in the head, as in the case with monkeys, or when the eyebrows jut downward in the center, forming a curve.

ROMANCE—A ridge in the center of the nose. When this lump is quite close to the bridge of the nose, or near the tip, it has a different signification. The eyebrows of a romantic person are generally somewhat arched, and seldom describe a straight line.

SCORN—An upright curve to the upper lip, with a slight crease or fold under the lower lip.

SECRETIVENESS—When the nostrils lie flat to the face secretiveness is shown. Great breadth across the nostrils is another sign.

SELF-CONFIDENCE — The lower portion of the nose broad.

SELF-CONTROL — A mouth that is firmly closed with the lips drawn backwards.

SELF-DEFENSE—A lump at the end of the nose, giving it a thick appearance just above the tip.

SELF-ESTEEM—The upper lip is full and stiff in the middle.

SELF-DEPRECIATION—The upper lip hollowed out below the nose. The more this portion of the face curves in the greater the want of self-appreciation.

SELFISHNESS—Very smooth lips.

SELF-JUSTIFICATION — A desire to justify one's actions in the eyes of others is found when the lower eyelids are very wide.

SENSITIVENESS — An oval forehead, with nostrils which readily dilate and contract. A narrow, cramped forehead, which curves inward at the temples, often shows a morbid sensitiveness, but the most striking characteristic of this trait is found with thick drooping eyelids of a transparent appearance, the veins showing through. The lashes will be soft and lighter than the hair. A nose which is thick at the tip accentuates the sensitiveness.

SENSUALITY — Full, fleshy lips, with the nose inclining to the mouth and the nostrils running up the side of the nose in a slanting direction. Wrinkled appearance of muscles at the outer corners of the eyes.

SENTIMENT—Small ears lying close to the head, the back of which is well developed.

STUPIDITY—When the eyes are far removed from each other, thoughtlessness and stupidity are shown. We see this strikingly demonstrated in the animal world in the head of the cow. Stupidity, combined with obstinacy, is shown by large ears, the upper part of which are particularly broad and high.

SUSPICION—The nose pointing downward and very long, measuring from the lips outward.

TALENT—Gray eyes and a low, broad forehead.

TALENT (Diplomatic)—A pointed nose and chin with a well-formed forehead.

TALENT FOR ACQUIRING KNOWLEDGE — A high forehead, when well-formed, shows a love of study and a facility for acquiring knowledge, but not the knowledge that is obtained from observation.

TALKATIVENESS—Width at the tip of the nose denotes a love of talking over matters and of confiding one's love affairs to others.

TASTE (Good)—Eyebrows that curve high above the root of the nose and then slope obliquely to the temples.

TEMPER (Bad)—Large, distended nostrils. The more oblique the outline of a face appears the worse will be the temper. The hair of the eyebrows, when naturally very short, has the same bearing.

TEMPER (Captious) — Hazel eyes, with very arched eyebrows, the hairs of which have a ruffled appearance.

TEMPER (Even)—A forehead which takes an arched form in the upper sphere, with even eyebrows, the hairs of which are long, and close-lying ears.

TEMPER (Irascible) — Noses which are thin and particularly slender at the tip.

TENDERNESS — A forehead which, when seen in profile, has a curved appearance, the under arch of the upper eyelids taking a circular form. The ears will lie close to the head.

THOUGHTFULNESS — The upper part of the forehead projecting, as the reflective faculties are located there.

THOUGHTLESSNESS — The head much developed close to the ears and the eyebrows far from the eyes.

TIMIDITY—Small ears, which slope backward greatly, and small nostrils, rather narrow.

TRUTHFULNESS—A square forehead, rather high and broad. The muscles under the eyes full and wrinkles at the outer angle of the eye.

UNDERSTANDING (Dull)—Large heads, with flat foreheads, the head sloping away at the back. A mouth which is twice as broad as the eye, and a square, wrinkleless breadth betwen the eyebrows, which remain smooth when the rest of the forehead is lined.

UNDERSTANDING (Good)—Regular parallel wrinkles on the forehead, with well-defined eyebrows not far from the eyes, and a high forehead with spherical knots in the upper portion.

UNRELIABILITY—Eyes of a grayish tint, with a wrinkled and knotted forehead, with wrinkles lying in short, undulating lines, not deeply marked.

UNSELFISHNESS—The borders or rims of the ears only slightly curved over.

VANITY—Small nostrils, with a circular, arched forehead, the lips being thin and inclining up at the corners and a fullness of flesh under the eyes.

WATCHFULNESS — Prominence of the upper part of the cheek bones.

WICKEDNESS OR GREAT FOLLY—Is shown when the lower lip is much larger than the upper and projects very far.

WILL (Firm)—Eyebrows lying close to the eyes and a nose which is arched from the root, the chin being prominent and indented.

WILL (Steadfast)—The upper lip slightly projecting and both meeting in a bold, full, noble form.

WILL (Weak)—A semi-spherical shaped forehead with a nose sunken at its root and a poorly developed chin.

WISDOM — Four transverse lines crossing the forehead above the reasoning faculties. Regular compact eyebrows, the hairs of which are smooth and run in the same direction.

WIT—A thin, sharply defined angular nose, pointed at the tip and slanting toward the lips, with the upper part of the forehead sloping gently backward. One often finds three short lines on the nose, which denote wit.

(See Page 213.)

CHAPTER XXVI.

DICTIONARY OF GREEK AND ROMAN HEROES AND DEITIES.

A.

A-BA'-SIS. A hyperborean priest of Apollo.

A-CAN'THA. A nymph beloved by Apollo, and changed by him into the herb bear's-foot.

A-CES'TES. The son of Crinisus and Egesta, a king of Sicily, who entertained Æneas and Anchises.

A-CHÆM'A-NES. The first king of Persia.

A-CHA'TES. The faithful friend and companion of Æneas.

A-CHÆ'US. The ancestor of the Achæans.

ACH'E-RON. The son of Sol and Terra, changed by Jupiter into a river of hell or the infernal regions; — used also for hell itself.

ÆCUIL LES. (The hero of Homer's *Iliad*.) The son of Peleus (king of Thrace) and Thetis, — a Greek, who signalized himself in the Trojan war, and who, having been dipped by his mother in the river Styx, was invulnerable in every part except his right heel, but was at length killed by Paris with an arrow.

AC-I-DA'LI-A. A surname of Venus.

A'CIS. The son of Faunus, a Sicilian shepherd, who was killed by Polyphemus, because he had obtained the affections of Galatea.

AC'MON. A king of the Titans.

A-CRI'SI-US. King of Argos, killed ignorantly with a quoit, by his grandson Perseus.

AC-TÆ'ON. The son of Aristeus, and a famous hunter, who, having surprised Diana as she was bathing, was turned by her into a stag, and killed by his own dogs.

AD-A-MAN-TE'A. Jupiter's nurse.

AD-ME'TUS. A king of Thessaly, and husband of Alcestis, remarkable for his misfortunes and piety.

A-DO'NIS. A beautiful youth, beloved by Venus.

A-DRA'TUS. King of Argos, and one of the seven chiefs who sacked Thebes.

Æ'A-CUS. One of the infernal judges!

Æ-GE'ON. A giant or monster, who was thrust under Ætna: — represented also as a marine god in the Ægean Sea.

Æ-GE'RI-A. A beautiful nymph, worshipped by the Romans, particularly by the ladies.

Æ-GE'US. A king of Athens, who gave name to the Ægean Sea by drowning himself in it.

Æ-GI'NA. The daughter of Asopus, and a favorite of Jupiter.

Æ'GIS. The shield of Jupiter.

Æ-GIS'THUS. A king of Argos, and son of Thyestes, killed by Orestes for having murdered his father.

Æ'GLE (Ig'le). One of the Hesperides.

Æ-GYP'TUS. Son of Belus and brother of Danaus, who had fifty sons married to their fifty cousins, the daughters of Danaus.

Æ-NE'AS. (The hero of Virgil's Æneid.) A Trojan prince, the son of Anchises and Venus, who, surviving the destruction of Troy, sailed into Italy, and succeeded King Latinus.

Æ'O-LUS. The god of the winds and storms.

Æ'A-CUS. The son of Priam, who threw himself into the sea, in pursuit of the nymph Hesperia, and was changed by Thetis into a cormorant.

Æs-CU-LA'PI-US. The god of medicine, and the son of Apollo, killed by Jupiter with a thunderbolt on account of his skill, and particularly for having restored Hippolytus to life.

Æ-THAL'I-DES. A son of Mercury.

Æ'THON. One of the four horses of the sun.

AG-A-MEM'NON. King of Mycenæ and Argos, brother to Menelaus, and commander-in-chief of the Grecian army at the siege of Troy.

AG-A-NIP'PE. A fountain at the foot of Mount Helicon, consecrated to Apollo and the Muses.

AG-LA'I-A. One of the three Graces, an attendant on Venus.

A'JAX. The son of Telamon, and, next to Achilles, the bravest of all the Greeks in the Trojan war.

AL'BI-ON. The son of Neptune, who went into Britain, where he established a kingdom.

AL-CES'TE, or AL-CES'TIS. The daughter of Pelias, and wife of Admetus, brought back from hell by Hercules.

AL-CI'DES. A patronymic or title of Hercules.

AL-CIN'O-US. A king of Phæacia, who entertained Ulysses when he was shipwrecked.

ALC-ME'NA. The mother of Hercules.

AL-CY'O-NE. The daughter of Æolus, and wife of Ceyx, who, on hearing of her husband's death, threw herself into the sea, and was changed into a kingfisher.

A-LEC'TO. One of the three Furies.

A-MA'ZO-NES (Eng. AM'A-ZONS). A nation of warlike women in Cappadocia.

AM'MON, or HAM'MON. A title of Jupiter among the Libyans.

AM-PHI'ON. The son of Jupiter and Antiope, who built the city of Thebes by the music of his harp. He and his brother Zethus are reported to have invented music.

AM-PHI-TRI'TE. The daughter of Oceanus and

Tethys, goddess of the sea, and wife to Neptune.

ÆN-CHĪ'SĒS. The son of Capys, and father of Æneas, whom his son Æneas carried on his shoulders out of the flames of Troy.

ÆN-DRŌM'Ą-CHĒ. The daughter of Eëtion, king of Thebes, and wife of Hector.

ÆN-DRŌM'Ē-DĄ. The daughter of Cepheus and Cassiope, who, contesting with Juno and the Nereids for beauty, was exposed to a sea-monster, but was delivered and married by Perseus.

ÆN-TÆ'ŬS. The son of Neptune and Terra, a famous giant, killed by Hercules.

ÆN-TĪŌ'Q-NĒ. The daughter of Œdipus and Jocasta, famous for her filial piety.

ÆN-TĪ'Q-PĒ. The mother of Amphion and Zethus.

Ą-NŪ'BIS. An Egyptian deity having a dog's head.

ĂPH-RO-DĪ'TĒ. The Greek name for Venus.

Ă'PIS. An Egyptian deity, called also Serapis and Osiris, and worshipped under the shape of an ox, in token of his having taught the Egyptians the art of husbandry.

Ą-PŌL'LŌ. The son of Jupiter and Latona, and the god of music, poetry, eloquence, medicine, and the fine arts. Mount Parnassus was his favorite residence, and he had oracles at Delos and Delphi.

Ą-RĂCH'NĒ. A Lydian virgin, turned into a spider for contending with Minerva at spinning

ĂR-CHĪ-MĒ'DĒS. A famous mathematician of Syracuse.

ĂR-Ē-ŎP-Ą-GĪ'TÆ (*Eng.* ĂR-Ē-ŎP'Ą-GĪTES). The judges of the Areopagus at Athens.

ĂR-Ē-THŪ'SĄ. One of Diana's nymphs, the daughter of Nereus and Doris, who was changed into a fountain.

ĂR'GĒS. One of the Cyclops.

ĂR-GO-NĂU'TÆ (*Eng.* ĂR'GO-NĂUTS). The companions of Jason, in the ship Argo, who went to Colchis in search of the golden fleece.

ĂR'GUS. The son of Arestor; said to have a hundred eyes, but being killed by Mercury when appointed by Juno to guard Io, she put his eyes on the tail of a peacock.

Ą-RĪ-ĂD'NĒ. The daughter of Minos, who, from love to Theseus, gave him a clew of thread which guided him out of the Cretan labyrinth, and she became his wife; but being afterwards deserted by him, she was married to Bacchus, and made his priestess.

Ą-RĪ'ON. A lyric poet of Methymna, who, in his voyage to Italy, saved his life from the cruelty of the mariners by means of dolphins, which the sweetness of his music brought together.

ĂR-IS-TÆ'ŬS. The son of Apollo, a rural deity who taught mankind to extract oil from the olive, and to make honey, butter, &c.

ĂR-MĪN'O-Ē. The mother of Æsculapius.

ĂR'TĒ-MIS. The Greek name of Diana. Her festivals were called *Artemisia*.

ĄS-CĂL'Ą-PHŬS. The son of Acheron and Nox, turned into an owl by Ceres, for informing Pluto that Proserpine had eaten some grains of a pomegranate: — also a son of Mars, and one of the Argonauts.

ĄS-CĂ'NI-ŬS, *or* I-Ū'LŬS. The only son of Æneas and Creusa, and founder of the city of Alba in Italy.

Ą-SŌ'PUS. The son of Oceanus and Tethys, and king of Bœotia, changed into a river for rebelling against Jupiter.

ĄS-TRÆ'Ą. The goddess of justice; changed into the constellation Virgo.

ĄS-TŸ'Ą-NĂX. The only son of Hector and Andromache.

ĂT-Ą-LĂN'TĄ. A princess of Scyros, who consented to marry that one of her suitors who should outrun her. Hippomenes was the successful competitor.

Ă'TĒ. A daughter of Jupiter, and the goddess of discord.

ĂT'LĄS. One of the Titans, and king of Mauritania, who is said to have supported the world on his shoulders, and was turned into a mountain by Perseus.

Ă'TRĔŬS. The son of Pelops and Hippodamia, father of Agamemnon and Menelaus.

ĂT'RO PŌS. One of the three Fates; the one that cut the thread of life.

ĂU'GĒ-ĄS, *or* ĂU-GĪ'ĄS. One of the Argonauts, and afterwards king of Elis. It was one of the labors of Hercules to cleanse his stables of the filth which had been collecting for thirty years.

ĂU-RŌ'RĄ. The goddess of the morning.

ĂU-TŌL'Y-CŬS. One of the Argonauts, the son of Mercury and Chione, and a notorious thief.

B.

BAC-CHĂN'TĒS. Priestesses of Bacchus.

BĂC'CHUS. The son of Jupiter and Semele, and the god of wine and of drunkards.

BĄS-ĂR'I-DĒS. Votaries of Bacchus.

BEL-LĔR'O-PHŌN. The son of Glaucus, king of Egypt, and very beautiful. With the aid of the horse Pegasus, he destroyed the Chimæra.

BEL-LŌ'NĄ. The goddess of war, and the companion and wife or sister of Mars.

BĒ'LUS. The son of Neptune and Libya, and one of the first kings of Babylon or Assyria, to whose statue divine honors were paid, and to whom a magnificent temple was built.

BI'CĔPS, *and* BI'FRONS. Names of Janus.

BŌ'NĄ DĒ'Ą. A name given by the Greeks to Ops, Vesta, Cybele, and Rhea, and by the Latins to Fauna or Fatua. Her sacrifices were performed secretly or by night, and by women only.

BŌ'RĒ-ĂS. The son of Astræus and Aurora; the name of the north wind.

BRI-Ă'RĒ-ŬS. A giant that warred against heaven, and was feigned to have had fifty heads and one hundred hands. He is also called *Ægæon*.

BRI-SĒ'IS, *or* HIP-PO-DĄ-MI'Ą. The daughter of Brises, priest of Jupiter, given to Achilles upon the taking of Lyrnessus in the Trojan war, but afterwards forced from him by Agamemnon.

BRI-SĒ'US. A surname of Bacchus.

BRŌN'TĒS. One of the Cyclops.

BŬ-SI'RIS. The son of Neptune and Libya, a tyrant of Egypt, and a monstrous giant, who fed his horses on human flesh, and was killed by Hercules.

BYB'LIS. The daughter of Miletus, who wept herself into a fountain through love of her brother Caunus.

C.

CA-BI'RĂ. A wife of Vulcan.

CA-BI'RI. Mystic divinities, sacred priests, or deified heroes, whose rites were celebrated in the islands of Samothracia and Lemnos.

CĂ'CUS. The son of Vulcan, a most notorious robber, slain by Hercules for stealing his oxen.

CĂD'MUS. The son of Agenor, king of Phœnicia, the founder of the city of Thebes, and the re-

puted inventor of sixteen letters of the Greek alphabet.

CACʹUS. The son of Vulcan, a robber.

CALʹCHAS. A famous soothsayer in the Grecian army, engaged in the Trojan war.

CALLIʹOPĒ. One of the Muses, who presided over eloquence and epic poetry.

CALLISʹTŌ. An Arcadian nymph, metamorphosed by Jupiter into a she-bear, and made a constellation, called the Great Bear.

CALYPʹSŌ. One of the Oceanides, and one of the daughters of Atlas, who reigned in the island Ogygia, and entertained Ulysses.

CAMILʹLA. A famous queen of the Volsci, who opposed Æneas on his landing in Italy.

CAMOEʹNÆ. A title of the Muses.

CAPʹANEŪS. A famous Grecian, killed by a stone at the siege of Thebes.

CASTʹY-A. A surname of Diana.

CASSANʹDRA. The daughter of Priam and Hecuba, endowed with the gift of prophecy by Apollo.

CASTALʹI-DĒS. The Muses, so called from the fountain Castalius, at the foot of Parnassus.

CASʹTOR. A son of Jupiter and Leda. He and his twin brother *Pollux* shared immortality alternately, living and dying every six months, and were formed into the constellation Gemini.

CĒʹCROPS. A very rich Egyptian, the founder and first king of Athens, who instituted marriage, altars, and sacrifices.

CEN-TAUʹRI (*Eng.* CENʹTAURS). A people of Thessaly, half men and half horses, vanquished by Theseus.

CĒʹPHEŪS. One of the Argonauts.

CERʹBE-RUS. The three-headed dog of Pluto, which guarded the gates of hell. Hercules overcame and brought him away.

CEʹRĒS. The daughter of Saturn and Cybele, and the goddess of corn, harvest, and flowers

CHAREʹI-TĒS. The Graces. See GRACES.

CHÅʹRON. The son of Erebus and Nox, and ferryman of hell, who conducted the souls of the dead, in a boat, over the rivers Styx and Acheron.

CHA-RYBʹDIS. A ravenous woman, turned by Jupiter into a very dangerous gulf or whirlpool on the coast of Sicily, opposite to the rocks called *Scylla*.

CHI-MÆʹRA. A strange monster of Lycia, killed by Bellerophon.

CHIRʹRON. The son of Saturn and Phillyra, a Centaur, who was preceptor to Achilles, taught Æsculapius physic, and Hercules astronomy; and who was made the constellation Sagittarius.

CHLŌʹRIS. The goddess of flowers; Flora.

CHRY-SĒʹIS. The daughter of Chryses, priest of Apollo, famed for beauty and for her skill in embroidery. She fell to Agamemnon's lot in the course of the Trojan war, but was afterwards restored, in order to stop a plague amongst the Grecians, which Apollo had sent at the request of her father.

CIRʹCE. The daughter of Sol and Perse, a noted enchantress.

CLIʹŌ. One of the Muses. She presided over history.

CLŌ-A-CIʹNA. A surname of Venus, and a goddess at Rome, who presided over the *cloacæ*, sewers or drains.

CLŌʹTHŌ. One of the three Fates; the one that presided over birth.

CLYT-EM-NĒSʹTRA. The faithless wife of Agamemnon, killed by her son Orestes for her crimes.

CO-CYʹTUS. One of the infernal rivers.

CRĒʹLUS. The son of Æther and Tellus, and one of the most ancient of the gods. The same as *Uranus*.

COL-LIʹNA. The goddess of hills.

CŌʹMUS. The god of revelry, feasting, and jollity.

CŌʹPI-A. The goddess of plenty.

CO-RŌʹNIS. A nymph changed by Minerva into a crow.

CŌR-Y-BĂNʹTĒS. Priests of Cybele.

CRĒʹON. King of Corinth.

CRE-ŪʹSA. The daughter of Priam, and wife of Æneas.

CRŌʹCUS. A young man who was enamoured of the nymph Smilax, and was changed into the flower or plant of the same name.

CRŌʹSUS. The king of Lydia, and the richest man of his time.

CŪʹPID. The son of Mars and Venus, a celebrated deity; the god of love, and love itself.

CYBʹE-LĒ. The daughter of Cœlus and Terra, the wife of Saturn, and the mother of Jupiter and other gods. She is called also *Rhea*, *Ops*, *Bona Dea*, &c.

CŸʹCLŌPS. Vulcan's workmen, giants who had only one eye, in the middle of their forehead, and who were slain by Apollo in a pique against Jupiter. According to Hesiod, they were three in number; *Arges*, *Brontes*, and *Steropes*. Their number was greater according to other mythologists, and in the age of Ulysses *Polyphemus* was the chief among them.

CŸCʹNUS. A son of Mars, killed by Hercules.

CYNʹTHI-A. A surname of Diana.

CYNʹTHI-ŪS. A surname of Apollo.

CYP-A-RISʹSUS. A beautiful youth beloved by Apollo, and metamorphosed by him into a cypress, for having killed a favorite stag.

D.

DACʹTY-LI. Priests of Cybele.

DÆDʹA-LŪS. A most ingenious artist and architect of Athens, who formed the Cretan labyrinth, and invented the auger, axe, glue, plumb-line, saw, and masts and sails for ships.

DĂNʹA-Ē. The daughter of Acrisius and mother of Perseus.

DA-NĂʹI-DĒS. The fifty daughters of Danaus, king of Argos, all of whom, except one, (Hypermnestra,) killed their husbands on the first night after marriage, and were therefore doomed to draw water out of a deep well, and eternally to pour it into a cask full of holes.

DAPHʹNE. The daughter of the river Peneus, changed into a laurel tree.

DĂPHʹNIS. A shepherd of Sicily, and son of Mercury. He was educated by the nymphs, and inspired by the Muses with the love of poetry.

DĂRʹDA-NŪS. The son of Jupiter and Electra, and founder of Troy.

DĒ-ID-A-MIʹA. The daughter of Lycomedes, king of Scyros, wife of Achilles, and mother of Pyrrhus.

DĒ-IPHʹO-BŪS. The son of Priam and Hecuba, who married Helena after the death of Paris, but was betrayed by her to the Greeks.

DĒJ-A-NIʹRA. The daughter of Œneus, and wife of Hercules, who killed herself in despair, because her husband burnt himself to avoid the torment occasioned by the poisoned shirt that she had given him to regain his love, according to the direction of Nessus, the Centaur, from whom she received it.

DĒ'LŌS. An island in the Ægean Sea, where Apollo was born, and where he had a famous oracle.
DĒ'LI-Ą. A festival in honor of Apollo.
DĒ'LI-ŬS. A surname of Apollo.
DĔL'PHI. A city of Phocis, famous for an oracle of Apollo.
DEŬ-CĂ'LI-ŌN. The son of Prometheus, and king of Thessaly, who, with his wife Pyrrha, was preserved from the general deluge, and repeopled the world by throwing stones behind them, as directed by the oracle.
DI-Ā'NĄ. The daughter of Jupiter and Latona, and goddess of hunting, chastity, and marriage.
DIC-TĔN'NĄ. A nymph of Crete, and one of the attendants of Diana.
DĬ'DŌ. The queen of Carthage, daughter of Belus, and wife of Sichæus. She built Carthage, and, according to Virgil, entertained Æneas on his voyage to Italy, and stabbed herself through despair, because Æneas left her.
DĪ-O-MĒ'DĒS. The son of Tydeus, and king of Ætolia, who gained great reputation at Troy, and who, with Ulysses, &c., carried off the Palladium.
DĪ-Ō'NĒ. A nymph, and the mother of Venus.
DĪ'RÆ. A name or title of the Furies.
DĪR'CĒ. The wife of Lycus, king of Thebes, dragged to death by a mad bull.
DĪS. A title of Pluto, and a god of the Gauls.
DĬS-CŌR'DI-Ą. A malevolent deity, the goddess of contention.
DRĂ'CŌ. An Athenian lawgiver, so severe as to punish every crime with death.
DRŸ'A-DĒS (*Eng.* DRŸ'ADS). Nymphs who presided over the woods.

E.

ĔCH'Ō. The daughter of Aër, or Air, and Tellus, who pined away through love for Narcissus.
E QĒ'RI-Ą. A nymph of Aricia, wife of Numa.
E-LEC'TRA. The daughter of Agamemnon and Clytemnestra, who instigated her brother Orestes to revenge their father's death upon their mother and Ægisthus.
E-LŸ'ŞI-ŬM, or the *Elysian Fields*. The happy residence of the virtuous after death.
ĔN-CĔL'A-DŬS. The son of Titan and Terra, and the strongest of the giants, who conspired against Jupiter, and attempted to scale heaven.
ĔN-DŸM'I-ŌN. A shepherd and an astronomer of Caria, condemned to a sleep of thirty years.
E-PĒ'ŬS. An artist, who made the Trojan horse, and invented the sword and buckler.
ĔPH-I-ĂL'TĒS. Son of Neptune, a monstrous giant.
ER'A-TŌ. One of the Muses: — she presided over lyric and amorous poetry.
ĔR'E-BŬS. The son of Chaos and Nox, an infernal deity: — a river of hell, and often used by the poets for hell itself.
E-RĬN'NYS. The Greek name for the Furies.
ER-Y-CĪ'NĄ. A surname of Venus.
EŬ-MĔN'I-DĒS. A name of the Furies.
EŬ-PHŌR'BŬS. The son of Panthous, slain by Menelaus in the Trojan war.
EŬ-PHRŌ'Y-NĒ. One of the three Graces.
EŬ-RŌ'PĄ. The daughter of Phœnix or Agenor, whose surpassing beauty charmed Jupiter, who assumed the form of a white bull, and carried her to Crete.
EŬ-RŸ'Ą-LĒ. A queen of the Amazons: — also one of the three Gorgons.
EŬ-RŸ'A-LŬS. A Peloponnesian chief in the Trojan war: — also a Trojan and a friend of Nisus, for whose loss Æneas was inconsolable.
EŬ-RŸD'I-CĒ. The wife of Orpheus, killed by a serpent on her marriage day.
EŬ-RŸL'O-CHŬS. One of the companions of Ulysses, and the only one who was not changed by Circe into a hog.
EŬ-RŸN'O-MĒ. The daughter of Oceanus, and mother of the Graces.
EŬ-RŸS'THEŬS. The son of Sthenelus, and king of Mycenæ, who, at Juno's instigation, set his brother Hercules twelve difficult labors.
EŬ-TĔR'PĒ. One of the Muses, — the one who presided over music.

F.

FATES, *or* FĂR'CĒ. Powerful goddesses, who presided over the birth and the life of mankind. They were the three daughters of Nox and Erebus, named *Clotho*, *Lachesis*, and *Atropos*. Clotho was supposed to hold the distaff, Lachesis to draw the thread of human life, and Atropos to cut it off.
FĂU'NĄ. A Roman deity, the wife of Faunus.
FĂU'NI (*Eng.* FĂUNS). Rural deities, described as having the legs, feet, and ears of goats, and the rest of the body human.
FĂU'NŬS. A king of Italy about thirteen hundred years B. C.; fond of agriculture, and revered as a deity.
FE-RŌ'NI-Ą. The goddess of woodlands and groves, and the patroness of slaves.
FĬD'I-ŬS. A deity by whom the Romans generally swore.
FLŌ'RA. The goddess of flowers and gardens.
FLŪ-VI-Ă'LĒS. Nymphs of rivers.
FŌR'NĂX. A goddess of corn and bakers.
FOR-TŪ'NĄ. A powerful deity, the goddess of fortune, from whose hand were derived riches and poverty, happiness and misery; — said to be blind.
FŪ'RIES. The three daughters of Nox and Acheron, *Alecto*, *Tisiphone*, and *Megæra*. They were armed with snakes and lighted torches, and were represented as ministers of the vengeance of the gods.

G.

GĂL-Ą-TE'Ą. A sea-nymph, the daughter of Nereus and Doris, passionately loved by Polyphemus.
GĂN-Y-MĒ'DĒS (*Eng.* GĂN'Y-MĒDE). The son of Tros, king of Troy, whom Jupiter, in the form of an eagle, snatched up, and made his cup-bearer, instead of Hebe.
GE'NI-I. Spirits, demons, or guardian angels, who presided over the birth and life of men.
GĒ'RY-ŌN. A monster, represented as having three bodies and three heads, and as having fed his oxen with human flesh, and who was therefore killed by Hercules.
GŌR'DI-ŬS. A husbandman, who afterwards became king of Phrygia, and was remarkable for tying a knot of cords, on which the empire of Asia depended, in so very intricate a manner, that Alexander, unable to unravel it, cut asunder.

GŌR'GONS. The three daughters of Phorcus and Ceto, named *Sthæno*, *Euryale*, and *Medusa*. Their bodies were covered with impenetrable scales, their hair was entwined with hissing serpents; they had wings and brazen claws, and they could change into stone those whom they looked on.

GRĀ'CES. Three goddesses, represented as beautiful, modest virgins, and constant attendants on Venus. Their names are *Aglaia*, *Euphrosyne*, and *Thalia*.

GŸ'GĒS. Son of Cœlus and Terra, a monstrous giant, slain by Hercules.

H.

HÆ'MON. A Theban prince who slew himself on the tomb of Antigone for love.

HĂM-Ă-DRŸ'Ă-DĒS (*Eng.* HĂM'Ă-DRŸ-ĂDS). Nymphs who lived in the woods, and presided over trees.

HĂR-PŌC'RĂ-TĒS. The Egyptian god of silence.

HĂR-PŸ'I-Æ (*Eng.* HĂR'PIES). The three daughters of Neptune and Terra, named *Aello*, *Celæno*, and *Ocypete*, hideous winged monsters with the faces of virgins, the bodies of vultures, and hands armed with claws.

HĒ'BE. The daughter of Juno, goddess of youth, and Jupiter's cup-bearer; banished from heaven on account of an unlucky fall.

HĒC'Ă-TĒ (*Eng.* HĒC'ĂTE). A goddess, called *Diana* on earth, *Luna* in heaven, and *Hecate* or *Proserpine* in hell.

HĒC'TOR. The son of Priam and Hecuba: the most valiant of the Trojans, slain by Achilles.

HĒC'U-BĂ. The daughter of Dymas, king of Thrace, and wife of Priam, who tore her eyes out for the loss of her children, and was turned into a bitch for railing at the Grecians.

HĒL'E-NĂ (*Eng.* HĒL'EN). The daughter of Tyndarus and Leda, and wife of Menelaus; the most beautiful woman of her age, who, by running away with Paris, occasioned the Trojan war.

HĒL'E-NŪS. The son of Priam and Hecuba, spared by the Greeks for his skill in divination.

HE-LI'Ă-DĒS. The three daughters of Sol (the sun) and Clymene, *Lampethusa*, *Lampetia*, and *Phæthusa*, changed into poplars for lamenting greatly the death of their brother Phaeton.

HĒL'I-CŌN. A mountain of Bœotia, sacred to the Muses.

HĒL'LE. The daughter of Athamas, who, flying from her step-mother Ino, was drowned in the Pontic Sea, and gave it the name of Hellespont.

HĒR-Ă-CLI'DÆ. The descendants of Hercules.

HĒR'CU-LĒS. The son of Jupiter and Alcmena, the most famous hero of antiquity, remarkable for his great strength, and celebrated for his *twelve labors*.

HĒR'MÆ. Statues of Mercury in Athens.

HĒR'MĒS. The Greek name of Mercury.

HER-MI'O-NE. The daughter of Mars and Venus, and wife of Cadmus, who was changed into a serpent:—also a daughter of Menelaus and Helena, married to Pyrrhus.

HĒ'RŌ. A beautiful woman of Sestos, in Thrace, and priestess of Venus, whom Leander of Abydos loved so tenderly, that he swam over the Hellespont every night to see her; but he being at length unfortunately drowned, she threw herself, in despair, into the sea.

HE-SĬ'O-NĒ. The daughter of Laomedon, king of Troy, delivered from a sea-monster by Hercules.

HES-PĔR'I-DĒS. Three nymphs, daughters of Hesperus, who guarded the golden apples which Juno gave to Jupiter.

HĔS'PE-RŬS, *or* VĒS'PER. The son of Japetus and brother to Atlas; changed into the evening star.

HĬP-PŌL'Y-TŪS. The son of Theseus and Antiope, or Hippolyte, who was restored to life by Æsculapius, at the request of Diana.

HĬP-PŌM'E-DŌN. The son of Nesimachus, and one of the seven Grecian chiefs in the war against Thebes.

HĬP-PŌM'E-NĒS. A Grecian prince, who, beating Atalanta in the race by throwing golden apples before her, married her. They were changed by Cybele into lions.

HĬP-PŌ'NĂ. The goddess of horses and stables.

HŸ-Ă-CĬN'THUS. A beautiful boy, beloved by Apollo and Zephyrus. The latter killed him; but Apollo changed the blood that was spilt into a flower called the Hyacinth.

HŸ'Ă-DĒS. Nymphs whose parentage, names, and number are differently stated by the ancients; but the number commonly given is seven, as they appear in the constellation that bears their name. Their names are *Ambrosia*, *Eudora*, *Pedile*, *Coronis*, *Polyxo*, *Phyto*, and *Thyone* or *Dione*.

HŸ'DRA. A celebrated monster, or serpent, with nine, or, according to some, a hundred heads, which infested the Lake Lerna. It was killed by Hercules.

HŸ-GĒ'I-Ă. The daughter of Æsculapius, and the goddess of health.

HŸ'LAS. The son of Theodamas, remarkably beautiful, and passionately loved by Hercules.

HŸM-E-NÆ'US, *and* HŸ'MEN. The son of Bacchus and Venus, or, according to some, of Apollo and one of the Muses, and the god of marriage.

I.

I-AC'CHUS. A surname of Bacchus.

IC'Ă-RŬS. The son of Dædalus, who, flying with his father out of Crete into Sicily, soared so high that the sun melted the wax of his wings, and he fell into the sea,—thence called the Icarian Sea.

I-DŌM'E-NEŬS. A king of Crete, who was banished for sacrificing his son on account of a vow which he had made in a tempest.

I'O. The daughter of Inachus and Ismene, turned by Jupiter into a cow, and worshipped after her death, by the Egyptians, under the name of *Isis*.

IPH-I-GE-NI'Ă. The daughter of Agamemnon and Clytemnestra, and a priestess of Diana.

I'RIS. The daughter of Thaumas and Electra, one of the Oceanides, and messenger of Juno, who turned her into a rainbow.

I-TO'NUS. The son of Deucalion and king of Thessaly, reported to have found out the fusion of metals, and the art of coining money.

IX-I'ON. A king of Thessaly, the father of the Centaurs, who killed his own sister, and was punished by being fastened in hell to a wheel perpetually turning round.

J.

JĂ'NUS. The god of the year, who presided over the gates of heaven, and over peace and war;—the son of Apollo and Creusa, and first king of Italy, who, receiving the banished Saturn, was rewarded by him with the knowledge of husbandry, and of things past and future. He is represented with two faces; and his temple at Rome was always open in time of war, and shut in time of peace.

JĂ'SON. The leader of the Argonauts, who obtained the golden fleece at Colchis.

JO-CĂS'TA. The daughter of Menœceus, and wife of Œdipus.

JŪ'NŌ. The daughter of Saturn and Ops, sister and wife of Jupiter, the great queen of heaven, and of all the gods, and the goddess of marriages and births.

JŪ'PĬ-TĔR. The son of Saturn and Ops, the supreme deity of the heathen world, the most powerful of all the gods, the father and king of gods and men, and governor of all things.

L.

LĂCH'Ē-SIS. One of the three Fates;—the one that spun out the thread of life.

LĂ'ĬUS. King of Thebes, killed unwittingly by his own son, Œdipus.

LĂ-ŌC'O-ŌN. The son of Priam and Hecuba, and high-priest of Apollo, who opposed the reception of the wooden horse into Troy. He and his two sons were killed by serpents.

LĂ-ŌM'Ē-DŌN. A king of Troy, killed by Hercules, for denying him his daughter Hesione after he had delivered her from the sea-monster, to which she had been exposed on account of her father's refusal to pay Neptune and Apollo their reward for building the city walls.

LĂP'Ĭ-THÆ. Monstrous giants of Thessaly, famous for their battle with the Centaurs, and reputed to be the first that tamed horses.

LĂ'RĔS. Inferior gods at Rome, who presided over houses and families.

LĂ-TĪ'NUS. A king of Latium in Italy, who first opposed, but afterwards made an alliance with Æneas, and gave him his daughter Lavinia.

LĂ-TŌ'NĂ. The daughter of Cœus the Titan and Phœbe, and mother of Apollo and Diana.

LĂ-VĪN'Ĭ-Ă. The daughter of Latinus, who was married to Æneas, in consequence of his slaying Turnus in single combat.

LĔ-ĂN'DĔR. A youth of Abydos, famous for his amours with Hero.

LĔ'DĂ. The mother of Castor and Pollux, of Helen and Clytemnestra.

LĔ'THĔ. A river of the infernal regions. The drinking of the waters of this river caused an entire forgetfulness of the past.

LEŪ-CŌ'PĬ-Ă. One of the three Sirens.

LĬ-QŬ'Ĭ-Ă. One of the three Sirens.

LŪ'CĬ-FĔR. The name of the planet Venus, or morning star; said to be the son of Jupiter and Aurora.

LŪ-CĪ'NĂ. A daughter of Jupiter and Juno, and a goddess who presided over childbirth.

LŪ'NĂ. The moon, the daughter of Hyperion and Terra:—Diana's name in heaven.

LŪ-PER-CĂ'LĬ-Ă. A festival at Rome in honor of Pan.

LŪ-PĔR'CI. Priests at the Lupercalia.

LŸC-O-MĒ'DĒS. A king of the island Scyros, amongst whose daughters Achilles was, for some time, concealed in woman's apparel, to avoid going to the Trojan war.

LŸN'CEŪS. The only son of Ægyptus who was not killed by the Danaides on the night of their marriage.

M.

MĂ-ÆHĀ-ON. The son of Æsculapius; a famous Grecian physician, who died at Troy.

MĂ'Ĭ-Ă. The daughter of Atlas and Pleione, and mother of Mercury

MĂRS. The god of war, who, next to Jupiter, enjoyed the highest honors at Rome.

MĂR'SY-ĂS. A famous satyr, who, being overcome by Apollo at a trial of skill in music, was flayed by him, and turned into a river of blood in Phrygia.

MĂU-SŌ'LUS. A king of Caria, to whom his wife Artemisia erected a most magnificent monument, called *the Mausoleum*, and reckoned one of the seven wonders of the world.

MĒ-DĒ'Ă. The daughter of Æetes, and a wonderful sorceress, or magician.

MĒ-DŪ'SĂ. One of the three Gorgons, whose hair Minerva changed into snakes. She was killed by Perseus.

MĒ-ĢĔ'RĂ. One of the three Furies.

MĒ-LĒ'Ă-GER. A prince of Ætolia, and son of Æneas and Althea, killed by his mother's burning the fatal billet on which his life depended.

MĔL-PŌM'Ē-NĒ. One of the Muses;—the one who presided over tragedy.

MĔM'NŌN. King of Æthiopia, the son of Tithonus and Aurora, killed by Achilles for assisting Priam, and changed into a bird at the request of his mother.

MĔN-Ē-LĂ'ŬS. The son of Atreus, king of Sparta, brother of Agamemnon, and husband of Helen.

MĔN'TŌR. The faithful friend of Ulysses, the governor of Telemachus, and the wisest man of his time.

MĔR'CU RY. The son of Jupiter and Maia, messenger of the gods, inventor of letters, and god of eloquence, commerce, travellers, and robbers.

MI'DAS. The son of Gordius, and king of Phrygia, who, entertaining Bacchus, had the power given him of turning whatever he touched into gold; but he had his ears lengthened into the ears of an ass, for giving a verdict for Pan against Apollo, in a trial of singing.

MI'LŌ. A famous wrestler, or athlete, of Crotona.

MĬ-NĔR'VĂ. The goddess of wisdom, the arts, and war, produced from Jupiter's brain.

MI'NŌS. The son of Jupiter and Europa, and king of Crete; distinguished for his justice, and made supreme judge in the infernal regions.

MĬN'O-TAUR. A celebrated monster, half man and half bull, killed by Theseus.

MNĒ-MŌS'Y-NĒ. The goddess of memory, and the mother of the nine Muses.

MŌ'MUS. The son of Nox, and god of folly, satire, and pleasantry.

MŌR'PHEUS. The minister of Nox and Somnus, and god of dreams.

MŌRS (*Death*). The daughter of Nox, and one of the infernal deities.

MŪ'SES. Nine goddesses, daughters of Jupiter and Mnemosyne, who presided over all the liberal arts and the sciences, were the patrons of musicians and poets, and governesses of the taste of the gods. Their names are *Calliope*,

Clio, Erato, Euterpe, Melpomene, Polyhymnia, Terpsichore, Thalia, and *Urania*.

N.

NĪ'ADS. Nymphs of streams and fountains

NAR-CĬS'SUS. The son of Cephissus and Liriope, a very beautiful youth, who, falling in love with his own image in the water, pined away into a flower of the same name.

NĔM'E-SĬS. One of the infernal deities, and the goddess of vengeance.

NĒP'TŪNE. The son of Saturn and Ops, god of the sea, the father of rivers and fountains, and, next to Jupiter, the most powerful deity; represented with a trident in his right hand.

NĒ-RĒ'I-DĒS (*Eng.* NĒ'RE-IDS). Sea-nymphs, the fifty daughters of Nereus and Doris, the son and daughter of Oceanus and Tethys

NĒ'REŪS. A sea-deity, father of the Nereides.

NĔS'SUS. A celebrated Centaur.

NĔS'TŌR. The son of Neleus and Chloris, and king of Pylos and Messenia. He fought against the Centaurs, was distinguished in the Trojan war, and lived to a great age.

NĪ'NUS. The son of Belus, the first king of the Assyrians, and founder of the monarchy.

NĬ'O-BĒ. The daughter of Tantalus, and wife of Amphion. Preferring herself to Latona, her fourteen children were killed by Apollo and Artemis, and she wept herself into a stone.

NŌX (*Night*). One of the most ancient of the deities, and goddess of night.

O.

Ō-CE-ĂN'I-DĒS. Sea-nymphs, daughters of Oceanus; three thousand in number.

O-CĒ'A-NUS. A powerful deity of the sea, son of Cœlus and Terra.

O-CŸP'E-TĒ. One of the three Harpies.

ŒD'I-PŪS. The son of Laius and Jocasta, and king of Thebes, who solved the riddle of the Sphinx, unwittingly killed his father, married his mother, and afterwards ran mad and tore out his own eyes.

ŒE'NEŪS. A king of Calydon, whose country was ravaged by a monstrous boar.

ŌM'PHA-LĒ. Queen of Lydia, of whom Hercules was enamoured, and for whom he was made to spin wool and put on the garments of a woman.

ŌPS. Another name of *Cybele*.

O-RĒ'A-DĒS (*Eng.* Ō'RE-ADS). Nymphs of the mountains, and attendants upon Diana.

O-RĔS'TĒS. The son of Agamemnon and Clytemnestra, and constant friend of Pylades, who revenged the death of his father by slaying his mother and Ægisthus, and carried away the statue of Diana from Tnoas.

O-RI'ON. A mighty giant, who was made a constellation.

ŌR'PHEŪS. A celebrated Argonaut, whose skill in music is said to have been so great, that he could make rocks, trees, &c., follow him.

O-SĪ'RIS The son of Jupiter, married to Io, and worshipped by the Egyptians under the form of an ox.

ŌS'SA. A mountain in Thessaly connected with *Pelion*. The giants were fabled to pile Pelion on the top of Ossa

P.

PĂL-A-MĒ'DĒS. The son of Nauplius, king of Eubœa, stoned at the siege of Troy through the accusation of his enemy, Ulysses, whose pretended madness, that he might avoid going to the Trojan war, Ulysses had before found out.

PĂ'LĒS. The goddess of sheepfolds and pastures.

PĂL-I-NŪ'RUS. The chief pilot of the ship of Æneas.

PAL-LĂ'DI-UM. A famous statue of Pallas.

PĂL'LAS. A name of *Minerva*.

PĂN. The son of Mercury, and the god of shepherds, huntsmen, and the inhabitants of the country.

PĂN-DŌ'RA. A celebrated woman, and, according to Hesiod, the first mortal female that ever lived. Jupiter gave her a box which contained all the evils and miseries of life; but with *Hope* at the bottom.

PĀR'CÆ. The Fates. See FATES.

PĂR'IS, or ĂL-EX-ĂN'DER. The son of Priam and Hecuba, a most beautiful youth, who ran away with Helen, and thus occasioned the Trojan war.

PĂR-THĔN'O-PĒ. One of the three Sirens.

PA-TRŌ'CLUS. One of the Grecian chiefs in the Trojan war, a constant friend and companion of Achilles, and slain, in the armor of Achilles, by Hector.

PĒG'A-SŬS. A winged horse belonging to Apollo and the Muses, which sprung from the blood of Medusa, when Perseus cut off her head.

PĔ'LŌPS. A prince of Phrygia, and the son of Tantalus, who was served up before the gods by his own father, and had his shoulder eaten by Ceres, but replaced with an ivory one by Jupiter.

PE-NĀ'TĒS. Small statues, or household gods.

PĒ-NĔL'O-PĒ. A celebrated princess of Greece, the wife of Ulysses, remarkable for her chastity and constancy during the long absence of her husband.

PĔR'DIX. The inventor of the saw and compass, killed by his uncle Dædalus, but turned by Minerva into a partridge.

PĔR'SEŪS. The son of Jupiter and Danaë, who vanquished the Gorgons, and performed many exploits by means of Medusa's head, and was made a constellation.

PHĂ'E-TŌN. The son of Sol and Clymene, who asked the guidance of his father's chariot for one day, as a proof of his divine descent; but set the world on fire, and was therefore hurled by Jupiter into the river Po.

PHĪL-OC-TĒ'TĒS. The son of Pœan, and one of the Argonauts, who discovered to the Greeks the place where the arrows of his companion Hercules were buried, without which discovery Troy could not have been taken.

PHĪL-O-MĒ'LA. The daughter of Pandion, king of Athens, who was changed into a nightingale.

PHLĔG'E-THŌN. One of the infernal rivers.

PHLĒ'GI-ĂS. The son of Mars and Chryse, and king of the Lapithæ; killed and placed under a huge stone in hell by Apollo, for burning his temple.

PHŒ'BE. A name of Diana.

PHŒ'BUS. A name of Apollo.

PHŒ'NIX. A fabulous bird, which, according to a tale related to Herodotus, at Heliopolis in Egypt, visited that place once in every 500 years.

PI-ĔR'I-DĒS. A name of the Muses, from Pieria, near Mount Olumpus;—also, the daughters of

Pierus, whom the Muses changed into magpies for challenging them to sing.

PI-RITH'O-ŬS. The son of Ixion, king of the Lapithæ, and intimate friend of Theseus, killed by Cerberus.

PLĒ'TĄ-DĒS. The seven stars, daughters of Atlas and Pleione, and called *Atlantides* and *Virgilia*:—named *Electra*, *Maia*, *Taygeta*, *Alcyone*, *Celæno*, *Sterope*, and *Merope*.

PLŪ'TŌ. The son of Saturn and Ops, brother of Jupiter and Neptune, and the god of the infernal regions.

PLŪ'TUS. The son of Iasius or Iasion and Ceres, and the god of riches.

PŎL'LUX. Twin brother of Castor. See CASTOR.

PO-LŸD'Ą-MĂS. A famous wrestler or athlete, who strangled a lion, lifted a mad bull, and stopped a coach in full career; but who was, at length, killed in attempting to stop or sustain a falling rock.

PŎL-Y-DŌ'RUS. The son of Priam and Hecuba, killed by Polymnestor, king of Thrace, for his riches.

PŎL-Y-HŸM'NĬ-Ą, *or* PO-LŸM'NĬ-Ą. One of the Muses;—she presided over singing and rhetoric.

PŎL-Y PHĒ'MUS (*Eng.* PŎL'Y-PHĒME). One of the Cyclops, the son of Neptune, a huge and cruel monster with only one eye in the middle of his forehead, which Ulysses destroyed with a firebrand.

PO-MŌ'NĄ. The goddess of gardens, orchards, and fruit-trees.

PRĪ'ĄM. The last king of Troy, the son of Laomedon, under whose reign Troy was taken by the Greeks.

PRĪ'Ą-PŬS. The god of gardens.

PRŌ'CRIS. The daughter of Erechtheus, king of Athens, killed through mistake by the unerring dart of her husband, Cephalus, and turned by Jupiter into a star.

PRO-CRŬS'TĒS (the *Stretcher*). The surname of the famous robber Polypemon, or Damastes, who used to tie all travellers who fell into his hands upon a bed, and accommodate their length to it, by stretching or shortening their limbs, as the case required.

PRŌG'NĒ. The daughter of Pandion, king of Athens, and wife of Tereus, changed into a swallow.

PRO-MĒ'THĒŬS. The son of Japetus. He is said to have stolen fire from heaven to animate two bodies which he had formed of clay; and he was therefore chained by Jupiter to Mount Caucasus, with a vulture perpetually gnawing his liver.

PRŌS'ĔR-PINE. The daughter of Jupiter and Ceres, wife of Pluto, and queen of hell.

PRŌ'TEŬS. The son of Oceanus and Tethys, a sea-god and prophet, who possessed the power of changing himself into different shapes.

PSŸ'CHĒ. A nymph beloved by Cupid, and made immortal by Jupiter.

PŸG-MÆ'I (*Eng.* PŸG'MIES). A nation of dwarfs only a span high, carried away by Hercules.

PŸG-MĂ'LĬ-ŎN. The son of Belus, and king of Tyre, who slew his brother-in-law Sichæus for his money.

PŸL'Ą-DĒS. A most constant friend of Orestes.

PŸR'Ą-MŬS *and* THIS'BĒ. Two fond lovers, of Babylon, who killed themselves by the same sword, and were the occasion of turning the berries of the mulberry-tree, under which they died, from white to a blood color.

PŸR'RHUS. The son of Achilles and Deidamia, remarkable for his cruelty at the siege of Troy. He was killed by Orestes, at the request of Pyrrhus's wife.

PŸ'THON. A huge serpent, which was produced from the mud of the deluge of Deucalion, and which Apollo killed, and in memory thereof instituted the Pythian games.

R.

RĒ'MUS. The elder brother of Romulus, killed by him for ridiculing the city-walls, which he had just erected.

RHĂD-Ą-MĂN'THUS. Son of Jupiter and Europa, and king of Lycia, made one of the three infernal judges on account of his justice and goodness.

RHĒ'Ą. A name of *Cybele*.

RŌM'Ų-LŬS. The son of Mars and Ilia. He was thrown into the Tiber by his uncle, but was saved, with his twin-brother Remus, by a shepherd, and he became the founder and first king of Rome.

S.

SĄR-PĒ'DON. The son of Jupiter, and king of Lycia, who distinguished himself at the siege of Troy, and was killed by Patroclus.

SĄ-TŬR'NUS (*Eng.* SĂT'URN). The son of Cœlus and Terra, and father of Jupiter. He attempted to devour all his male children; but being deposed by Jupiter, he fled into Italy, and taught men husbandry.

SĂT'Y-RI (*Eng.* SĂ'TYRS.) Demigods of the country, and priests of Bacchus; horned monsters, half men and half goats.

SCŸL'LĄ. The daughter of Nisus, who betrayed her country to Minos by cutting off her father's purple locks, and was turned into a lark:—also the daughter of Phorcus, turned by her rival Circe into a monster with six heads. She was, according to the fable, changed into rocks on the coast of Italy, opposite to the whirlpool of Charybdis.

SĒM'E-LĒ. The daughter of Cadmus and Thebe, and the mother of Bacchus.

SĒ-MĬR'Ą-MIS. The wife of Ninus, and celebrated queen of Assyria, who built the walls of Babylon, and was slain by her own son, Ninyas, and turned into a pigeon.

SI-LĒ'NUS. The foster-father, master, and companion of Bacchus, who lived in Arcadia, rode on an ass, and was every day inebriated.

SI'RENS. Three sea-nymphs, or sea-monsters, the daughters of Oceanus and Amphitrite, named *Parthenope*, *Ligeia*, and *Leucosia*. They were famed for the sweetness of their voices, and they so charmed their hearers, that they forgot their employments to listen with entire attention, and at last died for want of food.

SĪS'Y-PHŬS. The son of Æolus, a most crafty prince, killed by Theseus, and condemned by Pluto to roll up hill a large stone, which constantly fell back again.

SŌL (*Eng.* the Sun). A name of Apollo.

SŌM'NUS (*Sleep*). The son of Erebus and Nox, and the god of sleep.

SPHINX. A monster, who destroyed herself because Œdipus solved the enigma or riddle she proposed.

STĔN'TŌR. A Grecian, whose voice surpassed

to have been as strong and as loud as the voices of fifty men together.

STER'O-PĒS. One of the Cyclops.

STHĒ'NŌ. One of the three Gorgons.

STŸX. One of the infernal rivers.

SYL-VĀ'NUS. A god of the woods and forests.

T.

TĂN'TA-LŬS. The son of Jupiter, and king of Lydia, who served up the limbs of his son Pelops to try the divinity of the gods. He is represented by the poets as punished in hell with insatiable thirst, and placed up to the chin in a pool of water, which, however, flows away as soon as he attempts to taste it.

TĂR'TA-RŬS. The part of the infernal regions in which the most impious and criminal were punished.

TĔL'A-MŌN. The son of Æacus, and king of Salamis, who first scaled the walls when Hercules took the city of Troy, in the reign of Laomedon.

TE-LĔM'A-CHŬS. The only son of Ulysses and Penelope, who went in quest of his father after the siege of Troy.

TĔR'MI-NŬS. The god of boundaries.

TERP-SĬCH'O-RĒ. One of the Muses: — she presided over dancing.

TĒ'THYS. The wife of Oceanus, and the mother of rivers, and of about three thousand daughters, called *Oceanides*.

THA-LI'A. One of the Graces: — also one of the Muses: — she presided over festivals, and over comic and pastoral poetry.

THĔ'MIS. The daughter of Cœlus and Terra, and goddess of justice, who rewarded virtue and punished vice.

THĒ'SEŬS. The son of Ægeus and Æthra, king of Athens, reckoned the next hero to Hercules, and famous for slaying the monster Minotaur, and conquering the Centaurs.

THIS'BĒ. See PYRAMUS.

TI-SIPH'O-NĒ. One of the three Furies.

TI'TAN. The son of Cœlus and Terra, brother of Saturn, and one of the giants who warred against heaven.

TI-THŌ'NUS. The son of Laomedon, loved by Aurora, and turned by her, in his old age, into a grasshopper.

TĪT'Y-ŬS. The son of Jupiter and Terra, a huge giant, whose body covered nine acres of land.

TRIP-TŌL'E-MŬS. The son of Oceanus and Terra, taught husbandry by Ceres.

TRI'TON. The son of Neptune and Amphitrite, a powerful sea-god, and Neptune's trumpeter.

TRŌ'I-LŬS. The son of Priam and Hecuba, slain by Achilles.

TRO-PHŌ'NI-ŬS. A famous architect, son of Erginus, who was the builder of Apollo's temple at Delphi, and whose cave was one of the celebrated oracles of Greece.

TŪR'NUS. A king of the Rutuli, in Italy, killed by Æneas in single combat.

TŸD'E-ŬS. The son of Œneus, king of Chlydon, a celebrated hero, and conqueror of Eteocles, king of Thebes.

TŸ'PHON, or TŸ-PHŒ'ŬS. A famous giant or monster, on whom the island of Sicily was placed.

U.

Ū-LYS'SĒS. King of Ithaca, husband of Penelope, and father of Telemachus, whose adventures on his return to Ithaca, after the Trojan war, are the subject of Homer's Odyssey.

Ū-RĂ'NI-A. One of the Muses: — she presided over astronomy.

Ū'RA-NŬS (*Heaven*). The most ancient of the gods, the husband of Tellus, Terra, or the Earth, and the father of Saturn. Same as *Cœlus* of the Latins.

V.

VĒ'NUS. One of the most celebrated deities of the ancients, the wife of Vulcan, the goddess of love and beauty, and the mistress of the graces and of pleasures.

VER-TŪM'NUS. A deity of the Romans, who presided over spring and orchards, and who was the lover of Pomona.

VĔS'TA. The sister of Ceres and Juno, the goddess of fire, and patroness of vestal virgins. Her mysteries were celebrated by virgins who kept lamps perpetually burning in her temple.

VŪL'CAN. The god who presided over fire and blacksmiths or workers in metal. He was the son of Jupiter and Juno, and the husband of Venus, and was so deformed that Jupiter kicked him out of heaven into the isle of Lemnos, where he set up a smith's shop, and forged thunderbolts for his father. The Cyclops were his workmen.

Z.

ZĔPH'Y-RŬS. The son of Æolus and Aurora, who passionately loved the goddess Flora a name for the west wind.

ZĒ'TĒS, *and* CĂL'A-IS. Sons of Boreas, king of Thrace, who attended the Argonauts, and drove the Harpies from Thrace.

ZĒ'THUS. The son of Jupiter and Antiope, and twin-brother of Amphion.

ZEŬS. A name of Jupiter.

Hypnotism, Clairvoyance and Telepathy.

CHAPTER XXVII.

HYPNOTISM.

Hypnotism having become an indisputable and established fact in experience and knowledge, its phenomena are no longer properly considered occult, and many believe that it will ultimately afford an explanation of the many mysterious forces and strange possessions or obsessions that have heretofore been classified under the terms superstition and occult. In order to give the reader an idea of the phenomena of hypnotism it will be best, first of all, to describe a few experiments. The phenomena will in this way be made more comprehensible than by means of any number of definitions. These experiments are according to the description of Dr. Moll.

First Experiment. I begin the experiments with a young man of twenty. I request him to seat himself on a chair, and give him a button to hold, telling him to look at it fixedly. After three minutes his eyelids fall; he tries in vain to open his eyes, which are fast closed; his hand, which until now has grasped the button, drops upon his knee. I assure him that it is impossible for him to open his eyes. (He makes vain efforts to open them.) I now say to him, "Your hands are stuck fast to your knee; you cannot possibly raise them." (He raises his hands, however.) I continue to converse with him; I find that he is perfectly conscious, and I can discover no essential change in him whatever. I raise one of his arms; directly I let go, he drops it as he pleases. Upon which I blow upon his eyes, which open at once, and he is in the same state as before the experiment. The young man remembers all that I have said to him. The only striking thing is, therefore, that he could not open his eyes, and that he feels a certain degree of fatigue.

Second Experiment. This is a woman of fifty-three. When she has seated herself on a chair I place myself before her; I raise my hands, and move them downwards, with the palms toward her, from the top of the head to about the pit of the stomach. I hold my hands so that they may not touch her, at a distance of from two to four centimetres. As soon as my hands come to the lowest part of the stroke I carry them in a wide sweep with outspread arms up over the subject's head. I then repeat exactly the same movements; that is, passes from above downwards, close to the body, and continue this for about ten minutes. At the end of this time the subject is sitting with closed eyes, breathing deeply and peacefully. When I ask her to raise her arms, she raises them only slightly; they then fall down again heavily. When I ask her how she feels, she explains that she is very tired. I forbid her to open her eyes. (She makes useless attempts to open them.) Now I lift up her right arm; it remains in the air, even after I have let go. I command her to drop her arm. (She drops it.) I lift it again, and again it remains in the air; upon which I request her to drop her arm, declaring at the same

time that she cannot do it. (She now makes vain efforts to drop her arm, but it remains in the air.) The same thing happens with the other arm. When I forbid her she is unable to drop it; she cannot pronounce her own name directly I have assured her that she is dumb. (She only makes movements with her mouth, without producing any sound.) I tell her that now she can speak. (She speaks at once.) I say to her: "You hear music." (The woman shakes her head to show that she hears no music.) I wake her by passes from below, upwards, over the surface of her body, turning the back of the hand towards her. (She now opens her eyes, and can control all her movements.)

We see here, then, that not only are the eyes closed during hypnosis, but that all sorts of different movements become impossible to the subject when I forbid them.

Third Experiment. This is with a boy of sixteen, whom I have hypnotized several times. I request him to look me straight in the eyes. After he has done this for some time I take him by the hand and draw him along with me. Then I let go, but our eyes remain fixed on each other's. Then I lift up my right arm. (The boy does the same.) I raise my left arm. (He does the same.) I make him understand by a gesture that he must kneel down. (He does so.) He tries to rise, but does not succeed so long as I look at him, and fix him to the floor by a movement of the hand. Finally I cease to look at him; the charm is at once broken.

We see here, then, a young man whose movements take the character of imitation, and whose eyes at the same time are wide open and fixed upon mine.

Fourth Experiment. Mr. X., forty-one years old, seats himself on a chair. I tell him that he must try to sleep. "Think of nothing but that you are to go to sleep." After some seconds I continue: "Now your eyelids are beginning to close; your eyes are growing more and more fatigued; the lids quiver more and more. You feel tired all over; your arms go to sleep; your legs grow tired; a feeling of heaviness and the desire for sleep take possession of your whole body. Your eyes close; your head feels duller; your thoughts grow more and more confused. Now you can no longer resist; now your eyelids are closed. Sleep!" After the eyelids have closed I ask him if he can open them. (He tries to do so, but they are too heavy.) I raise his left arm high in the air. (It remains in the air, and cannot be brought down in spite of all his efforts.) I ask him if he is asleep. "Yes." "Fast asleep?" "Yes." "Do you hear the canary singing?" "Yes." "Now you hear the concert?" "Certainly." Upon this I take a black cloth and put it into his hand. "You feel this dog quite plainly?" "Quite plainly." "Now you can open your eyes. You will see the dog clearly. Then you will go to sleep again, and not wake till I tell you." (He opens his eyes, looks at the imaginary dog and strokes it.) I take the cloth out of his hand, and lay it on the floor. (He stands up and reaches out for it.) Although he is in my room, when I tell him that he is in the Zoological Gardens he believes it and sees trees, and so on.

In this case X. is thrown into the hypnotic state by my arousing in his mind an image of the sleep. This manner of hypnotizing is used by the Nancy investigators, and may be called the method of Nancy. The subject is completely without a will of his own. It is not only possible in his case to prevent the most various movements by a mere prohibi-

tion, but I can also control his sense perceptions. On my assurance, he things he hears a canary, or hears music. He takes a black cloth for a dog, and believes himself to be in the Zoological Gardens when he is in my room. But the following phenomenon is still more striking. X. hears all that I say to him, and allows himself to be influenced by me in every way. Yet two other men, A. and B., who are present, appear not to be observed by the hypnotic at all. A. lifts up the arm of the subject; the arm falls loosely down, and when A. desires the arm to remain in the air the subject takes no notice. He obeys my orders only, and is *en rapport* with me only. In order to wake him I now call to him: "Wake up!" He wakes at once, but only remembers going to sleep; of what happened during the sleep he knows nothing.

Degrees of Hypnotism.

The two chief stages of the hypnotic condition are, first: the lethargic stage; second, the alert stage.

The stage of lethargy may be very light—a mere drowsiness—or very deep—a heavy slumber—and it is often accompanied by a cataleptic state, more or less marked in degree.

The alert stage may also vary and may be characterized by somnambulism, varying in character from a simple sleepy "yes" or "no" in answer to questions asked by his hypnotizer, to the most wonderful, even supranormal, mental activity.

From any of these states the subject may be awakened by his hypnotizer simply making a few upward passes or by saying in a firm voice, "All right, wake up," or, again, by affirming to the patient that he will awake when he (the hypnotizer) has counted up to a certain number, as, for instance, five.

Hindrances to Hypnosis.

Disturbing noises at the first experiment have power to prevent the hypnosis; they draw off the attention, and thus interfere with the mental state necessary for hypnosis. Later, when the subject has learnt to concentrate his thoughts, noises are less disturbing. But in hypnotic experiments the most absolute avoidance by those present of any sign of mistrust is necessary. The least word, a gesture, may thwart the attempt to hypnotize. As the mood of a large company is often distrustful, as a whole generation also is sometimes sceptical, the great variations in susceptibility to hypnosis which have shown themselves at different times and places are explicable. It is not surprising that on one occasion ten persons, one after the other, are hypnotized, while on another occasion ten other persons all prove refractory.

Experience and a knowledge of the mental conditions of mankind are indispensable for the hypnotizer. The first is absolutely necessary; it is more important than a knowledge of anatomy and physiology. By experience one learns to discriminate and to enter into the particular character of the subject. Practice and a gift for observation enable the right stress to be laid at the right moment either on fixed attention or on the closing of the eyes.

Those Most Susceptible to Hypnotic Influence.

With regard to mental aptitudes, Forel believes that every mentally healthy human being is hypnotizable. In Liébeault's opinion heredity plays a great part in the disposition to hypnosis. It is universally agreed that the mentally unsound, particularly idiots, even if not wholly insusceptible, are still very much

more difficult to hypnotize than the healthy. However, A. Voisin informs us that he has succeeded in hypnotizing ten per cent. of the mentally unsound, by exercising the necessary patience. With regard to intelligence, intelligent persons are more easily hypnotizable than the dull and stupid. Among the lower classes the mentally superior are undoubtedly easier to hypnotize than others. Mental excitement easily prevents hypnosis.

The statement of Preyer, that persons being photographed sometimes remain sitting rigidly still after the taking of the photograph is finished, may be referred to a hitherto unsuspected hypnotic state, brought on by the fixed stare necessary to the process.

While, according to Hähnle, only one person in ten proves susceptible on a first attempt, the proportion increases enormously with the frequency of the sittings. This is not to be wondered at, from the mental excitement shown by many people in the beginning. And as it is most important to hypnosis that the attention should not be distracted, many people are first of all obliged to learn to concentrate their thoughts. There are even experimenters who maintain that everybody is hypnotizable, if only the attempt is continued long enough.

CLAIRVOYANCE.

Clairvoyance is the perception of things distant either in time or in space. Belief in it is as old as history. It is divided by scientific investigators into two kinds, previsional and spatial.

In previsional clairvoyance forthcoming events are foretold; in spatial clairvoyance things are seen which are so placed in space that normally they would be invisible; they are either separated from the seer by some non-transparent substance, or they are too far off to be seen.

Though there are numerous theories to account for clairvoyance, the generally accepted scientific explanation is in extended sense perception and telepathy. A few cases may be mentioned.

A case of Taguet's, in which an ordinary piece of cardboard was used as a mirror, is a good example of extended sense perception. All objects which were held so that the reflected rays from the card fell upon the subject's eye, were clearly recognized. The same thing is shown by a great increase of the sense of smell. A visiting card is torn into a number of pieces, which pieces are professedly found purely by the sense of smell; pieces belonging to another card are rejected. The subject gives gloves, keys, and pieces of money to the persons to whom they belong, guided only by smell. Extension of the sense of smell has often been noticed in other cases. Carpenter says that a hypnotic found the owner of a particular glove among sixty other persons. Sauvaire relates another such case, in which a hypnotic, after smelling the hands of eight persons, gave to each his own handkerchief although every effort was made to lead him astray. Braid and the older mesmerists relate many such phenomena. Braid describes one case in which the subject on each occasion found the owner of some gloves among a number of other people; when his nose was stopped up the experiments failed. This delicacy of certain organs of sense, particularly of the sense of smell, is well known to be normal in many animals; in dogs, for example, which recognize their masters by scent. Hypnotic experiments teach us that this keenness of scent can be at-

tained by human beings in some circumstances.

CRYSTAL GAZING.

The art of crystal gazing as a means of clairvoyance has been practiced for thousands of years, being anciently regarded as a part of magic, but only of late has it been taken up as a matter of scientific inquiry. Its practical usefulness may be disputed, but some of the visions recorded by the psychical experimenters have been little short of amazing.

Very little apparatus is used in experiments of this kind, but the most notable results seem to have been obtained by the employment of a crystal of glass or quartz, into which the person who acts as the "percipient," or seer of visions gazes fixedly. After a little while, if the person be of the proper psychical equipment, images will begin to appear in the crystal. These images will become gradually more distinct, appearing either as if on the surface of the crystal or else contained within the latter.

The impression conveyed to the mind by the images is liable to be rather uncanny at first, but one soon gets used to them, and they produce no painful or unpleasant effect. It is immediately obvious that they proceed from the mind of the gazer inasmuch as he or she is able to vary them to a great extent at will by turning the thoughts in this or that direction. If the "percipient," for example, chooses to think intently of a well known house in another city the inmates or that house are apt to appear in the crystal in a lifelike manner.

Now, this is odd enough, but when the people in the crystal are seen to do certain things, and subsequently it is ascertained that they were going through exactly such performances at that time—perhaps indulging in actions quite unusual and not in the least to be expected—the vision noted assumes the character of the supernatural, and as a phenomenon invites serious and respectful investigation. Supernormal it certainly appears to be, though not to be designated as supernatural—a word which modern science rejects. After all, what is termed the "occult" may be only a chapter in physical science that is not yet understood.

Of such a nature is the species of clairvoyance termed "crystal vision." It has nothing to do with the familiar hocus-pocus of the humbugs who make a living off of credulous and gullible people in the name of fortune-telling and clairvoyance. The phenomena it presents are available for study, and the problem is to ascertain how they are induced and how far they are supernormal—in other words, what they amount to as a means of acquiring information that is beyond the reach of the physical senses.

Anybody can make experiments of this kind for himself without any special training. It is merely necessary to concentrate one's thoughts as completely as possible upon the crystal, placing the latter upon a table or holding it in the hand and waiting to see what will happen. If you are not a born crystal gazer nothing at all will happen and the crystal will remain blank. On the other hand, if you are susceptible in that kind of way, you are likely to behold more or less curious visions, which will be interesting, even though they may have no special value.

Practice counts for a good deal in crystal gazing, and after a while you are more likely to "see things" than at the first attempt. A person

who is really susceptible in this way —and little children are often very much so—will begin to behold pictures immediately on taking the crystal in hand. Others will have to wait for a time before the pictures appear. But it must not be expected that the pictures shall on every occasion present what are properly to be called visions, the fact being that most of them have no distinguishable meaning.

(See page 1667.)

TELEPATHY.

Dr. William A. Hammond, the late eminent nerve specialist and surgeon-general, says:

"A most remarkable fact is, that some few subjects of hypnotism experience sensations from impressions made upon the hypnotizer. Thus, there is a subject upon whom I sometimes operate whom I can shut up in a room with an observer, while I go into another closed room at a distance of one hundred feet or more with another observer. This one, for instance, scratches my hand with a pin, and instantly the hypnotized subject rubs his corresponding hand, and says, 'Don't scratch my hand so;' or my hair is pulled, and immediately he puts his hand to his head and says, 'Don't pull my hair;' and so on, feeling every sensation that I experience."

This experiment, it must be borne in mind, is conducted in closed rooms a hundred feet apart, and through at least two partitions or closed doors, and over that distance and through these intervening obstacles peculiar and definite sensations experienced by one person are perceived and definitely described by another person, no ordinary means of communication existing between them. This is an example of the rapport existing between the operator and hypnotized subject carried to an unusual degree.

It has been demonstrated by experiment after experiment carefully made by competent persons that sensations, ideas, information, and mental pictures can be transferred from one mind to another without the aid of speech, sight, hearing, touch, or any of the ordinary methods of communicating such information or impressions. That is, Telepathy is a fact, and mind communicates with mind through channels other than the ordinary use of the senses.

It has been demonstrated that in the hypnotic condition, in ordinary somnambulism, in the dreams and vision of ordinary sleep, in reverie, and in various other subjective conditions the mind may perceive scenes and events at the moment transpiring at such a distance away or under such physical conditions as to render it impossible that knowledge of these scenes and events could be obtained by means of the senses acting in their usual manner. That is, mind under some circumstances *sees* without the use of the physical organ of sight.

Dr. R. O. Mason in his book on Telepathy says that what is meant by thought-transference is perhaps most simply illustrated by the common amusement known as the "willing game;" it is played as follows:

The person to be influenced or "willed" is sent out of the room; those remaining then agree upon some act which that person is to be willed to accomplish; as, for instance, to take some particular piece of bric-à-brac from a table or cabinet and place it upon the piano, or to find some article which has been purposely hidden. The person to be willed is then brought back into the room; the leader of the game places one hand lightly upon her shoulder

or arm, and the whole company think intently upon the act agreed upon in her absence. If the game is successful, the person so willed goes, with more or less promptness, takes the piece of bric-à-brac thought of, and places it upon the piano, as before agreed upon by the company, or she goes with more or less directness and discovers the hidden article. Nervous agitation, excitement, even faintness or actual syncope, are not unusual accompaniments of the effort on the part of the person so willed, circumstances which at least show the unusual character of the performance and also the necessity for caution in conducting it.

If the game is played honestly, as it generally is, the person to be willed, when she returns to the room, is absolutely ignorant of what act she is expected to perform, and the person with whom she is placed in contact does not intentionally give her any clue or information during the progress of the game.

Experiments on the subject of thought-transference fall naturally into four classes:

(1) Those where some prearranged action is accomplished, personal contact being maintained between the operator and the sensitive.

(2) Similar performances where there is no contact whatever.

(3) Where a name, number, object, or card is guessed or perceived and expressed by speech or writing without any perceptible means of obtaining intelligence by the senses or through any of the ordinary channels of communication.

(4) Where the same ideas have occurred or the same impressions have been conveyed at the same moment to the minds of two or more persons widely separated from each other.

Experiments in Telepathy and Clairvoyance.

It is claimed that it requires long, patient practice to develop the psychic powers of telepathy and clairvoyance. They are either faculties nearly lost in disuse, or they are just being born into the power of mind, or they are forces latent in the soul for the coming perfection of man.

Two persons who think on the same plane, that is, are en rapport, or in mental harmony, may begin practice, either near or far apart, presumably they should be near in the beginning, by thinking intently of each other during a period of ten minutes or more, at certain set times each day. They should not endeavor to control their thoughts further than in keeping their minds upon each other. During this period of mutual thinking they should jot down upon a piece of paper the unexpected thoughts that come into their minds, then compare these. Many expert telepathists claim that these thoughts thus jotted down will be found to be more and more alike, until their similarity becomes unmistakable evidence of thought communication. When this is established, each should take turn about, impressing thoughts upon the other. One should, at the stated period, place himself in a perfectly quiescent and receptive state of mind, the other should think a given thought over and over again with the concentrated effort of trying to tell it to the other, though deprived of speech. The one receiving should write out the unexpected thought or thoughts that come to his mind, to see if any of these thoughts were communicated. To prevent any deception, either conscious or unconscious, these thoughts written out may be exchanged before being seen by either person.

It is claimed by experts that very much can be accomplished in extending the powers of claivoyance if patient practice is done. If every time a person desires to know the time, he will first make a mental picture, as near as he can guess, of the position of the hands upon watch or clock, he will find a very surprising increase in accuracy, so much so, that many persons very dull in the faculty of time, can thus mentally see, after considerable practice, the position of the hands within two or three minutes at every experiment and often exactly correct. Many other things can be thus practiced upon, such as the position of articles in one's room or upon a desk, what an approaching friend is about to say, and so on, according to the convenience of the experimenter. Whatever is selected for experiment should be closely adhered to until proficiency is acquired, before another in any series is taken up.

The powers and wonders of mind and soul afford endless fields for experiment, study and progress. We are doubtless just in the beginnings of scientific discoveries in psychical truths, and hypnotism, clairvoyance and telepathy, as now understood, may some time represent ideas as far behind the age as the ancient tenets of alchemy and astrology are now behind modern chemistry and astronomy.

Psychology, or the study of mind and soul, may yet reveal forces of wisdom and power open to human use, which will clear away all the mysteries which are now classed under the heads of superstition and the occult, and give coming generations a new and unlimited grasp on the wonders and blessings of life.

INDEX.

A

PAGE.

Abdomen ... 197
Abel ... 10
Abia Obia Sabia ... 965
Abifones ... 9
Ability ... 1701
Abracadabra ... 888
Absolute ... 1677
Acacia ... 768
Accidents ... 892
Acorn Charm ... 95
Acquisitiveness ... 1688
Actorius Stone ... 1672
Adam ... 1171
Adamant ... 721
Adameda ... 942
Adder's Skin ... 1314
Adder's Tongue ... 768
Advent ... 1479
Aeromancy ... 1668
Aesculapius ... 1184
Afa, Afca, Nostra ... 1671
Affectation ... 1701
Africa ... 8, 16
Africa, South ... 8
Agate ... 721
Age ... 197
Age Signs ... 198
Agreeableness ... 1688
Agnus ... 768
Agricola ... 1666
Agrimony ... 768
Ainus ... 10
Air ... 923
Alabaster ... 721
Albania ... 7
Albania ... 19
Albania ... 22
Albanians ... 9
Albertus Magnus ... 1657
Albthal Bridals ... 56
Alcahest ... 923
Alchemy ... 923
Alcibiades' Dream ... 944
Alder ... 768
Alectoria ... 722
Alectryomancy ... 1236
Aleuromancy ... 1662
Alexander's Dream ... 244
Alimentiveness ... 1688
All Fools' Day ... 1480
All-Hallows' Day ... 1480
Alligator ... 567
All Souls' Day ... 1490
Almond ... 768
Almonds ... 128
Alms ... 407
Aloe ... 768
Alphitomancy ... 1662
Alpine Fay ... 968
Amaranth ... 733
Amativeness ... 1682
Amazon Stone ... 722

A

PAGE.

Amber ... 722
Ambition ... 1701
Ambrosia ... 21, 1106
Ambulance ... 899
Amethyst ... 722
Amorous ... 218
Amulets ... 1271
Amulets for Dreams ... 228
Amusements ... 1595
Analysis of Mind ... 1677
Anaxagoras ... 1111
Ancient Fortune Telling ... 1657
Anchor and Anchorage ... 1041
Anemone ... 764
Angel ... 1081
Angelica ... 764
Anger ... 202
Anglians ... 3
Animal Dictionary ... 567
Animal Enmity ... 1675
Animal Kingdom ... 567
Animals ... 1041
Animals, Breeding ... 870
Animals in General ... 567, 865, 916
Animals Straying ... 865
Animals, their Diseases and Cures ... 866
Animal Worship—Sacred Animals ... 1062
Ankles ... 202
Annunciation ... 1491
Anteros ... 77
Antichrist ... 1030
Antler ... 1202
Ants ... 570
Aphrodite ... 118
Apollo ... 10
Apostles ... 1146
Apparition ... 188, 1045
Apparitions, Visions, Ghosts, etc ... 1202
Apple ... 704, 867
Apple Blossoms ... 67
Apple of Eve ... 765
Apple Seeds ... 69
Apples Rotting ... 867
Approbativeness ... 1684
Apron ... 407
Aquarius ... 14, 15
Aquamarine ... 722
Arabs of Aden ... 895
Arcadians ... 978
Archangel ... 765
Argument ... 1701
Ariel ... 970, 1250
Aries ... 14
Arithmetic ... 1597
Arithmomancy ... 1657
Arimathea, Joseph ... 1180
Arka ... 765
Arm ... 202
Armadillo ... 573
Armenia ... 157, 765
Arms and Armour ... 1597
Arms Folded ... 21
Arnold's Signature ... 1691
Arondyne Necklace ... 42

A

PAGE.

Arrows in Divination 1658
Artemis 1664
Artificial Divination 1657
Artist 540
Artorius' Dream 246
Arum 766
Asbestos 723
Ascension Day 1492
Ash 766
Ashes 407
Ashes in Divination 1664
Ash Wednesday 806, 1492
Asmodeus 1251
Aspen 1097
Aspen Tree 767
Asphodel 768
Ass 573
Assassin 1087
Assumption Day 1494
Asthma 347
Astrologaster 912
Astrology 929
Astyages' Dream 242
Aswattha 768
Ate 1243
Atrophy 347
Aubrey, John 211
Aubrey's Miscellanies 1668
Auction 527
Augury by Animals 1088
Augury of Albertus Magnus 1657
Auk 574
Aurora Borealis 935
Australia 10
Author 540
Authority 1702
Antonius' Death 183
Avarice 1702
Aventurin 728
Avesta 1135
Axinomany 1296

B

Babylonians 45
Babylonian's Advice 389
Bacchus 1111
Bacon 1336
Baggage 892
Ball 527
Bait 916
Baker 540
Baking 407
Balder the Beautiful 1108
Baldheads 48
Bamboo 768
Banana 769
Bancroft's Signature 1694
Bandages 347
Banyan 769
Baobab Tree 769
Baptism 1, 1069
Barbadoes 155
Barbarossa 1624
Barber 541
Barberry 769
Barley 769
Barnabas' Day 1494
Barrels 902
Barrett's Signature 1694
Barton Mere 953
Baseball 1470
Basil 769
Basiliak 574
Basque Mountains 987
Bat 574
Bathing 347, 942
Bathing and Swimming 916
Bavaria 102

B

PAGE

Beachbugs 574
Bean 769, 967
Bear 575
Beard 202
Beauty 203, 1237
Beauty and the Beast 1002
Beauty Definitions 1696
Beauty of the Chin 1700
Beauty of the Mouth 1698
Beauty of the Nose 1699
Beaver 577
Becket 4
Bed 43, 140
Bede, Venerable 106
Bedroom 412
Bed-Sores 347
Bee 867
Beech 770
Beehives 867
Bees 190, 577
Bees Swarming 869
Beet 770
Beetle 581
Beggar 102, 412, 892
Beginning 527
Being in Science 1678
Bela Tree 770
Belgium 1, 2, 36, 45
Belgian Marriage 47
Bell 413, 522, 1045
Bella-Bella Dance 1434
Belladonna 770
Bellerophon 1606
Bell Flower 770
Bellows 413
Belomancy 1236, 1658
Belshazzar 1221
Belt 413
Ben Bulben 899
Benevolence 1686, 1702
Bengal 51
Bengal Bride 114
Bennett 770
Bennu 582
Bergamot 770
Bermuda 109
Bertha's Day 1494
Bertram's Signature 1695
Beryl 724
Betony 770
Betrothal 53
Betrothal Love 1671
Betrothal Rings 126
Betting 1470
Beverages 44, 413
Bewitched Cattle 989, 1673
Bewitched Milk 882
Bible 2, 20, 1162
Bibliomancy 1236
Bicycle 916
Bigonia 770
Bigotry 1090
Biliousness 347
Billiards 1470
Bill or Invoice 527
Birch 770
Birch Twigs 86
Bird 417
Bird Dictionary 567
Birds in General 582, 892
Bird's Nest 587
Bird of Paradise 582
Birth 1, 3, 1045
Birth, Signs of 10
Birth, Time of 11
Birthmark 204
Births, Constellation 14
Biscay 9
Bites, Snake 347
Biting 205

B

	PAGE.
Bittern	587
Blackberry	770
Blackbird	587, 869
Black Death	355
Black Forest	163, 967
Black Friday	1496
Black-leg	866
Black Monday	1496
Blacksmith	542
Blacksmith Beetle	587
Blarney Stone	760
Blasted Tower	1674
Blavatsky	1390
Bleeding	348, 1671
Bleeding Heart	770
Blessing and Cursing	1237
Blindness	1690
Blister	349
Blondes	279
Blood	18, 106, 205, 587, 1237
Blood of Bat	74
Blood of Hen	25
Blood of Martyrs	205
Bluebell	123, 771
Bluebird	588
Bluebottle	588, 771
Bluejay	588
Blushing	207
Boar	588
Boat	916
Boccacio	884
Bodlean Library	266
Body	207
Boesartus	1449
Boetians	60
Bogieman	24
Bohemia	1, 7, 9, 12, 17
Bohemian Marriage	47
Boil	349
Boiling	417
Boldness	213
Bone	208
Bonfire	210, 528
Bones Broken	1673
Book	417
Bookkeeping	527
Book of the Dead	142
Bootblack	542
Borax	724
Borneo	110
Borrowing Money	527
Bosula	993
Bosom	212
Botanomancy	1684
Bo-Tree	771
Bots	967
Bottle	418
Bouraits	887
Bourbon Signature	1693
Box-Tree	771
Bracelet	124, 418
Bracken	771
Brahma	1107
Brahmins	7
Brain	212
Brain Exhaustion	1690
Branch	771
Branding Stock	969
Brand's Popular Antiquities	112
Brass	724
Brazilian Indians	85
Bread-Fruit Tree	771
Breaking	418
Breast	14
Breastpin	419
Breath	212
Brewers	542
Bridal Ale	44
Bridal Breakfast	132
Bridal Dance	132
Bridal Dinner	132
Bridal Pillows	43
Bridal Supper	132
Bridal Veil	124, 131
Bride's Cake	58
Bride's Gloves	106
Bride's Trousseau	50
Bridge	893
Bridge-Ladders	145
Brier	771
Bright's Disease	1680
Brittany	81
Brittany Ring	127
Brooch	419
Broom	8, 771
Broomstick	419
Brownies	1410
Bruises	349
Brunettes	279
Brush	419
Brutus	1181
Bryony	772
Buckinghamshire	90
Buckle	419
Buddhist	146
Buffalo	589
Bugs	22, 589
Bugnel-was	1403
Builder and Buildings	542
Bulgaria	24, 157
Bullet-Proof	1671
Bullhead	589
Bull-Roarer	1337
Bumblebee	589
Buns	57
Burdock	772
Buree-Churee	590
Burglars, Robbers, Thieves, etc	547
Burial	140
Burmah	11
Burmese	916
Burning	420
Burns	349
Burns' (John) Signature	1696
Burrs	772
Burton, Sir Richard	10, 207
Business, Money, Buying and Selling	527
Business	528
Business Enterprise	529
Butcher	543
Butter	420
Butter Charms	872
Buttercup	772
Butterfly	590
Butternut	772
Button	420
Button-hook	421
Buying	527
Buying and Selling	529
Buzzard	590
Byron	83
Byron's Signature	1691

C

Cabalistic Character Reading	215
Cabbage	772, 969
Cabbage Blossoms	969
Cabbalah	1387
Cactus	773
Caesar's Dream	246
Cake in Marriage	58
Calabash Tree	773
Calculation	1689
California Indian Burial	141
Callimint	773
Calla	773
Calliope	1631
Callop Monday	1497
Calm	938, 1046

C

	PAGE
Calvin, John	211
Calypso	978
Cambridge, Mass	186
Cambyses	1636
Camel	590
Camelia	773
Cameo and Intaglio	724
Camillus	1169
Camoens	984
Camp	893
Campfires	56
Camphor	773
Camplon	773
Canaan's Birth	1674
Canadians	132
Canary	591
Canary Birds	103
Cancer	14, 350
Cancer Cure	383
Cancer Healing	1673
Candle	421
Candle Light	55
Candlemaker	548
Candlemas (February 2d)	800, 1497
Candles	31, 151
Cane	422
Canker	350
Capnomancy	1237
Cappadocia	884
Capricornicus	15
Captain	1046
Caraway	774
Carbuncle	725
Cardan	1251
Card Fortune-telling	1287
Cardiff	84
Cardinal Vaughan's Signature	1697
Cargo	1046
Caribs	9, 774
Carnation	725
Carnelian	548
Carpenter	422
Carpet	774
Carrots	60, 423
Casket	40
Castagna	1206
Castle of Oriamunde	774
Castor Oil Plant	809
Castrating Animals	423, 591, 809, 916
Cat	1679
Catarrh	598
Catbird	76
Cat Brains	1670
Catching a Thief	598, 865
Caterpillars	896
Catfish	1190
Catharine de Medici	774
Catnip	1660
Catoptromancy	20, 105
Cats	725
Cat's Eye	100
Cat Sneezing	774
Cat's Paw	70
Cat's Tail	530, 598, 809
Cattle	1673
Cattle Bewitched	1673
Cattle Plagues	871
Cattle Stick	6, 1049
Cauls	1668
Causality	1685
Cautiousness	774
Cedar	60
Celebes	423
Cellar	423
Cellar Door	523
Census	1664
Cephalonomancy	60
Cephalus	151
Cerements	1664
Ceromancy	

C

	PAGE
Certagon	774
Cervantes	1118
Cestren	1171
Chaffinch	603
Chair	423
Chalcedony	725
Chaldean Wedding	56
Chameleon	603
Charmisso	1394
Chamois Skin	424
Chamomile	775
Chandrakanta	902
Changelings	24
Changing Money	529
Character	12, 213
Character in the Ear	257
Character in the Elbow	258
Character in the Eyebrows	202
Character in the Eyelash	204
Character in the Eyelids	264
Character in the Eyes	258
Character in the Face	265
Character in the Fingers	265
Character in the Finger Nails	269
Character in the Foot	271
Character in the Forehead	273
Character in the Hair	275
Character in the Hand	286
Character in the Handwriting	288, 1682
Character in Laughter	340
Character in the Lip	301
Character in Marks	302
Character by the Mouth	307
Character by Nails	307
Character in the Neck	308
Character in the Nose	309
Character of the Absolute	1677
Character of the Days of the Moon	1673
Character Reading Dictionary	1701
Character Reading of Pythagoras	215
Charcot	1667
Chariot of Death	180
Charlemagne's Ring	73
Charms	1257
Charms and Omens relating to Games and Gambling	1471
Charms for Lent	1669
Charm for Love Letters	1669
Charms in House	424
Charms relating to the House	424
Charms against Insect Stings	506
Charms and Omens pertaining to Business	529
Charms for Business	529
Charms and Omens relating to Money	529
Charms and Omens of Success	532
Charms against Caterpillars	603
Charms against Dangerous Animals	603
Charms for Money	530
Charms to Protect Animals	603
Charms for Success	532
Chastity	1702
Chatak	604
Chatooche	604
Cheek	217
Cheese	7, 871
Chess	1473
Chelsea, Mass	41
Chenontis	726
Cherokees	4
Cherry	775
Cheshire	33
Chest	425
Chestertown, Md	69
Chestnut	775
Chestnut Blossoms	870
Chickasaws	938
Chicken Eggs	871
Chicken-pox	31
Chickens	876
Chickweed	776

C

	PAGE.
Chicota	604
Childbirth	350
Child Life	1
Children in General	16
Children—Kidnapping	23
Children Tramplings	27
Children's Campaign	1621
Children's Death	30
Children's Death Signs	40
Children's Food	35
Children's Play	36
Children's Punishment	40
Children's Sayings	36
Children Stolen	28
Chiromancy	1662
Chimæra	1362
Chimney	425
Chimney Back	425
Chipmunk	604
Chin	218
Chin Beauty	1700
China	3, 4, 5, 7, 8, 11, 19
China Board	425
Chinese	20
Chinese Betrothal	54
Chinese Brides	56
Chinese Children	41
Chinese Fathers	29
Chinese Funerals	153
Chinese Marriage	50
Chinese Mystic Scroll	382
Chinese Wedding	57
Chiromancy	290
Choking	350
Cholera	351
Cholera Cure	388
Choleric Disposition	214
Chopsticks	425
Choughs	604
Christ	1123
Christ Child	27
Christening	1, 2
Christening a Child	879
Christians	3
Christian Science	74
Christmas	11, 1498
Christmas Eve	64
Christmas Spell	1669
Christ's Thorn	776
Chrysalides	604
Chrysanthemum	776
Chrysostom	1167
Chu River	962
Churchbell	1090
Church Ceremonies	45
Churn and Churning	871
Cicades	604
Cicero's Death	180
Cicero's Dream	246
Cigarmaker	549
Circassia	111
Circassians	17
Circe	1664
Circumcision	2
Citron	776
Clairvoyance	1724
Clam	604
Clan	604
Claudian	1170
Clavis Diaboli	776
Cledonism	1659
Cledonismancy	1663
Cleromancy	1659
Clima	22
Cloak	425
Clock	426, 522
Cloth	427
Clothes for Men	431
Clothes for Women	431
Clothes Line	432
Clothes Pin	432
Clothing the Dead	151
Clothing in General	427
Cloth of Gold	776
Cloud	956
Cloud-gather	972
Cloud Omens	100
Clove	777
Clover	777, 872
Clover Bend, Ark.	867
Cloves	59
Clovis	1087
Cinrecaune	1404
Coal	432
Coal Hod	432
Cobweb	432
Cocoanut	777
Cocatrice	374
Cockatoo	604
Cockatrice	604
Cocklane Ghost	1396
Cockroach	604
Cod	605
Codex Exoniensis	684
Coffee	44, 69, 778
Coffee Grounds	415
Coffee Pot	432
Coffins	153
Coffin Screw	549
Coin Divination	1663
Coins	21
Cold	351
Cold-Sores	302, 351
Colic	81, 351
Collar	432
Color	1689
Colorado Indians	149
Colors	1598
Colts	880
Columbus	1909
Comb and Combing	433
Combativeness	1683
Comets	1000
Comforter	433
Commercial Traveler	549
Comparison	1688
Compass	963
Compass	893, 1064
Complexion	218
Compulsion	778
Concentrativeness	1685
Conception of the Blessed Virgin	1512
Confinement	352
Confirmation Day	1512
Conflagration	623
Conjugality	1682
Conjuration	1260
Conjurers	972
Connamara Funerals	168
Conscientiousness	1686
Constancy	1708
Constantine	1098
Constantine's Dream	247
Constructiveness	1687
Consumption	30
Consumption	30, 352
Contract	532
Control of Animals	1671
Convulsions	30, 52, 353
Cooking	433, 872
Cooking and Eating Utensils	434
Cook's Folly Tower	801
Cookworthy	1665
Cooper's Signature	1603
Copper	726
Copts	111
Coral	726, 1668
Cores	13
Corinthia	881
Corkscrew	435
Cormorant	605
Corn	778

C

	PAGE.
Cornflowers	778
Cornmeal	67
Corns	353
Cornstalks	187
Cornwall	7
Corn Wolf	880
Corpse	154
Corpse Candles	171
Corpulency	207
Corpus Christi	1513
Corset	436
Corvina	726
Coscinomancy	1237, 1659
Cotswolds	967
Cottonwood	778
Coughing	353
Counters	1473
Counting Money	532
Courage	216, 1237, 1703
Cowardice	1703
Cowherds	871
Cowkiller	606
Cows	169
Cows, Distempered	866
Cowslip	778
Cow Sneezing	970
Coyote	606
Crabs	35, 606
Cradle	80
Craftsmen	565
Cramps	354
Crane	606
Crape	159
Craps	1473
Crawfish	605
Cream, Bewitched	872
Creed of Being	1679
Creek Indian's Burial	141
Creeper	606
Creoles	545, 913
Crescent	962
Crick	354
Cricket	606, 1474
Crime	1238
Cripples	16, 133
Crocodile	607
Crockery	436
Crocus	778
Croesus	1185
Cromwell	1219
Cromwell's Dream	248
Crops in General	872
Croquet	1474
Crossbill	606
Crossroads	893
Croup	82
Crow	608
Crowing Signs	185
Crows	893
Crying	219
Cryolite	727
Crystal Gazing	1667, 1725
Crystalomancy	1237
Crystals	727
Cuba	155
Cuckoo	610, 779, 873
Cuckoo Oats	885
Cucumbers	779, 889
Cue	436
Cuff	436
Cumin Dough	779
Cupid	43
Cures	347
Curing of Illness	31
Curiosity	219
Curlew	612
Currants	779
Curtain	436
Customer	533
Cuthbert's Well	31
Cyclamen	779
Cypress	779
Cyrenians	134
Cyrus	1636

D

	PAGE.
Dactylomancy	1660
Daddy-Long-Legs	612, 873
Daffodil	779
Dahomeyans	1328
Dairy	436, 549, 873
Daisy	779
Dakota Bride	34
Dalmatia	100
Danaides	1137
Dandelions	88
Daneweed	780
Danger	893
Danger Island	1136
Date	780
Dates and Days, Miscellaneous	1512
Date Stone	22
Days	889, 1561
Dead Men's Clothes	153
Deafness	354
Death	20, 139
Death Announcement	160
Death and Burial at Sea	1056
Death Chamber	159
Death Charms	179
Death, House of	160
Death by Lightning	179
Deaths of Great Men	198
Death's-head Moth	612
Death Omens	179
Death Shoes	141
Death Signs	41, 179
Debility	1679
Debt	533
Dee River	963
Deer	612, 808, 917
Deer-Grass	781
Deer's Milk	882
Definition of Beauty	1696
Dekhan Hindus	448
Delada	1163
Delphian Oracle	1107
Demetrius	1071
Democritus	1076
Demons	25, 164
Departure	894, 1056
Derbyshire	111
Dervishes	27
Destructiveness	1684
Detecting Thief	1673
Devil	1246
Devil-bird	613
Devil Eggs	24
Devils	164
Devil's Bit	781
Devil's Leaf	781
Devil's Plant	781
Dew	937
Dew-Cakes	1305
Dwelling	438
Diamonds	125, 727
Diana	36, 1674
Diarrhoea	355
Dice	1474
Dickens	6
Dictamnus	781
Dictionary of Animals	567
Dictionary of Beauty and Character	1696
Dictionary of Beverages	44
Dictionary of Birds	567
Dictionary of Character Reading	1701
Dictionary of Diseases, Injuries and Cures	347
Dictionary of Dreams	224
Dictionary of the Fabulous	1375

D

	PAGE.
Dictionary of Faculties	1662
Dictionary of Food	56
Dictionary of Fortune Telling	1657
Dictionary of Games of Skill and Chance	1470
Dictionary of Greek and Roman Heroes and Deities	1712
Dictionary of Home Interests	406
Dictionary of Husbandry	866
Dictionary of Minerals	721
Dictionary of Mythology	1710
Dictionary of Presents at Weddings	135
Dictionary of Private and Public Enterprises	527
Dictionary of Public Affairs	523
Dictionary of Reading Character by Handwriting	1662
Dictionary of Recreation	916
Dictionary of the Sea	1041
Dictionary of Times and Seasons	1479
Dictionary of Trades and Occupations	540
Dictionary of Travel	892
Dictionary of Vegetable Kingdom	763
Digger Indians	99
Dill	781
Dimples	220
Diocletian	1142
Diodorus	10, 146
Dipper	21
Dirt	220
Dirty Clothes Oracle	1484
Disappearance	1256
Disaster	1058
Diseases, Injuries and Cures	847
Dishcloth	436
Dismal Day	1514
Distemper	855
Distemper in Catttle	873
Dittany-Plant	781
Diver	549
Divination	1657
Divination by Arrows	1658
Divining Rods	1255, 1665
Divinities for Birth Months	13
Divinity of Mind	1677
Divorce	50
Dobell's Signature	1692
Dock	781
Dodona Oracle	1185
Dog	613, 873, 917
Dog Ashes	104
Dog Days	1514
Doge of Venice	1055
Dogs Barking	185
Dogs Howling	184
Dogs, Spectral	180
Dog Star	1010
Dogwood	781
Doles at Funerals	169
Dolphin	621
Domestic Life	407
Dominoes	1474
Domino Fortune Telling	1286
Donkey Braying	95
Donkey Hairs	42
Don Quixote	1118
"Dont's" of Marriage	118
Door-Bell	437
Door-Key	437
Doorstep	437
Dotterell	621
Doubt	220
Douglas	11, 28
Douglas, Robert	41
Douglas' History	54
"Don'ts"	473
Dove	621, 873
Doves' Cooing	103
Draco's Laws	206
Dragon Flies	624
Dragon Herb	781

D

	PAGE.
Dravidian Races	938
Dream Dictionary	224
Dream Stories	241
Dreams	89, 68, 221
Dreams Fulfilled	241
Dreams in History	241
Dress	19, 50
Dress and Dressing	438
Dressmaker	549
Drink	45
Drinking Cup	433
Driver	549
Dropsy	355
Drought	873, 937
Drowning	160, 355
Druids	1131, 1136
Drunkenness	355
Drusus' Death	182
Dryden	222
Ducks	624, 876
Duel	1601
Dumas	1058
Dumbness	355
Dung-Beetle	873
Dust	894, 937, 938
Duster	438
Dyer	549
Dyer's Folklore	55
Dying	161
Dyspepsia	355

E

Eagle	626
Eagle's Tongue	1256
Ear	257
Earache	355
Earth, The	938
Earthquakes	885, 935, 940
Earthquake-fish	1097
Earwig	626
Easter	1515
Easter Eggs	887
Easter Marriage	137
Easter Sunday	878
Ebb-Tide	940, 1059
Ebony	782
Echo	940
Eclipse	101, 941
Edelweiss	782
Eel	626, 917
Eggs	626, 1099
Eggshells	873
Eggs in General	873
Egotism	1704
Egret	626
Egypt	4, 19
Egyptians	13
Elalaben	1404
Elba Bridegrooms	49
Elbe River	903
Elbow	258
Elder	782
Elder-Berries	782
Election	524
Electricity	943
Elephant	626
Elephant Ear	783
Elf-Child	24
Elf Leaf	783
Elfin Plant	783
Elf-Shot	886
Elijah	1150
Elixir of Life	200
Elm	783
Elopement	53
Elysium	1127
Emause Monks	1147
Embroidery	436
Emerald	730

E

PAGE.

Empedocles 1315
Emu 627
Endive 783
Enemies Foretold 105
Enemy Recipe 1672
Engagement 58
Engagement Rings 126
Engineer 549
Enmity Between Animals 1675
Enterprise 529
Envelopes 467
Envy 213
Epidemic 855
Epilepsy 357, 1680
Epilepsy Cures 359
Erl-King 24
Ermine 627
Erysipelas 360
Eskimos 5
Esthonian Funerals 169
Esthonian Proposals 53
Eucharist 1099
Eunemoser's Magic 313
Euphorbia 783
Evans' Story 184
Eve 3
Eventuality 1688
Evergreen and Everlasting 783
Evil 1255
Evil-eye 2, 9, 26, 36, 54, 390
Evil Influences 26
Evil Speaking 187
Evil Spirits 164
Evil Touch 1278
Executioner 550
Exhumation 184
Exorcism 1, 1099
Extramadura 885
Eychonomancy 1662
Eyebright 784
Eyebrows 97, 262
Eye Diseases 360
Eyeglasses 438
Eyelash 264
Eyelids 264
Eyes 258
Eyes of a Corpse 156
Ezekiel 1659
Ezekiel's Wheel 1674

F

Face 266
Face Powder 438
Failure 533
Fainting 362
Fairies 8, 24, 40, 897, 1415
Fairy Bell 784
Fairy Cap 784
Fairy Children 23
Fairy Stones 755
Faith Healing 1679
Fakir 550
Falcon 627
Falling Star 1002
Falstaff's Death 189
Family 438
Fan 438
Fan Language 438
Farm Hands 873
Farming, Gardening, Crops, Stock Raising, Dairying, Etc. 865
Farming in General 873
Farming Tools in General 844
Farmyard 874
Furo 1474
Fast Days 1526
Father Ignatius' Signature 1693
Fat of a Lion 865
Fata Morgana 972

F

PAGE.

Fatal Stone 756
Fates 8
Faust 1319
Fear 25, 1279, 1680
Feasts 439, 1102
Feast of St. Anne 1670
Feathers 74, 627, 1278
Feather Bed 956
Fecundity 34, 1279
Feet 21, 362
Felon 362
Fence 439, 874, 897
Fenelon 153
Fennel 784
Fern 784
Ferret 627
Festival of the Dead 1133
Fever 362
Fever Charm 1672
Feverfew 785
Fever Remedy 1672
Fey-Crap 872
Fields 874, 897
Fig 785
Fiji Islands 111
Fin 627
Finding 898, 1279
Finding Money 533
Finger Bowl 439
Finger Nail Divination 1663
Finger Nails 20, 269
Finger Rings 73
Fingers 265
Finland 111, 135
Finns 1024
Fir 786
Fire 439, 944
Firebird 627
Fire Divination 1662
Fire Drake 1404
Fire Fiends 1414
Firefly 628
Fireman 550
Fireplace 442
Fireshovel 442
Firetail 628
Firetongs 442
Fire Worshipers 50, 945
Firmness 1686
Fish 628
Fisherman 917
Fishing 898
Fishing in General 919
Fishing Tackle 922
Fishwives 918
Fishworms 916
Flag 786, 1601
Flagellation 1101
Flamingo 629
Flattery 271
Flax 786, 888
Flax Seed 22
Flea 629
Flesh 271
Flint 781
Flood 997
Floor 443
Flour 443
Flowers 45, 122, 164
Flower Petals 100
Flowers in General 786
Flower-pot 800
Flowers, Language 789
Fluh-Vogel 3
Flute 442
Fly 442, 629
Flycatcher 630
Flying Dutchman 1069, 1624
Fly Rowan 800
Fodder 881
Foes Vanquished 1670

F

	PAGE.
Fog	874, 949, 1059
Folk Medicine	361
Folk Prayers	1194
Folly	1704
Food	56, 442
Food for the Sick	366
Foot	271
Foot-Worship	1191
Forehead	273
Foreknowledge	1657
Forest	800, 898
Foretelling Character	215
Forget-me-not	800
Form	1618
Formulas for Faith Healing	1679
Fortitude	213
Fortune Grass	800
Fortune Hunting	1672
Fortune Tables	92
Fortune Teller	550, 1226, 1284
Fortune Telling Among the Ancients	1657
Fortune Telling by the Hand	289
Fountains	525, 992
Fowl	630, 874
Foxes	19, 635, 922
Foxglove	800
Fox Goblins	1420
Fox Sisters	1391
Fracture	366
Frankincense	1188
Freckles	274
Freischuts	1249
French Marriage	47
Friar Rusk	1248
Friday	11
Friendship	275, 1290, 1682
Fright	367, 915
Frog	635
Froissart	84
Frost	949
Fruit Gathering	801
Fruit Trees	877
Fuchsias	124
Funeral Bell	165
Funeral Customs	166
Funeral Feast	165
Funeral Procession	899
Funeral Service	166
Fungus	800
Fur Animals	637
Furniture	452
Furze	801
Fusi-Jama	969

G

	PAGE.
Gabble Retchet	8
Gabriel	18, 1149
Gabriel's Hounds	8, 180
Gaiety	213
Galen	1384
Gall	192
Gall-bag	883
Gall-nuts	801
Galu	637
Gambling, Cards, Games	1474
Games in General	1475
Ganges	9, 963
Garden and Gardening	878
Garibaldi's Signature	1691
Garlic	59, 801
Garnet	731
Garters	130, 452
Garuda	911
Gas	452
Gastromancy	1661
Gate	452
Gates of Gundoforos	1602
Gathering Fruit, Flowers, etc	801
Gaugaus	12
Gauls	1191
Geese	10
Gehenna	1129
Gem Alphabet	744
Gematria	167
Gemini	14, 888
Generation Numbers	1597
Genesis	1663
Genii Kings	201
Genius	214, 1704
Geomancy	1661
George II., Death	180
Georgia, Asia	2
German Marriage	48
Germany	22
Ghost of Cocklane	1398
Ghosts	25
Giant	902
Giants of Mythology	1375
Gibralter	1060
Gifts	135, 452
Gilt Paper Ornaments	168
Girl's Hair	74
Giving	20
Glacier	947
Glamis Castle	1365
Glass	454
Gloucestershire	6, 31
Glove Language	456
Gloves	20, 455
Glowworm	637
Gnandrous	803
Gnat	637, 878
Gnis	637
Goat	637, 878
Goat-song	1111
God	1102, 1678
Goddess of Truth	1107
Godfather	1, 2
Godmother	1
Gods	1105
God-shelf	1186
Gold	731
Goldbug	638
Gold Coast	1064, 1247
Gold-dust	117
Golden Herb	802
Golden-rod	802
Goldfish	639
Goliath Beetles	639
Good Friday	1527
Goose	456, 638, 878
Goose-eggs	879
Goose-tree	802
Gopher	640
Gorgons	1380
Gorse	802
Gossamer	951
Gourd	22, 802
Gout	367
Gracchus' Dream	245
Grafting	879
Grail, The Holy	1117
Grain	879
Grain Dealer	550
Grandmother Ma Chu	1079
Grand Pendu	1290
Granite	732
Grapes	59, 802
Graphology	286
Grass	802
Grasshopper	640
Grass Ring	126
Grass Strands	73
Grave Digger	550
Graves	171
Graveyards	171
Grease	457, 902
Great Spirit	1103
Grecian Myths	1710

G

	PAGE.
Greece	1, 2, 8, 13
Greek	20
Greenbird	641
Greenland	30
Green-stone	732
Gridiron	457
Grosbeak	641
Groundsel	803
Grouse	641
Growth	275
Guatemalian Widows	192
Guernsey Island	113
Guest	457
Guiana, British	10, 26
Guiding Angels	13
Guinea Fowls	875
Guineapigs	641
Gulf-weed	803
Gull	641
Gummer's Ore	1059
Gums	275
Gun	21, 457
Gurachy Rhibyn	180
Gurief, Russia	908
Guy Fawkes' Day	1529
Gypsies	454
Gypsy Sorcery	92
Gyromancy	1663

H

Habit	275
Haddock	641
Haemony	803
Hag	901
Hagging	1438
Haidas Indians	950
Hail	951
Hair	275, 457
Hair-ball	866
Hair Cutting	284
Hairdressing	457
Hairpin	457
Hakkas	958
Halcyon Days	1530
Hallowe'en	73, 890
Halyard	1059
Hamilcar's Dream	243
Hammer	550
Hand	286, 458
Handiwork	458
Handkerchief	20, 117
Handkerchief, Language of	458
Handsel Monday	1530
Hand Shaking	128
Handwriting	1682
Happiness	294
Hare	641, 879
Harebell	803
Hares	39
Hare's Fat	1668
Harlelan MSS	1509
Hatband	460
Haverhill, Mass	21
Hawks	103, 642
Hay	879
Hay Crops	872
Hazel	803
Hazelnuts	223
Hazel Rods	1665
Hazel Twigs	86
Hazotok	804
Head	294
Headache	367
Healing Cancer	1673
Hearn, Lafcadio	6
Hearse	178
Heart	298
Heartburn	369

H

	PAGE.
Heart Disease	1680
Hearth	460
Heart Lake	899
Heartlessness	1705
Heather	804
Hebrides Drowning	161
Hebron	1674
Hecuba's Dream	242
Hedgehog	642
Heliodorus	113
Heliotrope	732, 804
Hellebore	804
Helmont	1668
Hemlock	804
Hemorrhage	368
Hemp	805
Hempseed	108
Henbane	805
Hen Feathers	643
Hen-oil	32
Henry IV., Death	183
Hen's Eggs	875
Herb	805
Herb-bennett	805
Herb of the Madonna	805
Hercules	1620
Herodotus	1181, 1662
Heron	643
Herrera's History	1307
Herrick	44
Herring	643, 922
Hiccough	369
Hidatsa Indians	35
Hiding Money	534
Hierophant	1674
Highlands Betrothal	53
Highland Love Charms	72
Hildegarde	1213
Hindu Lovers	86
Hindu Portents connected with Trees	853
Hindus	4, 7, 146
Hindustan	16
Hippice	805
Hippomanes	805
Hi-spy	37
Historical and Legendary	1601
Historical Dreams	241
Hives	32
Hives of Bees	868
Hobgoblin	1418
Hock Days	1530
Hoe	879
Hogs Rooting	865
Hole	461
Holidays in General	1530
Holly	805
Holy Cross Day	1532
Holy Saturday	1532
Holy Week	1532
Home Interests	406
Homer	16, 222
Homestead	461
Homesickness	898
Honey	22
Honey-harvest	868
Honeymoon	134
Honkweed	806
Hoodoo	901
Hookey	879
Hoopoe	643
Hope	1686
Hops	59, 116
Hopvine	880
Horace	1453
Hornbill	643
Hornet	643
Horse	525, 643, 880
Horse Adder	649
Horsedealers	880
Horserace	923
Horses, White	169

H

	PAGE.
Horseshoe	8, 1290
Horsification	1063
Hot	461
Hotel	9, 550
Hottentot Maiden	85
Hound-tongue	806
Hourglass	1118
Hours of the Day and Night	1582
Housecleaning	461
Household and Domestic Life	407
House in General	461
Houseleek	806
Housepainting	461
How a Man may Think Himself to Death	1681
Hugo's Signature	1692
Hulk	1069
Human Body and Mind	197
Human Nature	1689
Humming-bird	650
Hunger-stricken Sod	806
Hunters and Hunting	923
Hunting Charms	924
Hunting, Fishing and Sport in General	916
Hunting Fortunes	1672
Hyacinth	782, 806
Hydrangea	807
Hydromancy	1662
Hydrophobia	370
Hyena	650, 1475
Hygrometic Changes	881
Hypnotism	1668, 1721

I

Ibis	650
Ibycus	1242
Ice	462, 951
Iceberg	1059
Iceland	3
Ichneumon	651
Icicle	462
Ideality	1687
Ides of October	1106
Idiots	24
Ignatius' Signature	1692
Ignis Fatuus	951
Iguana	651
Ilex	807
Ill-nature	214
Imitation	1687
Immortality	1124
Incantations	71, 1256
Incantation for Chills	366
Incantation for Disease	383
Incantation for Guns	1671
Incendium	1659
Incense	913
Incubi	1292
Incubus	1414
India	7, 10
India, Northern	4
Indian Dead	179
Individuality	1689
Infants	23
Infection	371
Inhabitiveness	1683
Inheritance	534
Injuries	347
Innis-Murry	996
Innocents' Day	1533
Inquisition	1463
Insanity	371
Insanity Cure	383
Insect Dictionary	567
Insects in General	651, 806
Insects and Vermin	462
Insomnia	823, 371
Insurance	534
Intelligence	1706

I

	PAGE.
Inventor	550
Investment	534
Invisibility	1292, 1670
Invulnerability	1293
Irascibility	213
Ireland	1
Irenaeus	3
Iris	782, 807
Irish Burials	158
Irish Fairies	88
Irish Love Charms	72, 75
Irish Wedding	57
Iron	732
Ironing	463
Iron-worker	550
Island	1059
Isle of Man	23, 171
Itching	296
Ivory	734
Ivy	807

J

Jackals	658, 908
Jackdaw	653
Jack-o'-lanterns	952
Jacob's Dream	241
Jade	734
Jamaica	154
Janet	1607
Janus	1110
Japan	6, 16
Japanese	9
Japanese Bridal Veil	131
Japanese Dreaming	223
Jar	463
Jasper	735
Jaundice	372
Jays	653
Jealousy	60, 1293
Jelly	463
Jellyfish	654
Jessamine	807
Jesus Christ	1118, 1121
Jet	735
Jewish Cabalia	1657
Jewfish	654
Jewelry in General	122, 463
Jewels for Signs of the Zodiac	744
Jewels for the Months	744
Jewels to be Worn on Certain Days of the Week	745
Jewels in Heraldry	745
Jewish Antiquities	1164
Jews	12
Joan the Pope	1674
Job's Tears	42
Jockey	551
Johnannisbleet	907
Johnson	1219
Jones' Credulities	51
Joseph's Dream	241
Josephus	858, 1164
Joss Sticks	1019
Journalist	551
Journeyman	551
Journeys, Walks Abroad, Riding and Driving	892, 895
Judas	80
Judas Fires	946
Judas-tree	807
Judge	551
Judgment	1674
Juggernaut	1109
Juggler	1673
Juniper	807
Jumbi-bird	1217
Jumbi Dance	1434
Jumbies	1208

J

PAGE.

Jupiter 14
Justice Courts 1673
Jutland 171

K

Kaaba 759
Kaffirs 35, 971
Kamchatka 10
Kangeroo 654
Karens of Burma 147, 188
Kart 654
Kase Indians 168
Katydids 654
Keats 1668
Keddleston Church 17
Kern-baby 883
Kerneval 127
Kerzererek 808
Kestrel 655
Kettle 464
Keys, Consecrated 885
Killdeer 655
Killing 464
King Arthur 1117
Kingcat 655
Kingfisher 655
Kin-He-Sen 655
Kinocetus 735
Kirghis 35
Kissing 61
Kissing the Dead 155
Kismet 1634
Kitchen 9
Kite 655
Kleptomania 21
Klewitt 655
Klopstock's Messiah 338
Knee 300
Knife River 35
Knitting 465
Knot 465
Knots, Cords and Belts 1293
Kobold 1404
Kokand Drinking 414
Koran 1006, 1060
Koromiko 808
Krishna 971
Kunbis of Kolaba 938

L

Labrador 30
Lactation 38
Ladder 465
Ladybird 655
Ladybugs 38, 656
Lagister 656
Lake 898, 935
Lameness 372
Lammas' Day 1584
Lamp Chimney 466
Lamps 73, 465, 910
Lamp Shade 466
Lamia 1382
Land's End 987
Language 1689
Language of Envelopes 467
Language of the Fan 438
Language of Flowers 789
Language of the Glove 457
Language of the Handkerchief 458
Language of Minerals 743
Language of the Parasol 507
Lantern 466
Lao-tsze 1140, 1142
Lap 300
Lapis Lazuli 735

L

PAGE.

Lapland 114
Lapps 887
Lapwing 656
Lark 656
Latch 466
Latiche 657
Laughter 340
Laurel Leaves 808
Lavater 1699
Lavender 808
Law 534
Lawyer 551
Lead 735
Learning Trade 551
Lease 536
Lecky 1168
Lecky's Rationalism 313
Leda 1111
Leeks 1, 810
Leg 300
Legends 1606
Legendary Dreams 241
The Legend of Lisbon's Coat of Arms.. 1610
Legends of Columbus 1309
Lemnius 1297
Lemnos 1305
Lemon 810
Lending Money 536
Lent 1535
Lent Charm 1669
Leo 14
Leopard 657, 839
Leprosy 372
Lethe 980
Letters 466, 536
Letters of Alphabet 1024
Letters of Love 1660
Lettuce 810
Levitation 1387
Liburnia Wedding Feast 134
Licanomancy 1662
Life After Death 1124
Life Insurance 536
Life's Ages 197
Life's Battles 1677
Life's Elixir 200
Light 468
Lighthouse 1059
Lightning 179, 956
Lilac Bush 810
Lily 810
Lilly, William 1003
Lime 812
Linden 812
Linen 468
Linnet 656
Lion 657
Lioness 658
Lip 301
Liquor Dealer and Drinking 551
Liquors 541
Lithomancy 1663
Live-forever 812
Live-forever Sprigs 67
Liverwort 813
Liveryman 552
Lizard 658
Llama Monks 1018
Loadstone 735
Lobster 659
Localities, Ominous 1059
Locality 1690
Locations, Mysterious Omens, etc 1299
Loch Lomond 1403
Lock 468
Lock Opening 1671
Locomotive 907
Locust 659, 813
Loftus' Signature 1695
Logos 1677
Loki 1111

L

	PAGE.
Longfellow's Signature	1692
Long Life	25
Looking Glass	468
Loon	659
Lord Mayor's Day	1535
Losing	1310
Losing the Way	898
Losing Money	536
Lot's Wife	219
Lottery	1475
Lotus	812
Lounge	470
Louse	659
Love	43
Love's Avenger	77
Lover's Charm	1668
Love Foretokens	92
Love Knots	75
Love Letters	61, 1669
Love Omens	71, 89
Love-plant	812
Love Chraacteristics	1706
Love Tokens	135
Love's Cordial	85
Lovers' Initials	85
Loyola	1208
Loyola's Signature	1693
Luck Changing	1475
Luck Charms	1475
Lucky Days	389
Lumberman	552
Lubbock	58
Lung Troubles	372
Lupercalia	1536
Luxembourg	10, 20
Luz	211

M

	PAGE.
McCarthy's Signature	1695
Macedonia	8, 18, 30
Machine	552
Mackerel	659, 925
Madagascar	2, 12, 17, 20, 35
Maddern Well	990
Mad Dogs	1673
Madeira	69
Madstone	736
Maggot	659
Magic Bagpipe	1020
Magic Rose	837, 1670
Magical Sympathy	1668
Magnet	737
Magnolia	814
Magpies	659
Magnus, Albertus	1657
Magus	1673
Mahatma of Thibet	1677
Maiden-hair	813
Maigree	661
Maine Islanders	68
Maize	813
Malabrians	903
Malachite	737
Malaga	10
Malaga Church Clock	157
Malaria	372
Malays	8
Mallett's Antiquities	162
Malta	4, 12, 18
Maltese Children	37
Maltese Cross	1092
Manasseh	1190
Manchineel	814
Mandan Doctors	1192
Mandans of Dakota	148
Mandeville, Sir John	1096
Mandingo Indians	959
Mandrake	815
Mango	816
Mangolore	883
Mankawis	661
Manly Beauty	1698
Man Mary	1443
Manna	816
Man of the Sea	1423
Manthe Dog	1204
Mantiger	662
Mantis	661
Manure	880
Manx Fisherman	1044
Manx Maidens	70
Manxmen	115
Maoris	3, 1320
Maple	816
Marbles	1476
Marchwort	816
Mare's Milk	882
Margosa	816
Marie Antoinette's Dream	248
Marigold	816
Mark Twain	37
Marks	302
Marriage	43
Marriage Altar	45
Marriage Celebration	98
Marriage Charms	63, 89
Marriage "Don'ts"	118
Marriage Fire	55
Marriage Foretokens	92
Marriage Light	55
Marriage Proposal	53
Marriage Runaways	96
Marriage Smoke	55
Marriage Speeded	1669
Marraige Stove	53
Marriage Test	111
Marriage Tree	117
Marryat's Signature	1695
Mars	15
Marsh	907
Marspacat	663
Martineau, Harriet	1405
Martyr's Blood	205
Mary Queen of Scots	108
Mary Stuart	1076
Massey's Signature	1692
Matabele Maidens	91
Match Box	470
Matches	64, 470
Materialization	1392
Matrimonial Charms	70
Maundy Thursday	1539
Mayas of Yucatan	185, 945
Mayflower	817
Maybush	817
May-day	1540, 1542
May-dew	929
Mayo's Superstitions	59
Mayweed	817
Meadow	898
Meadowsweet	817
Meals	470
Measles	32, 203
Meat	21, 110
Mecklenburg Farmer	1673
Mede's Burials	150
Medicine	372
Medicine Bag	1352
Medicine Men	1318
Mediums	1391
Medusa	1131
Melancholy	213
Memorial Day	1546
Memory	302
Mene, Mene, Tekel Upharsin	1207
Mental Power in Healing	1679
Merchandise	536
Mermaids	1073
Mermen	1075
Messenger-bird	663

M

PAGE.

Meteors 1001
Mexican Mantles 131
Mice 664
Michaelmas Eve 869
Michel 9
Mid-Lent Sunday 1546
Midsummer Day 1547
Midsummer Madness 374
Mignonette 817
Milfoil 817
Milky May 957
Milkmaids 882
Milk of an Ewe 882
Milkwort 817
Millet 817
Milliner 552
Milliner and Mining 552
Milton 8
Milton's Signature 1691
Mimosa 817
Mind 303
Mind Cures 1679
Mind's Divinity 1677
Mineral Dictionary 721
Mineral Kingdom 721
Mining 552
Minorca 886
Miraculous God 1002
Mirage 971
Mirrone 817
Mirror for Chickens 876
Mirrors 16, 71
Mirthfulness 1688
Miscarriage 39
Miscellaneous Charms and Omens .. 883, 1324
Miscellaneous Charms and Omens relating to Traveling 907
Miscellaneous Don'ts of Domestic Life. 473
Miscellaneous Recipes for Wisdom and Power 1670
Mispah 1634
Mistletoe 818
Mistletoe Berries 1669
Mocking Bird 903
Moguls 1065
Mohammedans 151
Mohaves 149
Mohawk Indians 175
Mole 663
Mole-hill 891
Moles on Men 304
Moles on Women 303
Molluka-bean 819
Molybdomancy 1695
Money 121, 527
Money Affairs 536
Money in General 536
Money Success 1671
Monk 901
Monkeys 664, 890
Monsters, Giants, Dwarfs, etc 1357
Montenegro 115
Month 307
Months, Birth 12
Months and Days of the Month 1552
Montmarte 1169
Moon 12, 957, 1061
Moonack 664
Mooncalf 663
Moonlight 960
Moon Stone 737
Moon-wort 819
Moral Constitution of Man 1677
Moritz Psychology 250
Morning Glories 819
Morocco 115
Moslem Law 1144
Mosquito 663
Mosquito Indians 115, 175
Moss 819
Mother Cary's Chickens 1043

M

PAGE.

Motherhood 28
Mother-in-Law 122, 476
Mothermarks 39
Mother Shipton 1355
Mountain 963
Mourning 192
Mourzak 885
Mouse 496
Mouse at Wedding 97
Mouse-ear 819
Mouth Beauty 1698
Moving 476
Moving Deity 1105
Moxa 819
Mozart's Signature 1694
Mugwort 819
Mulberries 819
Mule 663
Muleshoe 669
Mumps 32
Mungo Park 314, 896
Music 122, 1138
Musician 555
Musk 327
Muskrat 669
Mustard 820
Myomancy 1663
Myrtle 820
Myrtle Wreath 125
Mythological Dictionary 1710
Mythological Giants 1375
Myths of Greece 1710
Myths of Rome 1710
Myths, Ritual and Religion 1128

N

Nail 478, 555
Nail Parings 1378
Nails 807
Name-Giving 2
Names and Fate 1636
Names of Ships and Persons 1061
Nanten 820
Narcissus 821, 1604
Nashua, N. H 80
Natal 39
Natal Love Charms 77
Nativity of the Blessed Virgin 1562
Natural Divination 1657
Natural Magic 1668
Navajo Indians 40
Neapolitans 36
Nebraska Indians 193
Neck 308, 390
Necken 1077
Neckerchief 478
Necklace 478
Necktie 479
Necromancy 1663
Needle 479
Needlework 479
Negrito Betrothal 59
Negritos 45
Neighbor 479
Nemis 1107
Nelson's Signature 1693
Nereids 24, 1073
Nervous Diseases 390
Nervousness 1680
Nesting 669
Nettle 891
Nettle Stalks 35
Neuralgia 890
Newspaper 479
Newspaper Man 555
New Year 1562
Newt 669
Nicor 1075
Nightcap 480
Nightdress 480

N

	PAGE.
Nightshade	821
Nightjar	670
Nightmare	221
Noah's Birth	1674
Nodiwu	971
Noise	480
Noises	195
Normandy Graveyards	171
Norway	5
Nose	309
Nose Bleed	102
Nose Bleeding	300
Nose Beauty	1699
Nostradamus	1040
Numa	1114
Numbers	1638
Nut	821

O

Oak	821
Oath	1138
Oats	59, 823
Obeah-man	1432
Obeah-Worship	1195
Obelisk	909
Ober-Ammergau	1225
Oberlin	1881
Occult Magic	1666
Occult Virtues in Death	1675
Occupations	540
Occurrences	509
Ocean	1083
Odin	1107
O'Donohue's Horses	898
Odor of Sanctity	827
Oil	480
Olcott	1891
Old St. Peter's Day	1573
Oleander	824
Olive	824
Olivine	788
Om	1192
Omar Khayyam	201
Omens for Business	529
Omens for Money	580
Omens for Success	532
Onegite	738
Onelrocritica	1661
Onions	78
Onomancy	1661
Onychomancy	1663
Onyx	787
Oomanoo	670
Ooscopy	1662
Opals	124, 787
Ophiasa	826
Ophthaline	740
Opossum	108, 925
Orcie at Bura	1659
Oracles of Caribs	209
Orange	825
Orange Blossoms	123
Orcades Death	190
Orchard	965
Order	1690
Orion	1010
Orkney Brides	138
Orkney Islands	115
Orlando	1598
Ornaments	122
Ornithomancy	1661
Orpheus	1153, 1631
Orphic Poets	1025
Oshkosh Indians	175
Osier Wands	59
Osiris	1008
Osmall	25
Osmanlis	115, 1612
Osprey	670
Ostrich	670

O

	PAGE.
Otoe Indians	189
Otter	670
Ouse River	962
Oven	480
Ovid	75
Owls	7, 182, 670
Oxford	1541
Oyster	675, 925
Oysterman	555

P

Package	480
Pagodas	1018
Pain	391
Palate	392
Paling	311
Pall Bearers	195
Palm	825
Palmistry	286, 291
Palm Sunday	12, 888, 1578
Palpitation	1662
Palpitation of the Heart	392
Palsy	392
Pampas-Grass	820
Pandarus	60
Pansy	826
Pantagruel	1867
Paper	480
Paper Cutter	480
Paper Money	538
Papyrus	826
Paracelsus	66
Paraclete	1677
Paralysis	392
Parasol	507
Parchesi	1476
Parental "Dont's"	30
Parental Love	1683
Parker's Signature	1696
Parr, Katharine	144
Parrots	97, 675
Parsee Dead	159
Parsees	1163
Parsis of India	147
Parsley	826
Parthenon	527
Partridge	675
Parturition	4
Pasque Flower	827
Passengers	1064
Passion Flower	827
Passion Play	1825
Passion Sunday	1573
Passion Week	1573
Pater Noster	1668
Pawnbroker	555
Pawpaw	827
Pax, Sax, Sarax	1671
Paxamus	89
Peach	827
Peacock	675
Pearls	124, 740
Peas	828, 965
Pea Scadding	90
Peat	828
Pebbles	757
Peddler	555
Peepul Tree	828
Peepers	829
Pelican	678
Penitent	563
Pennyroyal	829
Pennsylvania German	965
Peony	829
Pepper Box	490
Perch	678
Perfumes	827
Peridexion	829
Periwinkle	829
Persephone	1903

P

	PAGE.
Persia 9, 13, 20, 21,	22
Persian Burial	150
Persian Love Charms	78
Persian Marriage	49
Persian Wedding	57
Persicari	829
Persimmon	830
Perspiration	311
Peruvians	129
Petrels 679,	1042
Petrification	741
Petticoat	480
Pewit	679
Pewter Plate of Salt	156
Phantom Dog	971
Pharaoh's Birth	1674
Pharaoh's Dream	241
Pharmacy 1317,	1664
Phenomena	971
Philippines	45
Philoprogenitiveness	1683
Philosopher's Stone 741,	928
Philosophy of the Occult	1677
Phlegm	392
Phoenicians	966
Phoenix	679
Photograph	480
Photographer	555
Phrenology 294,	295
Phylacteries 1298,	1346
Physical Sciences and Nature in General	928
Physician 892,	556
Physiognomy	295
Piano	482
Pickerel	680
Pickaninnies	877
Pickle	482
Picture	482
Pie	483
Pig 680,	865
Pig Hunting	925
Pike	681
Pilate	1202
Pillars of Hercules	1090
Pillow Case	483
Pimple	392
Pin	483
Pinaviztil	902
Pine	830
Pineapple	831
Pink	831
Pipal	831
Pippul Tree	831
Pisces	14
Pitcher-plant	831
Pitchfork	886
Pixy 681,	1408
Places	1575
Plague	355
Plague-spoon	357
Plakune	831
Planchette	1665
Plantation	833
Plant Folklore	124
Plantlore	22
Plants	164
Plants, Blessed	865
Plants in General	831
Plaster	484
Playing Cards	1476
Pliny	36
Pliny's Natural History	200
Plough Monday	1575
Ploughing	886
Plover	681
Plums 883,	886
Plutarch	21
Plymouth, Ohio	867
Pneumonia	392
Pocketbook	484

P

	PAGE.
Pointing	311
Poison	392
Poker 484,	1475
Polish Weddings	57
Polycrates	1656
Polygamy	109
Pomegranates 136,	833
Pompeii	1112
Ponciana	833
Popcorn	451
Popcorn Charm	80
Pope Innocent	1462
Pope Joan	1674
Pope's Signature	1691
Poplar	834
Poppy	833
Popular Superstitions	94
Porcupine	682
Portcsse	919
Portesse Drowning	161
Portrait	484
Portugal 2,	22
Posset Eating	44
Postage	484
Pot	484
Potato	834
Potter	972
Pottery	102
Poultrymen	875
Poverty Foretold	103
Powder of Evil	1387
Powder-puff	484
Power of Wisdom	1670
Prairie Chicken	682
Prayer	1349
Prayer Charm	19
Precious Metals in General	744
Pregnancy	88
Pride	1707
Pride of Barbadoes	834
Priest	1065
Primrose	834
Prince Edward Island	78
Principles of Being	1678
Printer and Printing	556
Promise	311
Proof against Bullets	1671
Prosperity	22
Prudence	213
Pruning	886
Psyche	113
Psychic Phenomena	1378
Psycomancy	1662
Public Life	523
Public Meeting	525
Pumpkins 534,	889
Purchase	538
Purification Day	1575
Purse 538,	895
Purslane	834
Pustules	393
Putty	557
Puzzle	1478
Pyrites	745
Pyromancy 1237,	1662
Pyrrhus	1177
Pyrrhus' Dream	244
Pythagorean Divination	1661
Pythagorean Omens	1345

Q

Quail 682, 886,	925
Quaker Lady	834
Quaking-Grass	834
Quarts	745
Quarrels	311
Quarryman	557
Queen Charlotte Islands	148

Q

	PAGE.
Queen Elizabeth's Fear	191
Quilt and Quilting	484
Quinces	59
Quinsy	893
Quoits	1478

R

	PAGE.
Rabbinical Mythology	1089
Rabbit	925
Rabbit Brains	42
Rabbit Meat	39
Rabbit's Stomach	42
Rabbits' Tails	185
Rabid Dogs	1673
Rachitis	393
Raccoon	882, 925
Radish	834
Raft	1065
Ragwort	834
Railroad Men	557
Railroads	557
Rain	907, 972
Rainbows	103
Rain Foretelling	870
Rain Making	873, 976
Rain Signs	41, 975
Rain Tree	835
Raisins	116
Raja	1113
Rake	887
Ramapo Mountains	201
Rape Seed	897
Rat Divination	1663
Rats	177, 485, 682, 887
Rattlesnake	694
Rauen, Germany	112
Ravelings	51
Ravens	76
Raven-stone	755
Read	485
Reader's Handbook	17
Real Estate	538
Redfish	686
Redstart	686
Refuse	485
Reincarnation	26
Reindeer	686
Relic	686
Religion: Places, Objects and Articles of Worship	1167
Rembrandt's Signature	1693
Rent	538
Restaurant	558
Restoration Day	1575
Retiring	485
Returning	910
Revealer of Truth	1243
Reynolds	1219
Rhabdomancy	1662
Rheumatism	893
Rhinestone	746
Rhinoceros-Horn	686
Rhoda	2
Rhodesian Wedding	108
Rhodingius	1661
Rib	812
Ribbon Bows	73
Ribbons	122, 125
Ribwort	835
Rice	60, 835
Richard's Dream	248
Richter, Jean Paul	221
Riding	910
Ring Divination	1660
Rings	125, 485
Ringthrush	686
Riot	525
River	911
River Worship	984
Robbers	547
Robber's Grave	1241
Robert	835
Robin	686, 887
Robin-Redbreast	1669
Roc	688
Rock	966
Rocket	835
Rocking-Chair	488
Rock-Lilies	835
Roland	1596
Roman Love Charm	85
Roman Myths	1710
Romulus	1113
Rona Island	141
Roof	488
Rooster Crowing	874
Root	835
Rope	1065
Rose of Magic	1670
Roses	123, 835
Rosemary	59, 840
Roumanians	150
Roumanian Wedding	57
Rove-Beetle	688
Rowing	925
Rubbers	488
Rubens' Signature	1693
Ruby	746
Rue	840
Rufus' Dream	248
Runaway Horse	911
Running	911, 925
Rupture	32, 395
Rush	841
Russia	1, 2, 18
Russian Marriage	46
Rustam	1364
Rye	841, 887

S

	PAGE.
Sabians	10
Sac Indians	198
Sacred Animals	1062
Sacred Lily	1570
Sacred Temples	1018
Saffron	841
Sage	841
Sagitarius	15
Sagranus Stone	760
Sail	1065
Sailors	1065
Saints, Priests and Holy Men	1140
Saints' Bones	211
Saints (Specialists)	1155
Saints for Dumb Animals	1158
Saints for Diseases	1157
Saints for Special Parts of the Body	1158
Saints (Patron)	1158
Saint Agnes' Day	1478
Saint Agnes' Night	1668
Saint Alexius	1146
Saint Andreas' Day	1491
Saint Andrew's Day	112, 1490
Saint Ann's Day	1491
Saint Anne's Feast	1670
Saint Anthony	1149
Saint Anthony's Day	866, 1491
Saint Antonio	69
Saint Barbara's Day	1494
Saint Basil Eve	1494
Saint Bartholomew's Day	1494
Saint Bernard's Soup	758
Saint Boniface's Day	1497
Saint Bridget	944
Saint Bridget's Day	1497
Saint Bullin's Day	1497
Saint Catherine	68

S

PAGE.

Saint Catherine of Sienna..... 1141
St. Catherine's Day 1496
St. Cecilia's Day 1496
St. Clement's Day 1511
St. Christopher's Day 1511
St. Crispin Day (October 25th) 1512
St. David's Day 1512
St. Dennis Day 1514
St. Dunstan's Day 1515
St. Elmo Lights 1050
St. Dwynwen's Well 84
St. Elysen 116
St. Epiphanus 1262
St. Etienne's Day 1526
St. Francis of Assisi 1153
St. George 1149
St. George's Day 887, 1526
St. Giles' Day 1527
St. Hubertus' Day 1533
St. Ives 917
St. James' Day 1533
St. John 69
St. John's Day 1534
St. John's Work 807
St. Joseph's Day 1534
St. Katherine 1148
St. Leon 200, 926
St. Leonard's Day 1535
St. Lucia's Day 1535
St. Luke's Day 1535
St. Margaret's Day 1537
St. Mark's Day 1537
St. Martin's Day 1538
St. Mary's Day 1539
St. Michael's Day 1546
St. Nicasius' Day 1572
St. Nicholas' Day 12, 1572
St. Oswald's Well 179
St Patrick's Day 1573
St. Peter 69
St. Roche of New Orleans 1177
St. Rufus' Day 1575
St. Sebastian Day 1577
St. Simon 1578
St. Simon's Day 39
St. Speridon's Day 1578
St. Stephen's Day 1579
St. Swithin's Day 1579
St. Sylvester 1579
St. Theodore's Day 1581
St. Ulric 988
St. Valentine's Day 879, 1581
St. Veronica 1364
St. Vincent 1583
St. Vincent Rocks 1301
St. Vitus Dance 396
St. Vitus Day 1583
Sakunto 689
Sala 841
Salamander 689
Salem, Mass 69
Salesman 558
Salisatio 1662
Saliva 812
Salmon 689, 925
Salonge 1371
Salt 488, 898
Salt Cellar 490
Salutations 315
Samoa 18
Samoan Corpses 157
Samson 281
Samurai 896
Sand 989
Sandal 842
Sandalphon 1081
Sandman 20
Sandwort 842
Sandys 1075
Sanguine Constitution 214
San Salvador 6, 7, 17, 19, 21, 32
Sapphire 124, 747

S

PAGE.

Sassafras 842
Satan 1678
Saterland, Germany 112
Saturn 14, 15
Saturnalia 1575
Satyrion 842
Saul's Birth 1674
Sawyer 558
Scandanavian Love Charm 82
Scapulamancy 1662
Scarabeus 689
Scarecrows 887
Scarf Pin 490
Scarlet Fever 396
Scarlet Fish 689
Scarletina 171
Schlemihl 1394
School 41
Science of Being 1678
Sciomancy 1662
Scissors 490
Scolding 490
Scolopendra 690
Scorpio 15
Scorpion 690
Scotch 11
Scotch Border Funerals 169
Scotch Children 37
Scotch Marriage 49
Scotch Wedding 57
Scotland 1, 7, 8
Scotland Lassies 1669
Scrofula 396
Sculptors 558
Scyphomancy 1662
Scythe 558
Scythians 1333, 1662
Sea, The 1041
Seacalf 690
Sea Grape 842
Seal 690
Sealing Wax 490
Sea Shell 21
Sealskin 491
Sea Mew 690
Seasickness 396, 1061
Seasons, The 1575
Season for Fruits 877
Sea Urchins 690
Seaweed 842, 1007
Secretiveness 1684
Secrets 316, 1393
Security 539
Seed 842
Seeds of Apples, Melons, etc. 1393
Seeing Action of Enemy 1672
Seeing in Darkness 1672
Self-esteem 1685
Selling 527, 539
Sensation 317
Sensitive Plant 842
Serpentine 748
Serpents 1086
Serpent Stones 749
Servant 491
Servian Marriage 117
Sestonius 1005
Seventh Son 6, 17
Seven-up 1478
Seven Whistlers 8, 1398
Shad 690, 926
Shadow 1394
Shadow Stealing 1394
Shakespeare 7, 22, 42
Shamrock 842
Shark 690
Shaving 492
Shawl 492
Shearing Sheep 887
Sheel-fire 186
Sheep 691, 887
Sheep Shoulder Blade 1662

S

	PAGE.
Shed	492
Shellfish	691, 929
Shepherd's Purse	842
Sheridan's Calendar	1560
Shetlanders	221
Shingles	396
Ship Colors	1069
Shipton, Mother	12
Shipton's Prophecy	1385
Shirts	17, 493
Shivering	317
Shoemaker	558
Shoe Money	128
Shoes	128, 498
Shoe String	497
Shooting	928
Shrewmouse	691
Shrove Tide	1577
Shrove Tuesday	875, 880
Shuffling, Cutting and Dealing	1478
Shutters	497
Siamese Funerals	169
Sibyls	1388
Sicilian Proverb	889
Sicily	135
Sick Room	398
Sick Visit	396
Sideromancy	1664
Sierra Nevada	958
Sieve Divination	1659
Sighing	819
Signs of Birds and Beasts	1657
Signs of Fair Weather	1035
Signs of Rain	977
Signs of the Sun	1015
Silesian Wedding Feast	188
Silk	497
Silk Cotton Tree	842
Siloam	992
Silver Money	589
Silverware	498
Simonides' Dream	245
Simoon	906
Simpletons	873
Sing Songs	964
Singing	497
Singing Tree	848
Sioux Love Charm	76
Sirens	1681
Sirius	1010
Sisyphus	1137
Sitting	819
Size	1690
Skate	692
Skeleton in Closet	189
Skin	319
Skin Diseases	399
Skull	692
Skunk	692
Skunk Cabbage	1675
Sky	989
Slavonians' Death	185
Sleep	321
Sleeper	909
Sleighing	892
Sligo, Ireland	899
Slippers	128
Sloe	843
Slope	496
Small Pox	32, 396
Smell	826
Smithsonian Report	106
Smoke	19, 496, 989
Smoke Divination	1659
Smut	220
Snails	87, 692
Snake	692, 911, 927
Snake-bite Cures	847
Snapdragon	843
Sneezing	178, 828
Snipe	700
Snoring	382
Snow	96, 106, 496, 911, 989
Snowball Bush	843
Snowdrop	843
Snow-plant	843
Soap	496
Soap Bubbles	103
Soapmaker	559
Socrates	1008, 1420
Sodger	700
Sofa	496
Solar Plexus	382
Soldier	559
Solomon's Seal	843
Solomon's Song	1669
Soma	843
Somerset's Signature	1696
Somersetshire	3, 5
Somerton Ring	126
Sons of God	1016
Soot	496
Sorcery	2
Sores	32
Sorghum	844
Soult's Signature	1693
Sounds	195, 990
Sounds during Marriage	95
Sounds and Noises	1396
Sounds in Divination	1664
Soup	496
Sour Drop	844
Sowbred Herb	73
Sowing	990
Sowing and Planting Corn	887
Spade	559
Spain	4, 26
Spanish Marriage	47
Sparrow	700
Special Saints	1155
Speedy Marriage	1669
Speed Well	844
Spellar Art	1435
Spell for Christmas	1669
Spells and Charms	1668
Spell Song	221
Spenser's Fairie Queen	77
Spey River	982
Spider	701
Spider Webs	898
Spindle-Tree	844
Spinning	496
Spring	912
Spirits of Dead	150
Spirit Rapping	1390
Spirits	8
Spirits, Good and Evil, etc	1400
Spiritualists	1387
Spirituality	1696
Spitting of Blood	399
Spleen	399
Spleen of a Hog	696
Splinters and Thorns	399
Splitting Wood	499
Sponsor	2
Spoon Holder	499
Spoons	2
Spots	220
Sprain	399
Spring Work	844
Springs and Wells	990
Spry Wednesday	1579
Spurgeon	1334
Spurgeon's Signature	1693
Squashes	844, 878
Squill	844
Squirrels	101, 704
Stable	890
Stag	704
Stag-beetle	704
Stage Coach	912
Stains	220

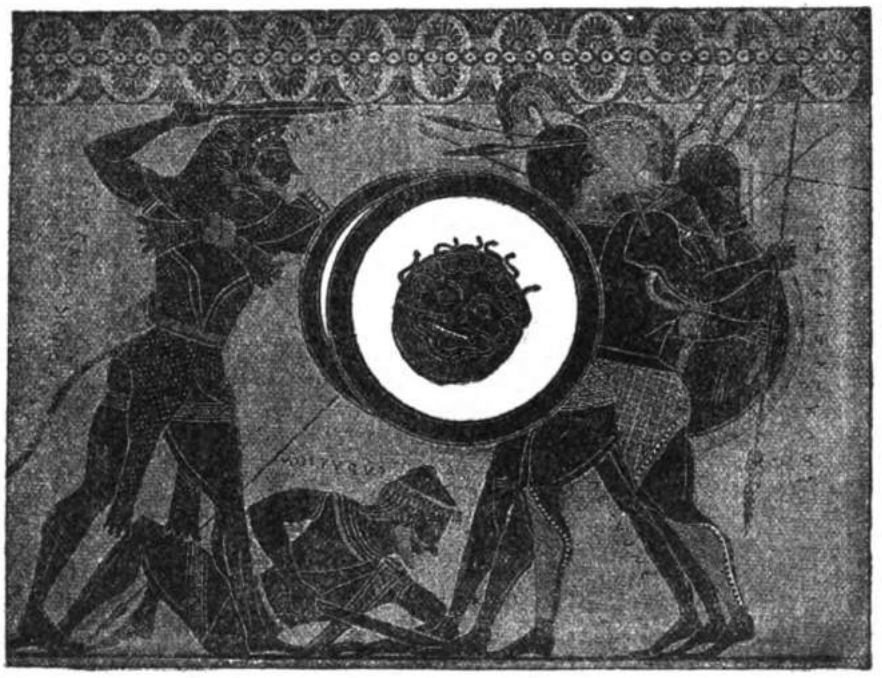
S

	PAGE.
Stair	490
Stairway of Being	1678
Stammer	833
Standing Stones	759
Statue	525
Stamboul	1305
Sardonyx	746
Stars, Constellations and Planets	999
Staurolite	748
Steamboat	71
Stephanotis	845
Stepniak	908
Sterility	34
Stickwort	845
Stile	912
Still-folk	1404
Stirup Sunday	1579
Stockings	130, 499
Stockraisers	899
Stocks and Bonds	539
Stomach	14
Stomach Ache	400
Stonecrop	845
Stone of Actorius	1672
Stonehenge	759
Stone Soup	758
Stones, Birthday	12
Stones, Jewels, Ornaments, etc.,	497
Stones of Fruit	450
Stories of Jamaica	450, 1443
Stories of Witches	1466
Storks	88, 704
Storm	845, 1069
Stove	500
Stovelifter	500
Stovepipe	500
Strabo	1182
Stranger	500
Stratham, N. H.	69
Straw	500, 845, 890
Strawberry	845
Stray-Sod	845
Street	525, 927
Street Car	912
Street, Town and Public Life	528
Strength	333, 1429
Study of Signatures	1691
Stumbling	912
Stumbling and Falling	500
Sturgeon	706
Styx River	143
Sublimity	1688
Success	582, 589, 1429
Suckling, the Poet	45
Suffolk	9
Sugar	25
Sugar Bowl	501
Sugarcane	845
Suicide	196
Sullivan's Signature	1694
Sumac	845
Sun	1014
Sunburn	22
Sun-dance	1198
Sundogs	101
Sun Signs	1015
Sunstroke	22
Sun Worshipers	1017
Surgical Operations	400
Surinam	891
Suspenders	501
Sussex Bride	111
Swaddling Clothes	28
Swallow	704, 890
Swallowing	383
Swan	706
Sweating Sickness	856
Swedenborg	1207
Swedish Bridegroom	79
Sweeping	501, 894
Sweethearts	59, 1671
Sweetheart's Names	87
Sweet Peas	67, 846
Swelling	333, 400
Sweetbrier	845
Sweet Shrub	846
Swinburne's Signature	1692
Switzerland	6
Sword	21, 502
Sycamore	846
Sylvester the Pope	1142
Symbolism of Colors	1600
Sympathetic Powder	886
Sympathetic Remedy	1672

T

Table	508
Tablecloth	508
Tablespoon	508
Tacitus	931
Tack	503
Tahitians	150
Tailor	559
Tails	333
Tamarind	846
Tansy	846
Talisman for Disease	888
Talismans	71, 1258
Talmud	11, 1015
Tamerlane	1603
Tamil Legend	1163
Tam o' Shanter	963
Tantalus	1128
Tan Wed	1205
Tapeworm	400
Tap-Up-Sunday	1580
Tarantula	720
Target Shooting	1671
Tarot's Fool	1675
Tarquin	1180
Tattooing	819
Taurus	14
Tea	846
Teacher	559
Teakettle	503
Tea Plant	846
Teapot	504
Teaspoon	504
Teething	42
Teeth of Animals	1429
Teeth of a Corpse	156
Telepathy	1726
Temper Characteristics	1709
Temple	334
Tennyson's Signature	1692
Ten Years' War	1388
Tephromancy	1664
Terry's (Ellen) Signature	1694
Terry's (Marion) Signature	1694
Tertullian	128
Testament	1163
Tetters	400
Teutons	44
Thanksgiving	1580
Theatrical	559
Themar Corpses	155
Theocritus	1659
Theomat	846
Thermometer	1019
Theseus	1361
Thibetan Headache Cure	368
Thibetan Mahatma	1677
Thief Catching	1670
Thieves	647
Thimbles	504
Thinking One's Self to Death	1681
Thirty Years' War	1172
Thistle	846
Thlinkets	1169
Thomas a Becket	1145

Cerberus, the Dog with Many Heads, Guarding the Gates of the Infernal Regions. Orpheus Lulled Him to Sleep with His Lyre and Hercules Bound Him and Dragged Him Forth from Hades.



The Fabulous Three-Bodied King of the Island of Erytheia. To Kill this Monstrous Ruler and Take His Vast Herd of Cattle was One of the Tasks of Hercules.

T

PAGE.

Thorn 847
Thornapples 848
Thousand Legs 710
Thread 504
Thresh 890
Throat 834
Throat, Diseases of 400
Thrush 82, 710
Thuggee 1160
Thunder 879, 1019
Thunder Bird 1021
Thunderstorms 894
Thuringia Almonds 133
Thuringian Farmers 896
Thyme 849
Tiberius 1330
Tick 710
Ticket 913
Tickling 318, 710
Tiger 710
Tiger Ear 1429
Tiger Eye 761
Time 1690
Times and Seasons 1479
Timorousness 214
Tinder 504
Tinker 505, 711
Tin Pan 504
Titicace Lake 1144
Titmouse 890
Toad 711, 890
Toad at Bridals 95
Toad Legs 1068
Toadstone 761
Tobacco 504, 849
Tobasheer 761
Toes 834
Toe-nails 835
Tomato 849
Tomb Thumb 266
Tongue 835
Tooth 836
Toothache 401, 1429
Tooth, Gold 9
Tooth of Buddha 1163
Toothpick 506
Topaz 745
Torralva 1297
Tortoise 713
Totem Plant 1166
Touch 337
Tourmaline 762
Towel 506
Tower 526
Transylvania 88
Traveling 913
Traveling Dress 913
Tray 506
Treasure Seeking 1429
Trees 8, 890
Trees Blossoming 195
Tree Worship 856
Trembling 317
Trevi Fountain 992
Trinity Sunday 1581
Troglodytes 1371
Troixiel 857
Trouble 1450
Trout 713
Trunk 506
Tool 505
Town 523
Trades and Occupations 540
Tradespeople and Craftsmen in General, 565
Transition of the Soul 1161
Trapper and Trapping 927
Tripoli 18
Tubers 888
Tulip 857

T

PAGE.

Tulloch Castle 179
Tune 1690
Tupi Priests 1090
Turquoise 762
Turcomen 106
Turkey 2, 8, 27, 31, 88, 713, 890
Turk's Island 88
Turpentine Tree 857
Turtles 713, 874
Tuscan Lovers 96
Twitching 338
Tylor 9
Typewriter 505
Typhoid Fever 404
Typhoon 1674
Tyrolese 8, 117
Tyrol Gifts 185

U

Ugliness 208
Ulcer 404
Umbrella 506
Unction 104
Undergarments 507
Undertaker 565
Unhappiness 204
Unicorn 713
Universe, The 1028
Unlucky Days 389
Untiring Ones 201
Ute Indians 6, 16, 1130

V

Vacation 565
Vaccination 404
Vampires 714, 1363
Vampirism 1368
Vanquishing Foes 1670
Vaughan's Signature 1697
Vegetable 890
Vegetable Kingdom 768
Veil 20, 131
Veins 388
Veneration 1687
Venetian Candle 55
Ventriloquism 339, 1661
Venus 14
Venus' Basin 857
Venus' Girdle 74
Venus in Marriage 49
Verbena 857
Veronica Leaves 871
Vervain 857
Verviers 906
Vespasian's Dream 247
Vey People 974
Vicar 1
Vice 338
Vine 858
Vinegar 10
Vintners 891
Violet 858
Virgil 281
Virgin Mary's Nipple 860
Virgo 15
Virtue 338
Visions 222
Vitativeness 1684
Vlachi 9
Vodka 414
Voice 339
Volcano 1032
Vomiting 404
Voodoo Worship 1196
Voyage 914, 1070
Vulture 714

W

	PAGE
Wages	539
Wagon	566, 891, 914
Wagtail	714
Waist	340
Wajijl	907
Waldron	28
Wales	1, 7, 8, 16
Wales' Charms	70
Walking	340, 914
Wall	515
Wallace's Signature	1696
Wallachian Peasants	880
Wallachians	223
Wall-eyed Persons	895
Walnut	861
Walpurgus Night	1542
Walrus	714
Wandering Jew	861, 1823
Warming Pan	515
War Signs	41
Wart Cures	343
Warts	342
Warwick	33
Washboard	515
Washing Clothes, etc.	515
Washing Dishes	518
Washing the Body	515
Wasp	714
Watch	518
Watch Chain	519
Watchman	566
Water	519, 915, 1033
Water-cress	861
Water Divination	1663
Water Fowl	714
Water, Hot	895
Water in General	1070
Water Lily	861
Waterloo	11
Watermelons	861, 878
Water Ouzels	715
Water Pepper	861
Water Spirits and Sea Monsters	1070
Wax	70, 520
Wax in Divination	1664
Wealth	539, 1444
Weaning Time	36
Wearing	519
Weasel	714, 891
Weather, Good and Bad Signs and Omens	1078
Weather Prediction	1035
Weather Signs and Charms	1034
Weaver	566
Wedding Bacon	58
Wedding Cake	58
Wedding Ceremonies	45
Wedding Day	116
Wedding Feast	132
Wedding Journey	134
Wedding Omens	63
Wedding Presents	135
Wedding Rings	128
Wedding Shoes	128
Wedding Supper	55, 59
Wedding Time	137
Weed	861
Weeks and Days of the Week	1583
Weeping Sinew	404
Weeping Wind	27
Weight	1690
Welsh Churchyards	175
Well	521
Well of Midlothian	992
Well of St. Keyne	44
Wen	404
Werewolves	1253
West Indies	9
Whales and Whaling	1079
Wheat	116, 861, 891
Wheatear	716
Whip	891
Whip-poor-will	716
Whisper Dell	1060
Whist	1478
Whistling	344
Whitebird	716
White Flaw	405
White Lady of Avenel	1202
White Mountain	1134
Whitlow	405
Whit-nail	405
Whiting	716
Whit-Sunday	1591
Whooping-cough	33
Whortleberry	861
Widow	132, 902
Widower	116, 132
Widow's Cap	521
Widower's Weeping	194
Wiggan	862
Wild-fire	866
Wild Flowers in General	862
Wild Huntsman	1624
William I. of Germany	1062
Willow	862
Winchcombe	33, 42
Wind	915, 1035, 1079
Window	521
Window Blind	521
Windsor Castle	130
Wine	7, 45, 891
Wine Growing	891
Winter Solstice	1592
Wisdom	22
Wisdom and Power	1670
Wish	1444
Wishbone	1445
Wishing Well	994
Wisl	716
Wit	1668
Witch Bird	716
Witch Burning	1672
Witch Charm for Sickness	881
Witchcraft	1445
Witch Killing	1672
Witch Sabbath	1455
Witches	25, 76, 1671
Witches' Powers	1459
Wizards of Kaju	1315
Wolf	171, 717
Wolf's Teeth	42
Womanly Beauty	1698
Woman of the Sea	1423
Wonder-doctor	1452
Wonders of Magic	1668
Wonders of the World	1379
Wood	521, 963
Wood Box	521
Woodchuck	717
Woodpecker	718
Wool	521
Work and Workman	566
World, End of	1038
Wormwood	22, 863
Worms	405, 718
Worship, Articles of	1161
Worship in General	1188
Worship, Objects of	1166
Wounds	20, 405, 1671
Wowuk	186
Wraiths	185
Wrapping and Packing Goods	539
Wren	718
Wright	9, 16
Wrist	345
Writing	521
Wurtemburg	43

Y

	PAGE.
Yarn	822
Yawning	846
Yeat's Celtic Twilight	158
Year and Days of the Year	1598
Yellow-hammer	720
Yellow River	965
Yew Tree	863
Yorkshire	17
Yorkshire Robins	887
Yule, Colo	9
Yuletide	1510
Yurucares	1182

Z

	PAGE.
Zapote	963
Zarathustra	1136
Zar-worship	1197
Zealand Idols	211
Zeus	968
Zircon	762
Zmei	1870
Zoroaster	1140, 1152
Zulus	8
Zulu Marriage	46
Zuni Indians	1019

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