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Symbolical Figure of Superstition Drawn from a Design Made at the Close of the Dark Ages.

Illustrations.

VOL. II.

	PAGE.
SYMBOLICAL FIGURE OF SUPERSTITION,	FRONTISPIECE
PORTRAITS TAKEN FROM AN ANCIENT MANUSCRIPT,	608
THE CABINET OF A MAGICIAN,	650
TALISMAN FOR DESTROYING INSECTS,	652
NOSTRADAMUS IN THE ACT OF CONJURING,	692
TRIALS OF THE INITIATE INTO MAGIC,	734
HINDOO DEVOTEES,	776
THE SUPERSTITION OF TORTURE,	818
MUSEUM OF IMPLEMENTS FROM THE AGE OF CRUELTY,	860
THE VISION OF THE CRUSADER,	864
THE NATIVITY OF CHRIST,	944
ST. ELMO'S LIGHT ON THE ESQUIMO'S HUT,	986
THE PYTHONESS OF DELPHI,	1028
GREEK CARICATURE OF THE GODS,	1028
PERSIAN SYMBOLS,	1070
SYMBOL OF RELIGIOUS SYSTEM OF INDIA,	1071

205410

CONTENTS.

CHAPTER X.

THE ANIMAL KINGDOM.

DICTIONARY OF INSECTS, BIRDS, FISH, REPTILES, BEASTS, ETC., WITH THE
SUPERSTITIONS, LEGENDS AND FOLKLORE PERTAINING TO THEM, . . . 567

CHAPTER XI.

THE MINERAL KINGDOM.

DICTIONARY OF GEMS, JEWELS, PRECIOUS METALS AND MINERALS, WITH THEIR
SIGNIFICANCE AND USE IN THE SUPERSTITION AND FOLKLORE OF ALL
COUNTRIES, 721 ..

CHAPTER XII.

THE VEGETABLE KINGDOM.

DICTIONARY OF PLANTS, WITH THEIR SIGNIFICANCE AND USE AS RECORDED
IN THE POPULAR BELIEFS OF THE WORLD, 763

CHAPTER XIII.

FARMING, GARDENING, CROPS, STOCK-RAISING, DAIRYING, ETC.

DICTIONARY OF THE SUPERSTITIONS, FOLKLORE AND SCIENCE OF HUSBANDRY, 866

CHAPTER XIV.

JOURNEYS AND WALKS ABROAD, RIDING AND DRIVING.

DICTIONARY OF SIGHTS, SCENES, AND THE WISDOM OF TRAVEL, 892

CHAPTER XV.

HUNTING, FISHING, AND SPORT IN GENERAL.

DICTIONARY OF INFORMATION CONCERNING THE ACTIVE RECREATIONS AND
PASTIMES OF MAN, 916

CHAPTER XVI.

THE PHYSICAL SCIENCES AND NATURE IN GENERAL.

LEGENDS, STORIES, AND WONDERS OF THE NATURAL ENVIRONMENT INFLUENC-
ING THE CONDUCT AND CONDITIONS OF LIFE, 928
MAGIC OF THE MIDDLE AGES, 929
ASTROLOGY OF ALL NATIONS, 929
TRADITIONS OF THE FLOOD, 947
INFLUENCE OF THE MOON, 957
OBSERVATIONS CONCERNING RAIN, 972
LEGENDS OF SPRINGS, FOUNTAINS AND WELLS, 990
INFLUENCE OF THE STARS, 998
THEORIES OF THE UNIVERSE AMONG THE NATIONS, 1023
PROGNOSTICATIONS FOR THE WEATHER, 1034
PREDICTIONS CONCERNING THE END OF THE WORLD, 1038

CONTENTS.

CHAPTER XVII.

THE SEA.

DICTIONARY OF CHARMS, OMENS, LEGENDS, AND STORIES FOR SEAFARERS, . .	1041
--	------

CHAPTER XVIII.

RELIGION: PLACES, OBJECTS AND ARTICLES OF WORSHIP.

SACRED ANIMALS,	1082
SIGNIFICANCE OF THE CROSS,	1092
HISTORY OF REMARKABLE RELIGIOUS SECTS,	1101
THE GODS OF TRIBES AND NATIONS,	1102
STORIES AND LEGENDS OF CHRIST,	1118
VARIOUS BELIEFS CONCERNING IMMORTALITY,	1124
THE SAINTS, PRIESTS AND HOLY MEN AND WOMEN OF THE WORLD, . . .	1140
THE SPECIAL ARTICLES OF WORSHIP AMONG THE TRIBES AND PEOPLES OF THE EARTH,	1161
PECULIARITIES OF HUMAN WORSHIP,	1188

The Animal Kingdom.

CHAPTER X.

ALLIGATOR—To see an alligator, is very lucky to the people of Anamaboe and Dixcove.

For a maiden to see an alligator in the water, foretells trouble.

The Indians on the banks of the Orinoco believe that an alligator, previous to going in search of prey, always swallows a large stone, that it may acquire additional weight, to aid it in diving and getting its victim under water.

The Burmese believe that the bite of an alligator would be harmless, if the king would issue an edict in the man's favor.

ANIMALS IN GENERAL—If a mare, a she-camel, a buffalo or a cow should bear twins, these animals would perish after six months. (Hindu.)

The Chippewa, after killing an animal, implores its forgiveness, so that when they encounter in the other world, it will do him no harm.

To shoot and cripple any animal, then to pick it up and let it die in your hand, is unlucky. Dispatch it as soon as possible.

To weep over the death of bird or beast, will bring the death of one of the family, or a dear friend.

It is believed that if a follower of Buddha kills any animal, he loses his soul.

A house where dog, cock and cat are all black, will not catch fire.

A lover of dumb animals will make a good husband or wife.

Certain tribes of Indians believe that to eat the brains of animals, will give them more wisdom.

The heart of any beast, according to Indian lore, will give extreme muscular strength, if eaten.

Among the Maya Indians, the songs of birds and the cries of animals are considered omens.

It is unlucky in China, to mention an animal of evil omen by its name.

To kill any animal out of mere cruelty, the animal will, with its soul, take possession of the murderer's body, until the crime is fully expiated. (Chinese.)

When the bird of morning singeth all night, long life is at stake.

In Barbadoes, if a bird flies over your head, it is a harbinger of bad news.

The Peruvian Indians think that a bird indicates velocity, a lion, strength, and a dove, innocence.

When a dead animal is being removed from your property, throw a bucket of water after it, and you will have good luck.

To part with a homeless animal that has come to you for protection, is to give away your luck.

If anyone envies you your pets or animals, you will have no luck with them. Envy casts a curse upon things, as well as persons.

When you see a dead animal, you should spit over your little finger, to avert death threatening some of your family.

If oxen and horses meet at a drinking place and the oxen drink first, there will be plenty of water for both; but if the horses drink first, there will not be enough for either.

If you touch young puppies and kittens while they are still blind, your fingernails will turn black.

For an injured bird to fly into a house and leave blood, is a sure sign of the death of an unborn babe.

Never refuse a set price for any of your pets; if you do, the pet will die, and you will lose both pet and money.

A German idea is, that if an animal will not stay at home, make it look up the chimney or give it the scrapings of the doorsill, mixed with their food, and they will be contented.

If you bury a dead pet on your own ground, a member of the family will die soon.

Do not buy a horse, cow, or dog, whose tail hangs to the left; they are no account and will bring bad luck.

Animals born when the moon is crescent-shaped, are weak, feeble, and short-lived. Animals born at the full of the moon, are strong and long-lived.

Never bury an animal and then cry over the grave in fun, or you may have to cry over a grave in earnest.

If you are offered money for an animal and do not take it, bad luck will befall the animal.

If an animal loses its cud, it will die, unless another is provided by dividing the cud of another animal.

People believing in the stars, think that if they drive home a newly purchased animal "when the sign

is in the head," the "critter" will stray.

If you see the carcass of any animal and do not spit on it, you will have the disease of which the animal died.

The Sioux have a belief that the black raven and the wolf are evil spirits.

It is a very lucky sign to be liked by all dumb animals.

The Somali, of East Africa, believe that many of the Bedawin have learned the language of birds and beasts, and Abyssinians think that Jews have the same power.

Greeks believe that some animals have immortal souls.

You must not let a small animal or bird die in your hand, for if you do, you will be subject to nervousness and tremor.

In Biblical times, it was unlucky to own an unruly or violent beast, and if it was the cause of a person's death, by neglect of the owner or keeper, both the owner and his animal would be put to death.

Stings of insects and reptiles are more severe at the full of the moon. (Turks Islands.)

Any animal having offspring of another kind, is a bad omen. (Korea.)

Any animal having misshapen offspring, is a bad omen. (Korea.)

If a frog, or some other creature which does not usually come into the house, in the Solomon islands, is seen in a house, it is an omen; a wizard is asked what it means, and he tells them; but if the creature utters a cry, they know, without asking, that there will soon be a death and crying for it.

The Minahasses of Celebes islands, are so superstitious that all their arts and enterprises are con-

trolled by the screamings of the screech-owl, which they call baka-ker. Another ominous animal for them is a snake. If they find a snake stretched over a piece of ground that they had planned to clear, they will abandon that piece of land and choose another.

The Australian natives of the Encounter Bay tribe, believe that all animals were formerly men, who performed great prodigies and at last transformed themselves into animals. Rocks, stones, and the stars, are also believed by them to have been formerly men.

The ancient Greeks paid much honor to animals. Thus, in poetry, art and divination, certain animals were appropriated to certain gods, the eagle to Jupiter, the raven to Apollo, the goat to Pan, and the bull to Bacchus.

There are some animals esteemed as bringing better luck than others. Hawks are lucky. Bears are not so good, as they are slow and clumsy. The bear is apt to be wounded, and although savage when cornered, is not so likely to escape as other animals; so he is not a lucky emblem. (American Indian.)

When coons and opossums have a heavy growth of fur coming on, the chipmunks and squirrels are overbusy, the insects leave the north side of the trees, the feathers on the geese are thicker than usual, young lambs grow heavy fleeces of wool, and sheared sheep regain their wool in no time, then look out for a hard winter.

If the sound of the sky-lark, the ram, the peacock, the mungoose, and the kingfisher, be heard, or if the names of these creatures be heard mentioned, or if the creatures be seen, there will be gain of wealth; if the blood-sucker be seen

in front of a person, there will be misery. (Hindu.)

If the first animal you see, on leaving your house in the morning, is a yellow cat or dog, beware. This is a bad omen, but its evil may in a measure be counterbalanced by taking two steps backwards and one sideways, before proceeding to your destination.

If you abuse dumb animals, you will always be poor. They bring you prosperity when you are kind to them, but poverty follows those who are cruel to them.

The following ten animals were admitted by Mohammed into paradise: Al Borak, Mohammed's white horse, on which he rode to the seventh heaven; Mohammed's favorite camel, Al Kaswa; Balaam's ass; Jonah's whale; Solomon's ant; the ram caught by Abraham and sacrificed in place of Isaac; the cuckoo of Belkis; the ox of Moses; Noah's dove, and Katmir, the dog of the seven sleepers, that remained on watch in front of the cave wherein the seven noble youths of Ephesus slept for 309 years, all the time without lying down, or moving away, or eating, drinking or sleeping.

If the names of the leech, the snake, the hare, the hog or the iguana be heard mentioned, prosperity is indicated; but the sound and the appearance of these creatures indicate evil. On the other hand, if the names of the monkey and the bear be heard mentioned, evil is indicated, while both the sound and the appearance of the creatures indicate prosperity. (Hindu.)

The Navajo Indians say that when the white of daylight met the yellow of sunset in midheavens, they embraced, and white gave birth to the coyote; yellow to the

yellow fox. Blue of the South and black of the North similarly met, giving birth, blue to the blue fox, and North to the badger. Blue and yellow foxes were given to the Pueblos; coyote and badger remain with the Navajo; but the great wolf is ruler over them all. "Great Wolf" was the chief who counseled separation of the sexes.

No savage fixes the boundary line between animals and man so clearly as we do, and he thinks they have the same feelings and passions as man. To him, the belief is familiar that his ancestors appear again in the form of animals, as among the Dravidians of India, they come in the form of tigers, while they think a witch can change herself into the form of any animal she pleases. Then they think that animals understand the speech of men, and are also amenable to courtesy, so that if a lion or a tiger got hold of a man, and he should address it politely as "uncle," it would let him go. Then they think that the spirits of those who haunt tombs, often take up their abode in the bodies of jackals, dogs, and other tomb-haunting animals, and that if a dead body is eaten by an animal, then the spirit of the body enters the animal with the flesh he eats, and so understands what is said and done. (Crooke, *Popular Religion and Folklore in Northern India*.)

Russians believe that birds and animals can get ahead of them, or as they call it, "best" them. The Gurians think that all kinds of animals try to exceed man and "best" him in everything; and to prevent this, they eat, on New Year's morning, before any sound is heard, some "jobinarie," a little piece of bread with salt. If a gun should be fired off before they had eaten the lucky bread, they would be

liable to tear holes in their trousers all the year around. Some people keep up this custom before the coming of the cuckoo in the spring. To have luck, it must certainly be eaten before the spring birds arrive, or they will best them.

In their ideas, every bird and beast has an evil influence and power, which they exercise over man all the year around, if their voices are heard before they eat the bread and salt. They try especially not to be bested by calves, kids, young chickens, and domestic animals, and children who are born on the first of January. The Gurians, being agricultural, try not to be bested by the cuckoo; for they believe that a man, even if he should try ever so hard and do his best, would get no profit by his labor, for the cuckoo does not work, and lives in other birds' nests. Should the wren "best" anyone, he will be frustrated in whatever he undertakes, and the result of his labor will be as insignificant as the bird itself. Should a kid best anyone, he will talk and argue and persuade all the year around, but never gain anything to his benefit. Should a man be bested by the golden oriole, which gives a sound like "swills gogea," his son will die during the year. In fact, any sound, anything, has its superstition attached to it.

'ANTS—If ants flourish in your yard, it is a good sign of prosperity.

Annius writes that an ancient city, situated near the Volscian Lake, was in times past overthrown by ants, and that the place was thereupon commonly called to this day, "The Camp of Ants." (Hauley's "Wonders.")

Saying "mumblyup" over an ant-hole, will bring the ants to the surface.

A common belief among Negroes, is that if you kill ants, the rest of the colony will begin to dig your grave.

When ants make a nest in the house, it is a sign that some malicious person has placed them there to bring evil on the inmates. (Ancient Mexican.)

In ancient Greece, there was a race who claimed descent from ants. They were called Myrmidons. Oddly enough, the Ashantees believe the same thing, and the Incra tribe is the clan of ants.

Ctesias makes mention "of horse-pismires living in hollow trees, which were fed by the magi, till they grew to such a vast bulk as to devour two pounds of flesh a day." (T. Brown's Works.)

In Cornwall, it is unlucky to destroy ants' nests.

For a bride to accidentally step on an ant-hill, signifies that she will die an unusual death.

Pour water upon an ant-hill, and you will discover a stone of divers colors, which, if held in the right hand, will permit you to go invisible. (Brand.)

In the West Indies, a procession of ants in the house, especially if it contains a "passion-ant," is a sure sign of death.

When ant-hills are high early in the morning, it is a sign of a fine day.

To step on an ants' mound and kill a number of ants, is a sign of rain.

Adversity will overtake the person who carelessly or intentionally destroys ants or their homes, as they are omens of thrift.

If you kill ants, they will run over your dead body before you are buried.

It is a bad sign to destroy an ants' heap of sand.

When ants are more busy than usual, the weather will be stormy.

Combats between swarms of ants presage war.

To be stung by an ant in the night, is a sign of prosperity.

If ants make their heap near your door, it betokens good fortune for the family.

Black ants are good luck; red ants, bad luck.

"Ants never sleep. This is a recently observed fact." (Ralph Waldo Emerson's "Nature.")

In India, many insects are regarded with veneration. The ant is fed by Hindus and Jainas on certain days, with flour and sugar. Some of the Dravidian races, like the Juangs, take their oaths on an ant-hill.

A superstition prevails in Washington and Virginia, that it is very unlucky to destroy an ant, as it is a fairy and will bewitch the cows so that they cannot give milk. (Negro.)

We read, in Purchase's "Pilgrims," that the natives of Malabar will go out of the path rather than to run the risk of treading on an ant, when they see an ant-hill.

With the natives of India, it is a common opinion that where red ants colonize, prosperity attends the house.

In the West Indian islands, a procession of ants is said to presage a funeral.

In Finland, they make boys eat ants in the spring, to make them grow up strong.

Sloan tells us that the Spaniards of the West Indies have a very highly medicated earth, which is

supposed to be made of the nests of ants.

In the West Indies, there is an ant so full of poison that when arrowtips are smeared with them, not one in four hundred of the wounded escape death.

Ants will not cross a chalk-mark. You simply have to take a piece of chalk, and draw a circle around the dish you wish to protect. (New England.)

When ants make a nest in a dwelling, it is a sign that some envious or malicious person had placed them there, with the evil purpose of bringing misfortune upon the family. The presence of a frog or a mouse was accounted for in the same way. (Mexico.)

When the Phrygian king, Midas, was a child, ants carried a number of grains of wheat into his mouth while he slept, from which omen it was predicted that he would be immensely rich. He afterwards wished that everything he touched would turn into gold, and Bacchus granted his petition.

In India, both men and women believe that to treat ants well, is to insure thrift and plenty. Therefore, they frequently deposit sugar near ants' nests in the morning, as a good act of charity to begin the day with.

The West Indian Negress still bestows chicken-soup instead of hot water, on the invading army of black ants, believing that if kindly treated, they will show their gratitude in the only way that ants can manifest it—by taking their departure.

The ants bring their eggs up out of their underground retreats and expose them to the warmth of the sun, to be hatched. When they are seen carrying them in again in

great haste, though there is not a cloud in the sky, there will certainly be a storm. (Texas.)

Thevenot, in his "Travels in the Levant," mentions Solomon's ants among the beasts that shall enter Paradise, according to the belief of the Turks, and gives the following reason: "Solomon was the greatest being that ever was, for all creatures obeyed him and brought him presents. Among others, an ant brought him a locust, which it had dragged along by main force. Solomon, perceiving that the ant had brought a thing bigger than itself, accepted the gift, and preferred it before all other creatures."

Plutarch, writing of the ants, says: "Aratus, in his prognostics, settleth this down for a rain sign, when ants bring forth their eggs and lay them abroad to take the air."

"When ants make haste with all their eggs abroad, Forth of their holes to carry them abroad."
This is usually contradicted.

Martial has written the following epigram about a lucky ant, who gained immortality by being enclosed in a drop of amber:

"A drop of amber from the weeping plant,
Fell unexpected and embalmed an ant;
The little insect we so much condemn
Is, from a worthless ant, become a gem."
(Martial, Book I.)

An angleworm wanted to get married, so he got an ant to act as a go-between and find him a wife. The ant arranged to get a thousand-legged worm for his wife. When the angleworm heard this, he cried: "Oh, no! I never could keep her in shoes!" This tickled the ant very much, and he went and told the thousand-legged worm, and she answered: "It is just as well, for the angleworm is so long I should never be able to

make enough clothes to keep him covered!" This answer so amused the ant, that he started laughing, and laughed so hard he had to tie a rope around his waist for fear of bursting; and to this day the ant shows the result of this in his attenuated waist. (Korean Folklore.)

ARMADILLO—In Formosa, an island in the China sea, it is unlucky to see an armadillo in daylight.

ASS—If asses hang their ears downward and forward, and rub against walls, rain is approaching.

The ass is deaf to music, and hence Apollo gave to Midas the ears of an ass, because he preferred the piping of Pan to the music of Apollo's lute. It may also be taken that he who is very fond of money, will not be fond of the fine arts.

The unexpected braying of a donkey, is the sign of a visit from an unpleasant acquaintance.

To be followed by a donkey and its colt, is a good sign.

Dead asses breed bees.

To touch the cross of an ass on Christmas morning, is a sign that your wish will be granted, whatever it may be.

Every donkey in Ireland is supposed to fall on its knees on Christmas night and bray, in honor of its ancient use of carrying the Lord.

If a donkey brays, it is the sign of rain.

In Greece and Rome, the skull of an ass was sacred to Priapus, the god of fertility and guardian of vineyards and gardens, and was placed in gardens and fields so that they might be protected from thieves.

It is a sign of good luck, to see a dead donkey.

When a farmer goes out on business and meets an ass, he considers it very bad; in truth, he will turn his steps homeward.

If you have a donkey with you in a dangerous place, you will come to no harm.

If asses or mules rub their ears more than usual, it is a sign of rain.

If, in Wales, a donkey turns around and faces you, it is a sign of good fortune. If it turns its back on you and runs off, it is a sign of misfortune.

When an ass dies, it is not lucky to skin it. You will soon be obliged to skin a horse.

On all the oases in the northern part of Africa, from Egypt to the Atlantic ocean, the head or skull of an ass is put up on something high, to keep off evil.

It was said in England, that to crop the ears of asses preserved them from the power of witches.

You will be deceived, if you stop to watch a tricky donkey.

If you meet a donkey on the way to the doctor's, it is a sign that the patient will get well.

Good luck to see a donkey lying in the road.

If a donkey's braying is the first thing you hear in the morning, make a wish on it and it will come true.

When the donkey brays, it is a sign that the onions are springing. (Persia.)

When an ass brays, the weather will change. (Belgium.)

In Winchcombe, Gloucestershire, England, there is only one superstition about the ass—that "it is unlucky to see a dead donkey." Some believe that no one has ever seen a dead donkey! Anyway, the sight

of a dead donkey is exceedingly rare, and there are instances known in that neighborhood where great trouble has been taken to go out of the way to see one. Travelers who had returned from the East, related as a most remarkable incident, that they had the good or ill luck to see one in the valley of Jehosaphat.

It is said in the Bible, that after Samson had been tied with two new cords, that these cords became as flax that was burnt with fire, and his bands loosed from off his hands, and he found a new jawbone of an ass, and took it and slew a thousand men therewith. And Samson said: "With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men!"

Balaam was riding upon his ass but the ass would not go, so Balaam smote the ass, when she opened her mouth and said: "What have I done unto thee that thou hast smitten me these three times?" And Balaam said unto the ass, "Because thou mockest me! I would there were a sword in mine hand for now would I kill thee!" And the ass said unto Balaam, "Am I not thine ass, upon which thou hast ridden ever since I was thine, unto this day? Was I ever wont to do so unto thee?" And he said, "Nay!" Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way.

The mark running down the back of an ass, and cut at right angles over the shoulders, is "the cross of Christ," impressed on the animal by Christ riding on an ass in his triumphal entry into Jerusalem.

According to a popular belief in the North Riding of Yorkshire, the streak across the back of an ass was caused by Balaam's striking it, and

stands as a proof of its conduct to him.

AUK—The great auk, a bird now almost extinct, was observed by seamen never to go out beyond soundings, and according to its appearance they directed their course, being assured that land was not very remote.

BASILISK—The basilisk is said to have the power to kill at a distance, by the poison of its glance.

BAT—Bats, or all night birds, must be caught and put to death, if possible.

If a bat bites you, the wound will never heal.

The bat, or bawdy-bird, is the witches' bird; and when they hover around it is the witches' hour, when they have power over all human beings who are not shielded from their influence. A bat is therefore very generally considered a bird of evil omen, in many parts foretelling death.

Bats flying late in the evening, indicate fair weather.

Bats who squeak flying, tell of rain to-morrow.

If bats flutter and beetles fly about, there will be a fine morrow.

It is unlucky to kill a bat that flies into your room; it is a good omen if it lights for a moment on some object in the room.

If a bat flies into the kitchen and at once hangs on to the ceiling, it is lucky; but if it circles around twice before alighting, it is bad.

If, in trying to drive a bat out of the room, the creature should fly against a light or candle and put it out, it is a very bad omen.

If a bat flies into your house, look out for bedbugs.

Bats are regarded as unlucky; but the evil attending their coming into a house can be warded off, by catching them and hanging them over the door.

The name of the bat is never mentioned in India after nightfall; people who do, will lose all their property.

If a bat flies around the house three times in succession, it is a sign of bad luck.

In Scotland, if the bat, in flying rises, and then descends again eastward, it is thought dangerous to go out of the house.

Some people think that bats fasten themselves in the hair, and that the hair would have to be clipped to remove them.

If a bat circles around your head three times, it presages a death.

The bat (a winged animal) was regarded by the Caribs as a good angel, which protected their dwellings at night; and it was accounted sacrilegious to kill one.

There existed formerly in Alsace, a curious belief that bats had the power to render the eggs of storks unfruitful.

You will die soon, if you kill a bat.

If, in the evening, you see a bat in the chimney, a misfortune is coming. (Belgium.)

In regard to the superstition that the bat is an omen of evil, a correspondent from Gloucestershire, England, writes: "A lady told me that three of her sisters had died, and that on each occasion a bat had flown into the house. But one evening a bat came in when everybody in the house was well, and there was no cause for anxiety at home or abroad. This they took for a good sign and believed the spell

was broken, but that very night the cook died suddenly of heart-complaint, having gone to bed, as all believed, in her usual good health."

It is believed in Italy, that the presence of bats will throw some people into convulsions. A physician, Antonio Vallisneri, relates a curious instance of this kind. He shut up a bat in a box in the room of the patient, who, on entering, although unaware of the presence of the bat, went into convulsions, and did not come out of them until the bat was removed.

At Polperro, Cornwall, the bat is thus addressed:

"Airy mouse, airy mouse! fly over my head,
And you shall have a crust of bread;
And when I brew and when I bake,
You shall have a piece of my wedding cake."

In Scotland, the bat is known as the Bakie bird.

BEACHBUGS—If beachbugs are large, the following summer will be wet.

BEAR—In Norway, it is lucky to meet a bear.

In the "Treasures of Ancient and Modern Times," it is told that the bear preserves its health by eating ants and pismires.

The Ostiaks, a Finnish nation, believe that the bear enjoys immortality, and when they kill one, they sing over it and ask its pardon, so that it will not wreak vengeance upon them in the spirit land.

The red Indian hunter thinks if he wears the claws of the grizzly bear, he will be courageous and full of ferocity.

The Eskimos believe that when a bear is killed, its nose must be cut off and thrown on the ice, or bad luck will follow the hunter.

If a bear goes into its den early in the fall, it is going to be a hard winter; if it goes in late, a mild winter.

It is believed that a bear, when shot, will plug the wound with his own hair.

A woman recently died at Llan-santffraid-Glyn-Ceiriog in childbirth, upon which the following conversation was heard in Oswestry: "What a many have died this year in that way. They say it happens so every seven years; and they say the year in which the bear breeds is fatal to women in childbirth."

In Anglesey, Wales, exists the belief to this day, that mares always cast their foals when young bears are brought into the world, which, it is said, was once in three years. This is a strange superstition, particularly when it is recollected that bears have ceased to exist in Anglesey for possibly a thousand years. It shows how long-lived such sayings are.

The Thlinkits (Alaskan Indians) think it very wicked to kill a bear, excepting in cases of necessity, because they think the bear was a man, whose spirit has taken the form of that animal.

After a bear is killed by an Eskimo, the successful hunter and his family must do no work for three days.

The Laplanders gave the bear the name of the "dog of God," and the Norwegians declare that it has the strength of ten men and the cunning of twelve.

The Ute Indians believe that their primal ancestors were bears. After these came a race of Indians who, on dying, were changed into bears, who roamed the mountains until they too died, and went in the

form of bears to the happy hunting grounds, where they are the wisest of the tribe. The bear, to the Ute, possesses wonderful magic power, they can convey intelligence over long distances by means of "po-o-kan-te," or magic. They believe that the present bears are descendants of the original tribe, and that they know the relations existing between themselves and the Utes, and their ceremony of the "bear dance" assists in strengthening the friendship between them. As the Utes believe that they are of a higher order than the bears, this dance is to assist the bears in the recovering from hibernation, procuring food, choosing mates, and casting blindness from their eyes. The bear dance also charms the participants from any danger from bears. It also enables the Indians to send messages to the loved dead friends, who dwell in the happy hunting grounds, and it also heals certain forms of sickness.

The Ute Indians believe that the "immortal bears" and Indians who dwell in the land beyond, are cognizant of their bear dances, and also prepare a spirit bear dance at the same time. It is believed, too, that the spirit bears go to the sleeping real bears in their holes and caves, and whisper that the time of their hibernation is almost at an end, and spring is at hand.

It is believed that bears know who dances in the great sacred dance, and will not hurt such for a year.

It is an evil omen for a dancer to fall; but this "bad medicine" can be exorcised, if a medicine-man will approach the fallen one, and with a morach and stick, make a motion toward the dancer's feet, and then toward the sky. This imparts strength and carries the intelligence to the ghosts and bears that

the unlucky dancer has been charmed, and is to be spared if met in the hunts.

If a woman sets her foot on a man's, in the dance, it is a sign that they will become enamored; and such missteps are greeted with laughter by those who observe them.

The duration of the dance is fixed by the time it takes for the bears to recover from hibernation, which is four days. The Indians believe that the dancing on the first day assists the bears to wake up. The second day the bears are quite wakeful, and the dance makes their powers return to them. The third day the bears have mated, as the female bears have done dancing in the trees. The fourth day, the spirit of the feast is wafted into the beyond, where it provides a similar spirit feast for the shades, and it also carries some of its spirit eatables to the bears who wait in the forest for it. In fact, the supernatural and the real are so mixed in the belief of the Indians regarding the meaning, effect, and consequences of this annual sacred dance, that one can hardly discriminate whether it is the bears, the spirits or the Indians who are to be benefited. It appears in full that when the dance is concluded, that the bears have fully regained the use of all their faculties, have found mates, have been provided with food, and that they will gratefully remember their Indian relatives and repay them, by assisting them in the practice of magic.

BEAVER—It is believed that when a beaver is hunted, it will bite off its gland containing the castor, which the hunters are after, and stand upright, to show the hunters that it is useless to continue the pursuit.

The Osage Indians would not kill a beaver, as they believed that they were descended from a beaver, and would therefore be killing their own.

If the walls of the beaver's nests are unusually thick in the fall of the year, an old American hunter will tell you that "an unusually hard winter is nigh to hand."

The rodent teeth of the beaver are regarded, by the Hidatsa Indians, as potent charms, and are worn on the necks of little girls, to make them industrious.

BEEES—To cure a bee-sting, rub three kinds of grass and breathe on it.

In Lithuania, when the master or mistress of the house dies, a bunch of keys is rattled before the beehive, else the bees will die, too.

If bees sting you, it is a sign of bad luck, crosses and losses.

The bee is the sign and symbol of the mathematician. It has solved the problem of maxima and minima by the shape of its cell.

The Cornish, to this day, invoke the spirit Brownie, when their bees swarm, and think that by their crying "Brownie, Brownie," it will prevent their returning into their former hive.

If you meet a swarm of bees in an open field, it will be no use to house them, as they will never be any good.

Before the defeat of Pompey, bees lit on the altar of the temple, which was a dire omen. He was murdered, 48 B. C.

If a bee flies into the window, it is looked upon as a harbinger of good news.

If bees make their nests in the roof of a house, none of the daughters will marry.

To be stung by bees, signifies a loss by law.

To meet a swarm of bees, signifies wealth and success in business.

If you can kill a bee on the first of May and keep it in your purse, you will always have money.

If you see a honeybee in danger and save it, you will always have a friend.

If a bee is persistently humming around you, it is a sign that you will hear some news.

Stick the knife in the lid of the beehive when a new swarm is put in it, and they will not go away.

If a swarm of bees settles in the topmost branches of a forest tree, it foretells the high price of grain; if on the ground, bad luck; if on dead wood or on the trunk of a dead tree, it is the sign of death.

A Welsh tradition says that bees came from Paradise, leaving the garden when man fell, but with God's blessing, because wax is necessary in the celebration of the mass.

It is very unlucky to have bees sting you.

If bees are idle, it is unlucky.

If a bee comes up in a straight line to a person's face, it is a sign that he will soon hear some important news.

In North Devon, if a swarm of bees lights on a dead branch, it indicates the death of the owner in a year.

In Wales, if a swarm of bees settles on the ground, it is a sign of death.

To Leopold of Austria, a swarm of bees foretold the loss of the Sem-pach fight in 1386.

If you see honey and May bees clinging to blossoms late in the

evening, you may be sure that the next day will be clear and warm.

The skin of a black antelope is an antidote to bee-stings.

If bees swarm and hang in a bunch in front of a sick person's window, that person will die.

When bees hoard their honey until the hives overflow, it is a sign of a long, cold winter.

In some parts of England, there is the belief that if a swarm of bees comes to a house and is not claimed by the owner, there will be a death in that house inside of a year.

Borlose, in his "Antiquities of Cornwall," says that when the bees will not hive, the people go about calling "Brownie, Brownie," where-upon the bees pitch and form a new colony.

Swarms of bees hanging on a house, betoken fire or danger.

The people of Brittany think it bad luck not to tell the bees any event of interest that happens to their master.

It is unlucky for a stray swarm of bees to alight on your premises.

Bees will not thrive if you quarrel with or about them.

If a young swarm of bees goes back into the old hive, it is a sure sign of the death of the owner.

To follow bees, brings gain.

If you hear the black carpenter bee buzzing near you, you will hear bad news. (West Indian.)

In the "Living Librarie" of John Molle, 1621, we find the following superstition: "If the mistress of the house dies and the bees are not removed or turned over, they will die in their hives."

In Western Pennsylvania, it is firmly believed that bees will always sting a red-haired person as

soon as he or she approaches the hives.

Bees will not work during a war. (Hampshire, England.)

Pliny says that if a woman in her sickness but so much as put a finger on the beehive, all the bees will fly away and never return.

It is unlucky to kill a bee, as it is the only insect that came direct from Paradise unchanged; therefore other animals perish, but bees die. (German.)

The following item is clipped from the "Argus," a London newspaper, printed in September, 1790: "A superstitious custom prevails at every funeral in Devonshire, of turning around the beehives if the deceased possessed any, at the moment the corpse is brought out of the house."

In regard to bees:

A swarm in May worth a load of hay;
A swarm in June worth a silver spoon;
A swarm in July not worth a fly.

It is a very ancient superstition, that bees by their acute sense of smell, quickly select an unchaste woman, and strive to make her infamy known by stinging her immediately. In a pastoral by Theocritus, the shepherd laughingly tells Venus to run to the bees.

Unfaithfulness in men was anciently punished by bees stinging, so that a man much stung was properly suspected. Pindarus thus sings:

"Thou painful bee, thou pretty creature!
Who honeycombs, six-angled, as the bee
With feet doth frame? False Phoeus
and impure,
Thy sting hath prickt for his base
villainy!"

The bees have been a common theme among the Welsh bards at different periods. The best poem on the subject was composed by

Gwallter Mechain for the Fenni Eisteddfod in 1845, and published in Volume I. of his works, with copious notes. He has the following from the laws of Howel Dda: "The origin of bees is from Paradise, and for the sin of man they came thence, and God bestowed His blessing upon them; and for that reason the service of the mass cannot be performed without lighted tapers made of their wax." Amongst the English originated the habit of sounding pans. Where two or more houses were situated together, and the bees happened to swarm, the owner would sound the pan, to inform his neighbor that the swarm was his property.

The following strange superstition is prevalent in Gloucester, England. It, after all ways have failed and you cannot hive the bees. the beemaster, instead of smearing the sides of the hive with honey or sugar and water as is usual, pours about a pint of beans into the hive and lets a sow eat them up, whereupon, it is said, the bees at once go into the hive and take kindly to it.

Bees early at work, will not perform a full day's work.

Bees will not swarm before a near storm.

Bees returning hastily and in large numbers, are said to indicate approaching rain, although the weather may be clear.

When bees to distance wing their flight
Days are warm and skies are bright;
But when their flight ends near their home,
Stormy weather is sure to come.

A bee was never caught in a shower.

If bees remain in the hive or fly but a short distance from it, expect rain.

A correspondent from Allentown, Pa., writes: "I have known

a man to give orders to have his beehives moved from their places at the death of his daughter, when the procession started from the house, to prevent the death of another member of the family, several others being suffering at the same time with the same disease which caused the daughter's death." (The bees being considered in sympathy with the family, especially in cases of sickness and death.)

In the "Scottish Dictionary," it is stated that at one time there was a large demand for beeswax with which to make images, into which to stick pins and cause the death of an enemy. The wounds given to the image were also supposed to be productive of similar wounds in the tender heart of a maiden whom it was made to represent.

"A female form of melting wax
Mess John surveyed with steady eye,
Which ever and anon he pierced
And forced the lady loud to cry."

In the story of the Princess Augergine, we read that there is a magic nine-link necklace which is inside a fish: "inside of the fish there is a bumblebee, inside the bee a tiny box and inside the box the wonderful necklace." "Put it on and I shall die." The bees are said to hold other exquisite treasures which have miraculous qualities.

The ancient Egyptians symbolized their kings under the emblem of the bee, the honey indicating the reward they gave to the meritorious, and the sting the punishment they awarded to the unworthy. In the tomb of Childeric, more than 300 golden bees were discovered in 1653. This same symbol was adopted by Napoleon I. to decorate his imperial mantle and standard, as a substitute for the royal fleur-de-lys. There is a story of a painted bee which Quintin

Matsys, a celebrated Flemish painter of the fifteenth century, put on the outstretched leg of a fallen angel, painted by Mandyn. It was so lifelike that when the old artist returned to the studio, he tried to frighten it away with his pocket-handkerchief.

"When a thief by night had stolen St. Medard's bees, in their master's quarrel leaving their hives, they set upon the malefactor and, eagerly pursuing him whithersoever way he ran, would not cease stinging him until they made him go back to their master's house and there fall prostrate at his feet and submissively to cry to him for mercy for the crime committed. Which being done, so soon as the saint extended to him the hand of benediction, the bees, like obedient servants, did forthwith stay from persecuting him, and yielded themselves to the possession and custody of their master."

An instance of bees tenantry a dead body, is found in the following passage from Herodotus: "Now the Amathusians having cut off the head of Onesilus because he had besieged them, hung it up over the gate, and when it had become hollow, a swarm of bees entered it and filled it with honey. Whereupon they consulted the oracle, and the answer was given them that they should take down the head and bury it with the honors due to a hero, for if they did so it would be lucky for them. The Amathusians did accordingly."

If your bees are not doing well, sing a psalm in front of the hives.

The Greeks believed bees to be omens of eloquence. Of Plato, the great Greek philosopher, it is said that, when he was in his cradle, a swarm of bees lighted on his mouth. Hence he was called the

"Bee of Athens," or the "Attic Bee." The same epithet was given to the Greek dramatist Sophocles, on account of the sweetness and melody of his verse, which was believed to have been caused by bees having settled on his lips in his infancy. Also Pindar, the chief lyric poet of Greece, was believed to have been nourished in his youth, like their god Jupiter, by bees with honey instead of milk. Pausanias, a Greek prose writer, says in his "History of Greece": It is said of Pindar that when he was a young man, as he was going to Thespia, being wearied with the heat, as it was noon and in the height of summer, he lay down and fell asleep a small distance from the public road, and that as he slept, bees flew to him and wrought their honey upon his lips. This circumstance first induced Pindar to compose verses."

A peasant woman, finding one summer that her bees had left their cloistered home and had ceased to play around the cottage flowers, concealed a portion of the Holy Eucharist near the hive, hoping it would induce them to work.

"'Twas a wild wish, a thought unblest,
Some evil legend of the West."

In the morning, she found a shrine erected over the bread, "reared by the harmless race," and

"Was it a dream! or did they hear
Float from those golden cells,
A sound as of psalteries near
Or soft and silvery bells;
A low, sweet psalm that grieved within
In mournful memory of her sin."

Similar tales are told of Saint Ambrose, Saint Dominic, and others. Saint Ambrose is usually represented in Christian art with a beehive, alluding to the legend that bees flew in and out of his mouth, while in his cradle, a circumstance which at that time was taken as a prognostication of his future eloquence.

The Greeks consecrated bees to the moon.

The Romans considered a flight of bees a bad omen. Appian, the Roman historian, tells us in his "Civil War," that a swarm of bees lighted on the altar, thus prognosticating the fatal issue of the battle of Pharsalia.

BEETLE—If a beetle flies in at the window, it is an omen of good.

In Maryland, it is believed that if a black beetle flies in the room or up against you, it is a warning of severe sickness, if not death.

Although a sacred insect in Egypt, the beetle receives but little notice in folklore. In England, it is considered unlucky to kill one.

If one kills a beetle, it is certain to rain.

It is unlucky to tread upon a beetle.

A small Japanese roach is called "one whose head is covered with a bowl," and the people say it likes to eat human eyes.

The Irish have a large beetle, of which strange tales are told. It is called the "coffin cutter," and they believe it connected with the grave and purgatory.

Dr. Clark tells, in his "Travels," that an Arab sheik declared that "the king of the fleas" held his court at Tiberias.

Old German tribes regarded stag-beetles as diabolic; in Ireland, all beetles are detested, more especially a bronze variety known as "gooldie." It is also believed that to see a beetle, will bring a rain-storm the next day.

The rain-beetle is treated with superstitious care by some, as its death is supposed to bring rain. (Gloucestershire, England.)

It is believed that beetles are both deaf and blind.

Pliny says that in Thrace there is a small locality where the beetle cannot exist, and from this circumstance it has been called "Fatal-to-the-beetle."

If a large beetle flies into your house and alights on the floor, and then flies out again, you will hear good news; but if it stays, it is a bad omen. (Jamaica.)

The ticking of clock-beetles is considered by the Magyars a terrible omen. The death of someone is sure to follow, and the death will occur sooner or later, as the sound of the ticking is louder or lower.

In the New Forest of England, the superstition prevails that the stag-beetle is an imp sent to destroy the corn, and when found, it is always stoned to death. The Germans say that it carries burning coals into houses by means of its jaws, and sets fires therewith. Moufet, an English naturalist of the sixteenth century, mentions that if the head is cut off, the body lives for a long time, but the head lives longer. It is dedicated to the moon, because it is said to have its horns wax and wane in size with the moon, but "that is the opinion of vain astrologers," says the writer. In old times, beetles were crushed and powdered to make into medicine. They were supposed to be very efficacious in throat and ear troubles. "That was the opinion of vain physicians," however.

BENNU—The coming of the bird called bennu, was supposed to announce the fertilization of the land and the return of life. (Egyptian.)

BIRD OF PARADISE—Although the bird of paradise will not

live in confinement, to capture one alive is thought especially fortunate by the natives. It is then elevated to the position of "wiseman," among the people.

In New Guinea, the natives hold the skin of the bird of paradise in great veneration as being sacred, and use it as a charm against the dangers of war. The legs of the bird are cut off in a way that gives rise to the idea, when the skins are exported from the islands, that the bird is legless. They have this verse about them:

"But thou art still that bird of Paradise,
Which hath no feet and ever nobly flies."

The old naturalists said, in addition, that the bird of paradise lived ever in the air and fed on dews and on the odors of flowers, never having any settled abiding place. A writer says that they come in large flocks during the nutmeg season, to the southern cities of India. The oil of the nutmeg intoxicates them, and while they lie in that state on the earth, the ants eat off their legs. Moore says, in his "Lalla Rookh":
"Those golden birds that in the spice-time drop
About the gardens drunk with that sweet fruit
Whose scent hath lured them o'er the summer flood."

BIRDS IN GENERAL—If a bird flies through a schoolhouse, it is a sign of brilliant success.

The Koreans have a superstition about a fabulous bird, called the gin-sai, which is believed to be capable of diffusing so venomous an influence that even its shadow poisons food.

When summer birds take their flight, summer goes with them.

A flock of various kinds of birds flying over one, was considered very unlucky by the Romans.

If a bird flies against a window, it is a sign of death in the house.

If a bird, seeking shelter from the storm, flies into the house, ill luck will surely attend that house in some shape.

Should a white breasted bird fly over a sick-bed, recovery is sure.

A talking bird, as yet unfound, possesses the key of Paradise. (Arabian.)

There is a bird in German folklore that sings so beautifully that some time ago a monk stood under a tree listening to its song for 100 years, and thought it was only an hour.

The Onondaga Indians believed white birds to be omens.

If a Turk leaves his home for business and a bird lights three times in front of him, he turns back and goes home; for should he pass that place on that day, he knows that something bad would happen to him.

The Duke of Argyle startled a bird which was flying overhead, and it dropped a pine cone at his feet, the vehicle of a vegetable substance almost unknown to science.

If you see a bird with something in its beak, it is lucky.

If you see a birdling fall from its nest, it will bring you good luck.

If a bird flies past you with something on its back or in its beak, it is a sign that someone is coming with a gift.

If two birds perch on your windowsill in one day, you will be married twice.

If young birds fall from their nests on your house, it will bring you good luck.

If the birds which are captured in December are very fat, it is a sign of a severe winter.

In Annam, a bird crying out at night, is a presage of death.

Inasmuch as the sun of morning or spring comes out of the dark blue bird of night, we can understand the popular superstition among the Germans and Italians, that when the excrement of a bird falls upon a person, it is an omen of good luck.

If the first death of a bird or fowl, on a place after you move in, is one with bare legs, it is a sign of losses and poverty.

To be awakened by a bird singing and carolling on the morning of a day planned for pleasure, is a sign that all will go well with you, and happiness and sunshine follow you all day.

It is said that caged birds will sing and appear lively, if anyone is coming.

Never bring a dead bird that you have found, into the house, or there will be a death.

If a wild bird enters a house where a person is ill, that person will certainly die.

It is a good omen for a bird to chirp on a girl's windowsill on her wedding morning.

Whoever robs the nest of any bird, will be struck by lightning.

A bird sitting on a person's head, is a sign of divine favor or coming greatness. At the election of Innocent III. (1198), it is said that three doves kept flying around the church, and at last one white one flew and perched itself on his shoulder.

If birds feeding, drop particles of food from their bills, it is a good omen.

It is an omen of death, if a bird flies into a room through one window and out at another.

In ancient Rome, when two or more persons were to do any important thing, they chose the one who counted the greatest number of birds seen in a certain time, for he was the favorite of the gods.

Some Indians believe that their souls once inhabited birds, consequently some species of birds are considered by them very lucky.

In Brazil, there is a certain bird whose mourning chant is often heard during the night, and which is supposed to bring news from deceased persons to their sorrowing friends.

In India, one little bird bears the curious name of "the bird of the lost money." There is a tradition that its first ancestors were a man and his wife, who, having lost all their wealth, died heart-broken and were transformed into these birds.

If you see a wild bird cleaning itself, you will have company.

If a bird falls on your window-ledge, it is a sign of company.

To have a young bird fall from a nest and strike you, is a sign of death to one in your family.

Two birds fighting near your house, is a sign of the arrival of a friend from a distance.

If shy forest birds hover around a dwelling, it is a sign of death to one of the inmates.

The appearance of white-breasted birds are omens of death.

In Pennsylvania, if a bird should defecate upon a person passing, it is good fortune.

To see a fight between ravens and crows, or ravens and kites, or magpies and jackdaws, is an evil omen.

In St. Croix, West Indies, the yellow-breast betokens sickness or trouble, if seen near a house.

The flight of uncommon birds is an omen of death, to the Ojibways.

The Romans, when about to engage in any enterprise, used to watch the feeding of birds. If they let some of the grain fall to the ground, it was considered a favorable omen. The sight of a hawk foretold victory to those going to war.

If a bird comes tapping at a closed window, it is a sign of news.

It is believed that handling any bird's egg in the nest, will make the bird desert them.

In Devonshire, there is a well-known case of the Oxenham family, whose members are said to enter after death into the form of a bird.

To meet a flock of white birds, is a sign of the coming of distant friends.

Small birds prune themselves just before rain.

The Albanians gain the good will of the birds by hanging red thread and rags on rosebushes, so that they can be used for their nests.

A dry summer will follow when birds build their nests in exposed places.

Birds flying in groups during rain or wind, indicate hail.

Birds and fowl oiling feathers, indicate rain.

Birds singing during rain, indicate fair weather.

"If birds in the autumn grow tame, The winter will be too cold for game."

If a sparrow or a swallow flies through the window into a room, in Turkey, and flies three times around it, it is a sign that a blood relation of someone present will die.

It is a bad omen to disturb roosting birds.

To see crows, magpies, and blackbirds in the same tree at once, squabbling and fighting, or squalling at once, is a sign that there will be heavy snowfalls the coming winter. (Ute Indian.)

A bird named Oacton, sang in two different ways, according to which the omen was considered good or bad, by the ancient Mexicans.

When a certain bird alights on their huts, husbands regard it as a proof of their wife's infidelity. (Mexico.)

The Parsees hold all birds sacred, as a sort of spiritual agent of universal purification.

The day before the ides of March, 44 B. C., birds of various kinds from a neighboring grove pursuing a wren, which flew into Pompey's senate house with a sprig of laurel in its beak, tore it to pieces. This omen was taken to predict the death of Julius Caesar. (Suetonius.)

In China, they have a bird called Fung-hwang, which is a bird of omen, and appears when a sage is about to ascend the throne, or when right principles are about to triumph throughout the empire. It seems to resemble the argus pheasant. It has not appeared since the days of Confucius. It is frequently represented on Chinese and Japanese porcelains.

If a nightbird comes and sits on the windowsill, someone in the house will die; and the oftener it comes, the sooner it will happen. (Belgium.)

If a wild bird flies into your room, it is a very lucky sign. Never make it a prisoner, nor kill it, or you will break the charm. This old superstition does not wholly agree with many others, according to

which it is a bad omen, if a wild bird flies indoors.

The wife of Drutwas ab Trephen gave her husband three birds, who would do everything that their master wished. There was a field belonging to Drutwas and Arthur, and no one was allowed to go there besides them. Drutwas ordered the birds to kill the first person that entered the field, and, whilst Arthur was going there Drutwas's sister, who was Arthur's illegitimate daughter, prevented him going, for the love she bore them; but at last Drutwas went, thinking that the birds had killed Arthur in his armor. The birds snatched him away and killed him, and when they were up somewhere in the clouds they recognized Drutwas and soon descended, lamenting deeply the loss of their master and friend. (Llywarch Hen.)

The Kaffirs believe in a bird that gives milk, and have a long story about it. The bird has power to undo all the good work you do, and a poor woman, planting a garden, found it had disappeared the next day, because the bird had sung:

"Weeds of this garden, spring up,
spring up;
Work of this garden, disappear, disappear."

She planted it again, but as she worked, the bird sang:

"Citi, Citi, who is this cultivating the
ground of my father?

Pick, come off; pick-handle, break;
Sods, go back to your places."

And it was so.

There are sundry truth-telling little birds, which appear in various tales of antiquity. The Countess D'Aulnoy says it is a "little green bird who tells everything." Byron says, in "Don Juan":

"I think I hear a little bird who sings,
The people by-and-by will be the
stronger."

In the old Basque legends, a little bird discovers the lying little children who will not tell the truth, and one would fancy the bird might be a parrot, who somehow had real sense.

In the parish called *Sal Mon-archorum*, in Devonshire, there lived one James Oxenham, who had many children. One of his children was taken sick; two days before his death the likeness of a bird with white breast hovered over him, a death-warning which ever since also appeared for every member of the family.

It is often said that the unusually early appearance of the autumn migrants, the fieldfares, red-wings, ducks, geese, and the waders whose name is legion, is a portent of hard winter. It was the opinion of Michelet that meteorologists had much to learn from the movements of birds. "Would to heaven," he says, "that Napoleon in September, 1811, had taken note of the premature migration of the birds of the North! From the storks and the cranes he might have secured the most trustworthy information. In their premature departure he might have divined the imminency of a severe and terrible winter. They hastened toward the South, and he—he remained at Moscow!"

The *uguisu* is a sweet-singing bird of Japan, often kept in cages. The devout followers of Nichiren declare its body never stiffens in death, because it is a little bird of faith, and passes its life in singing praises unto the Sutra of the Lotus of the Good Law. Such a bird is lucky to have in a house, since it is always sending out praise to the gods.

Giraldus Cambrensis, a British historian of the twelfth century, said: "When our first parents

were made of mud, can we be surprised that a bird should be born of a tree?" Roderick O'Flaherty says: "The barnacle is a bird engendered by the sea out of timber long lying in the water. It is not generally known, but some call these birds 'clakes' and soland geese, and some puffins, while others call them barnacles; but we call them *girrin*." There are numerous tentacles or arms of the animal that inhabit the barnacle shell, which give somewhat of a feathery appearance, and from this has arisen the strange superstition.

The *kortuwe* is an Australian bird, whose cry is to the natives of the Encounter Bay tribe a sign of rain. They have the following legend in regard to this notion: Near the Goolwa (near the mouth of the river Murray), lived an old man named Kortuwe, with two friends, Munkari and Waingilbe. The latter went fishing, and as they caught *kuratje* and *kaumari*, they put aside the *kuratje*, which are not so good as the *kaumari*, for the old man. He, perceiving this, raised his voice in song and sang, "for me they put aside the *kuratje*," upon which rain began to fall, and Kortuwe went into his hut and closed it with bushes, so that Munkari and Waingilbe were obliged to remain outside, and they got wet as a punishment. Munkari and Waingilbe were much younger than Kortuwe. The three were transformed into birds, and as often as Kortuwe makes a noise, it is a sign of rain, which will soon follow.

Birds generally are ominous of good; they bring friendship and fortune.

To catch them—A speedy marriage.

To kill them—A bad fortune.

To shoot at them—Beware of treachery.

If you see them fighting—You will be exposed to a great temptation.

If they fly towards you—You will fail in business.

If they sing—Happiness is in store for you.

To dream of them—Good fortune unless it is of birds of prey.

To see buzzards—Bad.

To see falcons—Good.

To see swallows—Bad.

To see herons—Good for those in secret plans.

To see ravens in a crowd—Bad.

To see magpies chattering—Bad.

To see crowing cocks—Good.

The "ho-to-to-gi-su" is a Japanese bird, whose cry is like one in pain. The natives say it is not really a creature of this living world, but a night wanderer from the land of Darkness. In the Meido, its dwelling is among those sunless mountains of Shide, over which all souls must pass to reach the place of judgment. Only at night is its weird and ghostly voice heard. A Japanese verse runs:

"A solitary voice!
Did the moon cry?
'Twas but the hototogisu."

"When I gaze towards the place where
I heard
The hototogisu cry, lo! there is naught,
Save the wan morning moon,
Save only the morning moon;
None heard the heart's-blood cry of the
hototogisu."

BIRD'S NESTS—To find a bird's nest full of eggs in the autumn, is very unusual, and equally lucky.

If you find a bird's nest, you will inherit something.

BITTERN—The booming of a bittern, in a place which it does not usually inhabit, indicates a rise in the price of wheat.

It is a bad omen if a bittern flies

over one's head at night. Some people even call it a sign of death.

The Germans say: "If the bittern's cry is heard early, we may expect a good harvest."

BLACKSMITH-BEETLE—In Maryland, the belief prevails that if a blacksmith-beetle enters your house, a quarrel will ensue which will come to blows.

BLACKBIRD—If a blind man hears a white merle sing, he will recover his sight. (Basque.)

Blackbirds' notes are very shrill, in advance of rain.

Blackbirds flying south in autumn, indicate an approaching cold winter.

Blackbirds bring healthy weather.

Blackbirds flocking in the fall, indicate a spell of cold weather.

If a blackbird builds its nest in the garden, there will soon be an engagement in the house.

Blackbirds poison their young, to save them from captivity.

For a flock of blackbirds to light on your land and hold one of their meetings, brings great increase of fortune for a year.

A blackbird in the house, is a sign of death. (Bermuda.)

It is a general belief that the blackbird was once white, but during three days of a very severe winter, it took refuge in a chimney. Mr. Swainson, in his writing of the birds, says the days were January 30th, 31st, and February 1st. These are called, in the neighborhood of Brescia, "the blackbirds' days."

BLOOD—The blood of the animals and the gladiators killed in the arena at Rome, was in great demand for amulets, as it was be-

lieved that it preserved the courage of the man or beast from whom it was taken, and that it would render its owner equally terrible and valiant, and feared by others.

To drink of the blood of an animal slain for food, was believed by certain Indian tribes, to bring evil, hence they were very careful in regard to draining all blood from the creature.

BLUEBIRD—If you eat bluebirds' eggs, you will be restless as long as you live.

BLUEJAY—If the bluejay be seen to move to the right of a person, with worms, insects or bone in its mouth, or to fly round in the sky, the traveler will soon gain wealth. (Hindu.)

BLUEBOTTLES—Bluebottles hanging about the house, indicate death by fever.

BOAR—The wild boar keeps guard over hidden treasure. (Angelo de Gubernatis, Zoological Mythology.)

When the wild boar is hunted, it gets so hot in its rage, that its whiskers burn the dogs.

"So boar and sow, when any storm is nigh,
Snuff up and smell it gathering in the sky."

Two boars' tusks placed together with a silver band, are hung up in Arabian houses, to bring good luck and protection.

In mediaeval England, it was customary to commence all great Christian feasts by the solemn ceremony of bringing in the boar's head as the initial dish. The master cook, preceded by trumpeters and other musicians, and followed by huntsmen with boar-spears and drawn falchions, and pages carrying mustard, bore the smoking

head aloft on a silver platter, which he deposited at the head of the table. The head was garnished and garlanded with rosemary and laurel, and a lemon was placed between its grinning chops. Holinshed tells us that in the year 1770, upon the day of the young prince's coronation, King Henry II. "serv'd his son at the table as server, bringing up the boar's head with trumpets before it, according to the manner." (Chronicles, ii, 76.)

The custom goes back to pre-Christian days. The Druids killed a boar at the winter solstice and offered its head in sacrifice to Freya, the goddess of peace and plenty, who was supposed to ride upon a boar with golden bristles. Hence, it was not unusual, even in Christian times, to gild the head. The very lemon placed in the boar's mouth, was a Norse symbol of plenty. An orange or an apple was sometimes substituted. The common practice in England of eating sucking pig at Christmas, has the same origin.

Queen Victoria has retained the old custom. Her Christmas dinner at Osborne House or Windsor has, for over fifty years, consisted of a baron of beef and woodcock pie—pre-historic dishes—while the bringing in of the boar's head is performed with all the ancient ceremony.

In many of the public schools and universities, the boar's head is still retained as the great dish of the Christmas banquet. At these institutions, every diner rises and joins in the "Boar's Song," which has been sung for centuries.

Queen's College, Oxford, is especially famous for its continued retention of the boar's head ceremonial. The method as practiced for five centuries, is as follows: A

large boar's head, weighing between sixty and seventy pounds, surmounted by a cross, and wreathed with gilded sprays of laurel and bay, mistletoe and rosemary, with small banners surrounding, is brought into the hall by three bearers, whose entry is announced by trumpets. A procession of the Provost and Fellows precedes the entry of the boar's head. The bearers are accompanied by the precentors, who chant the "*Caput apri defero*," the Latin refrain being joined in by the company.

There is a local legend to explain the institution of the ceremony. Some five hundred years ago, so the story runs, a student of the college, wandering near Shotover Hill in deep study of Aristotle, was attacked by a wild boar. Having no other means of defense, he shoved his book down the animal's throat, exclaiming, "*Graecum est!*" The sage choked the savage, and his head was brought home in triumph by the student. (Walsh, *Curiosities of Popular Customs*.)

BUFFALO—In Java, the skull of a buffalo is superstitiously carried from one part of the island to another. It is an evil omen not to have it moving around. It is carried in a basket, and just as one person is tired carrying it and sets it down, the next must pick it up and carry it to another place. Whoever refuses to do his share and carry it, will be unfortunate and have bad luck. In this way, it was constantly carried about, until it got to the town of Samarang, where the Dutch governor broke the spell by having it cast into the sea.

BUG—If you can catch a lucky bug out of the water, you will have fine luck.

If you pick up a little red bug and let it crawl on your hand while you count, you can tell how long you have to live, by counting until it flies away.

Along the shores of ponds and many of our streams, live numerous families of waterbugs that have hard and shiny black backs, and that, while in motion, skim about on the surface with great activity. They are called "lucky bugs," and it is well known among boys that to catch one means good fortune. (New England.)

When bugs are too abundant in Gloucestershire, England, charms are obtained for their expulsion on some particular night. One of these contains the word "*Atatash*," written three times; another has "*Iblygma*," written seven times, each repetition leaving off one letter, thus: "*Iblygma*," "*blygma*," "*lygma*," "*ygma*," "*gma*," "*ma*," "*a*." Suggestive of the hosts of bugs disappearing.

BULLHEAD — Fish charms have been met with in many nations. The fish called the "bull-head" is used by Russian peasants, as a charm against fever.

BUMBLEBEE—If a light-colored bumblebee or horsefly circles around and then flies into the house, good luck will follow; but if it is a black one, it is a bad sign.

A large bumblebee brings news; if it has a white tail, it will be good news; if a black tail, bad. (Canary Islands.)

If a bumblebee enters the house, it is a sign of a visitor.

To kill a bumblebee, is a sure omen of misfortune. You will live to rue it.

If a bumblebee flies in the house, you will be sure to have company.

If it lights on a chair, it will be a sign that they will stay just for a while; but if it lights on the bed, they will stay overnight.

BUREE-CHUREE—The *buree-churee*, an Indian nightbird, preys upon dead bodies, and the Mohammedans believe that if a drop of blood that was extracted from a corpse should fall upon a human being, he or she would die in forty days.

BUTTERFLY—A white butterfly is a sign of good news to the beholder.

To see three butterflies together, is considered in England an omen of death or dire misfortune.

It is said that you will die an unnatural death, if you kill butterflies by putting pins in them.

Two butterflies entering the room at the same time, bring a speedy visitor.

In the parish of Ballymoyer, in Ireland, butterflies are said to be "the souls of grandfathers."

To see a dead butterfly, usually brings tears during the week.

An English lady has been known to stop playing lawn tennis because a butterfly settled on the court, which she held to be an unlucky omen and a sign of death.

If a butterfly should light on your hand, you can win at play.

If a butterfly alights upon your head, it is an omen that you will hear news from a distance. (Maryland.)

If a dark butterfly flies into your house, it means an addition of a male to the family, by marriage.

If you want to make a butterfly alight, use the following charm:

"La, la, let,
My bonnie pet!"

One of the oddest of Irish superstitions is the belief that if you catch and imprison a butterfly, you have possessed yourself of the soul of your grandmother.

It is lucky to catch and keep alive a white butterfly, but it is unlucky to catch and preserve alive a brown butterfly.

Several small yellow butterflies seen flying together in the spring, are said to foretell an epidemic in the summer.

If the first butterfly you see in the year is white, it is a sign that you will eat white bread all the year. If it is brown, you will eat brown bread.

It is a pleasant omen for a butterfly to hover over a corpse.

Among the Chinese, it is considered unlucky to catch butterflies, because departed spirits are believed to incorporate themselves frequently in these insects and come back to see what is being done in their old dwelling.

It is lucky to crush the first butterfly you see; so will you crush your enemies. In Devonshire, England, however, it is considered unlucky to kill the first butterfly you see; you should catch it, and if it keeps alive, it will bring you good luck. Some people again, say it is bad luck to keep a spotted butterfly.

BUZZARD—A solitary turkey-buzzard, at a great altitude, indicates rain.

Buzzards flying high, indicate fair weather.

Buzzards dancing with uplifted wings, are ominous of evil.

The cry of the buzzard is a sign of rain.

If you see a buzzard on the housetop, it is a sign of death.

If you see a buzzard, say to it: "Flop, buzzard, flop; I hope I'll see my lover before nine o'clock." If it flops its wings, you will see him; but if it remains quiet, you will not.

CAMEL—When, in crossing the desert, the camels become restless and sniff the air, a sandstorm is coming. (Persia.)

In Cairo, pieces of garments that have touched the pilgrim camel which carries the grand seignior's (the sultan of the country) annual present are preserved with great veneration, and when one of a family possessing it lies seriously ill, they lay these things upon them, as infallible remedies.

Camels are so ashamed of their ugliness that before drinking from a stream they will foul the water, so they cannot see their reflection.

In Egypt, if a person meets a camel and does not say, "God preserve us!" the camel will shortly fall and break its legs.

The Orientals believe that at the rising of the Pleiades, the camel can see them before any human being, and will not lie down with its head in any other direction.

[The Pleiades are the seven (or, more correctly, six—one being invisible, called the lost Pleiad) "sailing stars," so called by the Greeks, because, when visible, they would predict a safe journey. Navigation or traveling would never have been undertaken when they were invisible.]

CANARY—To fan yourself while the canary is persistently silent, will bring you bad luck; it perceives bad luck in the air while you don't, and you fan it onto yourself.

When a person has canaries and wishes them to have young, put a sageleaf with the eggs, and they will hatch.

If a strange cat should kill your canary, you will not have good luck for two years.

It is good luck to own a yellow canary.

To see a dead canary bird, is a sign that you will shed blood that day.

If your canary bird sings after dark, it is a sign that it will not live much longer.

If a strange canary bird flies into your home and flutters before the glass, it is a sign of death in the family, even if all are apparently well.

CAT—If a cat, lying down, turns its tail north or east, it will storm; if it turns its tail south or west, it will be clear weather.

In Spain, if the cat's skin looks bright, it is a sure sign that the next day will be fair.

Marshal Saxe, who knew no fear in the hottest battle, would run and scream with fear when he saw a cat.

If you spit on a cat, it will avenge itself, and you will have ill luck.

If a cat licks your face, expect much trouble in the near future.

It is unlucky to be in a room with a tailless cat.

Never cut a cat's whiskers.

An old rhyme, which is said to be of old Saxon origin, runs thus: "True calendars as pussies are, They wash to tell what change is near."

If a cat follows a person, it is a sign of good luck.

If a cat purrs around a man, even if it is repeatedly driven off, it is a sign that he is about to die. (Fiji.)

To own a cat of three colors in Canada, is lucky.

When the housewife's cat was ill

fed and consequently of a lean and meagre appearance, it was thought in Scotland, that it was due to the witches riding them in the night.

If a woman does not treat her cats well, she will have rainy washing days.

Three-colored cats, as for instance, black, white and yellow, are lucky creatures for the owner. In England, a reward of two thousand pounds is said to have been offered some time ago, for a male cat of that description.

A black cat with a white face, is very auspicious.

When the cat's eyes are oval, the tide is out. When round, the tide is in.

The one who stops a cat from singing, will lose in their next venture.

If a tortoise-shell cat comes to you, it is a sure sign that you are going to get money.

When Wyat had been cast into prison by King Richard III., there to starve to death, a cat appeared at the window grating and dropped into his hand a pigeon, which the warder cooked for him. This continued daily, and thus Wyat was kept alive.

In Devonshire, a superstition prevails that a cat will never stay in the house with a corpse, and stories are often told how, on the death of any inmate of the house, the cat suddenly made its disappearance, and did not return again until after the funeral.

If you see a cat marching around with its tail stiffly erect instead of hanging down as usual, there is a storm approaching. Those cats having the most electricity in them, will have their tails most erect.

If a strange cat spits at you, the devil is in it, and you may look for misfortune.

It is said that a cat that never purrs, is as dangerous as a snake.

If a person, going after the doctor after dark, sees a black cat run across the road in front of him, he may expect the death of the patient.

To find a cat asleep in a chair which you wish to occupy, signifies good luck.

If you castrate a cat, it will never stray from home.

Some believe cats suck the breath of sleeping infants.

*"If a cat washes over the ear, storm is near;
If a cat washes over the eye, storm will pass by."*

If you own a cat and take it away, trying to lose it, you will go home to bad luck.

If you find a dead cat on your premises, look out for robbers.

Never cut a cat's whiskers. It cannot feel out any more good luck for you till they grow out again.

*"A black cat in the morning,
Of an accident gives warning."*

There is a German superstition that anyone who has made cats his enemies through life, will be accompanied to his grave by a storm of wind and rain.

When the cats, in their quarrels, keep up for days that peculiar cry which sounds like a baby's cry of distress, disaster and death are impending, to the one who hears them. (Irish.)

It is an unlucky omen to have a cat jump over a corpse.

If a cat goes off and stays away from home a long time and then comes back, it is a sign of good fortune.

If two cats bite each other, in a house where a sick person lies, the person will die soon. (German.)

If Erris cats are seen scratching the legs of the table, they are scratching up a storm, and to avert it they must be struck with the tongs.

The Irish believe a red and white cat to be particularly ominous.

To stroke a black cat's tail seven times, will bring good luck at cards.

In Cochin, no one would think of continuing a walk should a black cat happen to run across the road soon after starting. (Jones, Credulities, Past and Present.)

If your black cat has kittens in the garret, it is a fortunate omen. Should she have them in the cellar, look out for trouble.

"If a cat washes her face over the ear, 'Tis a sign the weather will be fine and clear."

A black cat taking a fancy to establish itself in a house, introduces good fortune to it.

Take a black cat on board ship, and if there is a mirage seen, it will be calm until you are weary.

For a black cat to lie on a grave, is a sign that the soul of the departed is in the possession of the evil one. (German.)

A black cat coming between two persons, is a sign of quarrels or separation. To avert this, throw water where the cat has passed. (Turkish.)

For a black cat to lie on a sick-bed, foretells death. (German.)

If a cat looks at you while she is trimming herself, you will get a new dress.

Butter a kitten's feet, and it will forget its old home and be contented.

If you can catch hold of a cat's hind paw while it is washing itself, you can make a wish and it will come true.

An Irish omen says that if a cat looks straight at you when washing itself, it is a sign of your death, unless you make a wish.

If the cat sits and washes its face before the family breakfast, you may expect company to share your hospitality soon.

If the cat is seen washing its face at night, it will surely rain on the morrow.

For a double-pawed cat to be born in the house, is good luck.

It is said to be lucky to own a cat that likes to stand out in the rain.

To see a cat lick its young, is a sign of future happiness.

If a cat washes its face in a room where are many people, the first one whom it looks at when it has finished, is the one who will die first.

To be presented with an Angora cat, brings scandal, vexations, disappointment, poverty and an early death. In fact, all the evils follow the receiving of this gift.

Never bring a cat from one house to another on Friday; it is a sure sign of ill luck.

When the cat sits with her back to the door, it will rain.

If the cat's fur snaps with electricity, it is a sign of cold weather.

If you throw a cat overboard, you will have very bad luck.

For a cat to cry around in a pitiful way at night, is a sign that the witches are tormenting it.

If you see a pure white cat on a moonlight night, it means marriage.

When a cat wags its tail, it is a sign that it is angry.

To keep cats from roaming from home at night, cut the hair from the insides of their ears. The dew gets into the pussies' ears, and they don't like it, and the next night they stay at home.

Cats are considered uncanny. They will maliciously nibble the exposed parts of corpses and "suck the breath of sleeping infants," and even that of adults.

A dead cat planted at the roots of a barren tree, will cause it to bear fruit.

If a cat tears at the cushions and carpets with its claws, it is a sign of wind. Hence the expression, "the cat is raising the wind."

It is unlucky to kill a cat.

A cat's hair is said to be indigestible, and you will die if you get one in your stomach.

A cat sneezing, indicates that the family will have colds.

A bunch of hair taken from a black tomcat, sewed in a bag and worn around the neck, will relieve the wearer of witches and other undesirable visitors.

In Ireland, one hears much of demon cats. The father of one of the present editors of the *Fortnightly* had such a cat, say county Dublin peasantry. One day the priest dined with him, and objecting to see a cat feed before Christians, said something over it that made it go up the chimney in a flame of fire. "I will have the law on you for doing such a thing to my cat," said the father of the editor. "Would you like to see your cat?" said the priest. "I would," said he, and the priest brought it up, covered with chains, through the hearth-rug, straight out of hell.

If a cat scratches you, it is a sign that someone will try to do you harm.

The possession of a black-nosed ("smutty-nosed") cat, brings wealth; the ownership of a white cat brings poverty. (Maine.)

If a cat jumps on the bed of a sick person, it is a sign that they will never get well.

If a black cat sits outside of the window on the sill and mews, it is a sign of death.

If a white cat sits outside of the window on the sill and mews, it is the sign of a party.

In Massachusetts, a cat is not allowed in a living room during a thunderstorm, for fear she will draw lightning.

Catcalls on the top of a house, signifies death.

If a cat enters a room where lies a corpse at night, one of the watchers will die within twelve months.

To stumble over a cat in a dark room, is a sign that you will soon dine at a wedding.

It is unlucky for a person to throw a black cat in your lap or place one on your back.

If a cat plays with a gown or apron, it is a sign of a great gale.

In the Shetland Isles, it is thought unlucky to kill a male cat.

When a cat is hungry, it will eat coals.

"Kiss the black cat and it will make you fat;
Kiss the white one, 'twill make you lean."

A kitten born in May, must be killed or it will bring vermin into the house. Others claim that a cat born in May will never catch mice.

It is unlucky to have a cat pass between a person and a dead body.

If a male cat shows itself friendly to anyone, it is a good omen.

If a black cat comes to your house, it is bad luck to send it away before the year is out.

If a cat is thrown into a new house before the family arrives, it will avert bad luck, as it is believed that the first to enter a new house will die.

If a cat jumps through a window, it portends death.

Unlucky is the girl in Russia, and never will she marry, if she touches a dead cat.

If a cat startles you by brushing up against your chair, something unexpected is about to happen.

To meet a cat the first thing in the morning, is a forerunner of bad luck.

In Crovie, the cat is considered a bringer of bad luck.

White cats are unlucky.

It is unlucky to play with a cat; you cannot have good health.

If a cat wipes its face with its paws, it is preparing for company.

Maidens who are particularly fond of cats, will be old maids.

If a cat lies on its back, with the top of its head flat on the ground, it is a sign of a big storm.

Black cats are witches. Don't kill them.

In Bavaria, a cat that is black, red, and white, called a "fire" cat, if thrown on the fire, will put it out.

In Sweden, the peasants think if you are ugly to your cat, you will be ugly to your man.

In Bohemia, unlike many other countries, it is believed kittens born in May, if they are four-colored, will be excellent mousers.

If a sleeping cat turns the upper part of its head far back, it is the sign of rain.

Shut up the cat in a cool room, and it will bring visitors.

Anyone swallowing a hair of a cat, will be subjected to fainting. In some parts of Germany, to swallow cat's hair, is supposed to cause consumption.

It is unlucky to let anything touch a cat's ear.

If a cat died in a private house, in ancient Egypt, all members of the family clipped off their hair from their brows, in sign of mourning.

It means good luck to a family when a she-cat comes to the house. (Rio Grande Indians.)

Cats in Japan have a natural tendency to become goblins, and this can only be checked by cutting off their tails in kittenhood.

Japanese cats are under a curse, since only the cat and the venomous serpent wept not at the death of Buddha; and these shall therefore never enter into the bliss of Gokuraku.

If you want your pet cat to stay at home, measure its tail with a piece of wood and burn it in the oven, and it will never leave you. (Persia.)

If the cat stretches so that her paws touch each other, it is a sign of bad weather.

It is taught that a cat's eyes wax and wane as the man in the moon's eyes wax and wane, and the course of the sun is followed by the apples of her eye.

To kick a cat, will make it steal chickens. (Madagascar.)

A cat about to kitten, must not be spoken of by its name, but called a witch. (Madagascar.)

At night, the souls of quarrelsome women are released from purgatory and enter into cats, and so they continue their disputes and yadling until doomsday. (Belgium.)

It is unlucky, on the island of Guernsey, to thank a person for giving you a cat or kitten.

Cats are believed, in Ireland, to have a king and hold parliaments of their own.

A black cat drops dead at the sight of a Bengal tiger; a cat of any other color is not affected in the least.

When cats sneeze, it is a sign of rain. (Turks Islands.)

To hold a cat before a mirror so it can look at itself, is unlucky.

If you let a cat look into a mirror, she will not leave you.

Black cats bring lovers.

"Whenever the cat of the house is black,
The lasses of lovers will have no lack."

Cats should never be killed, in Russia, for the following reason: In a certain village, the people were troubled with rats and mice. They begged of Christ to destroy them. Jesus rolled a handkerchief up and threw it among the rats. It at once turned into a cat, and destroyed the rats and mice.

It is believed, in Italy, that the presence of a cat will throw some people into convulsions.

Virginia negroes believe that if you kill a housecat without cause, it will come back in the night and scratch out your eyes.

If a cat brings a snake into the house, you will not live there the next year.

Notice your cat when it washes its face. The paw it uses and the direction it faces, will show the

point of the compass whence the wind is blowing. For instance: The cat faces the north and washes with its left paw. The wind is blowing from the northwest. If it points its tail south, that is, if the tip of the tail points south, no matter if it is coiled, and it washes over its ear, there will certainly be a freshet. (New England.)

If the pupil of the cat's eye is vertical, it is noon. The narrower the slit, the nearer noon it is.

When it is ebb-tide, the slits of a cat's eyes are horizontal, and at flood-tide they are vertical.

Take a cat by the four legs, swing it around a sick child several times and then throw it out of the window; if the cat dies, the child will live. (The Hebrides Islands.)

Cats are very fond of catnip, and you must be careful or they will destroy it.

"If you set it,
The cat will get it;
If you sow it,
They will know it."

Japanese cats have their tails cut short. The practice probably originated in the superstition that cats, as well as foxes and badgers, had the power of bewitching people. Clipping their tails began, therefore, as an attempt to alleviate or destroy their uncanny nature. This grew into a settled practice.

In Shakespeare's time, it was a custom to put a cat into a jar of soot and then hang it on a line to shoot at. If a man could break the jar without spilling the soot or killing the cat, it was a lucky sign, otherwise the reverse.

There is an old negro myth pertaining to the origin of cats. When Jesus was here in this world, an old colored woman was complaining of the rats and mice. They were de-

stroying everything she had. So Jesus said: "Woman, behold your God!" and taking off his right-hand glove, he flung it on the floor, when it instantly became a cat.

It is considered very unlucky to see a cat's eyes in the dark. The Southern negroes think it portends sudden death, usually to the beholder; and they will not go on without making a cross mark in the ground with the left heel, and spitting on it.

For a cat to die in an Egyptian home, is considered a most unlucky omen.

It was also considered extremely unlucky, in Egypt, if a cat happened to be burned in a house, and it threw the Egyptians into the deepest grief. They shaved off their eyebrows to show their sorrow, and respect, and were unlucky if they did not.

In Thibet, if anyone kills a cat, accidentally or otherwise, he will have the sins of the cat transferred to him; this not only means the sins of the present cat, but those of the person who is now incarnated in the cat, for his previous sins, in his life on earth before.

A cat of any color, whether an uninvited visitor or an established member of the family, must never be restrained from sharpening its talons at the expense of the table-legs, since when he has scratched, he has scratched for luck.

Cats have been the objects of superstition from the earliest ages. In Egypt, they were held in the highest reverence, temples were erected in their honor, sacrifices and devotions were offered up to them, and it was customary for the family in whose house a cat died, to shave their eyebrows. In the Middle Ages, they were regarded as the familiars of witches, and the black

cat was the form taken by the devil whenever he pleased. It was therefore once considered very unlucky to have a black cat cross your path.

The "taigheirm" was an infernal magical sacrifice of cats, the origin of which lies in the remotest pagan times, and in the rites dedicated to the subterranean gods, from whom men solicited by nocturnal offerings particular gifts and benefits. In the Highlands and Western Isles of Scotland, in Iceland, Norway, and the Faroe Islands, these black-cat sacrifices were still continued in Christian ages. Such horrible and criminal doings were well suited to the country, its melancholy aspect covered with eternal fogs, exposed to savage and incessant storms, oppressing the minds of men, and by the absence of external amenities, operating on the imagination in a peculiarly gloomy and grotesque coloring. The Venerable Bede relates that the island of Lewis, and all the north of Scotland, was a place of assembly for malicious apparitions, demons and evil spirits, occasioning torrents of rain, thunder and lightning, failure of the scanty crops and confusion and anguish in the people. "Thus we see," says Horst, "the whole of the British Islands, yes, and also the Highlands of Scotland, overrun with demons, who were like the legions of base spirits whom Solomon enclosed in a kettle and sunk at Babylon, but which on the kettle being opened in quest of treasure, streamed up into the air, spread themselves over the whole heavens, and thence over Asia and the world."

The midnight hour, between Friday and Saturday, was the authentic time for the horrible practice of "taigheirm," and the sacrifice was continued four whole days and nights. After the cats were dedi-

cated to the devil, and shameful things done to them, which occasioned them such agony as to result in continual screams and screeches of pain, one of them was put on a spit, and amid horrible howlings, was roasted alive over a slow fire. The moment that the screams and moans of one tortured cat ceased in death, another was thrust over the fire, and not an instant for the four days was the sound still. After a certain continuance of this torture, the infernal spirits appeared in the form of black cats. There came continually more and more of these spirit cats, and their howling, mingled with those alive and roasting on the spit, were beyond words to describe. Finally a cat of tremendous size appeared as the ruler of all the train. Then the "taigheirm" was complete, and the sacrificer demanded of the spirit cats the reward of his offering, as riches, children, health, or other material benefit. The gift of second sight was always voluntarily bestowed, and ever after the sacrificer could tell the future and see absent events.

One of the last "taigheirms," according to Horst, was held in the middle of the seventeenth century, on the island of Mull. The inhabitants will show the place. The word means "the cry of cats," and is accursed for its use. All over Europe, cats were sacrificed to the subterranean gods, and the Egyptians were as superstitious as the Babylonians about cats. Under the teachings of Christianity, there is nothing to prevent cruelty to animals. Not a word of mercy or kindness is uttered in the Testaments of warning or guidance as to how man shall treat animals with gentleness. Therefore, "under Christianity, cats were sacrificed to an invocation of infernal spirits,"

as under paganism their tribe was deified. (Ennemoser, *History of Magic*.)

CATBIRD—The catbird carries sticks to the devil.

The catbird calls, by its peculiar note, snakes from their holes to its rescue when its nest is attacked.

CATERPILLAR—When caterpillars creep on hedges early in the morning, it is a sign of death.

It is lucky for a caterpillar to be found on arm or shoulder. (Gloucestershire, England.)

CATFISH—The catfish is said, by the superstitious, to be a cross between the eel and the tortoise, and will bring bad luck to anyone eating it.

CATTLE—Dried cowskin has much virtue as a health-keeper.

If you see cows hooking each other and striking their horns, you will hear of a crime with bloodshed.

If a cow pushes the cover off a vessel containing grain and eats of it, the act is considered ominous by the Kaffirs.

Contrary to the Tyrolese peasants, the inhabitants of Hindostan think to own a black cow is exceeding good luck.

A cow licking another cow's forehead, indicates the death of their owner.

Curst (fierce) cows have short horns.

If you feed a cow a bunch of her own hairs, she will forget her old home.

The "Institutes of Vishnu," (India) declare that "cows are auspicious purifiers," and that scratching the back of a cow condones all guilt.

If cows, when they are let out in the morning, lie down the first thing, it will storm before night.

If your cow loses its cud she will be sick. You must go to a neighbor and say three times, "Our cow has lost its cud." The neighbor should understand the sign and give you a piece of bread and butter saying, "Go home, your cow has got its cud," then you will find it chewing it on your return.

A muley (pallid) cow has but one half of a liver.

If you cut a piece off a cow's tail, it will never run away.

If a cow breaks into your garden there will be a death in your house within six months.

The Hindu is taught to respect the flocks and herds and will by no means lift up his hand against a cow. If he does so, he thinks he may possibly injure his grandmother, who may have taken up her abode in that form.

If a cow looks at you, moves and looks and moves again, and does it three times, you are about to have bad luck.

If a cow doesn't bawl when her calf is sold, there will be a death in the family.

If a cow is red all over, she will hook.

It is very unlucky to hear a lonely cow moo at night. If you are a parent, you will lose a child.

If a cow should attempt to hook you on your wedding morn, without doing you any harm, you will soon receive great news from abroad.

In Transylvania, if a cow goes astray, it will be eaten by a wolf, unless the owner remembers to stick a pair of scissors in the center rafter of the dwelling-room.

If a farmer's cows become restive without any apparent cause it is a sign of bad luck.

If a cow, in coming from pasture, chases a dog three times, it will not live long.

It is unlucky to be the one who last tied the halter about a cow's neck, before it died. (Hindu.)

To sell a cow or bullock to a butcher, portends bad luck to the owner. (Hindu.)

The Germans, and other Slavonic races, believe that the cows and horses speak with each other on New Year's day.

If your best cow or best horse dies, the next in the family to die will be the strongest.

If a cow loses its cud when out at pasture, put a live frog down her throat, and it will bring it back.

To nail a horseshoe or a bit of old iron on the hoof of a cow which is unruly, is said to prevent it from jumping fences.

A bawling cow running along the road at night, gives a token of death to the nearest house she passes.

When a man's cow has twin calves, it is a sign that he has reached his highest point of success, and he will now be followed by bad luck.

In Aberdeenshire, the good wife ties red worsted thread around the cows' tails, to keep them from harm.

To drive cows, gone dry, into a holy spring, is lucky. It restores the usual supply of milk, if you throw a piece of butter into the spring at the same time. (Irish.)

To keep a newly-purchased cow, cut a handful of its hair from between the ears, and bury it before the stable door.

If you weep between a cow's forelegs, she will never lose a horn. (Southern Germany.)

Certain Egyptians never eat meat from a cow, as it would be a desecration.

Hindu merchants in Bokhara, loudly lament at the sight of a piece of cow's flesh, as with them the cow is a sacred animal. They mix, for instance, their food with the urine of the sacred cow, that it may do them good.

If you look at a cow in the Highlands of Scotland, they will think you have cast the evil eye upon it, and will give you some of its milk to avert the evil you have done them.

In the Isle of Man, you will see cows with a cross tied in the tails, to keep off troublesome spirits.

In India, the cow is particularly esteemed, especially in the month of August, and it is one of the beasts that bring particular good luck to them.

If a cow comes up to the house and licks one of the windows, it means the approaching death of a member of the family.

If a cow's shadow comes between you and the sky, it is a sign of certain death.

In Edgmond, Salop, when a calf is taken from the cow, they take a bit of hair from the calf and put it in the cow's ear; it will soon forget that it ever had a calf.

In Cashmere, the killing of kine is considered a sacrilege, and the penalty is death. The natives say that you bring ruin and destruction upon an entire village when a cow is killed.

In Ireland, they think that to have good luck with their cattle, one day in the year they must pass

between two fires built in the name of some patron saint, otherwise misfortune will come.

To lay a rope over a cow's back, keeps it from kicking.

If an ox is killed, and let lie in a tight house with plenty of glass windows to admit the light, he will in a short time be converted into millions of bees. If he is killed and let lie upon an open field, he will soon be converted into millions of maggots.

In Transylvania, on New Year's day, it is customary to put a coin in the cattle's trough, to bring them good luck.

When cattle are first driven out in the spring, a broom should be placed on the threshold. If the cattle pass over it, nothing will harm them during the year.

In Lithuania, when the master or mistress dies, the cattle are notified of it in the same manner as in some places they notify the bees. A bunch of keys are rattled in the stables and the news told. If this should be neglected, the cattle, it is believed, would die.

If a bull faces a person and belows, it is believed to be a sign of good fortune to the person; the person, therefore, always bows to the bull in return. (Russia.)

In the middle counties of Scotland, they believe that as many cattle as break into the garden, so many friends will die in a year.

An old superstition was to the effect that cattle could be prevented from straying away, if a live blind dog was buried under the threshold of the stable.

In Transylvania, it is believed that the cattle can talk on Christmas but that it is very unlucky to try to find out what they say.

It is a good sign, if the cattle lie down on Christmas day.

In Lancashire, it is unlucky to buy cattle and not receive some small change for luck.

In Scotland, juniper is burned before cattle, to ward off the fairies.

If anyone, with moderate fodder, will have fat and sleek cattle, let him take a bundle of hay, go with it at midnight on Christmas night, three times around the church, and give it to the stock.

Cattle born or weaned in the waning of the moon, will never be good for anything as breeders. (Northern Germany.)

If you walk down the street with one foot shod and one foot bare, all the cattle you meet will fall sick.

On June 9, the peasants of Clonmany, Donegal, Ireland, formerly drove their cattle for good luck to the beach, and had them swim in that part of the water into which runs St. Columb's well.

If cattle lie down in a field on a wet day, it is a sign that it will clear up.

In France, a branch of laurel is hung over the mangers, to ward off disease from the cows.

When you give milk to a calf, spit in it to prevent choking.

The leg and thigh of a dead calf, hung in the chimney by a rope, is said to prevent the death of other calves.

If a calf has a white streak down the middle of its back, it will never thrive.

In the Western Isles, many persons administer to their cattle water in which has been dipped a flint arrowhead, the elfshot of superstition.

In the spring of the year 1835, a perfectly black calf was calved by

one of the weird tribe, and was at once followed by the death of the amiable countess.

When an ox sticks up its tail, it is a sign of change of weather.

If an ox beats the ground with its tail, it is killed, as it is thought to be calling death to the tribe. (Africa.)

If an ox licks his forefoot under his "dew-claw," it is the sign of a severe storm.

If a calf sucks your clothes on Trinity Sunday, you will be greatly blessed.

If a calf bleats very often in the morning, you will experience great sorrow, or a dear friend will leave you.

It is very lucky to own a perfectly white calf. You will be lucky in all your undertakings.

It is unlucky (besides the hurt), to have a black ox tread on your foot.

In Russia, to meet an ox without yoke, is a sign of great good; for the ox brought hay on its horns to place in the manger when our Lord was born, but the horse ate it.

In Cumberland, it is said that to whatever quarter a bull faces when it lies down on the night of Hallowe'en, from thence the wind will come during most of the winter.

If an ox, while lying in the pen, beats the earth with its tail, it is a sign that it is calling down death on the tribe; it must, therefore, be killed. (Indian.)

Among the Portuguese, the ox is an animal of good luck.

In ancient Egypt, children who were allowed to smell the breath of the royal bull Apis, became filled with the power of prophecy, and predicted future events.

The people of Ireland believe that if they do not drive their cattle into some pool and let them swim on the first Sunday of harvest, they will not live.

When cattle have been bewitched, it was commonly thought in Yorkshire, that if a bottle of urine from the diseased beast were obtained, then, after being tightly corked, buried mouth downward, the witch would be afflicted with strangulation, and in her suffering, confess the crime and beg forgiveness.

In some parts of the Highlands, a common cure for an ailing cow was to make it swallow a live trout, so that the disease might go from the cow with the fish.

Foretelling the weather by the turning of a cow's tail:

"A learned case I now propound;
Pray give an answer as profound!
'Tis why a cow, for half an hour
Before the coming of a shower,
Does clap her tail from edge to edge,
And whip it up against the sedge?"

The "dun cow" slain by Sir Guy of Warwick, was the cow kept by the giant in Mitchel Fold, Shropshire. Its milk was inexhaustible. One day an old woman who had filled her pail, wanted to fill her sieve also, with its milk, but this so enraged the cow that it broke away and wandered to Dunsmore, where the inhabitants not knowing her miraculous value, she was killed. A huge tusk is shown at Warwick Castle to this day, as one of the horns of this wonderful cow. (Reader's Handbook.)

There was an omen attached to the birth of a black calf, in connection with the ancient Ferrars family of Chartley Park, in Staffordshire. In the year of the battle of Burton bridge, a black calf was born. The downfall of the Ferrars family happening at the same period, gave

rise to the tradition that the birth of a black calf from the wild herd in Chartley Park is a sure sign of death within the same year, to a member of Lord Ferrar's family.

The decease of the late Earl of Courtez, of his son, Lord Tamworth, and of his daughter, Mrs. Wm. Joliffe, as well as the death of the son and heir of the present nobleman and his daughter, Lady Frances Shirle, has each been preceded by the birth of an enormous calf.

There is a cow called Bycorn, so fat that its sides are nigh to bursting; but this is no wonder, for its food is "good and enduring husbands," of which there is good store. And there is a cow called Chichi-Vache, the "sorry cow," because it feeds only on good women. It is all skin and bones, because its food is so very scarce. Chaucer, in "The Canterbury Tales," says:

"O noble wives, full of high prudence,
Let low humility your tongues nail,
Lest Chichi-Vache swallow you in her
entail!"

In India, to hold on to a cow's tail when dying, at once transports the person to the upper heaven and criminals will face death with the greatest composure if they are but allowed to hold a cow's tail for a short time before the execution. When a disputed boundary is under settlement a cowskin is placed over the head and shoulders of the arbitrator, who is thus imbued with a divine wisdom and gives a just decision. To become a spirit medium, one has but to be sewn up in the hide of a bull and left on a hilltop until morning. The idea that misfortunes follow the killing of a cow, is universal. Cow-hair is regarded as an amulet against disease and danger. Many people keep a cow in the house as a guardian, and have it so placed

that the eye of the master shall fall on it the first thing in the morning.

CHAFFINCH—If a chaffinch perches on a windowsill, beware of treachery.

The cry of the chaffinch is the sign of rain.

CHAMELEON—It was once believed that the chameleon fed on air.

By wearing a chameleon chained about the neck, it is supposed you will be protected from any disease.

CHARMS TO PROTECT ANIMALS—If your dog is inclined to stray, wear a piece of cheese in the heel of your boot.

The Arabs use a talisman written on a piece of triangular paper, which is put into a leathern purse of the same shape, and fastened around the horses' necks, as a defense against witchcraft from the evil eye.

The Arabs take a couple of boars' tusks, put together with a silver ring, and suspend them about the necks of their horses, to keep the fairies away.

If the owners of horses eat eggs, they must take care to eat an even number, otherwise some mischief will betide the horses. Grooms are not allowed to eat eggs, and the riders are obliged to wash their hands after eating them, to prevent harm coming to the horses.

A curious superstition existed in regard to horses in Great Britain, to the effect that on St. Stephen's day they should be well galloped and then bled, to keep them from being sick any time in the ensuing year.

In East Norfolk, the thumb of an old glove, containing a copy of the

Lord's Prayer, is tied around the horses' necks, to keep them from stumbling and from every mishap.

CHARMS AGAINST DANGEROUS ANIMALS—Dogs will never bark at one who carries the tail of a weasel.

He who carries a wolf's heart with him, will not be devoured by a wolf.

A charm to hinder from the bite of a mad dog—The tooth of a mad dog which has bitten any human being, tied in leather and hung at the shoulder, will preserve and keep the wearer from being bitten by any mad dog so long as he wears it. It may be worn next to the skin, or concealed in the clothing.

In passing where there is a dangerous dog, fold your hands so that they completely hide your thumbs, and he will not molest you.

CHARMS AGAINST CATERPILLARS—Apuleius, the Latin writer, says that if you take the caterpillars out of another garden, boil them, and besprinkle your plants with the water after it has cooled off, it will kill all the caterpillars in your garden.

One of the most highly prized curiosities in the collection of Horace Walpole, was the silver bell with which the popes used to curse the caterpillars. This bell was the work of the famous artist, Benvenuto Cellini, and the reliefs on the bell, representing caterpillars, butterflies and other insects, are most wonderfully executed.

CHARMS AGAINST INSECT STINGS—The juice of wild mallow will prevent wasps from stinging a person. Rub the skin with it.

A superstition prevails that if a person has the bill of a woodpecker about him when he comes to take honey out of the hive, the bees will not sting him.

CHATAK—In India, the appearance of the chatak, a small bird, is held to presage a good shower of rain. This bird is believed to live only on raindrops, and is always crying for them.

CHATOOCHÉ—There is a mythical Indian bird that never drinks at a stream, but catches the raindrops as they fall. Its name is chatooche or chatooke. Southey says, in the "Curse of Kehama":

"Less pure than these is that strange
Indian bird,
Who never dips in early streams her
bill;
But when the sound of coming showers
is heard,
Looks up, and from the clouds re-
ceives her fill."

CHICOTA—If a bird, called the chicota, makes a sudden descent, it is considered an omen of evil. (Tonga Islanders.)

CHIPMUNK—If chipmunks are thick in the fall, the winter will be cold.

CHOUGHS—Choughs are protected in Cornwall, because the soul of King Arthur migrated into a chough.

CHRYSLIDES—When the chrysalides are found suspended from the under side of rails, limbs, etc., as if to protect them from rain, expect much rain. If they are found on slender branches, fair weather will last some time. (Western Pennsylvania.)

CICADAS—The old witticism attributed to the incorrigible Rhodian sensualist, Xenarchus, gives quite a reason to account for

the supposed happiness of the harvest flies.

"Happy the Cicadas lives,
Since they all have voiceless wives."

It is a fact that the female cicadas are not capable of making any noise.

CLAM—If the shells of mussels and clams are unusually thick, the winter will be thick with snow.

CLAN—The Omahas believe that if the bird clan chews and spits some corn over the field, the other birds are kept from the crops.

COCKATOO—The cries of the white and Banksian cockatoos are a sign of friends coming. (Australia.)

COCKATRICE—If a cockatrice sees you first, you will die.

COCKROACH—When cockroaches fly, it is a sign of approaching rain.

Never touch a cockroach with your hands. To do so will result in horrible dreams.

The Chinese consider cockroaches sacred insects, and think it unlucky to kill them.

To see a white cockroach, is a sign that you will soon have a gossip visitor, and it is well to let her do all the talking; for you know that a dog that will bring a bone, will take one.

The Chinese hold the cockroach in superstitious awe, and consider it a favorite of the gods, believing that the most unfortunate mishap would be to step on the bug and kill it. In some instances the superstition has so preyed on a celestial's mind that he has gone insane.

The common black beetle has almost a worse reputation than the devil. Some days before our Saviour's passion, when the rulers

of the Jews sent men to apprehend Him, they met a young man at work in the fields, of whom they inquired whether Jesus of Nazareth had passed that way. The young man answered "Yes," but he would not tell when He passed, whereupon a black beetle raised its head and said, "Yesterday! Yesterday!" The Roman Catholics believe they will be forgiven seven sins if they kill a beetle on any day except the Sabbath. (See also "Rove-Beetle.")

COD—Many persons carry the little bones taken from the head of a cod, for luck.

When a dry salt codfish is hanging up and begins to be moist, it is a sign of rain.

CORMORANT—A cormorant perching on a church tower, is a sign of bad luck.

It is an ill omen for a cormorant to perch on a church steeple.

COW-KILLER—There is a brilliant red insect indigenous to the South, called the cow-killer. Its sting is said to prove fatal to cattle.

COYOTE—Indians believe that to eat the heart of a coyote will make them cowardly.

To have your path crossed by a coyote, is a bad sign; it means sudden death. (Rio Grande Indians.)

CRAB—If crabshells are thick, it is the sign of a cold winter.

If we bury a crab for three months in horse-dung, he will turn to a scorpion. But if you thus bury a scorpion or lizard, he will die instantly.

The appearance of crabs and lobsters is a sign that there will be no more frost.

If you see a crab as you walk on the shore, it is a sign of a quarrel.

Crabs caught in the light of the new moon, burned, and ground to a powder, will cure hydrophobia.

The hermit-crabs, a species of soft, shell-less crabs, which usually hide their deficient hinder parts in unoccupied seashells, keep well within their shells when a storm or rain is approaching.

According to Japanese legend, the crab, called *heikegami*, was once a Taira warrior, who perished in the great naval battle of Dan-no-ura, in 1185. The shell of this crab is certainly surprising. It is wrinkled into the likeness of a grim face, or rather into the exact resemblance to one of those black iron visors or masks which feudal warriors wore in battle.

CRANE—Cranes soaring aloft quietly in the air, foretell fine weather.

When a Hindu lies down to sleep, he repeats the name of "Gai-rooru" (name of a crane), three times, to obtain protection from snakes.

Schiller tells, in his poem, "The Cranes of Ibykus," of a swarm of cranes having caused the detection of a murderer.

Homer wrote of the crane:

"That when inclement winter vex the
plain,
With piercing frosts or quick descending rain,
To warmer seas the cranes embodied fly,
With noise and order through the midnight sky,
To pigmy nations wounds and death they bring,
And all the war descends upon their wing."

CRAWFISH—If a pig runs under a cartful of crawfish, they will die.

If you take a crawfish from a spring, the spring will be apt to dry up.

CREEPER—In St. Croix, the bird called the creeper, is said to be a forerunner of illness and trouble.

CRICKET—In Germany, it is regarded a death warning to hear a cricket cry.

If the crickets sing louder than usual, expect rain.

Crickets eat holes in the stockings of those who kill their mates.

To kill a cricket on Sunday, is especially unlucky.

To see a white cricket, denotes the return of an absent lover.

The cricket singing on the hearth, is a sign of good luck. (Belgium.)

Unusually loud chirping of crickets is followed by rain.

If you talk of killing a cricket, it will understand you and tell the others, and they will eat your clothes.

If the crickets forsake a house, a death will follow.

The cricket, in Ulster, is always called "a gentle wee thing," the word gentle always signifying a thing of fairy origin. It is very bad luck there to kill a cricket.

There is a superstition among the Irish that crickets are enchanted beings, hundreds of years old; and that their talk, could we only understand it, would tell us the history of the world.

If a cricket chirps while the church-bell rings, you will hear of the death of a relative.

A writer in the "Athenian Chronicle," says that he knew a family who never lost a cricket out of the family hearth but one of the family followed.

In the West Indies, the "sick" cricket brings bad luck, but the "money" cricket brings riches.

For a cricket to depart from a hearth which has long echoed with its cry, is an omen of misfortune, and is looked upon in England as the direst calamity that can happen to the family.

Crickets in the house prognosticate mirth and plenty. Shakespeare alludes to this repeatedly.

A strange cricket chirping in your house, is an unfailing sign of death. (The writer adds: "At least in our own family, we have watched it from generation to generation, so that it is a family belief.") But the "cricket on the hearth" is usually considered a good omen of domestic happiness.

In England, also, is the cricket's chirp sometimes looked upon as a harbinger of death. When Blonze-lind expired, Gay, in his pastoral dirge, says:

"And shrilling crickets in the chimney cried."

Cowper, the ideal poet of the country in England, thus speaks of the beneficent influence of the cricket in households:

"Chirping on his kitchen hearth,
Wheresoe'er be thine abode,
Always harbinger of good!"

A superstition obtaining in Maryland and Virginia, is that crickets are "old folks," and it is unlucky to destroy one. This probably arose from the cricket being found on the hearth where the old folks in old times were ever accustomed to sit.

Milton chose for his contemplative pleasures a spot where crickets resorted:

"Where glowing ^{room} embers through the
Teach light to counterfeit a gloom,
Far from all sorts of mirth,
Save the cricket on the hearth."

A Japanese tree cricket called the *minminzemi*, is a fine musician, whose name is derived from its note. It is said "to chant like a Buddhist priest reciting the Kyo."

In the island of Barbadoes, when the creaking of a certain kind of cricket is heard in the house, the death of a member of the family is anticipated.

- So, also, in Reed's old plays is the cricket's cry ominous of death: "And the strange cricket i' the oven sings and hops."

The same superstition is found in the following, taken from the *Oedipus* of Dryden and Lee:

"Owls, ravens, crickets, seem the watch of death."

"The voice of the cricket," says *The Spectator*, "has struck more terror than the roar of the lion."

In the island of Sumatra, Captain Stewart informs us, there is a black cricket which is held in great respect and almost adoration. It is the worst possible luck for a native to injure or kill it.

CROCODILE—If you kill a crocodile, you will soon die. (Madagascar.)

African natives believe it unlucky to kill a crocodile.

In Apollinopolis, the crocodile was abhorred, as being the embodiment of an evil spirit. (Egyptian.)

In Pegu, British Burmah, the people believe that a person devoured by a crocodile, went to a place of perpetual happiness.

Crocodiles moan and sigh like persons in distress, to allure travelers and make them their prey.

According to fabulous account, the crocodile is the most deceitful of animals. It will treacherously weep over a man's head when it has

devoured the body, and then will eat up the head too. It was once thought that crocodiles could be created by new combinations of matter, instead of by natural birth. "Crocodile-tears" has become proverbial in speaking of people who cry without feeling any pain, or who feign tears.

If Mohammedan sailors see a crocodile below Haidarabad, it is an evil omen.

The Betsemararaka of Madagascar say that crocodiles and lizards come from the same nest or den by the side of a river. When the eggs were laid and numerous little ones were crawling about, the crocodile came out of the water and beat the ground with its tail, so as to frighten the young ones. Some took to the water and others to the land. The latter never grew any bigger, and remained as lizards, but those in the water grew to be crocodiles.

The people of Isna, in Upper Egypt, affirm that there is a king crocodile just as there is a queen bee. The king crocodile has ears but no tail, and has no power of doing harm. Southey says that though the king crocodile has no tail, he has teeth with which to devour his people.

The crocodile was worshipped as a god called "Sebek," in lower Egypt, and there was a city, called by the Greeks *Crocodilopolis*, from the worship there practiced. The goddess *Minerva* was represented with a crocodile on her breast, when she was represented in her aspect of wisdom and learning. At present its use in Cairo and Tunis does but perpetuate the belief, which displayed itself in a gift of a crocodile now hanging over the door of the cathedral at Seville. This was to protect the church and people against the evil

JOHN

eye, in 1260, and was an undoubted amulet.

In Portugal, a favorite object of pottery is a crocodile, so made as to hang against the wall.

Pliny says that the crocodile is the only land animal which lacks the use of its tongue. It was believed to conceive by the ear and bring forth by the mouth—a strange notion indeed, yet it has been perpetuated as a Christian one in a hymn of Saint Bonaventura, the "Seraphic Doctor," born in Tuscany in 1221. (See Jameson's "Legends of the Monastic Orders.") The crocodile in ancient times was a type of the "generation of the Word."

CROSS-BILL—The presence of a cross-bill will ward off gout and rheumatism.

In the Tyrol, the cross-bill counteracts witchcraft; it also protects against lightning.

In the Hartz mountains, it is thought that the cross-bill will take diseases which would otherwise befall the family.

The cross-bill is looked upon as a lucky bird, this superstition being derived from the legend that its bill became crossed in trying to pluck the nails from the cross.

It is said that the cross-bill is a bird often attacked by epilepsy, and the Thuringians drink every day the water left by it, as a protection against the disease. They also believe this bird can take upon itself any disease to which they subject it, and they therefore keep them in their houses. They believe that the fowl whose upper beak bends to the right, has the power of transferring colds and rheumatism from man to itself, and the one with the beak bending to the left, will transfer these diseases from women to

itself. If the Thuringians cut a tree it will never be one with the nest of a cross-bill in it. The bird in captivity will take weak eyes and other complaints.

CROW—To see a two-headed crow, is a bad omen. (Korea.)

If you see a red crow, your house will burn. (Korea.)

In ancient history is a story of a crow, which in the Emperor Trajan's time, came into the capitol and said in Greek: "All things shall be well."

When the black crows fly, then comes the sick man's chance. (English.)

If two or more crows perch near a house, there will soon be a death.

Crows cawing around a house, mean death, either to man or beast.

It is an unlucky sign when crows forsake a wood.

A rook always begins its nest on Sunday.

If you see the first crow sitting on one leg, you will be unlucky.

To see a crow flying low over the paternal roof, is a sign of misfortune.

When crows forsake a flock, it is a sign of a famine.

If rooks feed in the street, it is a sign of a storm.

To see a crow flying alone, is a sign of disappointment.

Rooks building in a house, is a sign of prosperity.

If a crow screeches in a tree in front of a house, someone will die in that house. (Luxemburg.)

If a crow or a turtle-dove appear on a girl's wedding day, it is a good sign.

Butler, in his "Hudibras," alludes to the widespread belief in

W.H.U.

The Order of the Inspirati.

N^o 35.



APPOLONI TYASEUS in Domitian's time.



MAHOMET receives his Law by Inspiration.



ROGER BACON an Englishman.



EDW. KELLY Prophet or Seer to D.D.E.



D.D.E. surrounded by his friends brought by Angelical Ministry.



PARACELUS Receives from the Inspiration of Spirits.

Amos, Isaiah, &c.

Portraits Taken from an Ancient Manuscript.

201

the ominous croaking of the crow: "Is it not ominous in all countries when crows and ravens croak upon trees?"

When you see jim-crows flying and crying in the early fall, prepare for winter, for it is a sign of cold weather.

It is said that the weather can be foretold by the even or odd cries of a crow in the morning.

If a man carries the heart of a crow, and a woman the heart of a female crow, they will agree during all their lives.

If crows flock together in the early morning and gape at the sun, the weather will be dry; but if they stalk at nightfall into water and croak, rain is at hand.

Butler asks, in "Hudibras":

"Is it not ominous in all countries,
When crows and ravens croak upon
trees?"

Olaf, the Saxon, although a Christian, always noted whether the crow stood on its right or left foot, and predicted good or evil accordingly. His companions from this, nicknamed him "Crow-leg."

Seven crows flying in a zigzag line over a house, foretell calamity to the inmates.

If a flight of rooks is over a house or people when walking, death will surely follow.

If you see a crow cawing, much that you do not expect will happen to you.

In Yorkshire, if the rooks congregate on the branches of dead trees, there will be rain before night.

Always take off your hat when you see a single crow.

In the Isle of Man, if rooks fly to the mountains in dry weather, it is a sign of rain.

If the first crow you see in the spring is flying, you will soon take a journey.

If rooks desert a rookery, it is a sign of the downfall of the family to whom it belongs.

If rooks perch themselves on the top of walls or palings in rows, it is a sign of rain.

In Hindustan, if a crow flies away cawing when you question it, it is a sign of coming misfortune. If it alights on the middle of the roof, it is a good sign; if on the ridge, it signifies loss; if on the edge, it means bad.

When rooks seem to drop in their flight as if shot, it foretells rain.

If you wish to know how matters will go with you throughout the year, you must take heed of the first crow you see in the spring. If, when you first see it, it is flying, you will take a notable journey; if it caws much, much will happen to you that you do not dream of; if it stands upon one leg, fortune will not smile on you.

The ancient Greeks believed that if one crow appeared at a wedding, there would be a divorce; but of still more ancient belief is the notion that one dead crow takes away the evil portent. Plutarch says the crow lives nine times as long as a man.

Crows flying homeward often make letters in their flight, which when put together, will foretell the weather for the following day, or may be interpreted to make some other prophecy.

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A A A      A      A A A
A           A A    A A A
A A      A A    A A A
A       A A A    A A A
A       A      A A A A

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To see flying crows, means the following:

"One for sorrow, two for mirth;
Three for a wedding, four for a birth;
Five for a funeral, six for a dance;
Seven for old England, and eight for
France." (Derbyshire.)

The crow of Japan is a much more moral bird than ours. When strong enough, it feeds its parents, to pay for their care when a bird-let.

If a crow croaks towards a house with "jumping notes," some unexpected good fortune is imminent. (Japan.)

If children see a crow, they will repeat the following words, to make it fly away:

"Crow, crow, get out of my sight,
Or else I'll eat thy liver and light."

"On the first of March
The crows begin to search;
By the first of April
They are sitting still;
By the first of May
They have flown away!
Croupin, greedy, back again,
Wi' October's wind and rain."
(English.)

King Alonzo was warned of disaster by two crows, which alighted on the prow and stern of the royal barge, and steered it safe to land (1147). Alexander the Great was also warned of disaster in Egypt by the appearance of a crow, and was thus enabled to escape it.

Of crows flying towards you:

One's unlucky;
Two's lucky;
Three is health;
Four is wealth;
Five is sickness;
Six is death.

When the Emperor Jimmu Tenno, the founder of the present Japanese dynasty (d. 665 B. C.), was marching his troops against Naga-sunehiko, a crow of dazzling brilliance perched upon the point of his bow, and the imperial host

gained a complete victory over the enemy.

CUCKOO—The cuckoo plays a great part in Roumania. He is supposed to be the spirit of an unrequited love.

In Germany, the number of a cuckoo's call, when first heard in spring, indicates how many years more a person is going to live, or how many years it will be before the person will get married.

If you stand under a tree where a cuckoo is sitting, you will have the best of luck, and whatever you wish you will get.

In Germany, it is said of the cuckoo that if it sings after St. John's day, it will prevent the grapes from ripening.

If one hears the cuckoo's first note when lying in bed, illness or death is sure to come to the hearer or to a member of the family.

"When the cuckoo's feathers get awry,
It is a sign that cold is nigh."

If you have a hair clinging to the sole of your foot when you first hear the cuckoo, you will be lucky or marry during the year. (Irish.)

It is believed in England, that always before the cuckoo ceases its song, he eats three good meals of cherries.

The cuckoo sleeps on a different tree every night. (Germany.)

If you are looking at the fresh clay on the dug ground when you hear the first cuckoo of the year, you will be in your grave before that day another year. (Irish.)

If the first cry of the cuckoo in the spring is heard from the north, it is unlucky.

When the cuckoo purls its feathers, the housewife should be chary of her eggs.

In Wales, it is unlucky to hear a cuckoo before the 6th of April.

It is good luck to hear the first cuckoo on the 28th of April.

"The cuckoo is a bonny bird,
She whistles as she flies;
She brings us all good tidings,
And she doth not tell us lies."

The direction in which you hear the first cuckoo, indicates the direction in which you will travel that year.

In India, the note of a cuckoo, heard on the right, is an omen of good luck.

In the Western Islands, off Ireland, the call of the cuckoo is said to denote death.

In Exmoor, if an old woman hears a cuckoo on midsummer's day, she will not be alive at that time next year.

If a man runs around in a circle when he first hears the cuckoo, he will not be out of work for a year.

When you hear the first cuckoo, sit down on a bank, and pulling off the right stocking, say:

"May this to me,
Now lucky be."

The first time you hear a cuckoo, look down at your feet, and if a hair is there, you will live to comb your own gray locks at a great age.

The cuckoo builds no nest, but lays its eggs in that of other birds, and the reason is that the festivals of the Virgin used to be held sacred even by the birds; so that they ceased building their nests on those days, except the cuckoo, who in punishment, was condemned to have no nest at all. (Bohemian Tradition.)

If a male person sees the cuckoo for the first time in the year while he is fasting, he will be able to find anything he pleases during the year. If it is a girl, she will be

fooled by the men. If it is some old person, he or she will be sick. (Danish.)

"If you see the cuckoo sitting,
The swallow flitting,
And a filly foal lying still,
You all the year shall have your will."
(South Shropshire.)

In Servia, it is good luck if a cuckoo sings from a green forest; but bad if from a leafless one. There is a similar belief in England, told in the following rhyme:

"If a cuckoo sits on a bare thorn,
You may sell your cow and buy corn;
But if she sits on a green bough,
You may sell your corn and buy a cow."

It is unlucky to hear a cuckoo before breakfast, or while in bed.

"With its back to me turned, I beheld
a young foal;
And the snail on the bare flag in motion so slow;
Without tasting of food, lo! the cuckoo
I heard,
And judged that the year would not
prosperously go."
(Old Gaelic Rhyme.)

In Norway, to hear the cuckoo on the first of May is a sign of death, if coming from the north.

If from the south, a sign of good harvest.

If from the west, a sign of good luck.

If from the east, a sign that the hearer's love will win.

If while the hearer is standing on hard ground, bad luck.

If while standing on soft ground, good luck.

If when sitting on the ground, a bad omen.

The cuckoo is a mysterious bird and has second sight. He will tell you by his cries, how long you have to live. A convertite, who was about to become a monk, changed his mind on hearing the cuckoo's call, for he counted 22 repetitions of it, and exclaimed: "I have certainly 22 years more to live

and why should I mortify myself during all that time? I will go back to the world, enjoy 20 years, and devote the remaining two to penitence." (Caesarius, A. D., 1222.)

All married men should listen to the cry of the cuckoo, for the old song tells:

"Full merrily sings the cuckoo
Upon the ashen tree,
Your wives you well would look to,
If you take advice of me!

"Cuckoo, Cuckoo!" alack the noon,
That married men
Must watch the hen,
Or some strange fox will steal her soon."

The cuckoo is much despised by the negroes of the South. The women are especially inimical to it, because they think its presence produces barrenness. They do not know it as the cuckoo, but call it the raincrow. Both men and women will break up a cuckoo nest wherever they find it. A negro woman who hates another negro woman, will use some time and patience endeavoring to mix a hard-boiled cuckoo egg with her enemy's food. If she cannot do that, she will endeavor to sift some of the powdered eggshell on her hair. Many bitter feuds have been caused by this. A childless negro woman is a rarity, the race especially fecund, but now and then one is found, and she will always declare that some unknown rival foe-woman has dosed her with "raincrow aigs." The superstition may have its base in the cuckoo's refusal to build a nest of its own, and its success in dispossessing other birds of the homes they have constructed. The cuckoo will also devour, or destroy in wantonness, all eggs it may find in a captured nest, and if its incursion be made a little late in the season, it is apt to pro-

duce barrenness in that particular bird-family.

CURLEW—The curlew is a bird bringing bad news to anybody.

The cry of the curlew, if heard at night, is an evil omen.

The curlew is called "whaup," the name of a goblin which is supposed to have a long beak and go about the house after nightfall; hence we can understand the Highlanders' prayer to be saved from "witches, warlocks and long nebbed things."

DADDY-LONG-LEGS—Daddy-long-legs are always messengers of good luck.

In England, if a daddy-long-legs is killed, it will cause a bad harvest.

Never kill a daddy-long-legs; if you do, you will be severely stung by wasps or bees.

If two daddy-long-legs crawl across your leg, you will never have the rheumatism in that leg.

DEATH'S-HEAD MOTH—If a death's-head moth flies into the room, it is a sign of death.

There is a superstition in England that the death's-head moth has been very plentiful at Whitehall ever since the death of Charles I.

In the Isle of France, the people believe that the dust which falls from the wings of a death's-head moth as it flies through the room, is productive of blindness to those who get it in their eyes.

DEER—It will bring a person bad luck to shoot a white deer.

The Honduras Indian keeps the bones of the deer which he killed, in his hut; otherwise, he would not be able to kill any more.

Deer and elk come down from the mountains at least two days before a storm.

To keep a deer, brings good fortune to its owner.

When deer are in gray coats in October, expect a long, hard winter.

Indians believe that to kill a deer will provoke the wrath of the Great Spirit, and excuses must be made when a deer is slain.

The white doe of European legend had its representative in the white deer of the Housatonic valley, whose death brought misery to the tribe

If a deer, chased by dogs, comes to you for protection, it is a good omen, especially if it stops and lets you touch it.

If a deer or a fox appears and is not killed, it is an unlucky omen.

The Indians believe that the sinews of the deer bring good luck.

A doe showed the Franks the ford of safety over the Main, and a white hart over the Vienne; therefore they considered these to be lucky animals to own.

To see a deer running on water, is a bad omen. (Korean.)

Turks and Albanians consider it a bad omen to kill deer.

The deer weep every year for the loss of their horns.

The Koryaks believe that to sell a live deer, will bring bad luck. (Kennan, *Tent Life in Siberia*.)

No matter how heavy a bribe was offered, you could not persuade an Eskimo woman to break the laws of her tribe by sewing deerskin while living upon the ice, not even for three ship-biscuits! Had she done so, the hunters would have no luck sealing or walrusing.

There are various superstitions connected with the tears of the deer. Batman tells us that "when the hart is sick and hath eaten many serpents for its recovery, it is brought into so great a heat that it hasteth to the water and there covereth his body to the very ears and eyes, at which time distilleth many tears, from which the bezoar stone is engendered." (The bezoar stone is called "the wind of poison" because, like the wind, it disperses or drives away poison. It is a concretion found in the stomach of certain ruminant animals, formerly regarded as an unfailing antidote to poison or remedy for eruptive diseases.)

DEVIL-BIRD—The sight of a devil-bird will always bring bad luck, and probably death.

DEVIL'S COW—There is a beetle in Devonshire and Somersetshire, called the devil's cow; and if you spit on its head, your saliva will turn to blood.

DEVIL-INSECT—Anyonewho can kill a devil-insect before it can turn its tail, will be forgiven seven sins.

DOG—It is unlucky to see a drowned dog. (Yorkshire.)

Among the ancient Romans, it was considered extremely unlucky to meet a slut with her pups.

In Scotland, the wind will come from the direction in which a dog points his nose when he howls.

"If a dog or a sheep leap on a hut, it is a sign of ill luck to the occupant," say the Kaffirs.

Hela, the goddess of death, in the Scandinavian mythology, shows herself to the dogs when she is invisible to human eyes; that is why the dogs howl.

If you meet a mastiff and it makes friends with you, you will be introduced to someone who will prove to be a good friend.

Bad luck to give away a dog.

When a dog's master dies, the dog will soon die.

If blood is placed in the track of a bloodhound, it will destroy his scent.

If you eat dog's flesh, the spirit of the dog will haunt you.

Red pepper rubbed on the bottom of shoes, will throw dogs off your track.

If a dog runs three times across a Turk's path, it is considered a bad omen, and the man will return to his home.

If you step on a dog, you will lose your position.

Old negroes say that dogs see spirits, because "they have putty in their eyes."

In some sections of Virginia, a little white dog is supposed, by the negroes, to be a messenger of coming evil.

A dog howling toward heaven, foretells a great disaster by fire.

It is unlucky to have a dog howl in your yard. It sees coffins in the air.

The boiling of daisy-roots in milk, given to young dogs to drink, will make them little or keep them from growing.

In slavery times, the negroes thought that if they wanted to keep dogs from scenting their tracks, they should go to the graveyard, get some dirt out of the grave and rub the feet with it. The dogs could not trail any farther.

A dog's nose is cold, because Noah took it to stop a leak in the ark.

It is unlucky to meet a barking dog early in the morning.

A dog howling with his nose to the ground, represents mourning and indicates a death.

The lively barking of dogs in Lent, is a sign of a wedding that is much objected to.

A dog howling under the window of a sick-room, is the sign of death to the patient, for dogs scent death before it comes.

It was said in Glamorganshire, that when the dogs of Annan howled, it was a sign of approaching death of some man of evil deeds.

If, while following a cart, a dog whines and his hair stands up, it is a sign you are passing some place where a tortured human soul is expiating some grievous sin, which the person to whom the soul belonged committed in this world.

Dogs will never bite or disturb anyone who carries the heart or tongue of a dog in his pocket.

A stream of saliva hanging from a dog's mouth is the sign of a stranger coming. The number of bubbles on the stream signify the number of days the stranger will tarry.

Among the Kamchatkians, it was deemed lucky to be eaten by dogs; such persons would drive a fine team of dogs in the next world.

The Irish say it is not safe to ask a question of a dog, for he might answer, and the questioner would surely die.

Whichever way the howling dog points his muzzle, from that quarter will the coming corpse be brought.

To snap your thumb and fingers, will go through the dog length-

wise as quick as a bullet; which you will note by the wag of its tail. It will wag before the sound of the snap can reach the snapper's ear.

If a dog dies under your house, it is a sign that you will soon move to another residence.

If a dog jumps on a cradle in which a baby is lying, the child will have extremely bad luck all its life.

Homer says, the "Eumæan dogs could see the apparition of Pallas when Telemachus saw nothing." (Eumæus was Odysseus' faithful swineherd, and his dogs were named after him.)

A house where the chain-dog was burnt to death, will be on fire soon again.

The Illinois Indians offered up a small dog, when a child lay sick or when there was much thunder, supposing the dog to be the cause of both.

If a dog bays at the moon, it is an omen of death. If it howls twice and stops, it is for a man; if three times, a woman. (Southern Negro.)

Wish on a spotted coach-dog, and if you do not see it again, you will get your wish.

If a damsel cannot endure a dog, she will never get a good husband.

A death is sure to follow, if a dog returns as often as it is driven away.

If a pet dog is unhappy and morose, depend upon it that its master is the same.

Moslems never keep dogs, as they believe them to be in league with the powers of darkness.

To encounter a mongrel dog, is to expect sickness in the family.

If you watch a water dog swim, you will have domestic troubles.

In ancient Persia, if one was dying, a dog was brought in to drive away the waiting demons.

If a dog runs between a woman's legs, her husband is going to beat her.

The name of "Bran," for a dog, is said to bring bad luck to hunter and sportsman in Ireland.

It is unlucky for a dog to pass between a couple who are going to be married.

When a dog runs between you and your friend, your friendship will soon be over.

A Kamchatkian dreaming of dogs, would think it meant a visit from the Russians.

Cut a dog's "dew-claws," and it will not die of snake-bite.

If a dog has what are called "dew-claws" on its feet, it will never have hydrophobia.

If your dog leaves your premises and runs around, you can make him stay at home by placing a few hairs of the end of his tail under the steps of the entrance of your house.

If, on entering a strange house, a dog should make much of you, especially if it should lay its head on your lap, you may be sure you are going to meet a gentleman who will prove to be a strong and faithful friend.

It is a good omen to be followed by a stray dog, if it comes of its own accord.

If a dog runs away, it will not return until you call it through one of the knot-holes of the barn. (Pennsylvania.)

For a strange dog to track up a newly-scrubbed porch, is the sign that the family are soon to remove to smaller and less inviting quarters.

A dog coming into the house with a straw attached to its tail, is the sign of a stranger.

In ancient Egypt, to put a dog to death was as if you murdered your grandfather.

The ancient Persian would never kill a dog, for if he did, he would slay his own soul, and the effects of the act would continue to the ninth generation.

In Japan, it is unlucky to kill a dog.

A Chinese will not kill a pariah dog; to do so is the sign of a terrible calamity.

In the year 1553, a few weeks before a great mortality in Saxony, the dogs assembled in great numbers at Meissen, and ran howling and yelping dismally through field and forest.

To see dogs fight in the street, is a sign that something odd will happen to you.

The fighting of dogs after dark, indicates an alarm of fire.

When you pick out a friend, do not take the man whose dog never wants to follow him.

Beware of the man that your house-dog refuses to make friends with.

When you see a lot of dogs gathered from all parts of the country, it is a sign of a draft or the raising of an army.

To meet a dog with its whelps, was considered unlucky in the highest degree.

If a pet dog utters inarticulate sounds, as if trying to speak, you will hear news.

If a dog dreams, cover his head, and then at night cover your head with the same cloth, and you will dream what the dog did.

If a dog's hair bristles and it growls without any apparent cause, it sees a ghost that you cannot see.

Dogs rubbing their noses on the floor, is a sure sign of windy weather.

The ancient Gauls believed a dog knew of his master's death, no matter how far they were separated.

It is a good omen, if a dog approaches a sick person.

A dog with two yellow or round white spots above its eyes, can see spirits and drive the evil ones away.

If two dogs cross each other diagonally, making the letter X, rain may be expected before noon if in the morning, or before midnight if in the afternoon.

In Devonshire, England, there were those who believed the "Yesk hounds of Devon" foretold a death.

In Ireland, it is believed that to take three hairs from a milk-white greyhound and to tie them around one's neck, will ensure good health as long as they are worn.

The Italian greyhound was only faithful to one master. When it deserted him for another, it meant the downfall of the first. Richard II. was deserted by his dog for his cousin Henry.

For a sleeping dog to bark, is supposed to be a sign of impending ill.

To keep a dog at home, put a piece of bread under your arm until it gets warm; then feed it to it, and it will never leave you. In some parts of Germany, the master mixes a little of his urine with his dog's food to attach it closely to him.

To keep a dog or a cat from running away, chase it three times around the chimney-shaft, and rub it against it.

If you wish your dog to remain at home, scrape the corners of the table and give him the scrapings with his food, and he will be contented to stay at the house.

Should a black dog haunt a jail, a hanging will soon occur.

A person out of humor, is said to have an invisible black dog sitting on the shoulders.

Never wound a black dog, or the witch Sogra will pursue you with her whip and saw.

Never pat a black dog before noon; if you do, you will quarrel before night.

If a dog follows you on a rainy night, it means ill luck.

The forlornest of animals, the masterless dog, that follows close upon the heels of a walker in the night and will not be balked off companionless, is a certain luck-bringer.

If a strange dog follows you, wagging its tail meantime, you will receive a letter from a valued friend.

If a strange dog follows you home and afterwards shows an inclination to go away, let it go, lest it bring you bad luck.

If a dog wallows on his back, he is measuring somebody's grave.

Dogs wallowing in the dust, indicate bad weather.

If a dog rolls in the snow, it signifies that it is going to rain.

Dogs always avoid wicked people. (English.)

Dogs give warning of death, by scratching on the door.

If dogs should bring within human dwellings, bones or limbs of dead bodies, there would be plague in the land. (Hindu.)

The Eskimos consider it very bad luck to deliberately hurt a dog.

In Surrey, England, it is said, if three dogs chase a rabbit or hare, they cannot kill it.

Should you lose your dog, whistle for him three times through a knot-hole, and he will come back to you.

Katmir is a dog of Koran fame, who guarded the seven noble youths of Ephesus for three hundred and nine years, without either sleep or food.

To stop the dog from howling at night, turn your shoes upside down. (Persia.)

When a Jewish dog goes mad, it is believed that the witches are making sport of him.

When the dogs howl, it is a sign that angels have appeared to them. (Persia.)

If you give a dog warm bread, it will get mad. (Persia.)

If a dog died in a private house in ancient Egypt, all members of the family clipped their hair on head and body, in sign of mourning.

It is a sin to let dogs sleep on the roof of a house in Bulgaria (most of them are flat and much inhabited by dogs and cats), as that disturbs the rest of the deceased of the family.

A collar made from pieces of cork, placed on dogs or cats, will make their milk flow. (Norman.)

If you jump over a little dog, you will have nightmare. (Persia.)

In Turkey, it is customary to beat all the dogs in February, so that they will not go mad in summer.

A dog born at full moon must be killed, for it will bite its owner. (Madagascar.)

To kick a dog, will cause the knees to grow too large. (Madagascar.)

Some Turks believe departed spirits come and dwell in dogs.

A dog running upon the top of a hut, is looked upon as a bad omen in Natal.

If a piece of meat is thrown to the dogs, they seize it with great avidity; but if a jasper stone be thrown out with the meat, the dogs will instantly run away, with very great fright.

The bearer of a medal with the figure of St. Hubertus, will not be bitten by a mad dog. (Belgium.)

A dog is believed, in Natal, to gain strength by voiding urine upon that of another dog, and a bull by pawing up the ground where another bull has trodden.

When a dog hammers with its paw on the floor, it is said that it is hammering coffin nails—that is, a death will occur. (Swedish.)

The Labrador Indians will not allow their dogs to eat bones of anything they kill, this being bad luck. They will sometimes burn deer, rather than give it to the dogs.

The Southern negroes hate the hound. They say the hound used to be a sleek, nice watchdog, which Adam left watching the gate of Paradise, but it went snuffing around to find a hare or rabbit, and let the old devil sneak in. Then the Lord said it should be a dog no longer but a hound, always hunting and always starving. So to hear a hound bay is a very bad sign.

In Holland, there is a legend that death is always preceded by a pale dog, that runs snuffing the ground for a spot to dig the victim's grave. It was this idea that gave rise to the ancient dislike to a white dog

in that country, and if one of that color was seen near a graveyard, it was killed with a silver bullet, over which a prayer had been said.

To kill or even insult a dog in Japan, is unlucky. Dogs should be treated with consideration and respect.

Caesar, happening to see some strangers in Rome, carrying young dogs and monkeys in their arms and caressing them, exclaimed indignantly: "Do the women in their country never bear children?" It was an evil omen to carry a dog.

To keep your dog from running away, clip some hair from the top of its head, drive a stake in the ground near your door, split the top, place the hair in the split, and allow the stake to spring tight on the hair. This will act like a chain to bind the dog to the place.

The saliva of a pleasant dog, applied to a wound, is supposed to possess healing qualities; and it is believed that the reason why a dog licks his own sores, is because he instinctively knows that the saliva is curative.

When a dog howls dismally, presaging a death, take off your left shoe and spit upon the sole, place it on the ground, bottom upwards, and your foot upon the place you spat upon, and it will not only preserve you from harm, but stop the dog from howling. (Staffordshire and Norfolk.)

Should a strange dog come to your house, catch it, then measure his tail with a weeping willow or a fruit-tree twig. Bury the twig under the doorstep, and the dog will never leave you.

Southern negro-children believe that the grass at which dogs nibble occasionally, was planted and cared for by the fairies; dogs who eat

freely of it will never die, but are translated to some dog Paradise.

In Hull, England, it was once the custom for the superstitious to whip every dog that made its appearance on October 10. Failing to do this, was to welcome ill luck. The dogs got very canny, as if the fairies warned them of the danger, and would hide on that day so that usually but very few were whipped.

It is an old belief that you can enter unharmed any place guarded by fierce dogs, if you make out of tin an image of a dog with its head erected towards its tail and say over it: "I bind all dogs by this image, that they do not raise their heads or bark."

A puppy will always take to one member of the family, considering him or her to be its mistress or master. If it attaches itself to one of the ladies, it is considered very lucky.

The collie's tail indicates aristocratic breeding.

The shepherd dog's or the St. Bernard's tail gives a sign of alertness.

The setter's tail shows keenness and expectancy.

The fox-terrier's tail is a sign of his pert, sharp, and expressive disposition.

The English pug's tail is a sign of elegance.

In the popular superstitions of Ireland, there is a belief in a pack of spectral hounds that are jet black, with eyes and teeth of fire. Old Con McMichael, who murdered twenty persons in the early part of the fifteenth century, and got rid of his victims by burning their bodies, is believed to have been eaten by spectral dogs, "that could be seen high in the air, awfully rending and tearing his flesh."

In Wales, these spirit hounds are of a shining white, with red ears, and the author of "Mythology of the Ancient Druids," gives it as his opinion that they are really "mythical transformations of Druidish priests with their white robes and red tiaras."

The New Zealanders believe that the dogs originate from a man, who had been thrown by his jealous brother into an enchanted sleep and turned into a dog. When he came home in that form and ran around his wife, Hinauri, wagging his tail, she did not recognize him at first, and called out, "Mo-i;" hence the New Zealanders call their dogs to this day with the words, "mo-i, mo-i."

If a feather or straw or something similar is seen hanging from the dog's nose, a visitor will come and stay long, but if it falls instantly away, the person will stay but a short time. The length of the straw indicates the size of the guest. The shape of the thing hanging determines whether it be a man or a woman. On what part of the floor it drops, there will the guest sit.

In the sixteenth century, Jerome Cardan, the Milanese physician, relates that a dog howled before his marriage, and explains that the dog felt the presence of his guardian angel, who had come in grief to his threshold.

The spittle of an angry dog is thought in the United States to be almost as poisonous as that of a mad dog. The same belief is held of the bite of an angry man, rat, mouse, cat or squirrel.

According to Dr. Buck, in Swabia, not only these kinds of spittle are deemed dangerous and highly poisonous, but the worst is

the spittle of a person who has been tickled to death.

A real gipsy cannot be prevailed upon to kill a dog. A famine once spread over the earth and all the corn, wheat, and rye were consumed, except a few heads of grain which a dog concealed in his kennel, and from these few grains sprang all the corn of the earth again. Thus they will not slay their benefactor, lest some great misfortune should overtake them.

In Australia, the natives believe that the wild dog has the power of speech. Whoever listens to it will be petrified. A wild dog spoke at a certain place and all the men were turned into stone, as you may see to this day. Black men run for their lives when a wild dog cries, "bones!"

In the Punjab, if hunting dogs roll on their backs in the grass, the sport will be good; but if a dog lies quietly on its back in the house, it is a bad omen, for the superstition runs that the dog is addressing heaven for support, and that some calamity is about to ensue. The wild dogs in the hills are known as "God's hounds," and no one will touch them. A black dog is held in reverence in Indian villages and propitiated with food, especially when smallpox appears, as it will drive it off. This is also found in English folklore. (Crooke, *Popular Religion and Folklore in Northern India*.)

When Noah built his ark before the flood, he took into it, besides all his family, all the animals, but last his dog. It was so full that it had to stand at the door with its nose peeping out. For forty days and nights it rained on its nose, then it froze. This is the reason why the dog's nose is always cold.

Another version is told in the following doggerel:

"When the leak was in the ark,
Noah's dog began to bark;
Noah took the dog's nose to stop the
hole,
And that's why the dog's nose is always
cold."

The famous story of the faithful dog Gelert is to be found, with slight variations, in the folklore of all parts of the world. The following is the Welsh version: One day, Llewellyn returned from hunting, when Gelert met him smeared with gore. The chieftain felt alarmed, and instantly went to look for his baby son. He found the cradle overturned, and all around was sprinkled with gore and blood. He called his child, but no voice replied, and, thinking the hound had eaten it, he stabbed the animal to the heart. The tumult awoke the baby boy, and on searching more carefully, a huge wolf was found under the bed, quite dead. Gelert had slain the wolf and saved the child.

And now a gallant tomb they raise,
With costly sculpture decked;
And marbles, storied with his praise,
Poor Gelert's bones protect.
(Hon. W. R. Spencer. *Beth-Gelert*,
"Gelert's Grave.")

This tale is told in the *Gesta Romanorum* of Folliculus, a knight; but the wolf is a "serpent," and Folliculus, in repentance, makes a pilgrimage to the Holy Land. In the Sanskrit version, given in the *Pantschatantra* (A. D. 540), the tale is told of the brahmin Devasaman, an "ichneumon" and a "blacksnake" taking the places of the dog and wolf. In the Arabic version, by Nasr-Allah (twelfth century), a "weasel" is substituted for the dog; in the Mongolian *Uligerun*, a "polecat"; in the Persian *Sindibadnamch*, a "cat"; and in the *Hitopadesa* (iv, 3), an "otter." In the Chinese "Forest of Pearls from

the Garden of the Law," the dog is an "ichneumon," as in the Indian version (A. D. 668). In Sandabar, and also in the Hebrew version, the tale is told of a dog. A similar tale is told of Czar Piras of Russia; and another occurs in the "Seven Wise Masters."

In Egypt, a similar fable is told, thus: "There was once a Wali, and he broke a pot full of herbs which a cook had prepared for dinner, whereupon the cook waxed wroth. And so the cook belabored the Wali within an inch of his life. And the cook returned wearied after the exertion of beating the Wali, and he looked closely at the broken pot, and what could he see but a venomous snake! And then he was sorry that he had beaten the Wali."

DOLPHIN—Dolphins love music. (English Folklore.)

DOTTERELL—

"When dotterell first appear
It shows that frost is near;
But when the dotterell do go,
Then you may look for heavy snow."

DOVE—There is a belief that the pigeon has no gall.

In Scotland, a white dove following a black dove, means ills followed by joys.

In Lancashire, the appearance of a white dove at the window, means either a recovery or else a good angel to take away the soul.

In India, if a young woman whose husband is away sees a pair of doves, it is a sign that he will soon come back to her.

If you hear the first notes of a dove in spring while you are lying down, you will have ill health all the year; if you are walking, perfect health; if sitting, moderately good health.

The pigeon is supposed to look well to its own stomach; hence pigeon-toed people are said to be stingy.

To feed strange pigeons, will bring true friends.

Turtledoves in your house are said to banish rheumatism.

When a pigeon perches upon the house, in Hindustan, the owner takes it to be a forerunner of ill luck.

The cooing of a strange dove in your window, is the sign of coming sad intelligence.

In India, pigeons are thought to bring good luck. They are carefully reared in houses, which they are believed to keep from decay.

The dove was considered unlucky to the Assyrians.

It is good luck to have a stray pigeon come to your home.

Mourning doves frequenting your premises, are supposed to bring sudden illness to the family.

Pigeons flying in a ring over a body of water, give a sign of rain.

Eastern peoples believe that the pigeon brings good luck.

Place a live dove at the head of a coffin and then let it go; if it flies southward, it is a sign that the departed has gone to heaven, and also that he or she was in love.

To kill a mourning dove, means loss of friends.

Pigeons are trusted as insurers against fire. The flight of a pigeon through a house, is regarded as a kindly warning of conflagration.

Mr. Henderson, in his Folklore of the Northern Counties, says: "The Russian peasantry have a strong feeling against using pigeons' feathers in beds. They consider it sacrilegious, the dove being

the emblem of the Holy Spirit." Shakespeare, in "Timon of Athens" (Act iv., sc. 3), alludes to the superstition thus: "Pluck stout men's pillows from below their heads." If a dove flies into a house when any person is dead or dying, the person at whose feet the bird falls will die next.

If the gentle ground-dove or turtledove is seen strutting along on the top of a house in Barbadoes, it is a sure sign of death to the inmates.

When the doves around the dovecote make a more than ordinary cooing and pass incessantly in and out of their cotes, it is a sure sign that there is to be a change of weather.

If a pigeon should fly into your room in a snowstorm, it is an omen that one of your family is in great bodily pain and is being cared for by strangers. They will treat your friend as you treat the pigeon.

If doves arrive at their homes later than usual, it is a sign of bad weather.

If you are going down hill when you hear the first dove in the season, you will lose something. If you are going up, you will find something.

It is unlucky to eat doves' eggs.

If a pigeon settles on a table, it is a sign of sickness.

To make the doves stay in the dovecote, place a rope in it that has strangled a man.

It is unlucky to drive a dove or pigeon out of the house.

If some strange white pigeon comes and picks in your garden, three days in succession, it foretells the death of some young person.

It is good luck to keep a turtledove about the house.

If a wild pigeon comes and sits on a tree or grows tame, it is a sign of death.

In Barbadoes, if a turtledove flies on the roof of a house, it is the sign of the death of an inmate.

It is an omen of death for an invalid to ask for a dish of pigeons to eat.

When pigeons stand in a perfect row on the ridgepole of a house, it is a sign of receiving a present within a week.

It is a common notion that if a dove were let loose with its eyes blinded, it would fly straight up into the air until it fell from exhaustion.

When pigeons fly to their cotes, look out for a storm. (Persia.)

For a dove to coo in a door is a sign of death.

If the turtledove, which builds in the towns and villages of middle Albania sits on the roof and coos, it announces the arrival of someone from a foreign land.

Do not kill a dove lest you destroy the soul of an unbaptized infant, which is said to frequently assume that form.

Turks and Albanians consider it a bad omen to kill pigeons.

In Newfoundland, it is unlucky to meet a single tame pigeon; but two is a sign of joy, and three a wedding.

Doves in Japan furnish an example of etiquette by never sitting on a branch of a tree that is less than three below its parents.

There is a story that when Kenelm was murdered by the order of his sister Cwenthryth, at the very same hour a white dove flew to Rome, and alighting on the altar of St. Peter's, deposited there a letter containing a full account of the

murder. So the Pope sent men to examine into the matter and a chapel was built over the dead body, called St. Kenelm's Chapel to this day. (Shropshire.)

The story goes that pigeons have no gall, because the dove sent from the ark by Noah burst its gall out of grief, and none of the pigeon family have had a gall ever since.

If a pigeon is seen sitting on a tree, it is said by the people of North Lincolnshire, England, to be an omen of death, also if a pigeon suddenly becomes tame or flies into the house.

Mahomet, we are told, had a dove which he used to feed with wheat out of his ear; when hungry the dove alighted on his shoulder and thrust its bill in to find its breakfast. The rude and simple Arabs believed this to be the Holy Ghost. Shakespeare asks, "Was Mahomet inspired with a dove?" (Henry VI., i., 2.)

Pigeons of the domestic variety are thought to be unlucky birds to have on an estate or farm in Chile, and many who have by extravagance or ignorant management ruined themselves, are triumphantly pointed out to the incredulous, as proofs that the belief is perfectly well-founded. "He had a dove-cote on his farm and nothing but ill could be expected," is a common saying. It is useless to argue that scores of others who have dove-cotes are wealthy, for the country folk will readily reply that if they do not get rid of their pigeons, they will die or become poor too.

There is a curious belief among those who think the Holy Spirit has at various times appeared visibly to man in the form of a dove, that the dove is holy itself, tender, loving, without any bitterness, and therefore has no gall. Illustrative

of this is the following very ancient Scottish ballad of Captain Wedderburn's Courtship:

"O hold away from me, kind sir,
I pray you let me be;
For I will not go to your bed
Till you dress me dishes three:
Dishes three you must dress to me,
And I must have them all;
Before that I lie in your bed,
Either at stock or wall.

"O, I must have to my supper
A cherry without a stone;
And I must have to my supper
A chicken without a bone;
And I must have to my supper
A bird without a gall,
Before I lie into your bed
Either at stock or wall.

"When the cherry is in the bloom,
I'm sure it hath no stone;
And when the chicken is in its shell
I'm sure it hath no bone.
The dove it is a gentle bird,
It flies without a gall;
And we shall both lie in one bed,
And thou lie next to the wall!"

This belief forms a chapter of Browne's "Vulgar and Common Errors."

A correspondent writes: "When my sister and I were making her bed one day, a strange dove came, and sat on the windowsill, and looked at us. My sister said, 'I know what that means, it is all right!' She at once took sick and died on that bed. The appearance of the dove was a warning of death to her."

DRAGON—The dragon is regarded in China as the giver of rain. In times of drought he is worshipped so that he may grant rain.

No medicament was of so much efficacy, Bacon asserts, in prolonging life, as the flesh of the dragons of Ethiopia.

The Basques still believe in a three-headed dragon flying in the high air, whose appearance be-

tokens some impending calamity, such as war or famine.

It is said that the dragon carries the dung in the yard to its friends.

The precious jewel which the dragon wears in its head is believed by the Chinese to be an antidote to poison. But it must be taken when the dragon is alive.

The dragon appears in the mythical history of almost every nation as an emblem of the destructive and anarchical principle, as misdirected force and untamable animal passions. It proceeds openly to work, running on its feet with expanded wings, and head and tail erect, violently and ruthlessly outraging decency and propriety, spouting fire and fury from both mouth and tail, and wasting and devastating the whole land.

DRAGON-FLIES — Dragon-flies point out the place where the best fishing is.

It is commonly believed in the United States, that if a dragon-fly be killed, a member of the family will die.

To cut off the head of a mosquito-hawk, is to call down death on oneself. Whoever wrings the neck of this supernatural being will be beheaded before the winter is over, by the detested Ojibways. This "susbeca" is a sort of dragon-fly; it annoys a man by singing in his ear an impudent "Tci, tci, tci," which is an interjection equivalent to "Look out! You are going to destruction!"

Dragon-flies are greatly feared in some parts of the United States, on account of their reputed power to sew up the ears and eyes, nostrils and mouth.

DRAKE—If a person sees the drake carrying treasures through

the air, and cries out "Halb part!" (which means "dividel"), the bird will turn and bring him something. (North Germany.)

The kobods are lucky little fellows and good to possess.

The drake brings all sorts of good things to those that possess him, cream, cheese, and the like.

If anyone desires to secure the drake and make him yield up a part of what he is carrying with him, two persons must put their legs across each other's in silence, and then hasten to get under a roof, or their charm will go badly.

DUCK—If, when feeding ducks, they fly away and do not eat their food, it is a bad omen.

If ducks do slide at Hollantide,
At Christmas day they'll swim;
If ducks do swim at Hollantide,
At Christmas day they'll slide.

It is a sign of rain, if ducks flutter their wings.

When ducks dive, bad weather may be expected.

It is a death omen to handle wild ducks' eggs.

If you take ducks' eggs into a house after sunset, they will never hatch.

It is unlucky to see two ducks flying overhead in opposite directions.

The wishbone of a teal duck will bring you luck and money.

The duck is a bird of good omen to the Chinese; hence it is never used for sacrifice.

Small ducks which flew together at night and made a loud hissing, were considered by the Abipone Indians to be birds of bad luck.

In crossing a stream with a setting of ducks' eggs, they must be put wholly under water or they will not hatch.

To see a duck or goose drowning, is a very evil omen.

If you carry a duck through the house, you will receive a letter.

If ducks sleep on the water, it will soon rain. If they sleep on land, it will be fine. (Belgium.)

Young ducks must on no account be seen by human eyes for eight days after hatching. You cannot raise them if they are seen. (San Salvador, British West Indies.)

The Abyssinians consider it a sin to eat ducks, (except in winter.)

EAGLE—Eagles' claws are a great fetish among all Indians.

Eagles can see their prey at a distance of 1,000 miles.

Eagles can never be harmed by lightning.

The eagle brightens his eyes with wild lettuce.

The feathers of an eagle, placed with those of other birds, will shortly consume them.

People used to believe that the egg of the eagle could not be hatched out without the eaglestone being in the nest.

To see an eagle on the steeple of a church or on any high mountain, indicates success in undertakings that will lead to honor.

The Somali have many superstitions connected with the eagle; if it touches a child, the latter dies, unless protected by the talismanic virtues of the "Hajar Abodi," a stone found in the bird's body.

It was good luck in ancient times, to own an eagle; it would bring strength and power.

To kill a male eagle and eat the heart raw, makes the Ute Indians brave and strong; "good eye, good arms, good heart."

The Tyrolese hunter still wears tufts of eagle feathers in his hat, to gain the eagle's sight and courage.

An evil prognostic attends the flight of the bittern. Bishop Hall said of a superstitious man, "If a bittern flies over his head by night, he makes his will."

To see an eagle rise from the ground and soar higher and higher in the air, is a sign that you will mount above all difficulties.

To see an eagle with a serpent in his talons, is a most propitious omen.

It has always been believed that the eagle can look upon the sun undazzled, and Berowne says of Rosalind, in "Love's Labor Lost" (iv., 3):

"What peremptory eagle-sighted eye
Dares look upon the heaven of her
brow,

That is not blinded by her majesty?"

An eagle on the right uttering its note while sitting, was pronounced by an Ephesian to appertain to the fortunes of a man who should fill a public office.

It was the belief of the ancient Persians that if you had an eagle near, you would be safe from lightning.

If a Hindu sees an eagle, he considers it good luck, and he bows to it in greeting.

The birds met together one day to try which could fly the highest. Some flew up very swiftly, but soon got tired, and were passed by others of stronger wing. But the eagle went up beyond them all, and was ready to claim the victory, when the gray linnet, a very small bird, flew from the eagle's back, where it had perched unperceived, and, being fresh and unexhausted, succeeded in going the highest. When the birds came down and met in council to award the prize,

it was given to the eagle, because that bird had not only gone up nearer to the sun than any of the larger birds, but it had carried the linnet on its back. For this reason the eagle's feathers became the most honorable marks of distinction a warrior could wear. (Donnelly, Atlantis.)

An eagle, bearing in his claws a large white goose, flew on Telemachus' right, and all who saw it rejoiced, as it foretold good.

In Homer's *Odyssey*, we find the following omens relating to the eagle: "An eagle clutching the door, flew on the left of them, whereat Amphinomus called to them and said: 'Ah, friends of mine, this plan of ours will not run well!'"

EARWIG—In Ireland, it is bad luck to see the "black devil," an insect of the earwig class, in the house.

EEL—He who eats the heart of an eel, hot from the body, will have the gift of prophecy.

If eels are lively, it is a sign of rain.

To see a sand-eel on a sunny day, Foretells a suitor coming, old and gray.

EGG—If you come unexpectedly upon a nest of eggs, you may be sure of some gain in the very near future.

If you see a great lot of broken eggs, you will have to go through a lawsuit to get your rights.

Throw broken eggs over your sister's face, and see the face of your future husband.

In Germany, to steal an egg is ten years of bad luck; any thief will steal anything quicker than he will an egg.

The last egg a hen lays is carefully preserved in Northampton, for

the future well-being of the poultry.

It is a sign of ill luck to bring birds' eggs into the house.

Eggs laid on Whit Sunday should be carefully preserved; one of them cast into a fire will quench the flames.

If you place the first egg laid by a pullet under your pillow at night, you will dream of the one you wish to marry.

To find a snake's egg in a hen's nest, betokens enemies who are supposed to be friends.

When a hen's egg is bloody, it is a sign that the hen that laid it was fat.

EGRET—To keep an egret, brings good fortune. (Chinese.)

ELEPHANT—To get on an elephant's back, is a sign of fortune.

Elephants are deemed lucky animals by the Arabs.

The Kaffir believes it is unlucky to kill an elephant.

The breath of an elephant will draw serpents out of their holes.

Elephants worship the moon.

Anyone who is fortunate enough to secure a hair from the tail of an elephant, will have luck and success in his undertakings.

Elephants are wise and patient, affectionate and grateful, when of a pleasant disposition, and it is good luck to possess one in India, as you will succeed in all you undertake.

When an elephant is pursued by hunters, it will beat its tusks against the trees until they drop off, for it thinks that this is what they are after.

The people of Benin, West Africa, believe elephants' teeth bring

good luck to the possessor; they also keep the bones and claws of elephants, as charms for good luck.

In India, the elephant is the symbol of temperance, eternity, and sovereignty. The world is, according to Indian mythology, supported by eight elephants, called Achtequedjams.

The beast of burden of Indra, the favorite Vedic god, was an elephant that was produced by the churning of the primeval ocean. It is the world-elephant of the East, and is called Airavata.

Aelian said that an elephant would instantly tame its fury on the arrival of a beautiful woman, and that it is regarded as the type of the incarnation and of conjugal fidelity. It is said to be duplex in heart and in disposition; and it is well known that it may be incited to anger, or pacified and made docile, by the speech of black men.

The evidence is abundant from the earliest times that the elephant is looked upon as something more than a beast, had a higher intelligence accorded him than any other animal. Its figure, therefore, appears carved on many gems which are worn as amulets.

Matthew Paris says that the reason why the Mohammedans despise pork is because the Prophet having gorged himself till he was so insensible as to fall asleep on a dung-hill, was attacked there by a litter of pigs and so suffocated. (Buckle's History of Civilization.)

EMU—In Australia, the young men will not eat the flesh of the emu, believing it to be unlucky.

Why the emu has short wings: The emu and the turkey were very friendly, their families played together and lived together sometimes. The emu made a large fire

and asked the turkey to bring her children and kill them, and then she (the emu) would kill hers, and they would have a good dinner. The simple turkey killed all her children, roasted them at the fire, and they ate them. Then came the emu's time to kill her children; but she refused, and hid them. After a time the turkey made friends with the emu again, and invited her to come to Mirrigpena, told her what good wings she had, and that she could brush the ashes with her wings. The emu followed to Merrigpena and put her wings to clear away the ashes, but she burned them down to the stump. Thus was the emu punished for telling a lie, and had her wings shortened for so doing. (Legend of the Boonandik tribe, Mount Gaurbier, Australia.)

ERMINE—The ermine is supposed to hold the souls of infants who died without baptism.

FALCON—William Morris tells us that whosoever watches a falcon for seven days and seven nights together, without sleeping, shall have his first wish granted by a fay.

FEATHERS—Many feathers kill the donkey. (Sicilian proverb.)

To see feathers fly, means that your lover is thinking of you.

FERRET—To have a ferret in the house, is always lucky.

FIN—The Somali are very superstitious about the "fin," an ill-omened African bird. If its cry is heard at night it is a very bad omen, and when a man declares that "the fin did not sleep that night," it is deemed advisable to shift ground.

FIRE-BIRD—If the Russian fire-bird lights in the fields or gardens, brilliant success is imminent.

FIREFLY—The appearance of a firefly in your house, is a sure sign of death.

A firefly in the house, foretells a marriage.

At Cumana, the use of the cucujos, a West Indian firefly, is forbidden, as the young Spanish ladies used to carry on a correspondence at night with their lovers, by means of their light.

When fireflies come into the house in British Guiana, they indicate strange visitors.

If you see a firefly on the ceiling, you will have a visitor. (Jamaica.)

FIRETAIL—The firetail is said to have come by the touch of fire on its tail, through its ancestors' being scorched in saving an ember for man, when a demon was robbing him of the celestial blessing.

FISH—The Romans expected ill fortune, if they saw a dead fish on the seashore.

Carry a fishscale in your purse, and it will bring you good luck.

The Japanese once believed that if they touched one of the finny tribe, they would be stricken with leprosy; it was considered an unpardonable sin to eat one.

In old times, it was considered lucky, in Greece, to see fishes expire. In the markets they were kept alive, and dressed before you.

Many mariners say that fishes sing, and are not the emotionless animals naturalists say.

The Italian fishermen catch a fish that they declare was the fish caught by St. Peter at our Lord's command, and say they can see in the mouth the impress of the tribute money and on its sides the mark of the Apostle's thumb and finger.

Fishes used to be considered unlawful food in the East, as the name of Allah could not frequently be pronounced over them before they died. To obviate this, Mahomet is said to have blessed a knife and cast it into sea, whereby all the fish were hallowed and had their throats cut before they came on shore. The large openings behind the gills, according to Mussulman tradition, are the wounds thus miraculously made, without killing the fish.

The bones of the fish ertanax, common in the Euphrates river, impart courage and strength. "Whoso handleth them, he shall have so much courage that he shall never be weary, and he shall not think on joy or sorrow that he hath had, but only on the thing he beholdeth before him." (Sir Thomas Mallory.)

Shoals of a certain kind of small fish, called "tree-tree," somewhat less in size than "whitebait," are found at the mouths of rivers in the Turks Islands, and only of such rivers that have an R in their names. Their appearance is always coincident with that of sheet lightning, hence the natives call the lightning that occurs at that time, "tree-tree lightning." The fry are caught in myriads in sheets, towels, or any garment that is handy. They are delicious the first two or three days, but afterwards they become gritty and therefore unpleasant to eat.

At the present time, there is a fisherman's fancy on the Norfolk coast, that fish and fleas come together. "Lawk! sir," said an old fellow near Cromer, to a correspondent of "Notes and Queries" (1865), "times is as you may look in my flannel shirt and scarce see a flea, and then there ain't but a very few herrin's; but times that'll be

right alive with 'em, and then there's sartin to be a sight o' fish."

In Holland's translation of Pliny's "Natural History," we read that fishes were anciently supposed to be infested with fleas. "Last of all, some fishes there be which of themselves are given to breed fleas and lice, among which the chalcis, a kind of turbot, is one."

FLAMINGO — Flamingoes were kept to preserve dwellings from harm. (Indian.)

FLATFISH—The Egyptians say that the way flatfish became flat and brown on one side, was that when Moses at one time was cooking a flatfish and when it had been broiled on one side, the fire or oil gave out, and Moses angrily threw the fish into the sea where, though half broiled, it became as lively as ever, and its descendants to this day have retained its parti-color, white on one side and brown or black on the other.

FLEA—The biting of fleas is the sign of company.

"When fleas do very many grow,
Then 'twill surely rain or snow.
When eager bites the thirsty flea,
Clouds and rain you sure shall see."

If fleas bite a sick person, it is a sign that the patient will live.

If a flea jumps on your hand, you will hear some news.

To get rid of fleas, try to get a palm leaf, rub it with unsalted muttonfat, then stick it in the wall, and repeat a prayer three or seven times. Meantime the fleas will have run to the stick. All you have to do then is to burn them, when you have secured a sufficient number of them.

FLY—To kill a fly, will cause sore eyes. (Madagascar.)

A fly to light on your hand and linger, means that someone wants to speak to you. Think over your acquaintances and when you have named the right one, the fly will go away.

The Koran says all flies shall perish save one, the bee-fly.

Mutianus, who was thrice consul, carried about with him a live fly, done up in a piece of white linen, and declared he owed his preservation from ophthalmia to its powers.

It is unlucky to have a "dayfly" or "darningneedle" buzz around you.

If a fly flies three times across your face and then lights on your face, it is a sign that you will be sick and die.

If a fly lights three times on your hand, and after you have shaken it off it still comes back, it is very lucky, for it will bring you money.

The Tapuya Indians of South America say that the devil assumes the form of a fly.

When a fly bothers you persistently, it is a sign that you will soon see a friend whom you have not seen in years.

If you kill a fly, two more will come to its funeral.

If a black blowfly comes into the room it is bad luck, but if it is a blue one it is a good sign. Such flies come to bring news.

If you remove a fly that is caught in a cobweb, you will find a friend.

If a fly lives through the winter in a house, it is said that the family will grow rich within the year.

When you kill flies in the summer, do not burn them. Bury them, and they will breed riches for you.

The fishermen of Greenock believe that if a fly falls into the glass

from which they have been drinking or are about to drink, it is a very lucky omen for them.

Begrudge not a sip of good liquor to the busy, industrious, thirsty fly dropping in your glass, for it brings good luck to the glass and to the drinker too.

When a fly falls into your cup, you must submerge it altogether; for in one of its wings there is a disease, and in the other the cure for it.

The summer when there are many flies is a healthy one. Few flies signify disease in the air.

If a fly remains alive in your house until December, it is a sign of many visitors and much news.

The Persians believe that when a fly is killed, it is a sign that someone has been converted to their religion.

A fly falling into an inkstand, is an unlucky omen.

If flies seem to grow blind and buzz about as if they could not tell which way to go, it is a sign of death.

Flies swarming together is a sign of company.

The Tapuya Indians in South America, believe that the devil comes in the form of a fly.

One of the Punjab saints was kind enough to clear the town of Panipat of flies; but the people could not get on without them, and now they are more numerous than ever.

Flies buzzing too much about you, indicate impudence and affronts.

To burn or kill a fly, brings tears.

If flies bite and stick to anyone, it is a sign that the person is going on a journey.

When flies bite hard and stick to one, it is a sign of an approaching storm.

The "flycatcher" was the name of a hero invoked at the festivals of Athena, as the protector against flies. It was also one of the names of Hercules.

The Philistines had a god for almost everything, and among them was Beelzebub, supposed to ward off flies. The Cyreneans worshipped Achor with the same object, and Zeus-Apomyios was the "fly god" of the Greeks.

If a fly comes at you, and no matter how much beaten away, comes again, it is a sign that you are both impudent and courageous. Horus Apollo declared that in Egypt the fly figures in the hieroglyphs as an impudent man, since being beaten away, he still returns again; but Homer made him the emblem of courage for the same reason.

"So burn the revengeful hornet (soul all o'er),
Repulsed in vain and thirsty still of gore;
Bold son of ardent heat on angry wings,
Untamed, untired, he turns, attacks and sings." (Pope.)

It appears that Homer must have called the hornet a "fly," to have agreed with this statement.

FLYCATCHER—

"In Somerset they say,
If you scare the fly-catchers away,
No good luck will with you stay."

FOWL—In old German legend, the flight of a flying hen indicates the site of a castle.

Some wear the tip of a hen's wing about them, thinking it insures early rising.

In Formosa, it is unlucky to hear a hen cluck at night or a cock crow at sunset.

If you set hens to hatch on St. Valentine's day, the eggs will rot.

Beware of gossip, if you see two hens fighting.

The crowing of a hen near a patient's bed, is a sign of death.

When hens go to roost at noon-day, it is a sign of death in the family.

It is very lucky if a hen with her chickens strays into your house.

Set the hen to hatch while the people are coming out of church, and you will have plenty of chickens.

A lousy hen will live all winter, to die in the spring.

The sudden fall of hens from the housetop is ominous. (Moslem.)

In Transylvania, if a black hen crows it is a sign of death, which can only be averted by placing the hen at once in a bag and carrying it three times around the house.

If you see a hen with a wisp of straw on its wing, someone belonging to your family will die.

If the wind is in the north when a hen begins to set, it will have to set four weeks before the eggs will hatch.

To see a hen in the act of laying is good luck.

The possession of a frizzly hen means good luck to the owner, while two denote great prosperity.

To see a hen with web feet, is a sure sign of misfortune.

Guinea-hens will not lay until the hickory blooms.

When you hear the triumphant cackling of a flock of hens, they are announcing their contributions to the world.

If a hen crows on the roost, it is a sign that the fairies have struck

it, and the head of the hen must come off and be flung on the ground, or one of the family will die before the year is out.

By tying an old tough hen to a fig tree, it will become tender.

If a yellow-footed hen flies over a jaundiced man, he cannot be cured.

When you take straw for a hen's nest out of a marriage bed, you must take it from the man's side if you want roosters, and from the woman's side if you want hens.

It is lucky to hear a hen crow. It will be the best of mothers, and will always raise a full brood. Many people, however, consider it a sign of misfortune and kill such hens.

A black hen is an omen of evil.

It is bad luck to kill a chicken and have it die in your hands.

No chickens will follow a crowing hen.

It is fortunate for the housewife, if the brood of chickens are all roosters.

Chickens do not thrive with a woman during the year she has a child.

If you cut off a chicken's head and do not wish it to flop off where you cannot find it, just pull two feathers out of the wings and cross them on the chicken's breast; then it cannot possibly move from the spot where you put it.

If, on a rainy, gloomy day, chickens try to fly onto fences, and sit on wagons, it is a sign that the next day will be fair.

If chickens are disturbed at night, and fly down and strike the house where two lovers are courting, it forebodes trouble between them.

In Africa, if a man is accused of stealing, they kill a chicken; if the entrails are white, the man is innocent; if yellow, guilty.

If you want large-headed chickens, wear a large hat when you set the brood hen on.

Let a woman, when going to bed, salute the stars in the sky, and neither hawk nor vulture will take her chickens.

If a chicken's feathers stand up straight on the head, it will get the cholera.

If you want your chickens to have topknots, you must wear a headdress of some kind, or a night-cap, when you set the hen.

Burning a chicken will keep owls away.

If, when chopping off a chicken's head, any of the blood spatters on your face, you will meet with some bodily accident.

If the comb of a chicken is of a purplish hue, it is a sure sign of death.

To save chickens from foxes and owls, put a piece of flint rock in the fireplace.

If, on a summer morning, a flock of chickens lie low with wings outspread, sunning themselves in a row, it is a sign that they are measuring a grave.

Anyone who has the blood of a chicken spilled on his or her clothes, will die an unnatural death.

To save chickens from hawks, hold a sieve over the chickens for a few minutes when they first leave the nest.

Gustave Doré, when a boy, took his paints and painted a white chicken green. Soon a number of men and women had gathered in a crowd in front of the house. Some

of them had their arms uplifted toward the sky; others were weeping; others again by their frantic gestures manifested the wildest despair and terror; and in the midst of them stood the fowl, to which they were pointing with their fingers, and when it went toward them they drew back in affright, and one woman fell to the ground in hysterics. The reason for this alarm lay in an old legend of the country in which a green fowl plays a terrible part. Whenever it appears, all kinds of woes threaten the village; failure of the crops, plague among the cattle, disease in the home.

The ancients thought it unlucky to eat a cock.

Cocks crowing at night, indicate that there will be a southerly wind on the morrow. (Turks Islands.)

Valetta, the author of a book on the evil eye, says, that the eyes of cocks cause melancholy and fear to the poor lion, there being certain seeds in the body of the cock inimical to the king of beasts.

In Cork and Kerry, the untimely crowing of a cock is thought to indicate a ghost in the house; so all draw the bedclothes over their heads, when it is heard.

For a cock to crow when a guest departs, is a sign of death to the guest. (German.)

It is recorded that during a fearful epidemic in the east of Scotland, a rooster was killed over the head of the invalid, sprinkling him with the blood, to cure the disease.

When the roosters of the world stop crowing, the end of it is at hand.

If a big bold rooster comes and crows in your cellar-door, it is a sign of a speedy marriage. (Pennsylvania.)

If a cock walks in at the door, turns, and crows, it is an omen of death.

In Ceylon, a red cock was dedicated by those who were sick, to their god, and afterwards, if the person got well, the fowl was offered in sacrifice.

Themistocles received an omen of his success in his battle with the Persians by the crowing of a cock, and ever since there is a yearly cock-fight at Athens in honor of the cock.

When a cock continues to crow almost all day, expect rain.

In Japan, a cock crowing at night foretells pestilence or fire.

To see a rooster walk straight like a man, is a sign of some epidemic.

If, when just starting on an expedition, you hear a cock crowing, it is a sign of success to you.

A cock crowing three times without flapping its wings, denotes three successive days of rain.

Pythagoras said: "Breed a cock but don't sacrifice it, for it is sacred to the sun and moon."

A cock built into a wall, brings a long spell of good weather.

A cock crowing at noon, foretells that the daughters of the house will turn out badly.

If one is sick and the cock crows with its head to the fire, the patient will recover; but if it crows with its head to the door, death is certain. (Ireland.)

If a rooster comes into the house or sticks its head into the door and crows, strangers will come.

In Algiers, cocks and hens are used for omens. The birds are half killed and thrown on the sand. If, in their struggles, they turn to the

sea, the omen is favorable and the men will go to sea and begin their undertakings.

The natives of Africa take a cock and duck its head under water until it is senseless. It is then left to itself. If it rallies, the omen is favorable; and if it does not, unfavorable.

"Ill thrives the hapless family that
shows
A cock that's silent and a hen that
crows;
I know not which live more unnatural
lives,
Obeying husbands or commanding
wives."

If a cock in Ireland crows at an untimely hour, the mistress at once runs and feels of his feet. If they are cold her heart sinks, for she knows he foretells a death; but if they are warm she is comforted, sure that the household prophet is but rejoicing at the arrival of a letter from America, or some other piece of good luck.

Some say the reason the lion is jealous of the game-cock, is because it wears a crown or crest, and thus puts in a claim for royalty; also, because it comes into the royal presence "booted and spurred."

In Persia, they have a proper hour which they deem lucky for a cock to crow, and if he crows then, he is lucky too, for he saves his neck; but if he crows at an unlucky hour, they kill him to avert ill luck. The favorable hours are at nine, morning and evening, and at noon and midnight.

"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 warn-
ing,
Whether in sea or fire, in earth or air,
The extravagant and erring spirit hies
To his confine."

(Shakespeare, Hamlet I, 1.)

There is a cock among the Indians called the chapparal cock. It is a lucky fowl, and its feathers or a bit of its skin will keep all evil from the lodge.

It is an Irish superstition that many birds, in their songs, quote from St. John's gospel, and that, in particular, the cock crowing in the morning is repeating the first fourteen verses of it.

A curious anecdote is told of the last night of St. Columbas in Ireland. A cock plays a prominent part in it. The good saint honored the village of Ballyfay by lodging there, and informed the mistress of the house that he must positively leave at cock-crowing next morning. Her cock crowed very early in the night, awakening St. Columbas, who departed wearily, cursing the village in these words:

Oh, luckless Ballyfay,
Deprived of chanticleer,
Evil to drive away
And morning light to cheer!"

No cock has crowed there since.

The following amusing legend is current in Devonshire, England: Mr. N. was a squire who had been so unfortunate as to sell his soul to the devil, with the condition that after his funeral the fiend was to take possession of his skin. He had also persuaded a neighbor to be present at the flaying. On the death of Mr. N., this man went in a state of great alarm to the parish priest, who advised him to take a cock under his arm when he went to the church. He did so, and at midnight the devil arrived, opened the grave and proceeded to take the skin from the body of Mr. N. When the operation was concluded he held it up before him and remarked: "Well, 'twas not worth the saving, for it is all full of holes." As he said this the cock crew, whereupon the fiend, turning

around to the man, said: "If it had not been for the bird you have there under your arm, I would have had your skin, too!" But thanks to the cock, the man got safe home again.

The disappearance of spirits at cock-crow, is thus alluded to:

"The morning cock crew loud,
And at the sound it shrunk away
And vanished from our sight."

Blair, too, in the "Grave," says:

"The tale
Of horrid apparition, tall and ghastly,
That walks at dead of night, or takes
his stand
O'er some new opened grave, and,
strange to tell,
Evanishes at crowing of the cock."

Cicero recites an instance where a Boeotian soothsayer promised a victory to the Thebans from the crowing of a rooster, the same circumstance also serving as an omen of victory over the Lacedaemonians.

Ancient Egyptians had a superstition about sacrificing a cock. It was boiled, with feathers and all, and eaten in part, and they then believed it impossible for harm to befall them.

If turkeys or other domestic fowls fly to the house-tops, it is a sign that the family will vacate the premises soon.

If you give some of the fowl killed on St. Martin's day to the first beggar who comes by, you will have extra good luck.

To step upon the severed head of a fowl, is considered bad luck.

The Orientals believe it very unlucky to own a white-feathered fowl, as they think a snake will issue out of its mouth and inflict a fatal sting.

It is unlucky for a Jew to kill fowl, and you cannot induce him to do so.

If a fowl crows before midnight, it is considered an unlucky omen in Africa.

The kings of Ashantee deem it unlucky to eat fowls.

If fowls crow unusually on going to bed, it will rain.

If you get pepper in your eye, stick your head in the fowl-house and it will stop burning.

The Brahmaputra fowl is believed to be the offspring of the devil and a girl.

Black fowls are looked upon with suspicion, as being in the service of a witch.

A curious superstition exists among the southern Australian natives of the Dieyeri tribe: After heavy rains the smaller lakes, lagoons and swamps are generally filled with fresh water, attracting flocks of wildfowl, and the natives go through a horrible ceremony, without which they believe the birds would not lay. On a fine day after the rains, all the able-bodied men sit in a circle, each having a bone from the leg of a kangaroo, sharpened at one end, when the old men commence singing, and the others pierce their scrotum several times. This must be very painful, yet they show no sense of it. They are generally laid up for two or three weeks, unable to walk. While thus torturing themselves, the women are crying. It is useless to argue with them on the absurdity of the custom, for all answer they say it is impossible for white men to know their power, insisting that this is the only way to make wild-fowl lay eggs.

FOX—When the fox barks at night, it is a sign of rain. (Persia.)

To meet a white fox is a bad omen.

If a fox barks with its face toward you, someone you know is going to die. (Korea.)

The Greeks believed that the urine of a fox will destroy vegetation.

If you fight a fox, you will have to fight a cunning enemy.

It is unlucky to be bitten by a fox; you will die in seven years.

The people of Brittany believe that foxes will never enter a hen-roost that has been sprinkled with water in which a pig's chitterlings have been boiled. (The chitterling is the small intestine.)

Foxes are lucky animals in Japan.

To see a fox, means that you are shortly to be beset by swindlers.

Many litters of young foxes in the spring, is a sign of a good beechnut season. (Jour. Am. Folklore, Vol. 4.)

It is a bad sign to see a fox go howling and crying along a road. He is waiting for death.

When the foxes' fur is unusually thick, it is a sign of a long, cold winter.

It is said when a fox shrieks and barks, it is a warning of danger and should be heeded. A case in Maine is recorded of a fox thus shrieking before a man felling a tree, who immediately afterward was caught in the cleft and died a horrible death.

FROG—If the first frog that you see in the spring is sitting on dry ground, it signifies that during the same year you will shed as many tears as the frog would require to swim away in.

When the frogs in the grass appear of a bright yellowish green, the weather will be fine; but if they

are dark and dirty, the rain will come.

In Durham, England, they believe that if you kill a frog, the ghost of the creature will come to you at night and make a hole in your back.

If frogs are not frozen up three times after they begin to croak, a bad season will follow.

The colored people in the South consider it extremely lucky to "meet up with" a frog. Money follows the frog into their hands.

If you accidentally kill a bullfrog, it is an indication of rain in a short time.

Bullfrogs croak for rain after dark.

Treefrogs take on the color of the object they sit upon.

If you see seven frogs at one time in a pond, you will soon be wealthy.

If you see the first frog on the edge of a pond, you may expect a dry summer.

If you see a frog in January, you will see frost the following day.

If you see a frog in front of you and it begins to work its mouth, it is counting your teeth, and you must turn away instantly or you will die shortly.

It is unlucky to see a dead frog in the road.

If you kill a frog, it will rain hard for three days.

A frog on the walk on a dry day, is a sure sign of rain.

If the first frog you see in spring leaps in water and not on land, you will experience misfortunes all that year.

If you kill a frog, warts will come on your hand. (Persia.)

The Welsh say that if an Irishman spits on a frog, it will die.

To see a frog with red eyes, is a bad omen. (Korea.)

Because some Lycian rustics would not permit the Greek goddess Latona, her infants Apollo and Diana in her arms, to drink from a fountain, she became angry, and lifting her hands to heaven, exclaimed: "May they never quit that pool, but spend their lives there!" So it came to pass, for they were instantly changed to frogs, where they to this day continue their railing and scolding.

Bullfrogs are lucky in Japan, and will enter the houses to be fed. It is credited with the power of drawing all mosquitoes out of the room by simply sucking in its breath. It descended from a goblin bullfrog, which sucked in, not insects, but men.

Frogs were once supposed to know everything and be able to give one the news of what was going on in any part of the world. They were extensively used in divination in times gone by, and it was to that that the Gaoler's daughter alluded in "The Two Noble Kinsmen":

"Would I could find a fine frog! he
would tell me
News from all parts of the world; then
would I make
A carack of a cockle-shell and sail
By east and northeast to the King of
Pigmies,
For he tells fortunes rarely."

The figure of a frog is a common amulet against the evil eye. It is not only worn by Italians, Greeks, and Turks, but it appears on many ancient gems and medals. The importance of the frog in Egypt is shown by its being embalmed and honored with sculpture in the temple of Thebes. It was the symbol of "hefnu," 100,000, or an immense

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number. Pliny said that if the magi are right, frogs should be considered much more useful to society than laws. He gives particular directions by which a wife could be made to take an aversion to her lover by means of a frog. He also says that there are two bones in the frog, on the right and left, that have many wonderful properties. The one on the right, if thrown into boiling water, will instantly cool it, and it will not boil again until the bone is removed. The one on the left, on the contrary, will make cold water boil. Put into drink, it will conciliate enemies and make them friends for life.

FUR ANIMALS—Fur-bearing animals must be skinned only in months with an "r."

GALU — When the cry of "Galú" (come in! come in!) is heard over a kraal, the Somali say: "Let us leave this place; the galu (an ill-omened African bird) hath spoken!"

GLOWWORM—To see many glowworms, is a sign of a storm.

A glowworm in your path, denotes brilliant success in all your undertakings. If, however, one enters a house, the head of the family will shortly die. (Maryland.)

Never kill a glowworm; if you do, you will "put the laughs out of your house," or whatever pleasure or enjoyment you may be engaged in.

Cardan, Albertus, and many others, have asserted that perpetual lights can be produced from the glowworm, and that water distilled from this insect gives a lustre at night.

GNAT—When the gnats fly low, rain is coming. (Persia.)

When gnats cluster about in great numbers, it is a sign of great national news.

Democritus says: Horsehair, stretched through the house through the middle of the rooms, will destroy gnats.

GNIS—The Mosquito Indians believe that it is a bad omen when they start out on a trip, or go hunting or fishing, to hear a bird sing that they call "gnis." Even at home they curse the bird whenever they hear it; but when on a trip they fear its cry so much that they will frequently turn back, preferring to return rather than to risk the accident or the evil influences that will surround them if they go. This bird is of a yellow color, with black feathers on its wings, and is very common all over Nicaragua.

GOAT—Goats can see as well at night as in the daytime.

When a goat shakes its head so hard that its ears clap together, expect a gale of wind. (Sweden.)

If you meet a goat when you embark in a new business, you will be successful.

The Greeks believed that the horn of the goat Amalthea, broken off by Jupiter, had the power of becoming filled with whatever a person who possessed it wished, hence the allegorical meaning of the cornucopia.

Goats are supposed to separate every twenty-four hours, so that they may go to the devil and have their beards combed.

The goat is the sin-offering of the Jews, and is unlucky at all times and places till the judgment day, when its ill luck culminates in "Depart from me!" The goat is, in the folklore of many countries, closely connected with the devil,

who either assumes its form or rides it.

A goat's horns under your pillow will cause you to go to sleep.

It was believed in Bible times that the sins of a whole nation could be put upon the head of a goat, and that the goat should bear upon him all their iniquities into a land not inhabited. The goat was led out into the desert and left there, and it was supposed that peace and innocence remained behind with the people. This interesting superstition is described in Leviticus, xvi, 10.

GOLDBUG—There are gold and silver bugs, which some people believe actually contain gold and silver, and have melted them to get it. The most remarkable are found in Central America. They belong to the genus *Plusiotis*, and one might easily believe that they were made by some clever jeweler. The head and wing-cases are brilliantly polished, and with a lustre as of gold itself. To sight and touch they have all the seeming of metal. Oddly enough, another species has the appearance of being wrought in solid silver, freshly burnished. In some parts of Europe, the ignorant people are confident in their belief that the so-called "silversmith" contains precious metal. It looks like a big June-bug, made of silver and gold. It has frequently been melted to obtain these metals. It used to be commonly believed that these insects lived exclusively in chimneys, and happy was the householder who chanced upon one, for it was supposed to bring good luck and the promise of future wealth. In Mexico, the natives believe that the surest way to find a gold mine or a silver mine, is to follow a gold or silver beetle. Painstakingly pursued, it is sup-

posed to lead the seeker to the deposit of precious metal, or mayhap to a buried treasure.

GOLDFISH—If goldfish keep to the bottom of the jar, it indicates rain.

GOLIATH BEETLES—The goliath beetle, an insect of great beauty and size, found only in Africa, is said to die once a year, and from its own corruption and like a phoenix, it lives again by means of the sun.

"A thousand summers' heat and winters' cold,
When he hath felt and that he doth grow old;
His life that seems a burden in a tomb
Of spices laid, comes younger in his room!"

The goliath beetle has no female, but produces its young from the ground by itself. Camerarius, a German scientist of the sixteenth century, did elegantly express when he sent to Pennius the shape of this beetle out of the storehouse of natural things, of the Duke of Saxony, the strange order of this insect.

"A bee begot me not, nor yet did I proceed
From any female, but myself I breed."
This beetle is so rare that it is said to have been sold for the great price of \$250 a specimen.

GOOSE—If the geese shake their wings before noon, the day will be wet.

To hear the honking of a goose at night, is a sign you will be unsuccessful in your next undertaking.

When a flock of geese begin their melodies, trying which can touch the chords of their wonderful harps most beautifully, it is a sign of falling weather.

"Wild geese, wild geese, going to the hill,
The weather it will spill."

If geese wash on dry ground, it is a sure sign of rain.

When wild geese fly to the southeast in the fall, in Kansas, expect a blizzard.

Eat goose-brains; it gives you wisdom.

If a goose hisses at you when you are out walking, it is a sign that you will meet someone you do not care to meet.

Wild geese are said to make, in flying, the letter or figure that denotes the number of weeks of frost to follow.

"Wild geese, wild geese, ganging to the sea,
Good weather it will be!"

Should a gander chase a girl, she will meet with a dishonorable lover, who will cause her great unhappiness.

In Piron, in Normandy, it is a sign of great good luck when wild geese come there in large numbers.

"To hear the cackle of a goose,
Betokens gifts of price and use."

The goose was believed to have laid the egg from which the world grew.

Count the number of wild geese in the first flock going north in the spring; if uneven, you may enter upon new projects with a hope of success; but if even, your chances are likely to be bad.

If you see a black and a white goose flying, you will hear from an absent lover by repeating:

"I wish, dear black goose and white goose too,
That I may get a letter from my lover true."

To see many wild geese in fall, portends a severe winter. To see a large triangular flock of wild geese pass high in air over a country in early spring, is a sign that winter is broken.

"Candlemas day the good housewife's
goose will lay;
Valentine day, yours and mine may."

This means that if geese are well kept and warm, they will lay by the 2nd of February; if not, they will in any case do so by the 14th of the month.

The wild goose enjoys a pronounced dislike among the negroes of the South, although no reasonable explanation of it has been offered. It is simply a bad-luck fowl to thousands of Africans, but their detestation of it does not extend to its meat. They will eat it if they can get it, and if the geese are flying, the negro able to procure ammunition will put in lots of time trying to kill them. The body, however, is plucked, baked and devoured as soon as it reaches the cabin. It is not kept hanging in order to become tender, for fear of the voodoo. The feathers are burned, though the superstition costs many a good blackhouse dame a loss, there being no better fan, or small broom, or duster than the wild goose's wing. Perhaps the common aversion to the bird in a state of life, may be traced to its honking during its night passage. Falling irregularly through the dark from the immeasurable ebon vault of heaven, the sound is eerie enough, particularly towards the little hours of the morning, when the predatory Sambo is footing a hasty way homeward with an uneasy conscience. The wild geese honks are said to be the basis for the Yorkshire legend of the Gabriel hounds, the ghostly pack which sweeps through the air in full cry, bringing death to the inmates of the house over which it passes, and Southern darkies have more imagination than an Englishman, nineteen times out of twenty.

GOPHER—Scrofulous sores on the neck, under the jaw, are said, by the American Indians, to be caused by gophers. These animals can shoot at a person in a magical way with the tip of a species of grass, wounding them very mysteriously, the injured person being unconscious of the harm done until some time has elapsed. The place swells, splits open, and becomes very sore, affecting the face of the sufferer. The people are so afraid of gophers, that they go around the camp with their hands on their jaws. Only mysterious persons can go near a gopher-hill with impunity.

GRASSHOPPER — Grasshoppers foretell a good event of things.

The effluviae of a grasshopper are quite a cure-all in Japan and China, and it is sold in the shops for all sorts of diseases. (Pinker-ton's Travels and Voyages.)

If a grasshopper spits tobacco-juice on you, you will be married within a year.

The grasshopper is unwelcome in this country; in Germany, it gives warning of strange guests.

It is unlucky to kill a grasshopper.

It is easy to tell what kind of a summer it will be by observing the larvae of the cicada or grasshopper, and seeing which way it lies in its cocoon. If the head is turned upward, the summer will be dry; if it is turned downward, the summer will be wet.

The grasshopper is the leader of the orchestra in the theater of the insects. He plays several instruments, and rules his players with great severity.

The Athenians boasted that they were autochthons, that is, sprung

directly from the soil where they lived; and that their descent was straight from the sons of the gods. In recognition of this belief, they wore in their hair as an ornament, a golden grasshopper. (Barnes, Ancient Peoples.)

The grasshopper forms the crest of Sir Thomas Gresham, and the tradition is commonly believed that he adopted it because when he was a foundling, an old woman was attracted to the spot where he lay by the loud chirping of a grasshopper. It was he who, when Queen Elizabeth visited the exchange, pledged her health in a cup of wine containing a precious stone crushed to atoms, and worth 15,000 pounds. Heywood, the dramatist, thus satirizes the silly act:

"Here 15,000 pounds at one clap goes,
Instead of sugar: Gresham drinks the
 pearl
Unto his queen and mistress. Pledge
 it, lords!"

GREENBIRD—The Moham-medans believe that the souls of martyrs are lodged in the crops of greenbirds; to kill such a bird would, therefore, bring a terrible evil upon them.

GROSBEAK—If pine grosbeaks appear in the early autumn, it is a sign of a hard winter.

GROUSE—The gathering of grouse into large flocks, indicates snow.

When grouse drum at night, Indians predict a deep snow.

If you receive a present of a box of grouse, packed with a few sprays of heather, you must wear a spray of the latter, or you will never receive such a present again.

GUINEAPIGS — Guineapigs are considered in St. Croix, Switzerland, very unlucky to own.

GULL—The appearance of sea-gulls inland is indicative of stormy weather at sea. This is not because, as is frequently believed, they have been driven landwards by the force of the wind, but because during storms, fish disappear from the surface and go deeper, and the gulls therefore, being deprived of their natural food, fly on shore to seek worms and grubs.

When a gull perches on the home of a Hindu, it is considered a sign of ill luck.

HADDOCK—A very common superstition is that the black spots on the gills of the haddock were made by St. Peter with his finger and thumb, when he took the tribute money out of the mouths of the fish of this species.

HARE—If a hare crosses your road, if out on business, you will have no success. (German.)

An English superstition is that if you see a hare run along the street of a village, there will soon be a fire.

In Piedmont, exists a belief that if a hare is sprinkled with henbane juice, all the hares in the neighborhood will run away.

The hare is looked upon as one of the favorite forms assumed by ghosts and witches.

The appearance of a white hare predicts a storm to the Cornish people.

Some artful dodgers mix the juice of henbane with the blood of a leveret and anoint their gaiters, thinking that all the hares in the neighborhood will be attracted towards the wearers.

If an old hare runs across the path of a pregnant woman, her child will have a harelip, unless she can catch up one of her undergar-

ments and tear a slit in it, which will avert the spell.

In Crovie, the hare is considered a bringer of bad luck.

It is lucky to have a hare start from the last piece of grain cut. (Scotch.)

It is a custom in Warwickshire, that if a young man catches a hare and carries it to the parson on Easter Monday before 10 o'clock, the parson is bound to give him a calf's head, a hundred eggs or a groat in money.

To find a hare on May morning is an evil omen, and it should be stoned.

Hare is a dish that, in Spain, is never seen on the table, because there is a superstition that hares go in the night to graveyards, dig up the graves, and eat the dead bodies. "Nor did we meet with nimble feet one little fearful lepus (hare), That certain sign, as some divine, of fortune bad to keep us."

Eat hare's flesh, and you will become melancholy.

The Hebrews would not eat a hare, as it was unlucky. There are no rabbits in Palestine.

It is unlucky, if a hare runs across the road of a Roman; he will be robbed or some mischance will happen him before he gets home. (Ramesay, *Elminthologia*, 1628.)

A lamp of hare's fat set in a room and let burn, will cause the gentlemen and ladies to throw off all their clothes quickly and begin to laugh, dance and sing, as long as the lamp burns. It is said that the furious and scandalous orgies of the times of the Borgias in Italy were brought about by this charm, the walls of the palace echoing to demoniac laughter, while beautiful women and even old men disported themselves in the dim light like elves and gnomes.

That timid and harmless animal, the hare, was, singularly enough, an object of superstitious reverence and fear in Europe, Asia and America. The ancient Irish killed all the hares they found on May-day among their cattle, believing them to be witches. Caesar gives an account of the horror in which this animal was held by the Britons. The Calmucks regarded the rabbit with fear and reverence. Divine honors were paid to the hare in Mexico. Wabasso was changed into a white rabbit, and canonized in that form. (Ignatius Donnelly, *Atlantis*.)

HAWK—The hawk prognosticates danger, if seen in the act of seizing its prey.

The hawk is held sacred by the Egyptians, because it is the form assumed by Ra or Horus.

In Hindustan, it is considered a sign of death if a hawk perches upon their abode.

To see a nighthawk at roost and not to throw a stone at it, is to invite ill luck for a month.

In India, the sight of the hawk is supposed to bring famine and depression.

To see a hawk carry a live chicken up in the air and drop it, is very lucky, especially if you recover the chicken unhurt.

It is said when fish-hawks collect around a house, it is a sign of an overflow.

If you see a hawk going off with its prey, you will meet with losses.

When the night-hawks return in the spring, it is a sign that the buffaloes are fat. (American Indian.)

During the Chinese-Japanese war in the autumn of 1894, after a great naval engagement at the Yalu, a hawk descended upon the

mast of his majesty's ship. "The commander of the ship ordered one of the marines to ascend the mast and seize the bird. The latter, dropping its head, did not attempt to move, but seemed glad to be caught. They considered this bird's action as an auspicious sign."

When man-o'-war-hawks fly high, it is a sign of a clear sky; when they fly low, it is the sign of a blow.

"Upon his right there flew a bird, a hawk, Apollo's speedy messenger. With his claws he tore the dove he held and scattered its feathers to the ground. Telemachus not without God's warrant, felt this bird upon our right. I knew him at a glance to be a bird of omen. 'There is no house in Ithica more kingly than yours, and you shall always be ruler here,' is what it meant." (Homer's *Odyssey*.)

HEDGEHOG—Hedgehogs are lucky to the Chinese.

The hedgehog was believed to have the power to milk a cow.

It is unlucky to meet a hedgehog on the road in the evening.

Hedgehogs foresee and tell a storm by their uneasy actions.

It is very lucky to meet a hedgehog on the road, especially after nightfall. (Scotland.)

"As hedgehogs do foresee ensuing storms,

So wise men are for fortune still prepared,

Observe which way the hedgehog builds his nest!

To front the north, the south, the east, the west?

For, if 'tis true the country people say, The wind will blow the quite contrary way."

There is an old tradition that when the devil had smuggled himself into Noah's ark, he tried to sink the ship by boring a hole, but this scheme was defeated and the

world saved by a hedgehog, who stuffed itself into the hole. It is also said that it was in the form of a hedgehog that the devil made his attempt to let the sea in through the Brighton Downs, but was prevented by a light being brought, which put him to flight. But his scheme is still to be proved by the Devil's Dyke.

HEN FEATHERS—If a sick or dying man has hen feathers under him, he cannot die.

HERON—The heron brought blessings and abundance to all. (Egyptian.)

Hérons are auspicious to anyone engaged in secret designs.

Indians believe the plumage of a white heron brings good luck.

If a heron perches on a house in India, it is deemed very unlucky, as one of the inmates must die.

Hérons flying up and down in the evening are a sign of bad weather.

It is unlucky for herons to leave a locality.

"When the heron leaves the tree,
The lord o' the land shall landless be."

The small blue heron, known in the South as the shypoke, is an ungainly, timid and harmless bird, which inhabits the depths of swamps and flies above morasses. This bird has been invested by negro superstition with familiarity with the devil. It is known to many of them as the devil's doctor, and it is supposed to have a satanic knowledge of the virtue of herbs. It never eats herbs, living entirely upon minnows and small frogs, yet it is supposed to partake of them when sick, and its gizzard and liver, when dried and powdered, are taken as specifics for many complaints. Shypoke feath-

ers are common ornaments in negro cabins, being held to bring good luck, and if the housewife can get a duster made of its wings, she is happy.

HERRING—Eat herrings' brains; it gives you beauty.

HOPOE—If the bird hoopoe appears in a village, it is a presage of war.

When a hoopoe cries from the roof of a house, someone in that house will die. (Prishtina, Turkey.)

In Sweden, the hoopoe is an omen of war.

In Portugal, the hoopoe is a bird of good omen.

HORNBILL—The death of the hornbill will affect the whole country.

HORNET—Hornet in the house is a sign of a stranger.

If hornets build high, the winter will be dry and mild; if low, cold and stormy. (Virginia.)

"So if the buzzing troops of hornets
hoarse do fly

In spacious air 'bout Autumn's eve you
see,

When vigil stars the evening lamps
espy,

Then from the sea some stormy tempest
sure shall be."

HORSE—It is lucky to see a dead horse in the street.

The Hidatsa Indians, to insure the speed of a young colt, tie to the colt's neck a small piece of deer or antelope horn.

Always make a wish when you see a spotted horse.

If you drive a nail into a horse's fresh footprint, it will go lame. (Irish.)

It is unlucky to see a piebald horse.

When a horse walks on its hind legs, it will kill someone.

For a horse to have a "cloud in its face," a dark spot between the eyes, indicated that it had a bad temper. (English.)

To mount a horse backwards, especially if the horse is black, will bring about great hunger and thirst.

If the skeleton of a horse's hoof is placed in the stable, the horses cannot be bewitched.

In some thinly settled parts of New York, it is said that three horses of the same color indicate death.

Among the Spaniards, it is believed that the stables of Solomon were filled with Spanish horses.

To cure a horse that has been "overlooked" by a witch, burn the alphabet under its nose. (Irish.)

In Wales, when a horse takes fright and tries to run away, it is thought that it sees the wraith of some person who will soon die.

If you clip a horse in the full of the moon, he will always be free from disease.

A stallion is an unlucky animal to possess. (Dist. Columbia.)

A horse shod on Friday will go lame within a week.

The horse of Hercules possessed the gift of human speech, its feet on the right being those of a man.

It is not allowable to praise a horse or domestic animal, unless you spit on it or say "God bless it!"

Watch a horse rolling; if it rolls completely over, you will receive a sum of money.

To have a black horse die while in your possession, is a sign of more ill luck to follow.

It is dangerous to carry meat or fish behind a mare heavy with foal; it will produce miscarriage. (Dist. Columbia.)

If ill luck befalls a horse, whisper the Lord's Prayer in its right ear, and it will get well or its bad luck will change.

If a horse sticks a nail in its foot and you drive it into a cedar tree or post, it will keep it from having the lockjaw.

If a horse dies in its stall in the stable, it is said that the next one to occupy that stall will be badly injured or have to be killed.

Bad luck threatens the stable when two horses rub their heads together.

For a horse to strike sparks, denotes the death of someone of the household.

For a horse to dig up the earth with his hoof in front of your house, is a sign that a grave of some member of your family is about to be dug.

Never kill a horse without first getting it shod, and it will be a charm against bad luck.

Finnish, Persian, Indian, and other nations, saw something sacred and divine in the neigh of the horse, and thought it lucky to hear it.

Never buy hearse horses, or they will convey you to your grave.

If one sees three white horses at once, it is a sign of death.

The horse that you back from the stable will cause your death.

According to the Bedouin Arabs, a chestnut horse, to be lucky, must have either both hind legs, or the near leg, white. If only the off hind leg is white, it is unlucky.

In the time of death, to see horses ball fresh dirt on their feet, is a sign someone else will soon follow.

To hear horses neigh, is a sign of good luck.

To hear a horse neigh or an ox or cow bellow at the dead of night, is an omen of death to someone near, or very ill luck to yourself and family, although it generally indicates a funeral.

To present a horse to anyone, makes an everlasting friendship.

When a horse dies his feet and legs are hung up in the house, as it is considered a good omen.

To meet or see a colt coming towards you, is a sign of good luck for the rest of the year.

If the skeleton of a horse's foot is placed in the stable, the horses cannot be bewitched.

When a mare has twins, bad luck will come to the owner.

In New England, and in the United States generally, when a white horse is seen, we look for a red head, for they are almost always in conjunction.

To pass a white horse after dark, is very unlucky. (Kentish.)

In Peabody, Mass., if you see a white horse, spit over the little finger and you will surely have money.

It is believed in the Western Isles, that horses foaled at Whitsuntide will grow up dangerous and kill someone.

It is considered lucky to change the name of a horse after purchasing it.

If a black horse is sponged with the water in which a mole has been boiled, it will immediately turn white.

It is a sign of ill luck among the Irish peasantry, when horses are restless in the stable, so they spit on them for the purpose of averting the evil.

If any mischance befalls a horse three days after someone has praised it, find out the person who commended it, so that he may whisper the Lord's Prayer into the animal's right ear, and thus cure it.

Saxo Grammaticus, who wrote his history of the North in the twelfth century A. D., tells us that the men of Rügen used to take omens by a certain sacred white horse.

In Sachsenburg, Austria, the horses are rode into the water on Easter, so that they will not be ill for a year.

It is claimed that there never was a poor, mean horse with his mane hanging on the near side.

If a horse cannot roll over, do not buy it.

To tame a horse, whisper the creed in its ear on Friday and again on Wednesday; repeat this for two or three weeks, and it will become as docile as a lamb.

If a man binds the combings of his hair to the mane of a strange horse, it will cause it to be wild and shy. (Gipsy.)

Horses' dung dropped before a house, will bring good luck.

Dead horses breed wasps.

In Bergkirchen, Germany, the matting of the horses' manes is ascribed to the subterraneans, or interior earth spirits.

If a horse neighs just as an unmarried woman passes, she will be married before the year is out.

If a usually gentle horse takes to shying and backing, it will storm next day.

When a horse shies in front of a house, there is trouble brooding over it.

For a man to creep under the head of a horse, means entanglement in business affairs.

In Africa, the present of a white horse is one of the luckiest omens, and the chiefs will often try to please the whites by giving one.

If a horse comes running and neighing towards you, it is a sign that an absent lover will return.

It is said that when one horse dies and is buried, another one will die from the same stable. And the dying will continue until the owner carries one out into the woods and leaves it unburied. (An old negro belief.)

To start a balky horse when it stops, go around to his fore foot, lift it from the ground, strike the shoe a few blows with a stone, and he will start right off.

If, on approaching a horse, it begins to neigh and throw up its head, you will meet with unexpected pleasure and be successful in love.

If you go to a stable and a horse pokes its head out of the door or window and whinnies, you will have bad luck.

If a horse is loose and comes and looks into the window, an accident will happen in the family.

It is unlucky for a horse to breathe on a child's head.

It is very unlucky to refuse a good offer for a horse. If you do, you will never get such another offer.

To have a new horse become acquainted with you, place your hands on his rump and jump over his head, with your feet towards his head.

A chestnut horse with two white feet and a white nose, will bring great good luck.

If you have a horse that runs away, tie a piece of red ribbon around its left foreleg.

To have a white horse in the stable, is said to be good luck.

It is a sign of good luck if you meet a piebald horse.

Negroes say that if you count one hundred red horses, beginning with a red mule, the first person of the other sex you shake hands with after you finish counting, you will marry.

In Fayette county, according to Mr. L. W. Brown, "when a colt opens its mouth for the first time, it drops what is usually called a false tongue. This should be picked up and hung in the barn, and then the colt can always be easily caught, when out at pasture."

To hear a horse neigh after drinking water, is a sign of misfortune.

Horses are not only able to scent danger, but are subject to supernatural influences, the same as human beings.

It is an unlucky omen if a horse stands looking through a gateway where a bride and bridegroom dwell.

If the hair of a horse is dropped in corrupted water, it will turn to an animal.

In Germany, when a horse is tired, the peasantry will put some crumbs of rye bread on its back, with the sure conviction that his fatigue will vanish.

To be kicked by a horse, is a sign that you will make friends with one of your enemies.

A mare should be taken out of the stable to drop her foal. An an-

imal born in a stable would not cross a ford, and if forced into it, would lie down. (Aberdeenshire, Scotland.)

A plaited mane on a horse, is considered by superstitious people a sign that it has been ridden by fairies.

It is unlucky to meet a white horse. To avert bad luck, spit at it.

If you meet two piebald horses, one after the other, and then spit three times, any reasonable wish you may make in three days will be granted.

In Bukharst, if, in crossing a stream, the horse stumbles and lets its rider get wet, it is thought the luckiest thing possible.

If you count a hundred red horses and a red mule, the first person you shake hands with, you will marry.

A horse with one white foot before and one white foot behind on opposite sides, is sure to carry bad fortune to itself or its master. (Turkish.)

If a horse objects to go, it is better to turn back. (Albanian.)

Count white horses, spitting the while over your little finger at each one, until you have counted one hundred; then make a wish and you will get it. If you see white mules, you have to count forty.

If a blind horse walks into a new stable without stumbling, the owner will become weakly in a short time and will not live long to drive the horse.

It is unlucky to step on a place where a horse has rolled, for it will bring on an eruption of the skin.

When horses run and play in the pasture, there will soon be a death in the house.

It is a bad omen if your horse stumbles.

It is unlucky to have a horse neigh at your door.

A horse that is fed upon grass cut on a Saturday, is liable to sickness.

In Persia, it is unlucky to keep a wall-eyed horse.

In the Bible, the horse is significant of much meaning. A white horse indicates triumph, a pale horse death, the red horse blood. The successful generals of the Bible are represented as riding upon white horses, and it was thought very lucky to possess a white mule.

The continual neighing of a horse is a sign that there will be a death soon in the neighborhood. (British Guiana.)

A few days before his death, Caesar was informed that the horses which, upon his crossing the Rubicon, he had consecrated and turned loose to graze without a keeper, abstained entirely from food and shed floods of tears. This was considered an omen of his near death.

If a span of horses cry when separated for the first time, rub with butter the left hind leg of the horse remaining in the stable, and it will cease crying at once, in fact will be quite reconciled to the departure of its mate.

Tacitus, the famous Roman historian (55 A. D.), tells us that the old Germans were wont to erect in fields and on the paths leading to the enemy's country, what were called "nith-posts" or "cursing-poles," stakes supporting the skull of a horse, which were supposed to exert a maleficent influence on approaching plunderers.

In buying a horse, be particular to observe the following:

"One white foot, try him;
Two white feet, buy him;
Three white feet, deny him;
Four white feet and a mealy nose,
Take off his skin and feed him to the
crows."

It is told that Charlemagne gave a horse of incredible swiftness, named Bayard, to the four sons of Aymon. It possessed magical powers, and the remarkable faculty of lengthening itself to accommodate all his four masters at once. Many wonders are told of it. It is still alive in the forest of Ardennes, where it can be heard neighing on a midsummer's day. "As bold as blind Bayard," is a proverb as old as the fourteenth century, applied to those who do not look before they leap.

The horse was, from remotest times, a symbol of war. In the Roman catacombs, it is found as an emblem of the swiftness of life. In Christian art, it is an emblem of courage and generosity, and many saints are represented on horseback, e. g., St. George, St. Maurice, St. Leon, St. Martin, St. Victor, etc.

When Medusa was slain by Perseus, out from her blood sprung Pegasus, the winged horse, who "came into existence at the fountains of Ocean."

With a stroke of his hoof, he was fabled to have caused to well forth on Mount Helicon in Boeotia the poetry-inspiring fountain Hippocrene. In this connection, and as the horse of the muses, he became in modern times the symbol of poetry, carrying the aspirants of song upon his back to the regions of poetry.

Some writers describe him as the "thundering horse" of Jupiter, living in his palace and carrying his

thunder and lightning. Authors call him the horse of Eos (Aurora), and place him among the stars.

In the Sanscrit, is a description of what is called the "horse-sacrifice." This is a ceremony the antiquity of which dates back to the Vedic times. It was performed by kings desirous of offspring. It was believed that by this means a child would be given to the king. A horse of a particular color was let loose, after being consecrated, to wander a year. If the liberator of the horse subdued all the countries through which the horse passed, he returned in triumph, leading the horse, and a great festival of rejoicing was held. At this feast, the horse was sacrificed to the gods. It was believed if 100 such triumphs could be obtained, the conqueror could rule and dethrone Indra himself.

Among early Celts, Teutons and Slavs, horse-worship was prevalent. In Northern India, also, the horse is regarded as a lucky animal; thus, when an equestrian rides into a field of sugarcane in the planting season, the event is considered auspicious. In the same region, the froth from a horse's mouth is thought to repel demons, which are believed to have more fear of him than of any other animal. The use of the horseshoe against witches has been ascribed to the Scandinavian superstition known as the "demon mare." In early times, in German countries, it was customary to use horses' heads as talismans, and in Mecklenburg and Holstein, it is still a common practice to place the carved wooden representations of the heads of horses on the gables of houses as safeguards.

A ballad, supposed to have been written by a master of Exeter

Grammar School, in the early part of the nineteenth century, graphically describes a race for a wager, won by a certain Earl of Totness, who after his victory, rides straight to the door of Haccombe Church—
 And there he fell on his knees and prayed,
 And many an Ave Maria said.
 Bread and money he gave to the poor;
 And he nailed the roan's shoes to the chapel door.

If a horse is found to raise up its head and neigh, or if it be found to neigh sweet and loud as if out of joy with food in its mouth, the enemy will meet with ruin. (Hindu.)

If near a horse that neighs, there is found a vessel full of grain or curdled milk, a Brahmin, a temple-image, sandal paste, flowers, fruits, gold, and the like, or any agreeable object, there will be success. (Hindu.)

A horse that is satisfied and feels happy with its food and drink, bit of the bridle and saddle trappings and that casts a side-look indicates good luck.

If the horse be found to strike the ground frequently with its leg, its master will travel to foreign lands. If, during twilight hours, he be found to neigh turning to a different quarter the master will suffer imprisonment or defeat in fight.

If the horse be found to neigh much during sleep or to flap its tail, there will be travel. If it be found to drop the hairs of its tail or to neigh piteously or fearfully or to eat dust, there will be misery. (From an ancient Hindu astrological work, entitled "Brihat Samhita.")

Relating to the horse there is an Indian legend of a miracle performed by Lal Beg, the patron Saint of Sweepers: The king of

Delhi lost a valuable horse and the sweepers were ordered to bury it, but as the animal was very fat they proceeded to eat it themselves, first giving one leg to the king's priest. The king found it out, however, and ordered the sweepers to produce the carcass. On this they placed the bones on a mound sacred to Lal Beg and prayed to him to save them, whereupon the horse stood up, but only on three legs. So they went to the king and told him they had given away one leg, to his priest. The unlucky priest was executed and the horse soon died again.

The horse being so lucky, it is fine if a man mounted on one happens to enter a sugar-cane field. The foam from his mouth will scare away spirits. In England it can see ghosts. (Crooke, Popular Religion and Folk Lore in Northern India.)

HORSE ADDER—Whoever sees or hurts a horse adder is sure to die that year.

HUMA—In Eastern countries, they believe that the bird called huma is one of the best omens. The head around or above which it circles, will be crowned.

Wilkes mentions, in his "South of India," a fabulous bird called the humma, of which it was believed that "the head over which the shadow of its wings passes, will surely wear a crown." It is alluded to by the poet Southey:

"Belike he thinks
 The humma's happy wings have shadowed him,
 And therefore Fate with royalty must crown
 His chosen head!"

In the East, there is a bird called the huma. It is supposed to fly constantly in the air and never touch the earth. It is looked upon as a bird of happy omen; every

head it covers will, in time, wear a crown.

HUMMING-BIRD—To catch a humming-bird, is considered very lucky; something very fortunate will happen to the family; you will become very wealthy and wear beautiful clothes like the bird.

If, when wandering among flowers, a humming-bird darts past you and sips of a flower, it is ominous of much good, and you will meet a stranger whom you will love.

HYENA—The hyena brings luck to the Accras on the Gold Coast.

It is unlucky to kill a hyena in Arabia unless the head is buried, as it may become the element of some charm against safety and happiness.

If a hyena can make a circle three times around an animal, that animal can never escape.

At night hyenas talk.

When the Arabs kill a hyena they bury the head, lest it should become the element of some charm against their safety and happiness.

The easiest manner of taking the hyena is for the hunter to tie his girdle in seven knots and to tie as many knots in the whip with which he guides his horse.

All wild animals who touch Theriaca, a medical compound used as an antidote against the bite of poisonous animals, become torpid and can only be brought back to animation by being besprinkled with the water of a hyena.

Amongst the Arabs, there is a tradition that if a hunter encounters a glance from a hyena, his intellect will leave him and enter the brain of the hyena. A favorite bit of chaff is: "Ah, you have seen a hyena to-

day!" as much as to say "You have lost your brains!"

Another superstition connected with this animal is that if a woman can obtain its heart, she will ever after assume domestic sway over her lord and master, and for this reason many hunters bury the heart after killing a hyena.

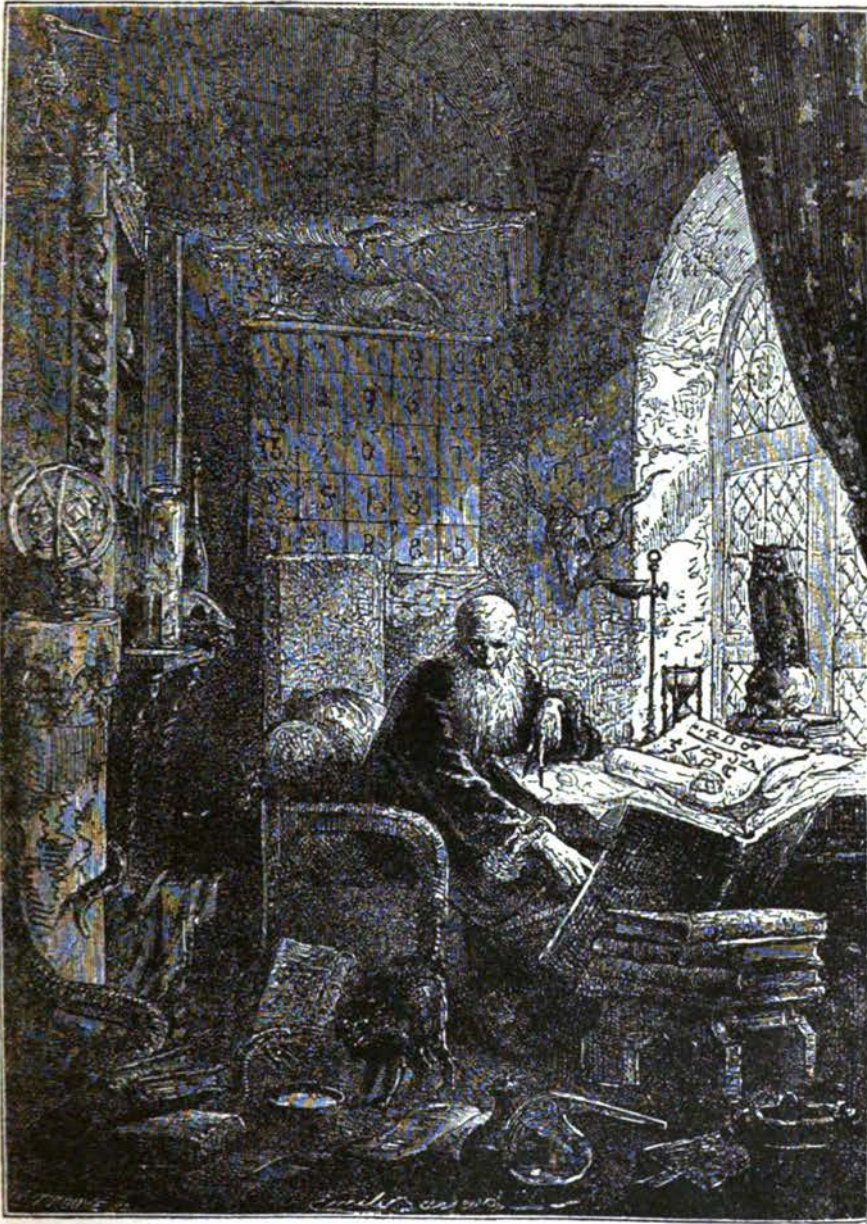
IBIS—It is a very good omen to have an ibis walk or eat in your field. (Egypt.)

When the ibis migrates into Egypt, (which, however, they do, once a year) the Egyptians think it a harbinger of good luck.

The ibis is sacred in Egypt, and to kill one was at one time a capital offence. It is said that the god Thoth escaped (as an Ibis) from the pursuit of Typhon.

In Egypt the ibis was regarded with great veneration. There was supposed to be some connection between its plumage and the phases of the moon. It was lucky to possess the plume of an ibis and still more lucky to wear one.

In the south of Chile, many signs and omens never mentioned in the north of the republic are implicitly believed in, but in order to describe them it is necessary to have the full confidence of the country people and of the Araucanian Indians. One of the superstitions is in regard to the flight of birds called the bandurria, common all over Chile. When a flock flies over a house at night, he or she who stays out of doors to look up at the birds and listens to their metallic cry, not unlike that of the Solan goose, is thought doomed to suffer no end of calamities, and will probably die soon. According to Darwin, these birds are a variety of the Egyptian ibis.



The Cabinet of the Magician Junctin of Florence about the Year 1560.

ICHNEUMON—Egyptians believed it unlucky to kill an ichneumon.

The ichneumon, when it has fought and been wounded by a serpent, seeks a certain herb, that cures the bite at once. (Arabian.)

IGUANA—The Australian reptile called "iguana," a species of lizard, forms one of the principal articles of food of the natives, especially of the Dieyerie tribe, between Mount Freeling and the Copper river.

Whenever it is a bad season for iguanas, one of the principal articles of their food, some of the natives proceed to make them; the old men take a few bones of the leg of the emu, about nine inches long, and sharpened at both ends. Each old man then sings a song, and doing so, pierces his ears, first one and then the other, several times, regardless of the pain, if not insensible to it. The interpretation of the song is as follows: "With a boomerang we gather all the iguanas from the flats and the plains, and drive them to the sandhills; then surround them, that all the male and female iguanas may come together and increase." Should there be a few more iguanas after the ceremony than before, the natives boast of having produced them; but if they are as scarce as previously, they have their customary excuse, that some other tribe took away their power. The iguana is supposed to be a conductor of lightning, and during a thunderstorm all these reptiles are buried in the sand. Should any native become gray, or have much hair on his breast when young, it is supposed to be caused by eating them when young children.

INSECTS IN GENERAL—When little black insects appear on the snow, expect a thaw.

It is a bad omen to drive insects from their holes.

The early appearance of insects in the spring, indicates good crops.

To be bitten by insects is a sign of much jealousy and sorrow.

Don't drive insects from their holes nor frighten roosting birds, or you will be unlucky all your days.

Muscarol is the king of all insects. He is a golden-winged fly. (Scandinavian.)

When the insects in the air swarm together and dance about, it is a sure sign of the following day being pleasant.

There is an insect called "sunshine" in England, and it is said that if one of these is killed, it will bring rain.

In the supplement to the "Athenian Oracle," the fly in the oak-apple is explained as denoting war, the spider, pestilence and the small worm, plenty.

In the East, there are certain insects the name and species of which are not known, but which make a very mournful humming in the night, and when they are heard, great evil is presaged.

Captain Hedman informs us in his "Travels," that the Indians in the Orinoco country collect and burn incessantly in their habitations a kind of bark wax, which they think is hated by insects and will prevent their approach.

A talisman for destroying insects and reptiles: This talisman is made of iron, when the sun and moon enter the sign, Scorpio. It has been proved to be powerful in effect; so

much so, that no kind of venomous reptile or troublesome insect can come within some yards of the house or place in which it is. The manuscript from which the account of this talisman is taken cost a very



large sum, and a medical gentleman to whom it belonged affirms that he had himself proved its efficacy; for being at one time much annoyed with beetles, he made a talisman, according to instructions here given, and screwed it to the floor, when these troublesome insects immediately disappeared, but afterwards, when the servant removed it, through ignorance, they returned in great numbers; when he again nailed it to the floor, and they again disappeared!

Someone asked a wag why God ever created such pests as lice and fleas. "He wanted to use up his stock!" he replied. Another answer to this question is the following verse:

"See nature, kindly provident, ordain
Her gentle stimulants of harmless pain;
Lest man, the slave of ease, should
waste away
In torpid slumber, life's important
day!"

According to Japanese legend, the shiwan, a little yellow insect which preys upon cucumbers, was once a physician, who, having been detected in an amorous intrigue, had to fly for his life; but as he went his foot caught in a cucumber

vine, so that he fell, and was overtaken and killed, and his ghost became an insect, the destroyer of cucumber vines.

Stedman says that the Kaffirs, excepting an occasional plunge in the river, never wash themselves; and hence their bodies are covered with vermin. On a fine day their coverings are spread out in the sun, and as their tormentors creep forth they are doomed to destruction. It often happens that a Kaffir will, like a monkey, perform for another the kind office of ridding him of these pests, carefully preserving them, however, and giving them to their owner; for, as they contain his blood, if killed by another, his blood is on that other's head; it would also give him a supernatural influence over his friends if he kept the insect with the blood in it in his possession. For they believe that, if you can obtain the blood of an enemy, he will be in your power.

It is a popular belief that the flight of birds is very much faster than that of insects, but modern naturalists have proved otherwise. The common housefly makes 800 beats a second with its wings, and flies 25 feet a second, while when it is alarmed it goes at the rate of a mile in 33 seconds. It has often been noticed that a fly will follow your window on a railroad train and keep up with it, alighting sometimes when the train stops, and this is of course against the great current of air made by the rushing train. A swallow has long been believed to be the swiftest of birds, but a naturalist recently observed a swallow fly after a dragonfly, and the insect wheeled all around the bird and darted here and there, so that the swallow, with his utmost efforts, could not catch it.

JACKAL—The howling of an old jackal near the house, is a pre-sage of death.

If bitten by a jackal, hydrophobia will not show itself until the next thunderstorm. (Traditions of India.)

The cry of a jackal just at dawn, conveys to the Hindu the assurance that a death has just occurred.

The Hindus think a jackal should never be killed; it would bring bad luck to do so.

The people of India bow to a jackal when they see it, and if it passes on the left it is considered a fortunate omen.

In India, it is the general belief that to molest a jackal, which is the street scavenger of cities, will bring you very bad luck

The jackal is the lion's provider. It hunts with the lion and starts up the prey, as dogs start game.

JACKDAW—If jackdaws fall down the chimney, it is a sign of misfortune.

The citizens of Wells believe that when a jackdaw settles on one of the vanes of the cathedral tower, it is a sign that rain is coming.

In Gloucestershire, it is a sign of bad luck to see a solitary jackdaw.

The appearance of a jackdaw forebodes ill luck.

JAYS—The jaybird gathers up news all the week, and on Sunday tells it to the devil.

To meet a jaybird at the beginning of the rent-collecting season, is good luck in India.

People prognosticate a great famine at Athens, when flocks of jays and crows forsake the woods.

A jay will fall into a trance during a thunderstorm.

A jay's wings are the ornaments worn by witches at their diabolic gatherings.

The jaybird carries a grain of sand to the infernal regions every year. When the last grain of sand has been carried there, it will be the end of the world.

Great numbers of jays or missel-thrushes feeding upon the berries of the hawthorne, betoken the approach of a very cold English winter.

In the "Supplement to the Athenian Oracle," we are informed that it prognosticated a great famine or mortality, when great flocks of jays and crows forsake the woods, because these melancholy birds, bearing the character of Saturn, the author of famine and mortality, have very early perception of the bad disposition of that planet.

Among the negroes of the South, the jaybird is regarded with grave distrust. It is the counsellor, guide and friend of "Ol' Marse Sat'n" himself. The amount of confidence established years ago between the devil and the jaybird is to the African mind enormous. Plantation uncles and aunties believe that when Beelzebub can spare time from frying operations he visits the earth, and he and the jaybird hold a conference of the powers, devising ways and means wherein and whereby to ensnare the weak and feeble mind. Before this combination the dreaded voodoo charm sinks into insignificance in its evil-working powers. There is no defense against it save "rasslin'" in prayer. This is highly esteemed, as a more arduous "rasslin'" the less work will be done in the field the next day. The jaybird is safe from negro attack, made safe through the negro's fear. A more

impudent and noisy thief than this bird does not exist, but it may be guilty of any impertinence or scoundrelism about African premises, and not a stone will be heaved at it. The immeasurable assurance of the bird, the manner in which it will pilfer within a yard of the housewife's hand, its apparent utter fearlessness of the negro human, and the horribly harsh and angering cry with which it greets any attempt at resistance, or signalizes a more than usually successful raid have had much to do with investing it with diabolical attributes. It is a very beautiful bird, but its beauty is only feather deep. The negro of the field and quarters looks upon it with pious horror, and always hums some sort of hymn when it is around. On one Friday in every seventh month, the jaybird visits hell, carrying in its beak seven grains of sand, and these seven grains dropped into the flame, makes it seven times hotter.

JELLYFISH—To touch the jellyfish, will cause warts. (Halifax, Nova Scotia.)

JEW FISH—At St. Thomas, it is a sign of death to catch a jewfish.

KANGAROO—Australian natives believe that to bathe in the blood of a kangaroo, is a sure sign of luck.

KARI—Among the Persians the Kari, a bird with a long beak, is a very lucky bird, and they are always very glad to see one.

KATYDIDS—Katydids in your orchard, are very unlucky.

If you put your hand on a tree where a katydid is singing, it will feel the vibration and stop at once, no matter how lightly you touch the tree.

KESTREL—The Bohemians believe the kestrel to be a bird of good omen.

KILLDEER—If you rob a killdeer's nest and eat the eggs, you will break your arm.

KINGCAT—In Ireland, if you can cut off the ear of the kingcat, he will immediately speak out and tell who he is, and perhaps at the same time some very disagreeable truths about yourself.

KINGFISHER—The Ostiaks take the skin, the bill and the claws of the kingfisher, shutting them up in a purse, and so long as they preserve this amulet, believe that they have no ill to fear.

The ancients believed that as long as the female kingfisher sat on its eggs, no storm or tempest would cross the ocean.

A dead kingfisher, suspended from a cord, always turns its beak to the direction whence the wind blows.

In France, the kingfisher is an omen of harmony in families, and is said to have the gift of beautifying women who wear its feathers.

In Banks islands, the sigo or kingfisher is a sacred bird, and its cry is ominous. It is called higo in Leper's island, and there it is an omen also. If a party is going to battle and the kingfisher cries to the right, it foretells victory; but if to the left, dire failure.

The kingfisher is said to possess certain qualities which make it a lucky bird.

If a Tartar owns a kingfisher and it dies, he preserves the beak, claws and skin, and puts them in a purse. As long as he carries these relics on his person, he will have the best of luck.

KIN-HE-SEN—A Chinese bride considers it unlucky to have the disfavor of the monster-bird, kin-he-sen.

KITE—The Greeks bow to the kite, to have good luck.

If the droppings of a kite fall on a person, he or she will die. (Madagascar.)

In India, the screeching of the kite brings serious misfortune.

In Hindustan, the kite is considered a bird of ill omen.

To see a kite flying when the wind is from the East, is a good sign.

By whirling a kite around the head of a Moslem child on Tuesday or Saturday, and then letting it go, great blessings will be assured to the little one.

To prevent kites from stealing chickens, the Irish hang up in the house the shells in which they were hatched.

It is a belief among some people, that if the kite or puttock flies over them, or on the way before them, they shall fare well that day.

If the white-headed kites fly in the direction the Dyaks of Borneo wish to go, it is a favorable omen; but if they take another direction, the business is delayed.

It is a good omen, if a kite perches on the spar of a ship.

KLEWITT—If the klewitt screams at night, someone will soon die. (Steina in the Hartz, Germany.)

If the klewitt screams at night, someone will die.

LADYBIRD—The ladybird was formerly considered a splendid remedy for the colic.

In Sweden, if the black spots on the wing-covers of the ladybird exceed seven, it is a sign of famine. If less than seven, it indicates a good harvest.

The children say:

"Alone, alone, oh, ladybird,
Get thee to the mountain! And tell the shepherd
That he should bring us a good sun
To-day, to-morrow, and all the week."
(English.)

"Fly, ladybird, north, south, east or west;
Fly where the man is found that I love best.
He leaves my hand; see, to the west he's flown,
To call my true love from the faithless town."

The ladybird is lucky. Gay says:

"This ladybird I take from off the grass,
Whose spotted back might scarlet red surpass,"

and goes on to say how fortunate the sight is.

The ladybird, which appears to be what Americans call the "lady-bug," as it is an insect, was once sacred to the Germanic goddess of love and beauty, Freia, in whose realm at the bottom of a bourne, the unborn dwell, reveling in a lovely garden, filled with all perfume and flowers of heavenly beauty. When the time comes for the unborn to take upon themselves a human embodiment, they are carried to earth in flashes of lightning.

The red-winged ladybird and the red-billed and red-legged stork are sacred to the goddess of love, red being the color of lightning. That is why the stork brings the babies. The ladybird is the heavenly messenger of love. Both revel in the color of red, which is the color of love.

LADYBUG—It is unlucky to kill a ladybug.

Perch a ladybug on the hand and ask where the holder will go and if it flies up, he or she will go to heaven; but if down, to Halifax!

If the ladybug flies in any other direction, the person will go to purgatory after death.

Children think it is impossible for a ladybug to remain on the hand after the following words have been said: "Ladybug, ladybug, fly away home; your house is on fire and your children will burn."

In the north of Europe, it is considered very lucky for the ladybug to light on the hand; when a young country girl catches one, she lets it crawl about on her hand, saying: "She measures me for my wedding gloves," and carefully watches the direction in which she flies, for from that point will come her lover.

Catch a ladybug and, placing it on the finger, say:

"Bishop, Bishop Barnebee,
Tell me when my wedding shall be;
If it be to-morrow day,
Open your wings and fly away."

If it goes at once, it means that you will soon be married.

Catch a ladybug and say: "Fly away east, fly away west, and show me the place where's the one I love best," and it will fly in the direction where dwells the one you love best.

LAGISTER—The chattering of a lagister signifies company.

LAPWING—In the south of Scotland, the lapwing is considered an unlucky bird, as the people believe that during the persecution to which the covenanters were exposed during the reign of Charles II., they were found and pursued

more frequently on account of the screaming of lapwings.

It is a common superstition that the lapwing is so anxious to be hatched that it will not wait, but runs out with part of its shell on its head. Thus Webster says, in the "White Devil":

"Forward lapwing,
He flies, with the shell on's head!"

The lapwing was, in Biblical times, considered an unclean bird. Its feathers are long and very beautiful. It is supposed to be the hoopoe (Solomon's bird with the golden crown). The Sadducees supposed it was the common hen and cock of the woods. There are many signs connected with it, and one of the best is that a flock of them flew over King Solomon's head while on a desert journey which turned out very luckily for him, shadowing him from the hot rays of the sun. He gave them their golden crowns as a reward.

LARK—If you hear a lark sing before breakfast, you will be merry all day.

It is unlucky to eat a lark, though on many epicures' tables larks are found, as much-valued delicacies.

To hear a lark sing, is good luck.

Field-larks congregating in flocks, denotes severe cold.

If larks fly high and sing long, expect fair weather.

Whoever hears the lark the first thing in the morning, will have good luck all day.

If the lark sings on St. Bridget's day, it is called a good omen by the Irish.

It was formerly believed that at certain times the lark and the toad exchanged eyes. Warburton says that this peculiar fancy originated

in the toad having very fine eyes and the lark very ugly ones.

In Russia, the larks arrive for the spring on the 9th day of March. Then clay images are made of those birds, smeared with honey, their heads tipped with tinsel, and carried about, while songs to Spring or to Lada, their goddess, are being sung.

In Scotland, and in the north of England, the peasantry say that if you are desirous of knowing what the lark says, lie down on your back in the field, listen, and you will hear it say:

"Up in the lift go we,
Tehee, tehee, tehee, tehee,
There's not a shoemaker on the earth
Can make a shoe to me, to me!
Why so, why so, why so?
Because my heel is as long as my toe!"

LATICHE—In Normandy, there is an old superstition about the "latiche," an animal of dazzling whiteness, whose form has not been fully described. It is only seen at night-time, and if anyone attempts to touch it, it will instantly disappear. It is believed to be the soul of an infant that has never been baptized.

LEOPARD—A leopard's tooth is very lucky.

LINNET—It is said the linnet strengthens its sight by the eye-bright berry.

LION—The lion, when hunted, will sweep out his own footsteps with his tail.

The blood of the lion is black.

The lion will never hurt those who humble themselves to it.

If anyone should give you the skin of a lion as a present, you will certainly come into great wealth after it.

The lion hates the game-cock and is jealous of it.

"'Tis said that a lion will turn and flee
From a maid in her pride and purity."

The lion will not injure a royal prince.

The Arabs have the superstition that anyone who will rub his body with lion's grease, will scare away every other animal.

The African natives would never kill a lion, as it was supposed to contain the soul of some departed chief.

It is a belief in the north of England that lions breed every seven years, and that in that year all pigs are stillborn.

According to legend, the lion's whelp is born dead, and on the third day the father breathes on it, and it receives life.

If you see a lion sneak away, it is a sign that you will commit a great folly.

In northern India, there is a current belief that only one pair of lions existed in the world at one time; when they have cubs there are always two, male and female, and when they arrive at maturity they devour their parents. (Crooke, *Popular Religion and Folklore in Northern India.*)

Androcles, the slave of a Roman consul, was sentenced to be exposed to the wild beasts in the circus; but a lion which was let loose upon him, instead of springing upon his victim, exhibited signs of recognition, and began licking him. Upon inquiry, it appeared that Androcles had been compelled by the severity of his master, while in Africa, to run away from him. Having one day taken refuge in a cave from the heat of the sun, a lion entered, apparently in great pain,

and seeing him, went up to him and held out his paw. Androcles found that a large thorn had pierced it, which he drew out, and the lion was soon able to use his paw again. They lived together for some time in the cave, the lion catering for his benefactor. But at last, tired of this savage life, Androcles left the cave, was apprehended by some soldiers, brought to Rome, and condemned to the wild beasts. He was pardoned and presented with the lion, which he used to lead about the city. (Smith's Classical Dictionary.)

LIONESS—If you see a lioness at large, it is a sign of great family fortune.

If a lioness dies when her cub is born, there will be a mortality among women in a similar condition at the time. (India.)

LIZARD—The tail of a lizard in your shoe, brings you money.

In Europe, there is a popular fancy that lizards were once maidens.

If, in hot countries, a lizard climbs up the screen, they know a storm is at hand.

In Annam, the cries of a gecko, a species of lizard, heralds good luck.

The lizard "stellio" is an omen of ill luck to the Turks, and they kill it wherever met; for they imagine that by declining the head, it mimics them when they say their prayers.

In New Caledonia, when a child tries to kill a lizard, the parent will stop it, for fear it will be killing his own ancestor.

Lizards crawling about the house are a bad sign in British Guiana. It is also said, however, that if a

lizard comes into a house and is not molested, an addition to the family may be expected soon.

Do not kill a lizard; if you do, you will lose your cow or calf.

A native of New Caledonia was asked why he treasured a certain fetich stone. He said that while keeping vigil beside a corpse, he saw a lizard, which is the worshipful animal in New Caledonia. He put out his hand to touch it, when it instantly disappeared, leaving the stone in its place. This stone he therefore held in the highest degree of veneration, as it was an especial token of favor of the "spirit lizard" to him. (Andrew Lang, Custom and Myth.)

An Indian ayah (children's nurse) will eagerly watch the lizards crawling up and down the walls of the room. If a procession of three comes toward you, it is a sure sign of a wedding; but should four or six come, look out for a funeral.

In Mississippi, there is a curious superstition about lizards under the skin. Congressman Allen, of Mississippi, found a justice of the peace who had bound a man over for \$1,000 to appear in court to answer for putting lizards under another man's skin. The victim had strings tightly tied around his arms to prevent the lizards from getting together and multiplying. He believed he could feel the lizards in his body moving about. No amount of reasoning could shake the man's belief that he was possessed of reptiles, and he actually died of "lizards under the skin." Afterwards it was found that some lizards had been buried under a tree. If the friends had found them before the man died, he might have recovered. The evil spell worked only too well.

LOBSTER—Lobsters foretell trouble and sorrow to the one who gets one unexpectedly.

LOCUSTS—In Morocco, the price of provision falls when the locust appears.

If a locust stings you, you will have bad luck for seven years.

Queen locusts, in the East Indies, are given to old men for strengthening the back.

The ancient heretics brought forth the locust as a proof of their belief that there was an "evil creator." (Newman.)

To meet locusts is an evil omen, and denotes the hinderance of one's wishes.

The locust singing at early dawn is said to be calling for "Heat, heat, heat," which will surely come.

It is unlucky to see "seventeen-year" locusts, as it portends war. It has a "w" in its wings.

Flights of locusts are considered of such great value in South Africa that the "rain-doctors" would often promise to bring them by their incantations.

Dr. Spearman relates that the Hottentots, about the Vish river, have a curious belief about the origin of the locust. They think that they proceed from a great master magician far up at the North, who takes a great stone from the mouth of a cave and lets them out, to get their food.

Locusts are a great pest in India, and the Indians scare them away by lighting fires, beating brass pots, and ringing the temple bell. In South Mirzapur, when a flight of them comes, the people catch one, decorate its head with a spot of red lead, salaam to it, and let it go; thereupon it immediately departs with all its companions.

LOON—In Norfolk, it is unlucky to see a loon in the broken water along the coast.

LOUSE—It is believed in the South that plant-lice are hatched from ants' eggs.

For a cleanly person to become afflicted by lice of any kind, is a sign of sickness.

If you see lice in the head of a friend who is cleanly and can only have them by accident, it means money coming to you at once.

To find a louse on one's linen, is a sign of sickness. Two are worse, and three means a death.

The white spot on the back of a certain species of wood-louse, is said to be the place where Noah stuck the pin to pin it to the wall of the ark, in order to keep it from troubling him.

MACKEREL—In Somersetshire, it was believed to bring bad luck to catch a mackerel before the 23rd and 24th chapters of Numbers had been read in the church.

MAGGOT—To find a maggot in a dry stick, is an evil omen.

MAGPIES—If magpies make a big clatter early in the morning, it is an omen of good luck. (Korea.)

The ill luck of meeting a single magpie can be averted by nodding nine times over the left shoulder.

In Denmark, a magpie perching on a house denotes the coming of a stranger.

The boys in Biggar, Scotland, believed that if you cut a magpie's tongue with a crooked sixpence, it would speak like folk.

Men in England take off their hats when they see a magpie, in hopes that this polite attention will

you know so much about it, finish it yourself!" But "Mag" could not, and so has never been able to do it to this day.

A story is told of Mr. Edwin Weever, of Bourton Hill, England, how, on a recent occasion, while standing at a covert side, he refused to raise his hat to a magpie. In less than a quarter of an hour his horse fell at a gate, his collarbone was broken, and he was carried home on a hurdle. It goes without saying that he has ever after politely raised his hat to every magpie. That bird is said to have been the only one not allowed to enter the ark, and has an undoubted evil character. Some say a pater noster when they see one, some the alphabet backwards, and some, in Winchcombe, Gloucestershire, were taught to make a cross with anything they happened to have in their hands.

"One for anger,
Two for mirth,
Three for a wedding,
Four for a birth,
Five for rich,
Six for poor,
Seven for a witch,
I can tell you no more."

In Devonshire, in order to avert the ill luck from seeing a single magpie, the peasant spits over his right shoulder three times, repeating the following words:

"Clean birds by sevens,
Unclean by twos;
The dove in the heavens,
Is the one I choose."

MAIGRE—The colic-stones of a species of fish called the maigre, are regarded to possess medical virtues if worn around the neck.

MANKAWIS—When a mankawis, a species of quail, perches at night on the cabin of a Seminole, the inhabitant at once prepares for death.

MANTIS—The mantis was observed by the Greeks in soothsaying, and the Hindus displayed the same reverential consideration of its movements in flight. They thought it foretold them whether they would be fortunate or unfortunate.

(A mantis is a voracious insect remarkable for its slender, grotesque form. One species has a pair of legs in front, resembling a person's hands when folded in prayer, and is often called the "praying mantis.")

In the South, the "mantis" is called the agent of the devil, and if it spits in your eye you will go blind. (South Carolina.)

Mrs. Taylor, in her "Orthopteran Defense," has given us the particulars in full of a mantis (prophet-bird) which she kept and petted and named "Queen Bess." "The first time I tried it, was to determine a vacillatory presentiment I felt about trying a new horse whose reputation was far from good. I placed Queen Bess before me and held up my finger. 'Attention, Queen Bess! Would you advise me to try that horse?' She was standing on her hind legs, her antennae erect, her wings widespread. I repeated the question. At once her antennae fell, her wings folded, and down she went gradually, until her head and long thorax were buried beneath her front legs. I took her advice and did not venture. Two days later the horse threw his rider and killed him. Should I, a staid American woman, put my faith in the caprices of an insect? Pshaw! I was above such folly. The next time Queen Bess was questioned she gave a still more decided refusal. But I disregarded her warning, and most sorely did I repent it."

Other superstitions in respect to the mantis, are as follows: When the mantis kneels, it sees an angel in the way, or hears the rustle of her wings.

When it lights on your hand, you are about to make the acquaintance of a distinguished person.

When it lights on your head, a great honor will shortly be conferred upon you.

If it injures you in any way, which it does but seldom, you will lose a valued friend by calumny.

The mantis bears charms against evil.

Ashby, in his collection of "Voyages and Travels," mentions that the Hottentots have a great veneration for an insect called mantis (which they believe to be a disguised soothsayer), and if it appears, it expiates all guilt and sin. If it lights on a person, he is ever after revered as a saint, and treated with uncommon respect. A fatted ox is killed as a thank-offering, and the caul, if it has one, is powdered with Buchu, twisted like a rope, and worn about the neck until it rots off, such are its prosperity-giving virtues.

Speaking of this same fortunate insect, Kolben says that the Hottentots will run any risk to secure the safety of the mantidae, and are cautious to the last degree not to give it the slightest annoyance. If anyone should kill a "soothsayer" in a kraal of Africans, they believe all their cattle would be destroyed by wild beasts, and they themselves, every man, woman and child of them, would be brought to a miserable end. They believe the kraal to be of evil destiny where this insect is seldom seen, and they would sooner give up their lives than renounce a single item of this belief.

Dr. Vanderkemp, in his "Account of Caffria," after describing the mantis (prophet) insect, adds that the Hottentots regard it as almost a deity and offer their prayers to it, begging that it may not destroy them.

Mr. Evan Evans, a missionary among the Hottentots, says that if a Hottentot, by some accident, should kill a mantis, he would be followed all his life by bad luck, and would never shoot an elephant or a buffalo afterwards.

Among the legends of St. Francis Xavier, is the following: "Seeing a mantis moving along in its solemn way holding up its two forelegs as in the act of devotion, the saint desired it to sing the praises of God, whereupon it carolled forth a fine canticle."

French girls take a mantis to where three crossroads meet and ask it which way their lovers shall come. The insect turns and watches each road with its weird sybil head, and bows to the one on which the lover will appear.

MANTIGER — Peter Kolben, an early traveler among the Hottentots at the Cape of Good Hope, informs us that the Africans, when they meet a mantiger, pay it the highest honors and veneration. If it visits a kraal, they assemble about it as if it were a divinity and had descended among them. They even kill a sheep or two as a thank-offering, and esteem it an omen of the greatest prosperity and happiness. (A mantiger is a large baboon; it is also a fabulous beast compounded of a lion, porcupine, and scorpion, with a man's head. A man-eater. In heraldry it is designed as a monster with a tiger's body and the head of an old man with long spiral horns.)

MARSPACAT—With the Northmen a bird called "Our Lady's key-maid," is invoked to bring bread from heaven, in the following lines:

"Marspacat, fly to heaven!
Bring me a sack full of biscuits, one for
me, one for thee,
And for all the little angels one!"

MESSENGER-BIRD — In South America is a bird, often heard but seldom seen, called the "messenger," and only at night does it lift up its sweet mournful voice, hence arose the idea that it is a traveler from the silent land of departed souls, and is warning someone of his approaching death.

MOCKING BIRD—If you eat mocking birds' eggs, you cannot keep a secret.

For a mocking bird to build its nest and sing on the boughs of the trees in the yard of a house, shows that the family is contented and happy.

If you hear a mocking bird singing up in the treetops, on a bright moonlight night, you will hear of something that will make you very happy.

The mocking bird is credited by the negroes of the South with having supernatural wisdom, which is their belief that the little bundle of gray has an extensive vocabulary of its own, that it understands the speech of humanity, that it never forgets anything, and that at the first opportunity it retails family secrets for the benefit of its kindred which may be in trees within the sound of its voice. These in turn fly away, to retail the news all over the country. In some mysterious way, which the darkey does not attempt to explain, the information gets to the white folks. Therefore negroes will never keep

mocking birds in cages in their homes because, being very much given to petty thefts, as chickens, watermelons, garden vegetables, etc., for they can never commit these thefts in safety, as it will always come to light by the mocking bird. Despite this distrust or dread of the mocker, negroes never slay it when it is in freedom, but show kindness to it in order to gain its favor. While the negro is fond of its singing, and will quit work at any time, if there is no one watching, to listen to the mocking bird's song, he looks upon it as an officious bearer of evil tidings, and a common name for it is "tattle buhd," or "meddle buhd." This belief is analogous to the white expression, "A little bird told me," often given in response to questions.

MOLE—When the mole burrows under the washhouse, the mistress will die.

If moles come into a meadow, it is a sign of fair weather.

If a mole digs his hole very deep, expect a very severe winter.

Moles never touch the earth that has been stained with blood. (Gipsy.)

If moles throw up earth during a frost, it will disappear in two days.

Indians fear the mole, and have the superstition that to come in contact with it will injure the eyes.

The Wiltshire laborer wears, in a bag around his neck, the forelegs and one of the hind legs of a mole, to secure immunity from toothache.

If you pull the mole-hills up on St. Sylvester's day, they will throw up no more.

Our ancestors believed that the common mole was blind, which is a vulgar error. Its eyes are so extremely small and so perfectly hidden in its hair that one might easily suppose it to be blind. Shakespeare shared the popular opinion. He says, in "The Tempest":

"Pray you tread softly, that the blind mole may not
Hear a footfall."

MONKEY—Monkeys, in Africa, are supposed to be saints returned to earth.

To keep a pet monkey in the house, is a financial curse upon it.

To see a monkey, signifies that you will be deceived by the object of your affections.

The monkey is worshipped in China, as it is believed to drive away evil influences of various imaginary demons or powers.

The monkey is considered sacred by the Hindus; yet to hear its name mentioned in the morning is very unlucky, as that portends hunger.

If a monkey sees a man shave. the man will cut his throat.

If a Hindu keeps a stone image of a monkey in his house, every wish of his heart will be gratified.

In India, it is considered terribly unlucky to see a dead monkey and speak of it to anyone.

For a Hindu to worship the image of a black-faced monkey on his birthday, will bring him long life and happiness.

For a Hindu to injure, intentionally or accidentally, a monkey, is to heap the worst troubles up for him.

The natives of the Cochin state consider it a good omen to look a lion-tailed or pig-tailed monkey in

the face the first thing in the morning.

It is a belief common to all folklore that monkeys were once human beings, who have suffered degradation, and according to one Indian tradition, stealers of fruit become monkeys in their next incarnation. An uncivilized Indian would surely fall down and worship if he saw an ape for the first time. (Crooke, Popular Religion and Folklore in Northern India.)

General Sleeman tells the story of a Nawab of Oudh who was believed to have died of fever, because he killed a monkey. In the Punjab, an appeal to a monkey overcomes the demon of the whirlwind. Where a monkey has been killed, it is believed no one can live. Its bones are exceedingly unlucky, and there is an especial class of exorcisors at Behar who make it their business to ascertain if the ground is free from them when a house is to be erected.

It is firmly believed by the natives of Nagpore, India, that when anything is about to happen in the family of the Rajah, the spirits come, in the form of black-faced monkeys, who sit upon the palace and hold a consultation for two or three days, and then depart. After this, some calamity will surely happen to the family.

A baboon of ten heads is the demon of India.

A sacred monkey in India, carefully kept in charge, is supposed to keep the keys of Paradise.

The fox and bear were once the happy brothers of the monkey, but being disobedient, they were changed by a fairy.

MOONACK—He who sees the moonack will lose his reason.

Among the mythical animals of the woods, is the "moonack." It is generally believed to live in a cave or hollow tree. The negro who meets with it in his solitary rambles is doomed. His reason is impaired, until he becomes a madman, or he is carried off by some lingering malady.

MOON-CALF—A moon-calf is the offspring of a woman, engendered solely by the power of the moon. (Indian.)

MOSQUITO—When a mosquito gets entangled in a spider's web, some noted ship on the water is in distress.

The Kootenay Indians of Canada have the following tradition as to the origin of mosquitoes. Once on a time, they say, there lived on the banks of the Fraser river a bad woman who caught young children and ate them, carrying them off in a basket of woven water-snakes. One day she caught a number of little children, and carried them back into the bush in the basket. The children peeped out of the basket and saw her digging a pit, and making stones hot in the fire, and they knew she was going to cook them as the Indians cook their meat, so they plotted together what they would do. By and by the old hag came to the basket, lifted them out, and told them to dance around her on the grass, and she began putting something on their eyes so that they could not open them. But the elder children watched their opportunity; and while she was putting hot stones into the pit, all rushed forward, toppled her over, and piled the fire in the pit on top of her till she was burned to ashes. But her evil spirit lived after her, for out of her ashes, blown about by the wind, sprang the pest of mosquitoes.

MOTH—If the moth flies about you at night, you will get a letter.

Some people will never kill moths, as they say they are angels.

If a moth flies around a light, it is a sign that the immortals are wishing the watchers well.

Pliny tells us that some epicures looked upon the larvae of *cossidae* (a species of moths) as delicacies, and even fed them with meal in order to fatten them.

Moths flitting around a maiden in the gloaming, are a sign of a coming letter from her lover. (Gloucestershire, England.)

In Yorkshire, the people call the night-flying white moths, "souls."

If moths, flying into a candle, succeed in putting it out, it foretells the putting out of some life in the house.

Moths in your house indicate enemies who are doing you great injury. They are laboring to undermine your position in life. It also portends a quarrel between you and your lover, and probably a separation.

In Maryland and Virginia, the omen prevails that if a moth spins its cocoon in a house, it foretells desolation by death. If it nests in your clothing, you will wear a shroud in a twelvemonth.

The hawkmoth or sphinx, if white, betokens the coming home of someone abroad; if black, it is a harbinger of bad news. (Malta.)

"Lady Moth, a beautiful fairy, fell in love with Sir Candlelight. She flew so often about his bright head that her glittering wings lost their gold, and she shamefully burned herself alive. She should be a warning to young girls who seek the society of those who show no preference for them." (French.)

In Japan, is a moth which is considered a "lucky bug," and which, for reason of its incomparable beauty, is kept by Japanese ladies among the curiosities of the toilet. It is also called a "night-fly." It is about a finger long, slender, round-bodied, with four wings, two of which are transparent and hid under a pair of others, which are shining as if they were polished and most exquisitely adorned with blue and golden lines and spots. The following little fable, which accounts for the moths' always flying into the candle-flame, owes its origin to the unparalleled beauty of this insect. The Japanese say that all other night-moths fall desperately in love with this one, which, to get rid of their importunities, maliciously promises them that it will love them if they will only bring her a fire brighter than hers. The foolish lovers, not scrupling to obey her command, fly to the nearest fire or candle, and in their efforts to carry some of the fire away, are scorched and burned to death.

MICE—If mice squeal at night, there will be a famine. (Korea.)

The closing up of a field-mouse's hole indicates a hard winter.

To find a mouse in your shoe, is good luck, unless it has gnawed the sole; then it is just the opposite.

If a mouse squeals behind the bed of a sick person, he will die.

Many mice in the house portend death.

A mouse running over a person is an infallible sign of death.

It is unlucky to have a harvest-mouse cross your path.

A sudden influx of mice into a house hitherto free from them, denotes approaching mortality among its occupants.

In Southampton, England, they believe that if a white mouse runs across the room, it is an omen of death.

If a field-mouse runs over the back of a sheep, the sheep will become paralyzed.

A mouse running over a person, is an unlucky sign.

A mouse running out the back door, takes illness out of the house.

If a mouse nibbles underneath your door, it is a sign of money.

Not to hear the mice in winter, is the sign of a dry summer.

To find the holes of field-mice filled up, is the sign of severe weather.

If a rat or mouse should cross the room unnoticed by the cat, it is a sure sign of a near visit from your lover.

If a mouse makes its nest in a mattress, it is a sure sign of the death of the person sleeping on it.

For singing or "music" mice to come and take up their abode on your premises or in your house, is very good luck.

If mice abound in the house, it is a sign that someone has been making free with the things in the storeroom.

If you burn the hoofs and forefeet of a cow, the smoke will drive away mice.

A species of mouse is supposed, by the Eskimos, to have such a dread of man that it dies the instant it wanders near the track of a person. They often find these tiny creatures near a path, and believe them to be unable to cross it.

In olden times, soothsaying used to be practiced by means of rats and mice. It was called myomancy and Pliny makes repeated mention

of it. Apollo was called the "rat-slayer," and both these animals were offered in sacrifice to him, and were served on the table of the Romans till the consulship of Scaurus, about 115 years before Christ. Bones of rats and mice have also been found in ancient burial-places in Britain, such as Belas Knap.

There is a superstition in Gloucestershire, England, that rats and mice foretell death. A correspondent from Winchcombe writes that not long ago a neighbor heard one night a mouse in the roof of her house, making a noise like the singing of a bird, which she knew signified an omen of evil. Her little girl was in bed ill, though not seriously so; but she gave up all hope on hearing the mouse's warning, and the next day the little one died. Another young woman of the neighborhood told our correspondent that one night she and her father heard a curious noise in the next room, so they took a light and went to see what it was. There they found a mouse, sitting up, and making a strange noise like the singing of a bird. It occurred three times during that night, and before morning her little sister had died.

Mice and rats are frequently confounded. Old authors call the larger kind of mice rats, while, on the other hand, many of the smaller rats are called mice.

Robert Browning has told the story of the Pied Piper of Hamelin in a beautiful poem.

The reason why legend connects mice and rats with these stories, may be the fact that *Maus* (the German for mouse) meant formerly also toll (whence the German word *Mauthe*), and that the toll exacted by many feudal masters on corn was always particularly unpopular. The famous mouse-tower near Bin-

gen on the Rhine, was really built as a tollhouse, but not until about 200 years later than Bishop Hatto's time.

At Hameli, in Westphalia, there was, during the latter part of the fourteenth century, a terrible plague of rats and mice, and all measures taken against them were in vain. Then appeared a curious-looking minstrel, who offered the magistrate to rid the town of the plague for a certain amount of money. The contract being made, he took out his flute and began to play such wonderful, weird music that from every nook and corner came the rats and mice, following him right into the middle of the river Weser, where they all perished. When the magistrates' time came to fulfill their part of the contract, however, they refused to pay, under various false pretenses. Then, the Pied Piper took out his flute again, and played more wonderful still, and woe betide! all the dear little children ran out of the houses and followed him, and no warnings, nor entreaties, nor force, could hold them back. And when the procession arrived at the Koppelberg, a hill just outside the town, the mountain opened, the piper entered, followed by the train of children, and when the last had disappeared within, the mountain closed forever. This happened, so the old chronicle tells us, on the 22nd of July, 1376, when 130 children disappeared in this miraculous manner.

Another legend, supplementing this, then tells us that these children did not perish in the mountain, but were led through it to Transylvania, where they formed a German colony, thus explaining the origin of the Saxon colony of Liebenbürgen, in the heart of Hungary.

Mice and rats play prominent parts in folklore and legends. A few of the most popular ones may be given here:

About 970 A. D. there lived at Mayence on the Rhine, Bishop Hatto, a noted statesman and councillor of Otho the Great, who was proverbial for his cunning perfidy. Once there was a great famine in Germany, and Hatto, that there might be better store for the rich, assembled the poor in a barn and burnt them to death, saying: "They are like mice—only good to devour the corn." By and by an army of mice came against the archbishop, and the abbot, to escape the plague, removed to a tower on the Rhine; but hither came the mouse-army by hundreds and thousands, and ate the bishop up. The tower is still called Mouse-Tower. Southey has a ballad on the subject, but makes the invaders an army of rats:

"And in at the windows, and in at the door,
And through the walls by thousands they pour,
And down through the ceiling, and up through the floor,
From the right and the left, from behind and before,
From within and without, from above and below,
And all at once to the bishop they go.
They have whetted their teeth against the stones,
And now they are picking the bishop's bones;
They gnawed the flesh from every limb,
For they were sent to do judgment on him."

(Southey, "Bishop Hatto.")

A very similar legend is told of Count Graaf, a wicked and powerful chief, who raised a tower in the midst of the Rhine, for the purpose of exacting tolls. If any boat or barge attempted to evade the exaction, the warders of the tower shot the crew with crossbows. Amongst

other ways of making himself rich, was buying up corn. One year a sad famine prevailed, and the count made a harvest of the distress; but an army of rats, pressed by hunger, invaded his tower, and falling on the old baron, worried him to death and then devoured him. (Legends of the Rhine.)

Widerolf, bishop of Strasburg (in 997), was devoured by mice in the seventeenth year of his episcopate, because he suppressed the convent of Seltzen, on the Rhine.

Bishop Adolf of Cologne was devoured by mice or rats in 1112.

Freiherr von Guttingen collected the poor in a great barn and burnt them to death; and being invaded by rats and mice, ran to his castle of Guttingen. The vermin, however, pursued him, and ate him to the bones, after which his castle sank to the bottom of the lake, "where it may still be seen."

A similar tale is recorded in the chronicles of William of Mulzburg, book ii, p. 313 (Bone's edition).

MULE—Dead mules breed hornets.

If you are followed by a mule, look out for trouble.

To hear the sound of a mule braying in the night, is an omen of good luck.

When the grandfather of the Emperor Galba was offering sacrifice to avert some ill omen from lightning, the entrails of the victim was snatched from his hand by an eagle, and carried into an oak tree loaded with acorns. Upon this, the soothsayers said that the family would come to be masters of the empire, but not till many years had elapsed. At which he smilingly said: "Ay! but when a mule comes to bear a foal!" When Galba first

declared against Nero, nothing gave him so much confidence as a mule's happening to bear a foal, which singularly took place at the time. Whilst all others were shocked at the occurrence, as a most inauspicious prodigy, he regarded it as a fortunate omen calling to mind the sacrifice and saying of his grandfather. (Seutonius.)

MULESHOE — A muleshoe should be placed over the back door, to kick out all bad luck.

MUSKRAT—If the muskrat builds its house high above water, it is a sign of high water next spring.

NESTING—If birds build on your porch, it is a lucky omen.

If any bird, in carrying straw for its nest, happens to drop a wisp upon you, it is a most fortunate sign of prosperity, both in money and love.

If pigeons build on one's roof, it is a harbinger of good, and foretells the change for the better of one's condition in life; but a single black bird of prey, like a raven or a crow, is an ill omen.

If a bird uses any human hair in nesting, the person to whom it belongs will become bald.

It is unlucky if birds build their nests with your haircombings, for it will drive you crazy.

NEWT—The alp-luachra, the only species of newt known in Ireland, is believed to jump down people's throats if it catches them asleep.

The Maltese believe that when one kills a newt and leaves its tail contorting or wagging on the floor, that tail will be cursing the parents of the destroyer.

NIGHTINGALE—To hear a nightingale sing, is a sign of future trouble.

There is an old superstition that the nightingale sings all night to keep awake, lest the glowworm should devour it.

It is believed, in Eastern countries, that the nightingale will not sing unless near a rose.

The eyes and heart of a nightingale, laid about people in bed, keep them awake.

All the birds appeared before Solomon and complained that they could not sleep because of the nightly wailing of the nightingale. The bird, when questioned, replied that his love for the rose was the cause of his grief.

"I of a token thought, which lovers need:
How among them it was a common tale,
That it was good to hear the nightingale,
Ere the vile cuckoo's note be uttered."

There is a popular superstition that the nightingale sings with its breast against a thorn. Shakespeare writes, in "The Passionate Pilgrim":

"Everything did banish moan,
Save the nightingale alone;
She, poor bird, as all forlorn,
Leaned her breast up-till a thorn,
And there sung the dolefullest ditty,
That to hear it was great pity."

According to Greek mythology, the nightingale was an unhappy princess named Philomela, who, while being conducted by Tereus, king of Thrace, to visit her sister, his wife, had been dishonored by him, and then abandoned in the desert, after having had her tongue cut out so that she should not reveal his crime. Tereus, upon his return home, told his wife that her sister had died on the road; but Philomela made her story known

by weaving it into a peplum, a tunic then worn by women, which she sent to Procne, Tereus' wife. Procne, out of revenge, cut up her own son and served it to the king. As soon as he discovered it, he pursued his wife, who had fled to her sister Philomela. Here the gods put an end to the story by changing the three actors of this drama into birds; thus were created the nightingale (Philomela), the swallow (Procne), the hawk (King Tereus).

NIGHTJAR—The Patagonians believe that the cry of the nightjar on the Cordilleras, betokens sickness and death.

OOMANOO—In Otaheite is a small bird called oomanoo, which is said to be gifted with the power of speech and prophecy. It warns persons of danger and directs them on their course.

OSPREY—In England, the osprey is an omen of good luck.

It is a sign of bad luck to hear an osprey scream.

If an osprey is shot on any coast, the mackerel and herring will immediately disappear.

The coming of many fishhawks in the spring is a sign, to the Ute Indians, that there will be many trout in the streams that year; if there are few to be seen, the Utes will not take the trouble to fish.

The osprey used to be thought to have the power of fascination. This is alluded to in the following passage from Shakespeare's "Coriolanus (iv., 7):

"I think he'll be to Rome,
As is the osprey to the fish, who takes it
By sovereignty of nature."

OSTRICH—Rings made of ostrich-bone were considered very lucky in England.

It is lucky to have an ostrich-egg in the house.

Arabians believe that ostriches hatch their eggs by simply looking at them.

The ostrich always looks at the eggs it lays, and breaks those that are bad.

It is believed that an ostrich can digest iron and hides.

In the Bible, the ostrich is used as a sign of the cruelty and indifference of the great. See Lamentations, 4, 3, and Job, 39, 16. This is contrary to the facts, as they will protect their young at the risk of their lives. The Arabs think it good luck to hang their eggs in large numbers in the mosques.

In old Egyptian belief, the ostrich plume was emblematic of truth. The Egyptian goddess of truth was represented with an ostrich plume as headgear.

There is an ancient belief that the ostrich does not hatch its eggs, but leaves them for the sun to hatch. Southey says, in a poem:

"With such a look as fables say,
The mother ostrich fixed on her eggs,
'Til that intense affection
Kindle its light of life."

OTTER—It is lucky to possess the skin of the white-faced otter.

OWL—When the screech of the owl is heard, drizzling rain will fall. (Madagascar.)

The white owl in India is sacred to the goddess of prosperity, and the people are pleased when it builds its nest in their houses.

Screeching of an owl flying past, is an omen of death.

The appearance of an owl was considered a very good omen by the Athenians, hence the saying: "The owl is out."

To stop an owl from hooting, take off your left slipper and throw it at it.

Owls screeching at night is a sign of bad weather.

To look upon an owl at noonday, will bring bad luck.

Indians believe that the dead sometimes communicate with the living by means of an owl's hooting. The bird itself is the pulse or heartbeats of the dead person, and comes to tell news at the dead of the night.

If the owls screech, put irons in the fire and it will avert the ill luck.

The Arabs, with their deep guttural voices, say "khuffj," when an owl sails by, and thus avert the coming doom.

To hear an owl hoot for several nights at the same spot in the woods, is a certain sign that someone has been murdered there and buried under the tree where the owl sits. (Germany.)

When you hear an owl hooting and you wish it would stop, turn a garment wrong side out and it will stop at once.

If a lover is on his way to his sweetheart and an owl hoots at him from a tree, it is a sign that she will be false and break her engagement.

In Russia, owls' claws and nail-parings, worn as amulets, are of great value to a man after his death, because they enable his soul to scratch out of the grave and climb the steep hill that leads to heaven.

"The shrieking witch-owl that doth
never cry
But boding death, and quick herself
inters
In darksome graves and hollow sepul-
chers." (Drayton.)

The kokoko or powerful owl predicts a death, if seen in a camp of Australians.

With the presence of the white owl dwells prosperity.

A small owl announced death by screaming on the roof and scratching with its claws. (Mexico.)

When, in the evening, owls scream in old ruins, it is a sign that at that very moment thieves are breaking into a house. (Belgium.)

In Shakespeare's "King Richard III. (iv., 2), owls are alluded to as singing "songs of death."

If you can get a glimpse of a white owl in the daytime in India, it is sure to bring you good fortune.

When an owl was heard hooting early in the night from one of the yews in the churchyard, it was looked upon as a sign that some unmarried girl of the village of Llangynwyd had forsaken the path of chastity. There are, even now, persons who maintain the trustworthiness of this sign.

An owl foretold the death of Antonius by sitting on top of his chamber, both at Rome and at Lanuvium.

The murder of Caesar was presaged by the screeching of an owl.

"The bird of night did sit,
E'en at noonday upon the market place
Hooting and shrieking."
(Shakespeare, Julius Caesar, I., 3.)

Also, by the Mayas of Yucatan, the owl is looked upon as an uncanny bird, presaging disease and death if it alights on, or even flies over, a house.

The appearance of the arctic or white owl in the winter is a sure indication of deep snows and cold weather.

The very name of the owl was considered unlucky in Abyssinia.

Pliny tells us that the eagle-owl appearing in ancient cities, was considered a bad omen.

The ancients thought the owl a feathered cat.

When the nightowl cries by day, it is a sign of fire.

Pliny said: "The screech-owl betokeneth always some heavy news, and is most unseemly in the presages of public affairs."

The great plague of Würzburg in Franconia, 1542, was foreboded by the screeching of an owl.

To hear an owl screeching on a tree in the yard, is the sign of the death of a near relative.

A man who eats owl, becomes the obedient slave of his wife.

To mock an owl, is a sign that your clothing will catch on fire.

To hear an owl screeching on the house, is a sign of death in the family.

To hear an owl screeching in the distance, is the sign that a distant relative or dear friend will die.

An old dramatist says: "When screech-owls croak upon the chimney-tops, it's certain then you of a corpse shall hear."

The Romans believe that the heart of a horned owl, applied to the left breast of a woman when she is asleep, will make her disclose all her secrets.

Ophelia exclaims, in Hamlet: "They say the owl was a baker's daughter; Lord! we know what we are, but know not what we may be!"

In Bible times, the owl had as bad a reputation as later. They called it the "night monster," or the "ghoul," and the Hebrews called it the "lilith."

In Palestine, they are so afraid of an owl that they think if you should take one into your house, a curse would ever after rest upon you. To

tame a pet owl there, is to invite sickness and death.

The saw-whet owl is regarded by some as a malefactor, while by others as a benefactor.

To hear the voice of an owl very distinctly, is a sign of a death of a person far away. The more indistinct the voice, the nearer the person is who will die. (China.)

Slap two boards together just at dark, and no owls will visit the premises that night.

The cries of an owl presage death.

"The screech-owl screeching loud,
Puts the wretch that lies in woe
In remembrance of a shroud."
(Shakespeare, *Midsummer-Night's Dream*, I.)

Ascalaphus was turned, by Ceres, into an owl, for tale-bearing and mischief-making. (Greek Mythology.)

According to ancient tradition, a Japanese whispers "Howo-waiwo" when an owl sails across his path, as it is considered unlucky.

To put salt, pepper and vinegar on the fire when a screech-owl is near, will give it the sore tongue, and it will go away and screech no more.

If an owl flies over your house and cries three times, it means a death; to avoid this, you must call out: "Pepper and salt for your mammy!"

An owl groaning in a window is the sign of death in that house.

The Hindu believes the owl watches and waits to do him evil, and if he hears one hoot at night, he is very much afraid.

When the night is very cold, the gray screech-owl cries out just as if a person's teeth chatter; it foretells still colder weather, and all the

people wrap themselves in their thickest blankets and put plenty of wood on their fires. (American Indian.)

The Mandan and Hidatsa Indians consider the very large gray owl a mysterious bird, with whom they converse and claim to understand its attitudes and voice. Such owls are often kept alive in lodges, being regarded as soothsayers. The same is thought of eagles.

An amulet made from the ear of a long-eared owl, will prevent intoxication and nightmare.

The owl is a forerunner of misfortune, as can be illustrated by Grantham church. All of a sudden, a pack of owls came for a month to sit on the church in 1807, and within a short time it was robbed of all its silver.

The Greeks call the owls the companions of vampires, and believe that their presence indicates the presence or announces the coming of a vampire.

The Cambridge Latin Dictionary defines a screech-owl thus: "Strix, a scritch owle, an unlucky kind of bird (as they of olde time said) which sucked out the blood of infants lying in their cradles, a witch that changeth the favour of children, an hagge or fairie."

There are two kinds of owls in the western part of Norway. One with a nose like a cat, and one with a bill. They are very rare. If an owl with a nose came near a farm house, it meant that a member of the family would soon die. If it was an owl with a bill, it meant that some one of the domestic animals would die.

The screech-owl, with its horrid note, can be driven away by turning all the pockets in the house inside out, or by throwing salt on the

fire, or by placing a shovel in the white embers. The message of the whip-poor-will and the buzzard is accepted as incontrovertibly true, as there is nothing known to counteract their death mission.

The owl is an ominous and hateful bird to the Japanese. It gives warning of death by crying "To-toto" (the man dies), and "koto kokko" (the boy dies).

As the dusk of eve draws near, the silent flitting of the common short-eared owl and the hawk-owl, attracted by the sounds of the camp, produce the direst confusion among the Eskimos. The announcement of its presence causes all the people to become alert and hastily suspend some unworn garment, that the bird may perceive it and thus perceive that the assemblage are not so poor in their worldly possessions as the spirit may think, as it annoys people too poor to possess unworn garments.

Glouce says, the following legend was current among the Gloucestershire peasantry: Our Saviour went into a baker's shop when they were baking and asked for some bread to eat; the mistress of the shop immediately put a piece of dough in the oven to bake for him, but was reprimanded by her daughter who, insisting that the piece of dough was too large, reduced it to a very small size. The dough, however, began to swell, and presently became a most enormous size, whereupon the baker's daughter cried out: "Heugh! heugh! heugh!" which owl-like noise probably induced the Saviour to turn her into an owl.

Pliny, Ovid and Virgil repeatedly represent the owl as the very abomination of human kind, associating it with crimes, fears, and deeds of dreadful note. Thus its

weird shriek is heard while the murder of Duncan is being committed:

"Hark! Peace!
It was the owl that shrieked—the fatal
bellman
Which gives the sternest goodnight."

In Florida, if an Indian hears the hollow sound, "who-who," of the great horned owl, he at once whistles to it. If there is no answer to his whistle, he bows his head in resignation and moves slowly away, in the full belief that he has heard the summons to a speedy death. If the owl repeats its cry and answers his whistle, the Indian goes on his way rejoicing, as it is a sign of good luck.

If a white owl flies into the room of a sick person, or alights on the bed or any piece of furniture, the person will be dead in three days. Some people think that when birds fly into sickrooms, they are not real birds, but spirits of the dead, who enter the form of a bird for the purpose of giving warning of the approaching fate.

Owls hooting indicate rain.

If owls scream in foul weather, it will change to fair.

If owls hoot at night, expect fair weather.

The various omens which vulgar credulity has attached to the hooting and screaming of this bird deserve particular attention. When an owl hoots or screeches, sitting on the top of a house or by the side of a window, it is said to foretell death. The fact seems to be this: The owl, as Virgil justly observes, is more noisy at the change of weather, and as it often happens that patients with lingering diseases die at the change of weather, so the owl seems, by a mistaken association of ideas, to forebode the calamity. Both the screech-owl

and the howlet seem to be alluded to among the harmful fowls in Spencer's "Fairy Queen."

When Dionysos appeared at Thebes, the three daughters of Minyas despised his rites and went on plying their looms. He therefore assumed the form of a maiden and remonstrated with them, but in vain. He then took the forms of various beasts, and serpents filled their baskets, vines and ivy twined around their looms, wine and milk distilled from the roof, but still their obstinacy was unsubdued. He then made them mad, and they tore to pieces the beautiful young son of Feutippe and rushed into the mountains. There they wandered, until Hermes touched them with his wand and in mercy turned them into the owl, the bat and the crow.

Among other prodigies which foretold the death of the Roman emperor Valentinian, was that of an owl, who sat upon the top of the house where he was wont to bathe, and could not be driven away with stones. Owls hovered around other of the Roman emperors when they were about to die. The Actian war was foretold by the flying of owls into the temple of Concord. In the year 1542, in France, this most unlucky bird, by his vile screeching, frightened the citizens for a long time, and immediately followed the great plague, war, and other calamities.

Negroes share the same dislike as other people for the crying of the screech-owl about the house at night as a precursor of death, and when the first note sounds through the chinks in the cabin's side, they shiver and draw closer to the fire and duck their heads between their shoulders, as if someone had struck at them. The shriek of this goggle-eyed tiny prowler is worse than

the yelp of the coyote for inspiring fear, and it is supposed to presage particularly the death of a child. If there is no child, which is rare in a negro family, any grown person will do. The screech-owl is so seldom seen in the daytime and is so plentiful in its visits at night, that it is responsible for causing more terror among the negroes than anything else that flies. A family setting out to attend a dance on a neighboring plantation, will go back into the hut and remain behind locked doors until daylight, if it is greeted by a screech-owl's uncanny hoot just when starting. As the sanitary conditions are bad, as they are much exposed and as their food is poor, there are many deaths, and among the Southern negroes there are also many owls. It is not singular that coincidences occur, and each of them tends only to strengthen the belief that when the screecher cries, the rustle of Azrael's wings may be heard.

OYSTER—To rake oysters, signifies difficulties about money.

Oysters as a gift, foretell that conflicts and losses will be followed by wealth, that married persons shall be happier, and that lovers shall obtain their wishes for each other.

PARROT — Parrots whistling indicate rain.

In India, superstitious people are afraid to do anything wrong before a papiya, a bird of the parrot species, lest it should betray them.

It is believed that if you wish to keep a pair of dwarf parrots you must never separate them, but if one dies, you must put a looking-glass in the cage, lest the other die also.

It is unlucky to kill a parrot; some call it an omen of fire.

The Hindus reverence a parrot; to teach it to say the name of a god, brings the best of luck to both.

If you keep a parrot, you cannot expect to be blessed with good luck.

If a girl likes parrots, it is a sign that she will be an old maid.

PARTRIDGE—If a partridge drum, it is a sign of rain.

It is unlucky to eat a red-legged partridge.

The Bohemians believe if a partridge flies over the house, it will be burned.

Partridges must be plucked while warm and hung up by the left leg, or they will bring bad luck.

If a partridge is seen sitting on the doorstep in the morning, it is a sign of death.

Partridges drum only in fall when a mild and open winter follows.

PEACOCK—If you hear a peacock scream, it is a sign of rain.

When a peacock enters a house unbidden, it is a sign that the daughter of the house will soon marry a spendthrift.

Peacocks are said to have an angel's plumage, a thief's step, and the devil's voice. (Bohemia.)

If a woman sees a peacock as she enters a park, she will marry a handsome man.

Peacock feathers in a house bring bad luck. The Chinese, however, believe that they bring good luck.

Paracelsus says that if a peacock cries lustily and out of time, it is a sure sign of the death of the owner.

The cry of the peacock under a window, like the Banshees' call, bodes the death of someone within.

Peacocks give warning of poison, by ruffling their feathers.

The peacock is supposed to have incorruptible flesh, and an image of one set above the grave was considered, by the ancients, a lucky omen, as it insured the resurrection of the body.

It is a very old saying that when peacocks sing, it is a sign that they are going to die.

If the eyes in a peacock's tail turn toward the bird, it will bring fine luck to the owner whether the bird is alive or dead; if the eyes turn away from the bird, it will bring a curse upon the owner and his house.

Argus, a Greek monster, had a hundred eyes. Mercury cut his head off with one stroke of his sword, and it tumbled down the rocks. Juno took the hundred eyes, and put them as ornaments on the tail of her peacock, where they remain to this day.

"When the peacock's distant voice you hear,
Are you in want of rain? Rejoice, 'tis here!"

Also:

"When the peacock loudly bawls,
Soon we'll have both rain and squalls."

The question has often been asked, why the feathers of the peacock, beautiful as they are, have the reputation of bringing bad luck to the wearer. The East Indians and North American Indians believe that feathers endow the wearer with the qualities, whether virtues or vices, of the bird from which they are taken; and as the peacock is vain, arrogant and greedy, its feathers are supposed to bring bad luck.

A superstition, which is especially prevalent among the lower classes of England and America, associates ill luck with peacock's

feathers. To a lesser extent it may be found in Germany, Italy, France and Spain, and in Mohammedan countries. The reason for its existence in the latter is not far to seek; Mohammedan tradition asserting that the peacock and the snake were both placed at the entrance to Paradise, to give warning of the approaching danger, that Eblis, or Satan, seduced them both, and that in consequence they shared his punishment. Did the European superstition come through Saracen sources or is it a popular reminiscence of classical fable of Argus, the hundred-eyed minister of King Osiris, who was turned by Juno into a peacock, the multitudinous eyes being placed in his tail? This legend might readily enough have been associated with the superstition of the evil eye. In the sixteenth century, garlands of peacock's feathers were bestowed on liars and cheats, and so the feathers might symbolize an ever-watchful traitor in the house.

The Hindus consider it good luck to own a peacock.

A correspondent from Gloucestershire, England, gives a wonderful description of the peacock from a book in his possession, called "The Magick of Karani, King of Persia, and of Harpocraton" (printed in the year 1685), "a work much sought for by the learned but seldom seen." Harpocraton is supposed to have found in Babylon the original in a pillar brought from Solomon's temple. It was written in strange characters and translated for him by a Syrian captive. After describing the fabulous habits of the pelican, it goes on to say: "But a peacock is a more sacred bird. Its eggs are good to make a golden color, and so are goose-eggs; and when a peacock is dead, its flesh does not decay, nor yield any stink-

ing smell, but continues as it were embalmed in spices."

Peacock feathers are looked upon as unlucky in many countries. Their mere possession is reputed to be a harbinger of misfortune to the owner. Every kind of loss will have to be sustained by the occupiers of the house they adorn, including illness and death, and many country people, even now, would be horrified if anyone were unwillingly to bring under a roof one or more of these feathers. It is further said that children will never be healthy in rooms adorned with these iridescent plumes, and that it is the most unlucky thing in the world to give as playthings to the youngsters.

The bird first received a bad name in the land of its birth. According to Mohammedan tradition, the peacock opened the wicket of Paradise to admit the devil, and eventually received a very ample share of the devil's own punishment, though what losses this winged accessory before the fact suffered are not stated; perhaps they were a melodious voice and presentable feet.

To Paradise, the Arabs say,
Satan could never find the way
Until the peacock let him in.

In the likeness of a serpent Satan tempted Eve, and the punishment meted out to the associate in crime may have been that the peacock should thereafter consider his former friend his greatest enemy. It is the one useful trait in the vain character of the bird, and deserves placing on record, that he is the deadly foe of all snakes, harmless and venomous.

The Yezidees, a remnant of the Parsees, who acknowledged the peacock as the representative of the evil principle, Ahriman, pride.

Believing that the evil principle is the strongest in this world, they considered that it was prudent to propitiate it by sacrifice before its emblem, the peacock, though they also believed in the final triumph of the good principle. The Egyptians had, of course, long before this arranged a little narrative about the peacock's tail. They said its feather was an emblem of an evil eye or an ever-watchful traitor in the house. Argus was the vigilant minister of Osiris, king of Egypt. When Osiris started on his Indian expedition he left his queen Isis regent, and Argus her chief adviser. The latter, with his hundred eyes—secret spies—soon made himself so formidable that he seized the queen regent, shut her up in a castle, and proclaimed himself king. Mercury was sent against him with a large army, took him captive, and cut off his head; whereupon Juno metamorphosed him into a peacock and set his eyes in his tail.

In the Middle Ages, it was customary to serve the peacock at great banquets, with much pomp and ceremony. Over his carcass, mediaeval knights swore one of their most solemn vows, the ladies being witnesses thereto. The principals do not appear to have known anything of the origin or meaning of the oath by the peacock, and there is reason, therefore, for believing it to have been traditional and imported. Its incongruous combination with vows to God and the Virgin seems to show that it was a pagan oath, Christianized in outward form by the aspersion of holy words. In 1453, Phillip the Good, Duke of Burgundy, vowed "by the peacock," to go to the deliverance of Constantinople, which had recently fallen into the hands of the Turks. At the conclusion

of the tournament and banquet held by the duke at Lille, Holy Mother Church, under the disguise of a lady in mourning seated on an elephant and escorted by a giant, approached the duke and delivered a long versified complaint, claiming the aid and succor of the Knights of the Golden Fleece. The herald advanced, bearing on his fist a live peacock or pheasant, which, according to the rites of chivalry, he presented to the duke. At this extraordinary summons, Phillip, a wise and aged prince, engaged his person and powers in the holy war against the Turks. His example was imitated by the barons and knights of the assembly; they swore to God, the Virgin, the ladies, and the peacock. In this connection will be recalled Praed's brilliant charade, "The Peacock and the Ladies."

A representation of the bird, with train displayed, is supposed to have been employed by the early Christians to symbolize the resurrection of the body and the immortality of the soul. It is of frequent occurrence as an emblem in the catacombs of Rome. The fact appears to be that the peacock, as an emblem of resurrection, supplanted the phoenix, which, used by the Egyptians, seated on its claws, and with two human arms protruding from its breast in an attitude of prayer, as a type of their great astronomical year, came, with the latter fable of its rising from its ashes, to symbolize the immortality of the soul and an after-life.

There was an old idea as to the incorruptibility of the flesh of the peacock, which may have suggested the adoption of this bird as a symbol of triumph over death and the grave. In a rare book, published in 1685, appears the following: "When a peacock is dead his

flesh does not decay, nor yield any stinking smell, but continues, as it were embalmed in spices." (Walsh, "Literary Curiosities.")

Not only does it thus appear on monuments and in windows, but the variegated feathers of the bird, or imitations of them in embroidery, were often used in early times as church decorations. The wings of angels, moreover, were often represented as formed of the plumes.

PELICAN—A pelican nurses its young with its own blood.

The pelican was a bird of ill omen and meant "desolation," a word frequently used in the Bible, as "the abomination of desolation." As it was an inhabitant of the desert and desolate places, its uncanny influence may not seem so strange.

The "pelican of the wilderness," mentioned by St. Augustine, is said to kill its offspring with blows of its beak, and then mourn over them for three days. At length, however, the mother inflicts a severe wound upon herself, pouring the flowing blood over the dead ones, which brings them all to life. Eustathius, Isidorus Epiphanius, and a host of other ancient writers, record this as a fact.

PERCH—The head of the perch contains a flat, white stone, known as the lucky stone. These stones are a charm to bring good luck, if they are carried on the person. It is lucky to find one, but doubly lucky to find one you have lost yourself.

The perch, called in Japan, "tai," which is very common along the Izumo coast, is not only justly prized as the most delicate of Japanese fish, but is also held to be an

emblem of good fortune. It is a ceremonial gift at weddings on this account, and is served up as the principal dish on every farewell meal.

PETREL—The English Channel Islanders say that the eggs of the petrel are held under one wing until hatched and the little birds fly the moment they are hatched.

Sebastian Münster, a German geographer of the sixteenth century, stated that the petrel, who is supposed never to rest his tireless wings, and whose eggs have never been seen by man, is the product of certain trees which grow on the marshes or on the coast of the ocean.

Flocks of sober-colored petrels may be seen skimming forwards and backwards over the waters of the Bosphorus. The Turks believe that these birds are the souls of the damned. They are compelled, by a just retribution, to wander forever, hopelessly, unceasingly, over water as unquiet as themselves.

Storm-petrels are called by sailors, Mother Carey's chickens, and are held in great veneration by them, from a superstition that they are the living forms of the souls of deceased sailors. (Mother Carey is a corruption of Mater Cara, and chickens stands for the young.) Hence it is very unlucky to kill a petrel. These birds give warning to sailors of an approaching storm.

PEWIT—By many nations, the pewit is called the "cursed bird." If it is seen flying and heard crying "Peet! peet!" meaning in Russian, "Drink! drink!" over fields of grain, the crop will suffer from drought.

The eyes of a pewit, if carried about a person, make him witty and agreeable. The heart of a pe-

wit, carried about a person, makes him beloved by everybody and protects him also against being defrauded by traders. If the eyes of the pewit are worn on the breast when before a judge, the person will be acquitted. (Stendal, Germany.)

If the heart of a pewit is dried and reduced to powder and laid under the head at night, the party will dream where there is treasure hidden.

PHOENIX—The bird feng is like the phoenix, a mythical creature whose appearance is said to announce great events. Feng, the Chinese phoenix, and Lung, the dragon, are favorite subjects of Chinese artists. The female of the phoenix is called hwang, hence the generic term feng-hwang, which is the emblem of conjugal happiness. Lung, the dragon, is the emblem of power; hence it is the imperial coat-of-arms.

The phoenix has long been the subject of superstition and poetry. Moore says of it:

"The enchanted pile of that lonely bird,
Who sings at the last his own death
lay,
And in music and perfumes dies away."

The myth of it is said to be the most ancient in the world. In the days of Job and David, it was already a popular tradition in Palestine and Arabia. The old Greek writer, Herodotus, describes its plumage as partly red and partly gold, and the general make-up and size of it similar to the eagle. In Egypt, it is believed that this bird came from Arabia, and brought the parent bird, all plastered with myrrh, to the temple of the sun, and there buried the body. The way it does this is first to form a ball of myrrh as big as it can carry, then the ball is hollowed out and

the parent bird put inside; after this is done, the opening is covered over with fresh myrrh, making the ball the same weight as it was at first. Then it is brought to Egypt and put in the temple of the sun.

The phoenix as a sign over chemists' shops, was adopted from the association of this fabulous bird having complied with Mother Eve and eaten the forbidden fruit, as a reward obtained a sort of immortality. After it has lived 500 or 1,000 years in the wilderness, it builds for itself a nest of spices, lights it by the fluttering of its wings, and is burnt to ashes. From the ashes then arises a worm, which grows to be a new phoenix.

The phoenix is said to have appeared five times in Egypt: 1. Reign of Sesostrius. 2. Reign of Amasis. 3. Ptolemy Philadelphos. 4. At death of Tiberius. 5. Reign of Constantine.

In Arabia, is the only tree in the world upon which the phoenix sits; there is no other tree like it on the face of the earth.

After the appearance of Prospero's magic report, Sebastian says in Shakespeare's "Tempest" (iii., 3):

"Now I will believe
That there are unicorns; that in Arabia
There is one tree, the phoenix' throne;
One phoenix
At this hour is reigning there."

The Chinese consider the phoenix to be one of the four supernatural animals that preside over the destinies of the Chinese empire.

PICKEREL—If the cross, spear and anchor found in the head of a pickerel are placed over the door, no witch can enter there.

PIG—Young pigs born in the month of October, must starve and perish. (Luxemburg.)

Should a Hindu eat swine-flesh after it has been offered for sacrifice, he will become very poor and unfortunate.

To avert many illnesses that may occur to pigs, it is still customary in some places for the swineherd to dispense with his clothes the first time he drives the pigs to pasture in the spring.

The Chinese not only consider the pig good eating, but it is to them a luck-bringer.

If you buy a hog upon credit, it will grunt until he is paid for.

Pigs first driven to pasture on Wednesday, will never come home.

Hogs that are inclined to root up the ground too deep, are prevented from doing so by putting rings in their noses.

The Irish think it a good omen to give their pigs a high-sounding name.

If a pig squeals immoderately, high winds may be expected.

Paste a leaf of the Bible on a pig, and it will not stray.

When young pigs are taken from the sow, they must be drawn away backwards, or the sow will be fallow.

If swine cross the path behind a bridal pair, it is a good omen.

If you wish to cure a pig of a lame leg, bore a hole in its ear and put a sprig of elder in it.

It is said that hogs give certain peculiar whines before any calamity or misfortune.

To meet a herd of hogs, is good luck. In Germany, it is a standing expression amongst students to say: "He was very lucky; he had a big hog."

The pig is frequently used as an emblem of luck on all kinds of arti-

cles for daily use or ornament, and little pigs made of silver or gold are worn as luck-charms.

It is said that if you nail two or three copper cents in a trough where swine are fed, it will prevent lice upon them.

Pigs grow much fatter if you cut off the tail.

If swine are restless and grunt loudly, or if they squeal and jerk up their heads, there will be much wind; hence the proverb: "Pigs can see the wind."

An old negro superstition says that "hogs see the wind and it is red like fire." Byron says the same thing in "Don Juan": "Ask the pig who sees the wind."

In the forefeet of pigs are said to be a minute hole, through which the devils made their exit. There are also six very minute rings about each hole, said to have been made by the devil's claws.

Small bones from a pig's skull are worn as amulets in the South of England.

If the smelt, sweetbread or pancreas of a hog comes out large and foremost when disemboweling a hog, the hard end of winter will be first; if it comes out small end first, the hard end of winter will be last.

The first time a pig is driven to pasture, make it jump over a piece of your apron, and it will come home readily.

The ancients thought that to hang up a dead horse's hoofs in the house, would insure its safety.

Austrian superstitious women are wearing a ring from which a little pig is suspended. It is supposed to render them prolific.

The Parisians, weary of four-leaved clovers, horseshoes and

jockey caps, have also adopted the little pig, and now it is worn in gold, platinum, silver and jewels. They call it the "porte veine."

In Malaga exists a belief that when a hog is seen scratching the earth, it is a sure sign that money is buried beneath. There is a legend that about thirty years ago, a large sum of money had been recovered in this way. One José Rodriguez, a well-known retailer of wine, kept in an adjacent yard a large hog, which was in the habit of scratching the ground. This daily continuance of the animal seemed to call for some attention, and Don José, under the above belief, ordered the ground to be dug to some fathoms in depth, which resulted in the discovery of some earthen pots, full of money. The earthen pots wherein the treasure was placed, were covered with parchment wherein it was ordered, in pursuance of certain clauses, that a church should be constructed on the spot. Don José, in obedience thereof, ordered the construction of the church, which is the "Holy Trinity." Don José impressed with the confidence placed in him, became a devotee of the church, and clothed himself in the religious habit.

PIKE—When pike lie quietly on the bottom of the stream, expect wind and rain.

PLOVER—In North Wales, the cry of the golden plover is a death omen.

The cry of the plover is a sign of ill luck.

The Leicestershire colliers believe that the cry of the golden plover is a warning of some calamity.

The Somali of East Africa tell the following legend of the "Hidin-

hitu" bird, which is a red and long-legged plover. Originally, its diet was meat and its society was birds of prey; one night, however, its companions having devoured all the provisions while it slept, it swore never to fly with its friends again, never to eat meat, and never to rest during the hours of darkness. When it sees anything in the dark it repeats its oath, and according to the Somali, keeps careful watch all night.

PORCUPINE—A porcupine or ant-eater coming near a dwelling, in Australia, is a sign that someone will die there.

If you throw a porcupine's quill into an enemy's house, there will be a quarrel in his family.

PRAIRIE CHICKEN—Prairie chickens coming into the creeks and timber, indicate cold weather.

PRAIRIE DOG—Prairie dogs bank up their holes with grass and dirt before a storm; if they are playful, it is a sign of fair weather.

QUAIL—To kill a quail out of season, is a very bad omen.

To catch quail unexpectedly, signifies deception of friends.

When quails are heard in the evening, expect fair weather tomorrow.

To find a quail's nest with an even dozen of eggs, is the best sign of prosperity.

The "Bob White" of the quail, means more wet; the "Mrs. Bob White," means no more wet.

When a quail perches on the cabin of a Seminole, the occupant prepares for death.

In Tyrol, the number of cries of

a quail are taken as a sign of the number of years the hearer will remain unmarried.

In Swabia, the quails' cry is taken as a sign of the price of corn. If they cry three times, corn will be three gulden a bushel.

RACCOON—If a coon hangs from the bars of a gate, company will come.

To see a coon, dead or alive, denotes that you will soon travel.

If you see a coon in broad daylight, you will hear of a death before night.

If the coons are very fat, it is the sign of cold weather.

If a coon is very fat, there will be a cold winter.

RAT—A rat will die by being compelled to look at or be near an English ferret.

If a rat gnaws a boat, it will burn.

If a rat gnaws at the wainscoting, it is a sign of good news.

It is lucky, if a light-colored rat crosses your path.

If rats leave a house suddenly, it is an omen of disaster or death.

In Crovie, the rat is considered a bringer of bad luck.

A rat will not go through a soaped hole. (New England.)

The rat is considered an animal of good omen among the Chinese.

In China, it is unlucky to speak of rats in the house on the last day of the year.

If a rat is singed and turned loose, it will drive all the other vermin out of the house.

Pliny tells us that during the battles of Marses, the bucklers

were gnawed by rats, and thus the battle was lost.

To be quite overrun with rats or mice, the Yankees say: "Some pesky mischief is a-brewin'."

In Sweden, it is called unlucky to speak of rats, mice or vermin on Easter, as they will swarm through the year.

If rats forsake a wreck or a home, it is a sign of fire.

In olden times, if anyone saw two rats leave a house and run in opposite directions, it was a sign that husband and wife would separate.

To catch a rat in a trap by the leg, indicates company. If caught by the head, you will visit a long-absent friend. If it is caught by the body, it presages long life to the owner of the trap.

For a rat to run across the floor of a bed-chamber where lies a sick person, foretells the person's death.

For a rat to attack a child, is a sign the head of the family will die within six months, and that some member of the family will follow within three months.

If you make anything for a person and the rats gnaw it, and if you then mend it and give it to the person after all, that person will soon die.

If a rat runs across the hearth, it is a sign that an enemy of the one who sees it is doing him harm.

When the rats and mice run and romp on the ceiling in daylight, it is a sign of rain.

A strange white rat or mouse coming to your house, is the sure forerunner of the death of a child.

Put pieces of soap down a rat-hole and say: "Big rat, little rat, fly to your home; your house is on fire and your children will burn,"

and you will not be troubled with them any more.

In St. Combs', the rat is looked upon as lucky.

When you see a dead rat, spit three times on the right side of it, and it will take away your bad luck.

It is a popular belief that rats and mice will use their tails to obtain food when the vessel containing it has too narrow a neck to admit the whole body.

If your house is infested with rats, a polite note, requesting them to move, will cause them to comply.

The White House is said to be overrun with rats. In the president's room, they did such damage that three traps were required to render the office habitable. President Cleveland seemed to take the presence of the rodents as a good sign. When spoken to about the rats, he only said: "Good rats, they say, desert a sinking ship. I am glad to see they think this ship of state safe and certain to gain harbor. It means luck. Don't drive them away just yet." For Cleveland's superstition speaks also the fact that he has a big silver horseshoe on his own desk and an old rusty one in his bedroom.

If you have too many rats in the house, take an old tin pan down into the cellar and give it a good drumming. The rats will hasten off the premises.

Again, if you will catch a rat and tie a bell to its neck and let it go, the rats will go, too. Or catch a rat and carry it to a neighbor's house, and let it loose there. All the other rats in your house will follow it. (New England.)

There used to be a metrical charm or incantation used in Ire-

land to kill rats, and there are many literary allusions to rats being rhymed to death. Rosalind, in "As You Like It," after reading the many verses hung on the trees, exclaimed: "I was never so be-rhymed since Pythagoras' time, that I was an Irish rat—which I can hardly remember!" Mr. Mackay says that such was the potency of the rhymes of the professionals of Ireland that, according to popular superstition, they could not only drive rats to destruction, but could absolutely turn a man's face to the back of his head!

There is an old and celebrated German legend of the "Pied Piper of Hamelin." The legend recounts how a certain musician, dressed in a fantastical coat, came into the town of Hamelin and offered to rid it of the rats if they would pay him a certain price. Having done so, and the price being refused, he piped, and all the children, to the number of 130, irresistibly followed him up the mountain, when as they arrived, the hill closed up and they were never seen again. (This is related in Verstigan's "Restitution of Decayed Intelligence," London, 1634.) Erichius wrote a book entitled, "Exodus Hamelensis," entirely devoted to the subject, in which he maintains the historical authenticity of the occurrence; and Martin Schook, another. It is remarked, that the German pfeifen, to pipe, means to allure, to entice, to en-veigle. As all the trouble and the loss of the children was caused by the city not paying its just dues, we have a curious example of our proverbial expression, for when we wish to express that a thing is done at a risk, we say: "You will have to pay the piper!"

RATTLESNAKE—It is said that the rattlesnake is found only in

America. Its eye is exceedingly bright, without eyelids, and its constant vigilance is marvelous. It never begins an attack, and it never surrenders. It never wounds its enemies before having given good warning not to tread on it. It thus appears to be an emblem of the people of this continent—magnanimous and courageous.

RAVEN—Among the Danish peasantry, the appearance of a raven in the village is a sign that the parish priest is about to die.

If a raven cries from a tall tree, it is a sign of the coming of a young lord; some people in England also believed it to be news from the king.

In Ireland, if many ravens appear in the autumn, it is a sign of bad weather.

Cicero was warned of his death by a raven that persisted in flying about him.

It is a sign of death by epilepsy, if a man meets a raven on his way home from church.

Cicero was warned of his approaching death by some ravens, which fluttered about him just before he was murdered by Popilius Caenas.

If ravens gape at the sun, heat will follow. If they dress their plumage, rain will come.

While Elijah was at the brook Cherith in concealment, ravens brought him food every morning and evening.

It is said that King Arthur is not dead, but has assumed the form of a raven, and will in due time resume his proper form and rule his people gloriously.

In Sweden, the raven's cry at night in swamps and wild moors, is held to be the ghosts of murdered

men, whose bodies have been hidden in these spots by their murderers.

A raven or a crow that sits croaking on a sick person's house, betokens the patient's death.

It used to be believed that the wings of the raven carried contagion wherever they went.

If ravens fly over a house making a great croaking, a person will soon die.

The raven was white until it turned telltale and told Apollo of the faithlessness of Coronis. Apollo shot the nymph for her infidelity, but changed the raven to black for being a tattle-tale.

The raven is an ill-omened bird. Shakespeare says:

"It comes o'er my memory,
As doth the raven o'er the infected house,
Boding to all." (Othello, IV., 1.)

Ravens and starlings are supposed to keep an eye on their master's property when he is absent.

The character assigned by popular imagination to animals, especially birds, is clearly indicated in tales. For example, in a tale, the hero, who has been deprived of sight by his faithless companion, hears how the ravens sitting on the gallows above his head, say to each other: "Yes, if men knew what we know!"

"Beware of the raven of Zurick,
'Tis a bird of omen ill,
With a noisy and unclean breast,
And a very, very long bill."

(Longfellow.)

The raven was, according to the belief of the Makah Indians, a strong Indian fond of flesh, and, in fact, a sort of cannibal; and the crow was his wife. The crane was a great fisherman. The kingfisher was also a fisherman, but a great thief. He stole a necklace made of

shells, and this accounts for the ring of white feathers about his neck.

When a person sees a raven hovering near the cottage in Ireland, he or she says the following to avert the coming doom: "May fire and water be in you, O bird of evil, and may the curse of God be on your head forever and ever."

Ravens forebode pestilence. "Like the sad-presaging raven, that tolls the sick man's passport in her hollow beak, and in the shadow of the silent night, doth shake contagion from her sable wing." (Marlowe, *The Jew of Malta*.)

"And what have the ravens with us to do?"

Does their sight betoken us evil?
To see one raven is lucky, 'tis true,
But it's certain misfortune to light upon two,

And meeting with three is the devil."

The raven, the bird of the gallows, plays a prominent part in witchcraft as well as in superstition. In 1790, one Thomas Elkes of Middle, Shropshire, being guardian to his eldest brother's child, who was young, and stood in his way to a considerable estate, hired a poor boy to entice him into a cornfield to gather flowers, and, meeting them, sent the poor boy home, took his nephew in his arms and carried him to a pond at the other end of the field, into which he put the child and left him. The child being missed, and inquiry made after him, Elkes fled and took the road to London. The neighbors sent some horsemen in pursuit of him, who, passing along the road near South Mims, Hertfordshire, saw two ravens sitting on a cock of hay, making an unusual noise and pulling the hay about with their beaks, on which they went to the place and found Elkes asleep under the hay. He said that these two ravens had followed him from the

time he committed the murder. He was conveyed to Shrewsbury, tried, condemned, and hung in chains on Knockin Heath.

One reason the raven is such a hated bird, is because it is in reality an exorcised spirit. There is a hole in the left wing, caused by the stake driven into the earth when a vampire spirit has been exorcised. One must take care not to look up when it is flying overhead, for he who sees through the hole in the wing will become a night-raven himself. This uncanny bird is ever flying toward the East, in hope of reaching the holy sepulchre, where alone it will get rest.

The following eleven Irish superstitions about ravens are taken from the *Folklore Journal*, Vol. 11, 1884:

If a raven croaks above the bed framed in the middle of the house, it is a sign that the priest is coming.

If ravens cry from the northwest corner of the house, it is a sign that thieves are stealing the horses.

If a raven cries at the door of a house, it is a sign that the soldiers are coming.

If a raven cries above the bed of a child, it is a sign of sickness.

If a raven cries above the wife's pillow, it is a sign that she will soon die.

If a raven cries at the foot of the husband's bed, it is a sign that his relations are coming.

If a raven cries at the foot of the closet where food is stored, it is a sign of increase of victuals.

If a raven cries with its face low between the kitchen closet and the fire, it is a sign that some agreeable guest is coming.

If the raven cries near the wife of the house, it is a sign her son-in-law is coming.

If a raven cries with a small voice, it is a sign of sickness.

If a raven cries from off a stone, it is a sign of news.

REDFISH—In Hawaii, to see a school of redfish, is an omen of death.

REDSTART—Where a redstart builds its nest, lightning will strike.

REDBIRD—A common saying about the redbird in the South, is: "Two on a tree trouble you'll see, The third lighting there drives away care."

REINDEER—When a reindeer dies, the hunter abandons his camp, to avoid misfortune.

RELIG—Negroes believe that if a man kills a relig (a small yellow bird), that he will surely break an arm or a leg.

RHINOCEROS-HORN—The Hindus say that if you pour any liquor into a goblet made of rhinoceros-horn, it will ferment and run over the side of the dish. Shavings from a rhinoceros-horn are given by the Hindus to their children, as a safeguard against convulsions.

RING-THRUSH—If a ring-thrush is seen near a house in the Orkney Isles, it betokens the speedy death of one of the occupants, or else that the family will soon move to some other locality.

ROBIN—The name for the robin in Wales is "breast-burnt."

Loud and long singing of robins in the morning, is a sign of rain.

If a robin dies in your hand, it will shake as if with palsy ever after.

If a robin flies into a church and on the altar, it is a sign that a death has just taken place.

It is unlucky to keep a robin that accidentally flies into the house.

In Scotland, the song of the robin is feared to bode evil to the sick person who hears it.

If you pull down a redbreast's nest, lightning will strike your house.

When a robin sings at the bottom of a bush, it betokens bad weather; but if it goes to the top of the bush, it will be fair.

To wear or possess the wing of a robin, will turn fortune against you.

Never capture and keep a nest of young robins, as the parents will poison them and bring bad luck on the household. It is equally unfortunate to keep or confine the old birds.

In Italy, if anyone kills a robin, he will suffer from epilepsy or the St. Vitus dance.

Long and loud singing of the robin in the morning, denotes rain.

An old superstition says that when a robin redbreast finds a dead body, it will cover up at least the face, with leaves or moss.

If you see two robins fight, prepare for a surprise.

In the Zillertal, in Tyrol, whoever molests a robin will become epileptic.

If a robin sits upon the ridge-pole and chirps loudly, it is a sign of rain.

In Suffolk, an old woman was expressing dismay because a robin had come to her door that morning, "weeping, weeping"; and this meant to her an infallible announcement of another death in her family, as she had always been warned in that way.

The Irish believe that if they should kill a robin, a large lump would grow in the palm of the hand and prevent them from working and hurling.

In Northamptonshire, England, the robin is considered a prophet of death, and is said to tap three times at a dying person's window.

The boys at St. John's College maintain that when a death takes place, a robin will enter the chapel, light upon the altar, and begin to sing.

On seeing the first robin in the spring, make a wish, and you will get what you desire; but if it should fly before you have made your wish, you will meet with misfortune.

The misfortunes brought by killing the robin or wren, are different in different localities.

In Cornwall, they say:

"Whoever hurts the robin or the wren
Will never prosper on sea or land."

Some people in Germany believe that if a robin nests under your eaves, your house will be protected against fire; while others consider it as a bad omen, foretelling a conflagration.

A correspondent from Gloucestershire, England, writes: "A well-known laborer stated that a few years ago when lodging at Ford, in order to be near his work, he was awakened one morning by a robin tapping at his window three times. Twice it returned, each time tapping three times. This so convinced him that his brother was dead that he refused to go to work, and started off for Winchcombe, where his brother lived. Half-way down Sudeley Hill, he met the messenger who brought the news that his brother died at the very time of the robin's tapping."

The red of the robin's breast is produced by the blood of Jesus. When he was on his way to Calvary, a robin plucked a thorn from

his temple, and a drop of blood, falling on the bird's breast, turned its pitiful bosom red. Another legend says that it got the red spot by being scorched by the fires of hell, when it carried drops of water to parched souls.

The following is a Welsh legend relating to the robin redbreast: "It was on the day when Lord Jesus felt his pain upon the bitter cross of wood that a small and tender bird, which had hovered awhile around, drew nigh, about the seventh hour, and nestled upon the wreath of Syrian thorns. And when the gentle creature of the air beheld those cruel spikes, the thirty and three, which pierced that bleeding brow, she was moved with compassion and the piety of birds; and she sought to turn aside, if but one of those thorns, with her fluttering wings and her lifted feet! It was in vain! She did but rend her own soft breast, until blood flowed over her feathers from the wound! Then said a voice from among the angels: 'Thou hast done well, sweet daughter of the boughs! Yea, and I bring thee tidings of reward: Henceforth, from this very hour, and because of this deed of thine, it shall be that, in many a land, thy race and kind shall bear upon their bosoms the hue and banner of thy faithful blood; and the children of every house shall yearn with a natural love towards the birds of the ruddy breast, and shall greet their presence, in its season, with a voice of thanksgiving!'"

In Dartmoor, the taking of a robin's nest foretells the breaking of all the crockery in the house. In other places, people say that this will bring the death of as many relatives during the year as young birds have been taken.

In some parts of England, they say:

"The robin and the wren,
Are God Almighty's cock and hen,
He that harries their nest,
Never shall his soul have rest."

Another rhyme reads:

"The robin and the redbreast,
The robin and the wren,
If ye take out of the nest
Ye'll never thrive again.
The robin and the redbreast,
The martin and the swallow,
If ye touch one of their eggs,
Bad luck will sure to follow."

ROC—A roc's egg has become the symbol of something unattainable, and it originated in the story of the gigantic bird in the "Arabian Nights" that carried Sinbad the Sailor out of the Valley of Diamonds.

ROVE-BEETLE—The black beetle, called the devil's coach-horse, which cocks its tail, is always burned when found, never trodden on, in Ireland, for he was the beetle that betrayed our Saviour.

The rove-beetle, known in England as the "devil's coach-horse," is taken by many superstitious people for the devil himself, and held everywhere in evil repute. It caused the enmity of mankind very early in the world's history by eating the core of the apple thrown away by Eve, and to this day a strong smell of apples is perceived when it is crushed. But this ancient sinner is hated also for another reason. Judas, on his way to betray Christ to his enemies, met a number of these devils, who turned up their tails to indicate the direction in which the Lord had gone. They believe in Cavan, Louth and Meath, that anyone killing one of these "devils" will be forgiven seven sins, and if he is so fortunate as to kill it on a Friday, the sins of a whole week will be re-

mitted. Similar superstitions are connected with the black beetle.

SAKUNTO—In Arabia, if the bird "sakunto" calls on the right, it brings a blessing to the house.

SALAMANDER—Food touched by a salamander, or "fire-fiend," is poisonous.

A salamander lives in the fire. It seeks the hottest fire to breed in, but soon quenches it by the coldness of its body.

Anyone having the courage to lick the salamander or newt on the under side of its body three times from head to tail, will preserve himself from fire during life, and can also cure burns on others.

It is unlucky for a person to eat anything that has been touched by a salamander.

The Magyars believe that if you swallow a newt with the water drawn from a well, it will grow quite a monster in your stomach, and eat its way through. It will have the head of a calf, immense immovable eyes, a skin like a human being, a voice like a baby's, and its head will be covered with fur like a wildcat.

SALMON—Salmon and trout being plentiful in a river, show an abundance of rain in the surrounding country by which the river has risen.

In Brodsea, the salmon is considered unlucky, and is called "the beast with the scales."

SCARABEUS—Of the many living creatures worshipped by the ancient Egyptians, none held a more sacred place than the beetle called the scarabeus. It was dedicated to the sun, and was emblematical of the creative love of Deity. It was considered by women as a

sign of fecundity, and they ate it to render them prolific. Pliny said the green scarabeus had the power of rendering the sight more piercing in those who gaze upon it, and that hence, if engraven on precious stones and worn and frequently looked at, these insects would steady the sight. It has the shape of a heart, with long outspread wings.

The beetle, engraved on an emerald, yields a present remedy against witchcraft, and is no less effectual than that stone which Mercury once gave to Ulysses; it is also very useful if anyone is about to go before the king or any other high potentate, or to ask favors of the great. It will bring good luck to anyone wearing it.

In Gothland, where Thor was worshipped above all other gods, the scarabeus was considered sacred to him, and bore the name of Thorbagge, or Thor's bug. Relative to this beetle, says Thorp: "A superstition still exists which has been transmitted from father to son, that if anyone finds in his path a Thor-bug, lying helpless upon its back, and charitably turns it over, and puts it on its feet, he expiates seven sins; because Thor, in the times of heathenism, was regarded as a mediator with a higher power, the All-Father. On the introduction of Christianity, the priests tried to convince the people that all their old gods were wicked evil spirits, and the Thor-bug received a new name, the Thor-devil; and so it is now known in Sweden. No one now thinks of Thor when he sees the little creature helpless on its back, but good-natured countrymen seldom fail to assist it, and thus expiate seven sins."

SCARLET-FISH—If a school of scarlet-fish swims into the har-

bor of Honolulu, it is considered by the inhabitants a sign that some member of the royal family or some one connected with the government, in some high office, will die.

SCOLOPENDRA—Pliny cites Marcion of Smyrna as authority for the statement that the sea scolopendra will burst asunder if spit upon, and that the same is true of frogs and "bramble" frogs.

SCORPION—Old Southern negroes say that "if yer want ter make folks ter epigram you, specially, and graciate yer ways, jest git er raid-haided scorpun and drive er nail in ther left track."

"Men say that houseleek hath so sovereign a might,
Who carries but that no scorpion can him bite." (Topsel.)

If a scorpion bites a native, he will cry out: "Black scorpion of the limestone! Green thy tail and black thy mouth! God orders thee to go home. Come out, scorpion, at the spell! Come out, or Mahadeva will drive thee out." This takes the sting and poison out, so that no trouble will follow.

SEA-CALF—The skin of a sea-calf is a protection against lightning.

SEAL—It is unlucky for a person by the name of Connelly, to kill a seal.

On the west coast of Ireland, it is unlucky to kill or skin a seal.

In the Fern Islands, there is a superstition that seals cast off their skins every ninth month, and assume the human shape.

When the ook-jook (or great seal) is killed, the pane of fresh-water ice (used as a window in the snow house) must be brushed clean for two days. (Eskimos.)

Icelanders think it unlucky to eat the liver of a seal.

Among the Eskimos, whenever a duck or seal is killed away from land, the hunter scrupulously moistens its lips with water, and returns the bones of the seal to the ocean; for the natives believe that good fortune will follow all their hunting expeditions, if these concessions to the water-spirit are made.

SEA MEW—The sea mew brings good luck to the people on the coast of Morlaix, in Brittany.

The sea mew is a bird of good omen to the people on the coast of Morlaix.

SEA-URCHINS — Sea-urchins thrusting themselves into the mud, or striving to cover their bodies with sand, foreshow a storm.

SHAD—Shad run south when the weather changes cold.

Many years ago the shad had only one bone, the backbone, and as its flesh was peculiarly good eating, men took especial pains to catch it. So the shad made complaint to the sea-king, and asked that all of them might be given some more bones, so that men would not catch them at all. The king answered: "Yes! I will give each of you 30,000 bones," and ordered them to be brought; but when his servants began sticking the bones into the shad, it hurt so bad that they all ran away; but the sea-king's servants chased them, and caught them by the tail with one hand and stuck bones in them with the other, and so shad have more bones than any other fish. (Korean Folklore.)

SHARK—Shark go to sea at the approach of a cold wave.

There is a belief that the souls of persons devoured by sharks are obliged to hang in the gray clouds that come with a storm.

Sharks' teeth, powdered and mixed with its brain, make a very good medicine.

The multitude of large eggs that are found in the shark, were originated, according to Maori belief, by the flight of one of the immortals, who, in flying up with a placenta, to bury a child with the usual rites, accidentally dropped it in the sea, when it was devoured by a shark.

SHEEP—To hear sheep bleating, is a sign of loss.

To take up and carry a lamb, is great luck.

To find yourself surrounded by sheep, is a sign of good luck.

Certain African tribes would not eat sheep, as it was unlucky.

It is unlucky to keep sheep of several colors.

To meet a flock of sheep with a black one in front, is a bad sign. (Turkish.)

Among the Kaffirs, the bleating of a sheep, while it is being slaughtered, is an omen of misfortune.

When actors see a flock of sheep they at once bow to them, such a sight being the presage of the best of luck.

If a sheep drags past a heather bush and leaves on it a portion of its wool, that bush will die in a year and a day.

The wool of an old sheep, shorn while alive, will not shrink; but that from a dead sheep or a lamb will shrink.

It is unlucky if a stranger counts your sheep, your children, or any of your possessions. An "inventory" of your things is unlucky,

and to have people "appraise" your goods, predicts losses for you.

To see a cuckoo on the first morning of the year, is ominous of evil.

"A white lamb on my right side,
So will good come to me;
But not the little false cuckoo
When first the bird I see!"

In some parts of Ireland, it is believed that a house is not safe to be occupied, if anyone has died in it of a fever, unless a flock of sheep is driven into it and allowed to sleep there for three nights. This will disinfect it of all evil.

If you want a black sheep, you must make a ewe jump over a black hat.

Three black sheep in a flock, are bad luck.

It is lucky to have a black ewe in the flock. (English.)

A black sheep bears the devil's mark.

In Sussex, a black sheep is a good omen.

It is unlucky to see the first lamb of the year with its tail toward you.

If, on seeing the first lamb of the year, its head is toward you, you will have plenty of meat to eat; but if the tail is seen first, you will have to live mostly on milk and vegetables.

They say, in Ireland, that if the first lamb of the season is born black, it foretells mourning garments for some member of the family within a year.

SHELLFISH—If shellfish have much sand in their shells, it is a sign of a storm.

SHREW-MOUSE—If a shrew-mouse runs over the feet, it produces lameness.

If you are bitten by a shrew-mouse, you will die.

SILKWORM—Chinese believe it unlucky for ladies or babies to get near the silkworm.

Those who collect the silk of the Tasar silkworm have established rules of purity, as they call it, which they allege are absolutely necessary; and they assert that any infringement of them would totally destroy the insect. Women, who are best fitted for the work, are totally excluded from it, because they are not pure. They are not permitted to approach the place. And while engaged in this work, the men totally abstain from association with women and the company of their wives. Also, most of the low castes are excluded by their appetites, abandoned to the gross impurity of animal food. The breeders eat sparingly once a day, of rice cleaned without boiling, and seasoned only with vegetables. They are considered, also, to preserve their purity by never employing the washwoman or the barber. Then the silkworms will do well, and produce the best quality of silk; but if any of these rules were broken, they would not produce an ounce.

SKATE—Skate jump in the direction that the next wind will come from.

SKULL—To find the skull of a beast on one's hand, is a sign of a healthy life.

SKUNK—If you smell a skunk, it indicates rain for the following day.

If a person is sick in the house, and a skunk comes up on the step or porch, the person will die.

A skunk coming about the house, foretells a new courtship.

To smell a skunk in summer, is the sign of rain; and in winter, the sign of thaw.

If a skunk or an abortive calf, Grose tells us, is buried in the highway over which cattle frequently pass, it will prevent the cows from giving milk.

It was considered unlucky for a skunk to enter a house, a fatal omen only when the animal was a female, and brought forth her young in some hidden corner of the habitation. (Mexico.)

If children showed any signs of disgust when they smelt a skunk, it was believed their hair would turn white. (Mexico.)

SNAIL—It is unlucky to pass a snail on your way to work without dropping candle-grease on it.

Seeing a snail on bare ground is a bad omen; but if you see one on the grass, it is a sign of a plentiful year.

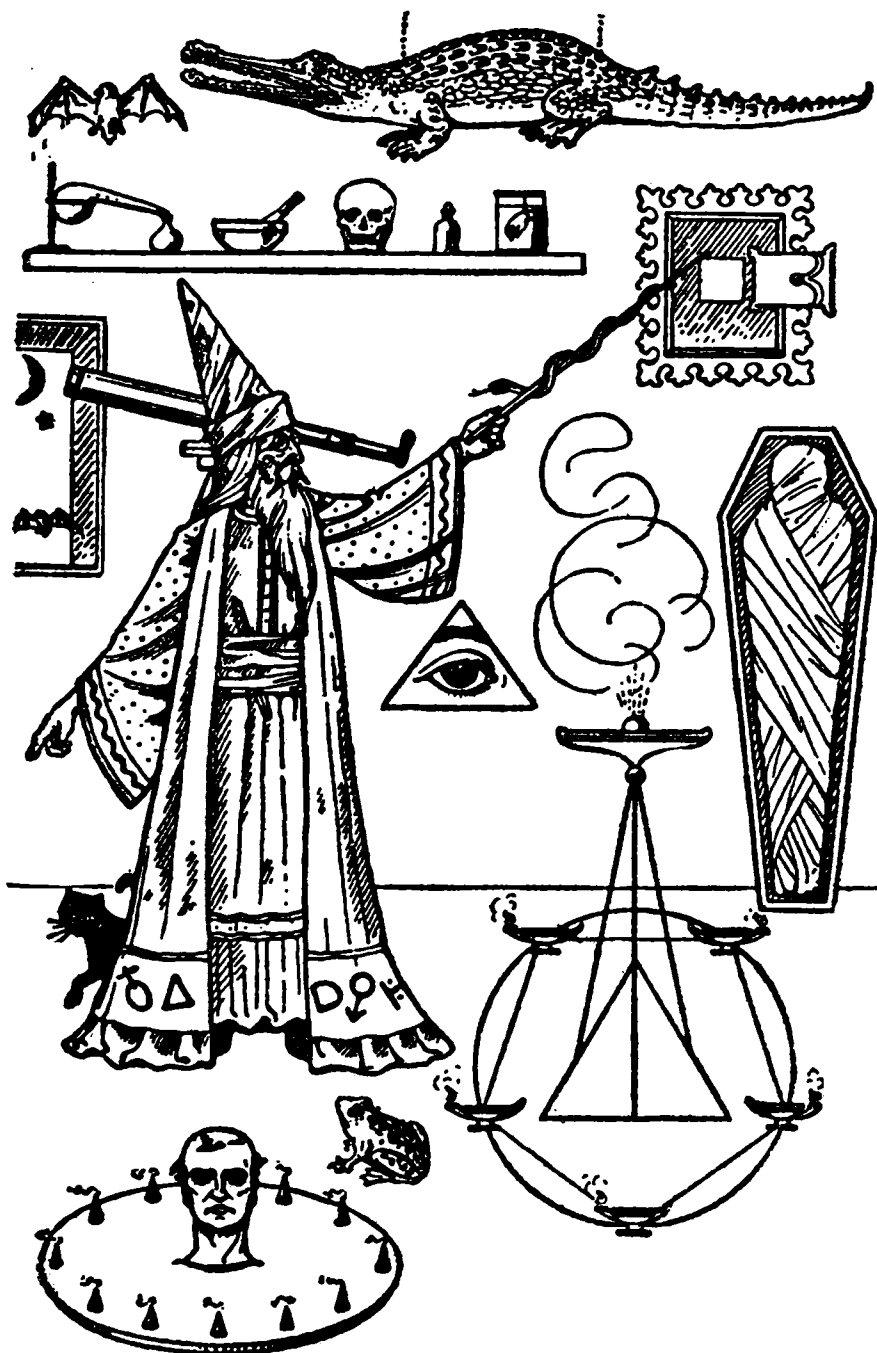
Throwing a black snail over the left shoulder, insures luck in all our undertakings.

It is a sign of fair weather, if a snail puts out its horns when told: "Snail, snail, put out your horns, I'll give you bread and barleycorns."

A tree-snail is so sensitive to weather that it begins to climb the tree two days before a storm. If the downpour is to be prolonged, it seeks the under part of a leaf; but if it is to be short, it stays on the outside of the leaf.

If, on leaving your house, you see a black snail and do not throw it over your left shoulder, you will be unlucky.

If a slug or snail crawls over the ground, it often leaves a slimy spot. To come in contact with such spots, in any way, is believed in the Southern states, to bring bad luck.



Nostradamus, the Magician, Conjuring in His Laboratory.

Girls can tell who they will marry by watching for snails on St. John's day; if a snail with a hump on its back comes toward a girl, she is sure to marry one with a load of some kind, either money or goods.

If you can catch a snail by the horns on the first of May and throw it over your shoulder, you will be lucky throughout the year.

If you see a number of snails, it is a sign of sickness to yourself or family.

Some people say that there is a kind of snail that foretells a storm, by being yellow before rain and bluish after.

Some snails indicate a change of weather, by dents and protuberances resembling tubercles.

Other snails foretell a storm a few days ahead, by deep indentations beginning at the head between the horns, and ending with the jointure of the tail.

SNAKE—If you find the white snake's crown, you will find treasure.

A snake will kill a bird by looking at it for the space of fifteen minutes; but a snake can produce no effect on men or animals.

The head of a hare, being burned, will bring serpents together; but a fume of peacock feathers being made, will disperse the serpents.

When snakes shed their skins early in the fall, it is a sign of an early fall.

Shouting the name of the eagle, drives off snakes. (Bengalese.)

There used to be a notion that a serpent could cause death without pain.

It is said if one wishes to look young, they have only to eat snakes. (Irish.)

If you think or talk about snakes, you will see them.

To walk on a snake and not to be bit, is an omen of future wealth.

When a dog is bitten by an adder, the only remedy is to wash the place with the milk of an Irish cow.

To kill the first snake one sees in the spring, is to conquer all one's enemies.

To be bitten by a serpent, was considered good luck in ancient Egypt; the gods would be pleased.

The Wallachians say that he who kills a serpent will be forgiven a sin.

A snake if killed, should be burned.

It is said when you see a snake, if you whistle, it will come to a stop.

To see a snake's head before you see its tail, is good luck.

It is said that if you throw a live snake in the fire, it will show its feet.

If a snake runs across your path, make the mark of a cross across its mark, and it will have to come and go on that same mark until it dies.

If a snake is badly wounded, it will live if it can reach its hole before sunset.

In the mountains of Italy, there is a belief that vipers dispose of their race by eating their own parents.

He that finds the white snake's crown, will also find a treasure.

In New England, it is believed that if a snake should spit into a person's mouth, it would kill the person.

The Chinese believe that if, while you are talking of something and suddenly change the subject, a snake is near, it will show its feet.

If you step on a stone with which a snake has been killed, you will become lame.

When a flood takes place, the Chinese fall down and worship a water-snake, believing the storm will then abate.

If a snake gets into your house, death will creep in, too.

Myths must not be told during the day nor in summer, for snakes will come to hear them, if told at such times.

The Albanians believe that if you meet a snake before sunrise or after sunset, it foretells the death of some of your relations.

Snakes can charm people with the strange and beautiful colors in their eyes. (New England.)

In Turkey, there is a "house-serpent," a harmless white snake, which is not molested if it enters a room, as it is good luck to have it come to you.

If a serpent is found in a hole, it may safely be pulled out with the left hand; but it can sting you if you pull it with the right.

There exists an old superstition that a serpent had rather creep into the fire than over a branch of an ash tree.

For a snake to crawl up to your door, is a sign that some one will enter who has come from another country.

Young vipers destroy their mothers when they are born.

If a woman spits on a serpent or places her heel on it, it will die.

The adder makes itself deaf by laying one ear on the ground and putting its tail in the other.

If you find the cast-off hide of a serpent, you will meet with an accident.

The old Romans believed to keep a serpent in the house, would bring good luck.

To be startled by a snake, is a sign of sickness.

To meet a snake, is considered lucky by the Crobboes of Africa.

To kill a snake in ancient Egypt, was extremely unlucky.

It is unlucky to let a snake go alive.

Dipsa is the name the Greeks apply to a serpent of mythology, because those bitten by its suffer from intolerable thirst.

Before St. George's day, lizards and serpents are not poisonous and can do one no harm. (Bohemia.)

If, after cutting a snake in two, you put the two parts in water, they will reunite again. (New England.)

Certain herbs, mixed with snake-flesh, are believed to be an antidote to snake bites.

If attacked by a snake, say the word "osya," and you will be safe. (Arabian.)

If an Italian discovers a snake in the house, he considers it a token of good luck, and the reptile's stay is made as pleasant as possible.

If you lay a dead snake on its back or hang it on the fence, you can make it rain even in a drought.

The Welsh say that snakes will not bite an Irish person.

It is unlucky to touch a snake-skin with bare hands. (Mark Twain.)

An East Indian superstition is that to find a black snake in the house, is good luck.

In India, if a snake crosses your path, tear a rag from your clothes and place it on its track, so that it will be satisfied and not follow you.

The Mandan Indians believe that there is a huge serpent which inhabits a lake three or four days' journey from their village, to which they make offerings.

"Kill the first snake,
Break the first break,
And you'll do all you undertake."

There is a superstition that anyone who had his ears licked by serpents, would ever after have the gift of prophecy.

In ancient times, people believed in a peculiar kind of snake, called the "dart-snake," which was thought to coil itself on trees and dart down on persons passing by.

When the serpent of Bear Hill died, it disgorged the heads of the people it had eaten, and they petrified and can now be found as "mound-heads."

In India, it is thought unlucky to mention the words "snake" or "tiger" at night.

There is a so-called joint-snake, which, if struck on the back, appears to go to pieces, and superstitious people say that the only way to keep them from going together again is to throw one of the pieces across a stream of water, but even then another piece will grow in its place.

If you see a snake and run for a weapon to kill it, and see another while away, you have two enemies to deal with. Should you happen to kill both, you will easily conquer your enemy; but should one escape, look for a great deal of trouble from the remaining enemy.

When the negroes of the South find the trail of a snake in their path, they will not pass over it until they have made a mark crossing the trail and spit on the cross, for good luck. The devil will follow you if you don't.

A very common snake in South Carolina, is the "rattlesnake pilot," which derives its popular name from the notion that its movements mark the exact path to be followed by a rattlesnake within twenty-four hours.

If an Indian saw a rattlesnake in his path, he stopped and talked to it, offering it something at hand. This was not done in the spirit of worship, but from fear, as it was supposed to have the power to send disease upon whom it pleased.

If in the woods you tread on a snake, a plan or a wish you have long entertained, will not be fulfilled. (Luxembourg.)

There is a small snake in Natal, known as the ukokoti, with minute specks under the neck which, when it stings a person, is believed to produce similar markings on the throat of the person stung.

A black racer snake is one that will begin and chase a man as soon as he sees him. A hoop-snake will chase a man and strike him, and it blasts the man. He is paralyzed, turns black, and shrivels up. Likely enough, he blows away. (New England.)

When Arabs come to snake-holes in the desert, they make the sign of the cross in the sand, which they believe will keep the snakes from coming out of their homes.

The Albanian women are very fond of a little house snake which has a speckled skin; they think that they can foretell coming events by the noise the serpent makes.

The Russians believe that to eat a morsel of a white serpent will give them the power to understand the language of bird and beast. Hence the expression about a very learned man, "He has eaten the white serpent."

In Cornwall it is still believed that the dead body of a serpent bruised on the wound it has occasioned, is an infallible remedy for its bite.

"The beauteous adder hath a sting
Yet bears a balsam too."

Dakota Indians will not kill a snake by hitting it. Who kills a snake in this way will dream terrible dreams about various snakes, and to dream of such is considered very unlucky.

The natives of India have a curious aversion to killing snakes, and they have a superstition shared by some Europeans that if a cobra is slain, the mate will surely come, some time or other, and avenge the act.

It is said that if a young person with good teeth can secure a black snake, and, beginning at the head, will bite the whole length of its body, the person will never lose his teeth or his voice, though he live to be a hundred.

Cherokee Indians used to wave their moccasins over the fire to protect their feet from the bite of snakes, as snakes detest even the smell of fire.

There is a clear track down Bear Hill, that the Seneca Indians say was made by a giant serpent that used to crawl down that way and devour people.

The Hindu believes that if he kills the cobra, the worst misfortune will happen to him. They believe that the Deity sometimes assumes this form.

Plantation negroes believe, to be bit by a moccasin-snake, is a sure sign of death in the family, whether the person who is bitten dies or not.

It is an old English belief that you can draw a circle around a viper, if it is asleep, with an ash stick,

and when it wakes, it will not be able to cross the line.

Do not kill snakes, if you wish to be long-lived. Keep out of their way, but don't take their lives. They are the emblem of eternity and wisdom, and it acts badly on your luck to put them out of existence.

If an Italian maiden sees the jewel-crown of a certain mythical serpent, repeats the name of her love, throws her apron over the crown, and picks it up, she will be secure in her love and ever afterwards be happy. If the maiden treats the jewel in any other manner, she will at once lose her reason.

If you wish to charm a snake, when you see one draw a circle rapidly around it and make the sign of the cross within it, and repeat the first two verses of the Lord's Prayer, or the 68th psalm. "Let God arise, let his enemies be scattered. Let them also that hate him away, so drive them away; as wax melteth before the fire, so let the wicked perish at the presence of God."

Southern children believe that a coachwhip-snake is able to roll rapidly along the ground in the form of a hoop, and in this manner it will pursue a defenseless child and whip it to death. While the whipping is in progress, the snake is said to pause occasionally to insert its tail in the nose of its victim. If it feels the child's breath, it will resume the attack; but if respiration is suspended, it will loosen its hold and glide away.

The snake is a sacred thing with the Kaffirs, and it is very unlucky to disturb it. If one comes into a hut, the family will quietly move out, and wait patiently until it leaves. The owner will say that perhaps it is the spirit of one of his

ancestors, who has come to visit him in that form. Harm would befall his house if he did not pay it the proper respect.

In the ruins of old Duborg, near Flensburg, there lives a bluish snake that wears on its head a small crown of the finest gold. It appears but once a day, at the hour of noon, and then for a moment only. Whoever can catch it and get the crown, will be immortal.

Serpents were sacred to the great physician Aesculapius, the Greek god of medicine, because of the idea that they have the power of renewing their youth by casting the skin. Hence, Aesculap's wand, entwined by two snakes, is the emblem of medical science, and if engraved on jewelry, was considered a talisman of knowledge and potent influence.

In India, two snakes fighting, presage a death, unless the person who sees them at once casts off his clothing and bathes.

Alexander Ross, in his appendix to the "Arcana Microcosmi," tells us: "I have heard of wild battles and skirmishes between water and land serpents, premonstrating future calamities among men."

Natives of the island of Malta believe in what they call "il hares," and some of the country folk still say that this "hares" exists, in the shape of an old black serpent, which guards the house and bestows good luck on the children born in that house. It is held extremely unlucky to kill the old black serpent, as after its death, great misfortunes will befall the members of the family. It is called "the ghost of the house."

Cassandra and Helenus were two soothsayers of Troy, both children of Priam and Hecuba, who received

the gift of prophecy from serpents, who coiled about their ears. Helenus was the only one of their sons who survived the fall of Troy. He was made prisoner, fell to the share of Pyrrhus, to whom he ingratiated himself by prophetic warnings, so that he was adopted by him and made his successor. Cassandra had received the gift of prophecy from Apollo, under the condition that she would listen to his addresses. She, however, refused to keep her promise, and Apollo, in revenge, determined that no credit should ever be attached to her predictions. Thus, her warnings regarding the downfall of Troy were not heeded, but scoffed at by her people. She was captured by Ajax, in the temple of Athena, fell to the share of Agamemnon, and assassinated with him on his return to Mycenae.

Many years since, one of the gamekeepers of Langedwyn Hall told a correspondent that he was once much frightened on midsummer eve at Tynygraig Wood by witnessing many snakes joining heads and making a hideous noise, and that they were in the habit of leaving a ring behind, which was considered lucky to have. A similar story was told by one Evan, a keeper at Llwyn, Llanfyllin, who, about seventy years ago, coming across a large number of snakes at the Derwlwyn, which was a notorious place for them, in a similar position, and he had to run away, as they were on the point of setting on him! An elderly person in Yale wore what they called a snake-ring stone attached to a string around her neck when a child, to prevent having the whooping-cough and other epidemics, which was a common habit in Yale amongst the inhabitants in those days.

King Tohak had two serpents grow out of his back, one from each

shoulder. These serpents demanded the brains of two men every day for dinner. Two noble Persians became cooks to King Tohak in order to save the two men, and substituting the brains of a sheep for one, they saved him. From the men thus saved, the poet Firdausi derives the Kurds of eastern Asiatic Turkey.

A New England correspondent writes: "An Irishman made a bet with an American in Boston that if he made a ring of Irish earth around a snake, the snake couldn't get out of it. He bet \$700, because that was all he had. Then he went over to Ireland and got a little bag of sand from the shore near Dublin. When he got back here he made a ring of it on the ground. The snake could not get over that ring to save its life, and it died there, and the man got his \$700."

There is in Malanka Island, a remarkable snake that is but rarely seen. It is called *matesato*, about ten inches long, glistening like gold, and when it is fully grown, the natives say it is so resplendent that nothing of it can be clearly seen but its eyes and its snout. When it is taken into the hand, it is exceedingly smooth and slippery. If one of these is seen in a house, it is a sign of death. If it is running along, it is a sign of violent death; if quiet, of deadly sickness.

If the deadly snake called *A'u* is seen in a house, it is a sign of death, war or misfortune; if coiled up, it is a sign of a quiet death; but if running along, there is violence coming.

A superstitious regard for the familiar serpent is not confined to Roumania, but it exists there in full force amongst the country people. The peasant, above all his housewife, will abstain with anxious care

from injuring the inoffensive guest that issues from its hiding place among the rafters, to feed at the common platter, like a humble dependent of the family. But serpents that appear in an irregular manner are looked upon as messengers of evil omen. For instance, a small badly formed egg will cause consternation in a Roumanian family; the cry of "*serpé, serpé*," rings through the poultry yard, the uncanny thing is broken, and should the interior disclose a shade or cloud of color in a twisted form, heavy misfortunes to the household are confidently expected.

If you kill a snake, in Japan, without provocation, you will afterwards find its head in the box wherein cooked rice is kept, when you open the lid.

In Ceylon exists the belief that one of the most venomous snakes in the island selects sparkling pebbles as a bait to attract small creatures, lying in wait for them by the pebble. A parallel to this belief is one, to be found in Wales, about a congress of snakes, writhing together with much hissing, after which, upon the spot of their congress, may be found what is seemingly a glass or terra cotta bead. These beads are used in many diseases, and especially as charms against the evil eye, and to cure diseases of the eyes. These beads are called, in Wales, "*glain y nad-roedd*" or "*maen magl*."

The Russians believe that there is a species of snake which possesses a diamond, and when it gets in company with other snakes, they play with the precious stone. If any one is near and throws something to frighten the snakes away, they will leave the stone, and the person can secure it. A correspondent was shown such a stone by the

relative of a peasant who was believed to have secured it in this manner. The man had taken it home and put it away carefully, for if he told anyone, the diamond would lose its miraculous power. It was alive, and when it was put away secretly with a coin of any value, the next morning the coin would be duplicated; but the owner must never tell of his treasure. Thus the man's wealth increased, until he was rich. As there was no visible cause for this, his brother became curious and begged him to tell him how it was that he was getting so rich without work or business. He always refused to tell him, but for a long time the brother persisted, until at last, worn out with his entreaties, he showed the stone. At once he was taken sick and died. The widow found the diamond of a dull color, and it had lost its multiplying powers; but it was now used as a remedy for swellings by dipping it into water and bathing the swollen part with the water.

Snakes are rare in the cities, but abound in the wilds of eastern Africa, and are dangerous to night travelers, though seldom seen by day. To kill a serpent, is considered by a Bedawin almost as meritorious as to kill an infidel. These serpents are in Somaliland subjects of many superstitions. One horn of the *Cerastes*, for instance, contains a deadly poison; the other, pounded and drawn across the eye, makes a man a seer, and reveals to him the treasures of the earth.

There is a flying snake which hoards precious stones, and is attended by a hundred guards. A Somali horseman once, it is said, carried away a jewel; he was pursued by a reptile army, and although he escaped to his tribe, the importunity of the former proprie-

tors was so great that the jewel had to be restored to them.

In Wales, as well as in other places, exists the belief that snakes know by instinct that they must hide from a man unless he were unarmed; but that if the man had no stick, they would often show themselves. Snakes surprised by a person having a hazel stick, would certainly be captured or killed, and if cut in half by a hazel switch, could never reunite, as otherwise they are believed to be able to do by taking their end in their mouth, running with it to their shelter, and by licking the cut ends, would cause the amputated parts to reunite. Certain short-tailed specimens are supposed to be self-healed in this way. Another idea was, that if a man was stung by a snake, and could very soon after catch it or another snake, and cut it open lengthwise, he would find a long roll of white fat, which would at once relieve, and very soon cure the patient.

Serpents' eggs were considered by many people highly medicinal; a tea made of serpents' eggs had, however, besides its efficacy for certain diseases, also the disastrous property that to certain persons it would act as a strong poison.

The annals of serpent-worship are beyond compute, for the powers beneficent and malignant, believed to be possessed by it, as a thing of mystic properties in amulets and as a divinity, the snake has ever been the object of superstitious reverence. We will give a few instances and illustrations. A very large live serpent was kept (according to Aelian), in the temple of Aesculapius at Alexandria, and according to Pausanias, there was another kept in his temple at Epidaurus, both being carefully tended as objects of worship. We all know that a serpent is the usual accom-

paniment of ancient statues of a god, and in this connection, typify health. Livy, and several other authors, relate that when a pestilence broke out at Rome, the Delphic oracle advised an embassy to Epidaurus, to fetch the god Aesculapius. While they were gazing at the statue of the god, a "venerable, not horrible," serpent, which only appeared when some extraordinary benefit was intended, glided from his hiding place and, passing through the city, went direct to the Roman ship, where he coiled himself in the berth of Ogulnius, the chief ambassador. On arrival in the Tiber, the serpent leaped overboard and escaped on an island. Here a temple was erected to him in the shape of a ship, and the plague was immediately stayed. This temple of Aesculapius was on the island now called St. Bartolomeo, and became the greatest sanitary establishment in the metropolis. It is a very striking proof of the vitality of tradition that not only the island, but the very spot on it where once stood this temple, always has been and is now the seat of a hospital, that of San Giovanni di Calabita.

We are all familiar with the two serpents in the hand of the god Mercury, so popular as a statue. This was a true amulet, which he carried as the staff of a messenger, to guard him against the malevolent glances of those who would impede the progress of his errand.

The temples in Cambodia, of which the French reproduced large models at the Paris Exposition, show that they were guarded by a great avenue of serpents, and the same objects are seen at the entrance to Chinese temples.

The same fierce enmity, abject fear, submission and worship, regarding the serpent, are found to-

day among the Hindus and Mohammedans of India, as well as among the savages of North America and of Africa. The oldest known monument in Europe, an undoubted relic of ancient serpent-worship, is still to be seen standing in the Atmeidan or Hippodrome at Constantinople. It is the original column brought from the temple of Apollo at Delphi, and was set up where it now stands by Constantine, about A. D. 324. It consists of the "bodies of three brazen serpents twisted into one pillar of brass. Their triple heads had once supported the golden tripod which, after the defeat of Xerxes, was consecrated in the temple of Delphi by the victorious Greeks. It bears the only known inscription still extant which is actually contemporary with the Persian wars."

SNIFE—The drumming of the snipe in the air, indicates dry weather and frost at night.

SODGER—To kill a very small insect called the "sodger," is sure to bring trouble to the boy who does it.

SPARROW—To catch a sparrow and keep it confined in a cage, is an omen of death.

It is lucky to see a white sparrow, or any kind of albino.

To see a sparrow walking by, putting one foot before the other like a duck, is an omen of great prosperity. (Japan.)

If the hedge-sparrow is heard before the grapevine buds, it is a sign that a good crop is in store.

When a sparrow builds above your window, it is a sign that you will take a trip.

In the Tyrol, eating a sparrow is believed to bring about St. Vitus' dance.

According to tradition, the sparrow betrayed Christ in the garden and urged his tormentors on, by crying: "He is living! He is living!" While the pitying swallow, watching this on the cross, cried: "He is dead! He is dead!"

With the Hindus, the sparrow is the symbol of passion; hence Kama, their god of love, is represented as riding on a sparrow, his bow of sugar cane strung with bees.

"If a sparrow doth perch beneath your thrall (eaves),
Then prestige of woe, woe come to all;
Trouble he will bring to field and store,
Death and destruction will enter your door."

The Koreans explain the reason why sparrows hop on both feet instead of putting one before the other, and the reason why flies rub their feet together when they alight in the following way. The sparrow and flies had a quarrel and decided to ask the governor of the Korean provinces to arbitrate the matter. He found them both wrong, and ordered to have them both whipped, and it made the sparrows jump up and down with pain, and the flies put their hands together and prayed to be forgiven. The governor forgave them both, but as a sign, he decreed that sparrows should always hop and that flies should rub their feet together when they alighted.

SPIDER—When spiders collect on a bank or wall, it is a sign of rain. (Persia.)

If you see a spider on a glass, it is a very good omen.

Spiders hate toads.

It is unlucky to discover a spider's web in the house on Sunday.

It is a good sign to see a spider at night. (Grecian, Turkish and Armenian.)

To allow a spider's web to remain in the house over Good Friday without removing it, is a sign of ill luck.

If a red spider spins a wheel on the front porch at night, it is a sign that a ghost has been there. (Negro.)

If a spider seems to look right at you, it is a sign of treachery in business.

A spider in the morning, brings either great sorrow or a great feast. (Belgium.)

Spiders spin low prior to stormy weather. (Turks Islands.)

Spiders will not set their webs on a cedar roof.

For a spider to crawl over the face is a lucky sign, if it is not brushed away.

In India, it is unlucky to kill centipedes, tarantulas, scorpions or spiders.

A black spider, eaten as a sandwich between two slices of bread every morning, will greatly strengthen one.

A South Northamptonshire superstition of the present day is, that to propitiate "money-spinner" spiders, they must be thrown over the left shoulder.

If the servants kill a spider in Surinam, they will break the dishes.

In Maryland, it is said that if you kill the spider which is on your clothing, you destroy the new gown which it was spinning for you.

In the secret memoirs of Dr. Duncan Campbell, in the chapter on "Omens," he says that "Many have thought themselves secure of receiving money if only a little spider fell upon their clothes."

If you see a white spider, you will see a corpse.

Moslems never kill a spider.

The negroes of the West Indies never kill a certain kind of spider, lest it should cause them to break cups and glasses.

To see a spider in the morning, is worry; after twelve, if the head is toward you, money. (Bohemia.)

For a spider to weave its web in a bedroom, is considered good luck.

If a spider spins a thread and hangs on it in front of a door and is not killed, someone in the house will die before the year is out.

If a spider lowers itself toward anyone at night, it is lucky; but in the daytime, unlucky.

Spaniards in the sixteenth century, thought that an abundance of spiders in any one place indicated gold.

Shetlanders call the spider "Willie Buck," as a weather-propheying insect.

The Chibchas Indians never destroy a spider, because they believe that after death they have to cross a great river on floats of cobwebs.

Country folk have a weather-indicator in the spider. No matter how lowery the morning may be, if this animal spreads out its net to the breeze, it shows that the prospect for a fair day is good.

Spiders poison whatever they touch.

To kill a spider or destroy its web, will cause a person to be disliked. (Madagascar.)

To brush a spider off any man while he is playing a game of chance, is very unlucky and he will lose.

To swallow a spider, placed in a piece of apple, is a sure cure for ague. (Suffolk belief; also men-

tioned in Longfellow's "Evangeline.")

A spider running across the forehead in the night, is a sign of a headache the next day.

If a spider gets upon you with a web by which you can lift it, it is a very lucky omen.

It is bad luck to kill a spider. When you kill one, you hurt a friend.

A spider walking about on the tablecloth, indicates that you will get a new cloth.

If a spider is seen crawling along the floor, it is a sign of a wedding.

In Essex, it is considered very unlucky for a reaper to kill a harvest spider.

If a person, when cleaning house, stoops to pick up a black speck out of a tub or box and finds it to be a black spider, it is a sign of sickness or death in the house.

If a spider, in weaving its web in some high place, comes down before your face, you will receive money from some unexpected source.

Spiders never spin on dark days and never on an Irish oak.

If you kill a spider, it will insure a note or letter coming during the day.

A spider should never be killed in the house, but taken out before being dispatched; for it is said that you will pull down your house, if you kill it inside.

Spiders can show you where gold may be found.

If spiders come into your house late in the autumn, they come for good luck.

A small spider makes its nest on the stalks of corn, and as high as it makes its nest, so high will the

snow come next winter. (N. E. Scotland.)

The Teton Indians pray to gray spiders and those with yellow legs.

In Yorkshire, no one would kill a spider, because when our blessed Lord lay in the manger, the spider came and wove a beautiful web, which protected the innocent babe from all the dangers that surrounded him.

If you see a spider's web with any writing caught in it, or so formed as to make a word of writing, it is a sure sign of war.

According to early Christian tradition, a spider spun its web over the cradle of the Saviour and saved him from danger, hence it is a bad thing to kill spiders, and none do thrive who kill them.

Never on any account kill a wood-spider. By this act, you will draw on yourself the hatred of the whole race of witches, and sooner or later they will make you rue it.

To have a pinavitzli (a spider in form, but as large as a mouse,) enter a dwelling, is a bad omen in Mexico. To meet one on the road, predicts a present of something good to eat.

When you see a spider running down the wall, be sure to note its color; for it indicates that a stranger is coming, and the garments worn by him will be the color of the spider.

In the "Secret Memoirs of Mr. Duncan Campbell," we read that "Others have thought themselves secure of receiving money if by chance a little spider fell on their clothes."

It is related in the life of Mohammed, that when he was once fleeing from an army, he hid himself for three days in a cave, over the mouth of which a spider spread

its web and a pigeon laid two eggs there, the sight of which made the pursuers think he was elsewhere.

A Maconian maid named Arachne, proud of her skill in weaving and embroidery, in which arts the goddess of wisdom had instructed her, ventured to deny her obligation, and challenged her patroness to a trial of skill. The goddess changed her into a spider.

When a spider is found on the clothing, it is a sign that money is on its way to us. The moral of it is that if we imitate the industry and cunning forethought of that little creature, we shall weave ourselves into wealth and procure for ourselves a plentiful estate.

In Japan, most spiders are considered to be evil beings. A spider, seen anywhere at night, should be killed, for all spiders that show themselves after dark are goblins. While people are awake and watchful, such creatures make themselves small, but when everybody is fast asleep, they assume their true goblin shape and are monsters.

In Germany, it is considered bad luck to see a spider first thing in the morning, but good luck to see one in the evening. Some people, however, say that if a spider crawls on a man's coat in the morning, he will be happy that day. Other superstitions about the spider say that a spider seen in the evening is a sign of hope; and a spider seen at noon is a sign of joy.

When a person goes on a journey and passes a spider, he does not kill it in silence. For should one let it escape or kill it without prayer, bad consequences must ensue. In the latter case, another spider would avenge the death of his relation. To avoid any such misfortune, when a spider is encountered, the person must say to

it: "O grandfather spider, the thunder beings kill you." The spider is crushed at once, and his spirit believes what is told him. His spirit tells this to the other spiders, but they cannot harm the thunder beings. If one thus addresses a spider as he kills it, he will never be bitten by other spiders.

"Long ago, there was a god by the great lakes in Africa, mighty and terrible, who controlled the destinies of the people, and whose form was that of a white spider. He lived in a cave under the mountain, the entrance to which was as large as a barn. Across the mouth of this cave he wove his web—ropes that shone like silver—covered with a glue so strong that no living thing, once caught by it, could release itself. When he pleased, rain fell on the whole country; when he was dissatisfied no rain fell, and the country suffered. Those who looked into the black cave saw only his two eyes, shining like stars far away. But if the web was touched he felt it, and if a word was spoken he heard it. To him, through the priests, all the people made sacrifices of human victims, young girls who were prepared for it. Once a year they offered up a victim. Then in the far depths of the deserts, the god in the form of a spider made the thunder begin to roll, the light growing in intensity until the white spider was seen to dash out upon its prey, seize it by the throat, and return to his lair."

SQUIRREL—To have a squirrel in your house for a pet, is a sign of good fortune.

When squirrels prevail in great numbers, there will be war.

STAG—Stags draw serpents from their holes by their breath, and trample them to death.

One of the four supernatural animals believed by the Chinese to preside over the destinies of the Chinese empire was a stag, hence to harm such an animal was a sign of ill luck.

STAG-BEETLE—If a stag-beetle is seen in close proximity to a person, the person will soon go and do some wicked thing. (German.)

There is a popular belief in Germany, that the stag-beetle carries burning coals by means of its jaws into the houses, and has caused many serious fires.

STARLING—If a starling carries the combings of your hair to its nest, you will have a cataract on your eye.

STORK—If storks go up the mountain, there will be a great freshet. (Korea.)

If the stork does not finish hatching an egg, one of the highest in the land will die.

If storks are brooding on a house, fire cannot destroy it. (Temple Bar.)

The stork foretells the coming of spring.

As young storks thrive, so will children.

If storks fly in a circle over a company of people, one of the company will die.

According to Moslem folklore, the stork goes every autumn on a pilgrimage to the holy Kaaba at Mecca, and hence he is called by the Turks, "father pilgrim."

If you cry "Allah," it is said that any stork that hears it will fall to the ground and bury its head in the sand.

When the storks assemble in great numbers, it is a never-failing sign of war. (German.)

If you rob the nest of a stork, you will go hungry.

Whoever has money in his pocket when he first beholds a stork, will never have the toothache.

The Mohammedans say that the storks make a pilgrimage to Mecca, in their migrations.

According to an old Alsatian belief, the stork brings branches of maple into its nest to frighten away the bat, which is supposed to render its eggs sterile by its touch.

If the first stork which a servant sees is flying, it is a sign that he will change his place before the year is out.

If a girl sees a stork standing for the first time, she will be obliged to stand gossip.

In Germany, the children have a pretty belief that babies are brought by the stork, who gets it from the baby-fountain or baby-pond. Before flying away again, it always bites mamma's foot, so that she has to stay in bed for a time.

In Austrian Silesia, and in different parts of Germany, the flight of a stork over a house is said to announce the speedy arrival of a baby.

In the Island of Rügen, Northern Germany, they say that if the stork does not lay eggs, it is a sign that the house will be childless.

Nobody dares shoot a stork in Rügen, for then he weeps large tears, and every tear means a great misfortune.

In the Altmark, Northern Germany, a stork on the wing signifies to a maiden that she will be asked to stand as sponsor.

If a group of men are standing in a circle and a stork flies over them, it is a sign that one of them will die.

It is unlucky to disturb a stork, for it is supposed to protect the house from lightning.

A stork will not stay where domestic discord reigns, and its departure foretells calamity.

If the first time a girl sees a stork it is flying, she will be a bride before the year is out.

In Germany, it is considered good luck if a stork rests on the roof of a house. If storks are driven away or desert their nest, or fail to return to it in the spring, it is a very bad omen to the owner and his family.

The stork fluttered around the cross, crying "stryke, stryke!" (strengthen ye), and was henceforth called stork, but ever after lost its voice.

It is unlucky for a girl if a stork, the first time she sees it, clatters with its bill. She will surely break something.

If you salute the returning stork, you will never have the toothache.

If you make pictures of storks' nests on the chimney with your left hand, it will draw storks to the house.

The stork is a sacred bird in Sweden, from the legend that it flew round the cross, crying "Stryke! Stryke!" (strengthen! strengthen!), when Jesus was crucified. The veneration of the stork is also based on the fact that it is the sworn enemy of snakes, and that it is an excellent scavenger.

To see a stork in the yard in summer, is the sign of thieves.

If you see a stork in the yard in winter, it is the sign of change of weather and change of residence.

To destroy the nest of the takatra (a small brown stork of Madagascar), will cause leprosy.

If a takatra crosses the path of a person about to start on a journey, he must return or his journey will be fruitless.

If the stork is silent on its first appearance, the child who sees it will be lazy; if the stork is flying, the child will be diligent.

Turks and Albanians consider it a bad omen to kill storks; they are called "Pilgrims' Fathers," and are supposed to make pilgrimages to Mecca.

In Germany, if a nest is made for the stork, the superstition is current that the bird will express its gratitude by throwing down a feather the first year, an egg the next, and a young bird the next; and then begin again with the feather.

STURGEON—A sturgeon forging its way up the Trent, forewarned the Cliftons of Clifton Hall, Nottinghamshire, of death.

SWALLOW—It is a lucky sign to see three martins light on a roof at one time.

It is a good omen if a swallow flies over a christening party.

In some countries, the swallow is called the messenger of life.

The swallow mourns for our Lord.

The coming of swallows and the making of their nests in a new place, is looked upon as an omen of coming success. (China.)

Treasure is to be found where the first swallow is seen.

At Lüdenscheidt, in Prussia, there is an omen that the swallows avoid a house which is to be visited by death.

A flock of swallows flying over a house, is considered in the Unter-Inn Valley, Germany, a sign of death.

When the swallows fly low above the ground, it is an indication of a storm. (German.)

At Telfo, a Tyrolese village, there is an omen that whenever a swallow is killed, the sky is cleft with lightning.

Whoever bids farewell to the swallows, will be free from chilblains for the ensuing winter.

If young swallows, found kissing each other, are dissolved in oil of roses and applied according to custom, they will secure for you the affections of the best girl in the parish.

It has long been considered lucky for a swallow to build on a roof, but just as unlucky for it to forsake its nest, if once built.

When swallows are going across the sea, they are said to carry bits of sticks with them, and from time to time place them on the water and rest on them.

Swallows will carry away from you all trouble of the eyes, if the first time you hear them in the spring, you go to a stream or fountain and wash them, praying God to let the swallows carry away your trouble.

If you throw a stone and break the wing or leg of a barn-swallow or house-martin, you will surely have a corresponding limb broken.

Swallows building on the house, bring poverty.

Sparrows building on the house, bring riches.

At Valbert, an omen tells us that when swallows return from their annual migration and will no longer build on a house, it will burn down during the year.

If thirteen swallows come in a line at sunset, it is a sure sign of death.

The swallow hovered around the cross, crying "svale! svale!" (Cheer up! Cheer up!), and hence received its name, "the bird of consolation."

When the swallow flies low, it will rain. (Madagascar.)

It is said that a martin never builds a nest because, when Noah came out of the ark, he passed by the martin and said: "You are good enough for man to provide you a home for your services to him."

Swallows and yellow-hammers are said in England to drink three drops of the devil's blood the first day of May, so that they become devil's birds, and if you spoil their nests, he will avenge them.

When chimney-swallows circle and call, it is a sign of coming rain. (Zuni Indians.)

The tail of the first martin is worn on the cap of the young Labrador hunter, to assure his success. Otherwise, he will not be fortunate.

In Swabia and Tyrol, there is an omen that if a red-throated swallow flies underneath a cow's body, the cow will give red milk; the same misfortune will befall the animal if its owner kills a swallow.

Everywhere in France but in Arles, it is believed that if swallows' nests are destroyed, the cattle on the farm will limp all the rest of the year.

It is unlucky if the swallow does not return to the old nest in the spring. Some one of the household will die.

When swallows build new nests on a house, there will be a death in it that year.

In some parts of Westphalia, Germany, the peasants tell you to look under your feet when you see

the first swallow, and that you will find there a hair, which will be of the same color as that of your future wife.

If swallows gather and sit in long rows on the church leads in Sheringham, Norfolk, people say that they are settling who is to die before they come again.

In the Neumark, Germany, if a person washes his or her face on beholding the first swallow, he or she will be preserved from sunburn during the year.

In Ireland, the swallow is called the "devil's bird"; there is also a superstition that every man has one hair on his head which, if plucked out by a swallow, will doom the man to perdition.

A farmer's wife near Hull told how some young men, sons of a banker in the town, had pulled down all the swallows' nests on and near a little farm which he possessed. "The bank broke soon after," she went on, "and poor things, the family have had nought but trouble since."

Before the defeat of Pyrrhus and Anthony, swallows appeared on the tent of the former and on the ship of the latter, and as swallows were considered unlucky birds, under whatever circumstances seen, by all dispiriting minds as a bad omen, probably prepared all minds for their subsequent disaster.

When the swallow's nest is high, summer is dry.

When the swallow's nest is low, you can safely reap and sow.

Swallows skimming along the ground, indicate rain.

If you lay the tongue of a swallow under your own and kiss a person, you can obtain from that person whatever you wish. (Swinemünde, Germany.)

Swallows and ravens accompanying the army of Alexander the Great as he came from India to Babylon, was taken by the Persian magi as a sign that Cyrus would die in Scythia, and by the Chaldeans that Alexander would die in Babylon.

In Russia, Germany and England, it is thought:

"If a swallow doth build upon your
thatch
Then the hand of good is upon the
latch;
Plenty he will bring to house and field,
Of the fruits of the garden an uncommon yield."

In the far East, the swallow is still called the bird of God, because it was the third messenger sent out by Noah from the ark, to see whether the flood had abated, and it is an omen of good luck to have these birds alight on the housetops or in the trees near the house, for they bring good luck on their wings.

When it is about time for swallows and turtle-doves to come in the spring in Albania, the people put bread by the side of the bed and eat it immediately they wake up, so as not to run any risk. In Northern Albania, however, to see a swallow fasting is good luck.

Plutarch, reasoning upon that singular Pythagorean precept, "not to let swallows enter the house," which is especially directed to wives, remarks: "Consider and see whether or not the swallow be not odious and impious! because she feedeth upon flesh, and besides killeth and devoureth, especially grasshoppers, which are sacred and musical." (Symposiaques.)

In some parts of the Tyrol, the slayer will have trouble with his cattle, and as in the case of killing a robin, his cows will give red milk.

At Nanders, in the Tyrol, the criminal will lose father or mother.

Swallows are in most countries birds of good omen, and to kill one, involves one in various calamities.

In a neighboring place, it will surely lighten after the crime.

In the Ober-Inn valley, the murderer's house will be consumed by fire.

At Sarsans, the destruction of a swallow's nest will cost the life of the best cow in the herd.

"In any hand that swallows chance to
die—
'Tis counted ominous, I know not
why."

It is lucky if a swallow builds under your eaves. Shakespeare notes this in "Antony and Cleopatra" (iv., 10):

"Swallows have built
In Cleopatra's sails their nests: the
augurers
Say they know not, they cannot tell;
look grimly,
And dare not speak their knowledge."

SWAN—When a swan flies against the wind, it is a sign of rain. (Persia.)

It brings misfortune to kill a swan. (Irish.)

The Dakota Indians think the female swan a very sacred bird.

In some families, a single swan seen on the lake was a precursor of death.

The swan builds its nest high before high waters; but if it builds low, there will not be unusual rains.

If the swan flies toward the wind, it is a certain indication of a hurricane within twenty-four hours, and generally within twelve.

In County Mayo, Ireland, it is believed that virgins remarkable for the purity of their lives are, after their death, enshrined in the form of swans.

It is unlucky to show a dead swan to children, as they will all catch something and die.

Swans are superstitiously protected in Ireland from the legend of the Fionnuala (daughter of Lir), who was metamorphosed into a swan, and condemned to wander in lakes and rivers till Christianity was introduced.

If a swan flies against the wind, no matter how fine the weather appears, a wind almost amounting to a hurricane is certain to arise within twenty-four hours, and generally within twelve.

Cygnos, the chosen friend of the ill-fated Phaeton, lamented his death on the banks of the Cridonos till his form, dissolved in tears, was changed into that of a swan, which always remained on the water that swallowed her beloved friend. (Greek Mythology.)

According to Woodrow, the swans that were on Linthigo Loch when the English obtained the mastery in Scotland, disappeared. On the king's return, the swans came back. Their flight was considered to foreshadow bad luck to the royal family, and their reappearance was hailed as a most happy omen.

The ancients believed that the swan sang a sweet song just before its death. From this tradition, originates the title of "swan" given to poets, e. g., "The Swan of Avon." In Germany, the term "Schwanengesang" (swan's song) has become proverbial for a poet's last work.

"So on the silver stream when death is nigh,
The mournful swan sings its own elegy."

There is an old superstition that the swan, which is voiceless through life, breaks out into song at the approach of death. Plato, in

the "Phaedo" (85 B. C.), makes Socrates say: "I think men are all wrong when they say that the swans, before death, sing, sadly bewailing their end. They sing then most and most sweetly, exulting that they are going to their God."

* * * They sing then, not out of sorrow or distress, but because they are inspired of Apollo, and they sing as foreknowing the good things their God hath in store for them." Cicero says of Lucius Crassus that he spoke with the divine voice of a swan about to die. The idea was doubtless derived from the Pythagorean notion that the souls of poets pass after death into the bodies of swans, retaining all their powers of harmony. Virgil was called the Swan of Mantua, and Shakespeare, in modern classic times, the Swan of Avon. But the burden of proof lies with those who assert that swans "expire with the notes of their dying hymn." Scaliger ridicules the idea of the poets, and the throats and vocal organs of the swan are so constructed as to resemble the trumpet more than any other musical instrument. But the ancients were not naturalists at all, in our sense of that word. The booming of the bittern was enough to satisfy Pliny that there was a god in the marshes of Southern Gaul, who took the form of an ox. One ancient notion was that the music of the swan was produced by its wings and inspired by the zephyr. Sir Thomas Browne alludes to this: Not in more swelling whiteness sails Cayster's swan to western gales,
When the melodious murmur sings,
'Mid her slow-heaved voluptuous wings.

Still there is a swan which may be said to sing, and the ancients may have heard it or heard of it. Mr. Nicol, in his valuable account of Iceland, thus describes the cygnus musicus, which frequents the rivers and lakes of Iceland: "The

The whiskers of a tiger are mortal poison.

To mention the tiger, is unlucky in Japan.

In India, when a man has been eaten by a tiger, his spirit sits in the tiger's forehead and guides him to new prey. The cunning of the old man-eaters is attributed to this friendship.

Tigers' ears keep off evil spirits and sickness, and act as a charm against sudden death.

The natives of Sumatra are very wary of killing a tiger, for they believe that the souls of their forefathers go into these animals.

A man killed by a tiger in India will appear to his kin, telling them to change their names so that the tiger will not discover them.

The tiger is worshipped by the Chinese gambler, as it is supposed to bring good luck to his game. The tiger is also worshipped by mothers of sick children, as it is supposed to have the power of absorbing or counteracting pernicious influences which cause children to be sick.

When a tiger roars, it is a sign of high winds and a great storm.

It was an ancient belief that the tiger roared and raged most furiously in stormy and high winds, "as roused with rage, with rage doth sympathize."

The Northern Indians believe that, in eating the flesh of a man, the tiger obtains the spirit of him, which it retains through life. Sorcerers can turn themselves into wolves and tigers, and the gardeners in Akola are unwilling to inform sportsmen of the whereabouts of lions or tigers in their plantations, for they have a superstition that a garden plot loses its fertility

as soon as one of those animals is killed there.

An oath on a tiger-skin is very solemn, and if a man is carried off by one, his "tiger ghost" is worshipped by the Santals. Priests of Thibet sit on a tiger-skin in their sacred office, and there is believed to be an especial power derived from it. His whiskers, claws and fangs are made into love potions and philters, and good luck attends the possession of them. Tiger's flesh is also a great medicine and charm. The tiger is called the "Lord of the Black Rock," and in many provinces no gun, bow or spear has ever been raised against it. In return for this, it is said that it has never preyed upon a man.

In the jungles about Deori, there is a root which, if a man eats, he is at once converted into a tiger, and another species that will turn him back again. One unfortunate man wanted to see how it would feel to be a tiger for a few moments, so he got both roots and told his wife to thrust the other into his mouth as soon as he had turned. But as soon as she saw her husband in this guise, she turned and ran away into a house, and the villagers chasing him off, he has been obliged to remain a tiger ever since. (Crooke, *Popular Religion and Folklore in Northern India.*)

TINKER—The tinker is considered, by the Portuguese, a sign of rain, hence the saying:

"Tinker in the land, rain upon the hill."

TITMOUSE—If a person seeking cattle in the forest, sees a titmouse on its right hand, the cattle sought for will be found. (Swedish.)

TOAD—When toads bury themselves, it is a sign of cold weather.

When the toad leaves his hole, it is a sign of rain. (Persia.)

If a toad or a frog looks you in the face, you must close your mouth; otherwise it will count your teeth, and they will all fall out of your head.

The appearance of a toad on the doorstep, is a very unlucky sign.

It is a current belief that if a person spits in a ring around a toad, the creature will die.

If large toads come into the doorway, an enemy is at work to injure you; to defeat the sinister design, sprinkle the toad with salt. (British Guiana.)

To kill a toad is sacrilege in Sicily, because it is believed to be a powerful fairy which has fallen under some malediction. If molested, it will come at night to spit water in the offender's eyes, which will never heal.

The unfortunate toad has come in for the hatred and suspicion of the human race for centuries. It was supposed to have preternatural powers, and was made the principal ingredient by incanting hags. In Shakespeare's "Macbeth," the witch says:

"Toad that under cold stone
Days and nights has thirty-one
Sweltered venom sleeping got,
Boil thou first i' the charmed pot."

Milton also speaks of the toad as a semblance of all that is disgusting:

"Him they found,
Squat like a toad, close at the ear of
Eve,
Assaying with all his devilish art to
reach
The organs of her fancy."

The toad is said to carry an antidote to its "venom" in its head.

If a bone taken from a toad, is secretly put into a woman's dress, it will kindle into a burning flame.

When a toad crosses your path, take four steps backward and spit

three times before you go ahead, else you will have bad luck.

To keep a toad, brings good fortune to the house. (Sicily.)

A toad in the cellar brings bad luck, and it must be ejected with care.

Toads are never found in Ireland, because St. Patrick banished them from there.

Gipsies believe that tamed toads bring good luck.

In the Tyrol, when things go wrong and afterward right themselves, the people put toads made out of wax as offerings upon the altar, believing that it was a toad that took away the trouble.

When the tree-toad sings in the tree during the evening, it foretells a shower before morning.

A toad on the doorstep is a sign that the house is under influence, and some disaster will necessarily follow. The toad must be killed, to avoid sorrow.

If you step upon a toad, you will surely get warts.

Toads never open their mouths in dog days (the hot and sultry summer days during July and August).

Toads swallow the dew in dry weather.

If the first hop-toad you see in the spring is coming toward you, you will have many friends; but if it is going from you, you will lose some.

Hop-toads are very lucky, and it is a good omen to have them around the house. If you can get hold of one and scratch its back, you will have no sickness that year.

In some parts of Canada, it is believed that, if you spit on a toad's back, it will split open. Also, if a

toad should spit on a person, he would have warts. This belief is also found in New England, and in some parts of Germany.

It is a widespread belief that the toad is very venomous and poisonous, and that contact with it will make a limb swell, especially if the toad has first been made angry.

TORTOISE—The Chinese consider the tortoise as bringing good luck.

Southern children think a decapitated tortoise will come back to life if even the smallest shred of skin is left to connect the head with the body.

The tortoise is not an animal which would be likely to be afraid of rain, or so one would suppose. But it is singularly so. It tells when it is going to rain as well as a barometer. It will make for any place of shelter hours before it comes down, and will not be driven out. The sign never fails.

Pliny says: "The flesh of the land-tortoise is highly salutary for repelling the malpractices of magic and for neutralizing poisons. It improves the eyesight and removes cataract. In one way, the shavings of the shell are powerful in subduing the emotions of love, while shaved in the opposite way they produce the exact opposite. The eggs are a remedy for scrofula." The catalogue of remedies given by Pliny, for which the tortoise can be used, comprises 66 cases. This accounts for the fact that the figure of a tortoise is frequently found on ancient amulets.

TROUT—A Killarney trout can be broiled only on a fire made of arbutus boughs.

TURKEY—If you go to a house and a turkey gobbles at you, you are welcome.

Water-turkeys flying against the wind, indicate falling weather.

Turkeys perched on trees and refusing to descend, indicates snow.

TURTLE—If a turtle bites you, it will hold on until it thunders.

Should you see a turtle coming toward you, don't molest it, and you will be blessed with high honors and office.

A land-turtle crawling low to the ground, indicates fine weather; but if he crawls high, as if on tip-toes, you may be sure of a heavy rain and near at hand. (Turks Island.)

In Japan, the turtle is believed to have the power to create, by its breath, a cloud, a fog, or a magnificent palace. They are therefore carefully treated, for who knows but they might create a magnificent palace for one! All tortoises are supposed to live for 1,000 years.

The turtle which is the color of the crystal or silver, adorned with black lines, whose body is of the shape of the pot, and whose backbone is beautiful, and the turtle whose body is of the color of the sun and covered with numerous small spots, will make a person as prosperous as a prince, if they dwell in his house.

The turtle which is black as the bee or collyrium, with beautiful spots over his body, which has no defective organs, whose head is like that of the serpent and whose neck is large, will increase the territories of the king. (Hindu.)

UNICORN—A unicorn is a lucky sign in China.

The unicorn's horn was considered of considerable efficacy in healing—when it could be procured. They were sold at six thousand ducats, and were thought in-

fallible tests of poison, just as Venetian glass and some kinds of jewels were. The Dukes of Burgundy kept pieces of horn in their wine jugs, and used others to touch all the meat they tasted. Drinking cups of this kind were greatly esteemed in olden times.

If the horn on a unicorn is dipped into any liquor, it will show if there is any poison in it.

All ancient writings contain more or less allusions to the unicorn as an animal of reality, not fable. It is represented as having but one long, pointed horn, set in the middle of its forehead, and the way to capture it was to run before it and jump one side just as it rushed at a tree, where the horn would stick fast, and leave the animal at the mercy of the hunter.

VAMPIRE—The appearance of a bat or vampire, was considered by the Indians as a very bad omen.

Some races say that if the vampire bites it will not cause death, if the person eats some of the earth from the grave of the bat and smears himself with some of its blood. This being done, the evil will be averted.

VULTURE—In India, the approach of a vulture is a sign of death.

In Brazil, the screaming of vultures is a sign of death.

The Egyptians believed in a bird that fed its young upon its own blood, and this bird was no other than the vulture.

If a vulture perches upon the house of a Hindu, it is an unlucky omen; sure to be a death within one year.

In Africa, the vulture is considered a bird of good luck, and every-

body who is black falls down before it in adoration.

Vultures are considered as evil omens, in consequence, probably, of their following armies for the sake of the carcasses of the slain, whereon they feed. When they scent carrion at a great distance, they indicate that state of the atmosphere which is favorable to the perception of smells, which often forebodes rain.

WAGTAIL—Each wagtail has three drops of the devil's blood, so it is almost impossible to kill one

Whoever kills the water-wagtail, will forever have ill luck.

The water-wagtail forebodes something fatal in Ireland.

A water-wagtail near the house, betokens bad news. (Ireland.)

The water-wagtail belongs to the order of sacred birds, in Japan, and is considered a very lucky omen.

In Dorset, the tapping of a water-wagtail on the window, is a sure sign of death.

Hindu portents of the wagtail:

If it be seen on trees of sweet fruits and fragrant flowers or close to sacred water, or on the heads of elephants, horses and serpents, on the tops of temples and on the king's palace, in flower gardens or on the mansions of the rich, it forebodes prosperity to the king.

Where the wagtail should be seen to copulate, there would be treasure found in the ground; where it should be found to vomit, there will be crystal beads in the ground under it; where it passes stool, there would be found charcoal under ground; these may be found to be the case on actual examination.

If the wagtail should be found dead, the king would die; if of broken limbs, the king would suffer

similarly; if covered with wounds, a similar fate will befall the king; if found to enter its nest, the king would get wealth and if perceived in its flight, his relatives will visit him.

There is a fabulous two-headed bird in Patagonia, that is believed to show itself as a forerunner of disease and epidemics.

In Central Africa, the merry wagtails are regarded as good omens and messengers of peace, by the natives; and any harm done to them is quickly resented.

WALRUS—After slaying a walrus, the tusks belong to the slayer; but he must not remove them until one moon has passed; otherwise famine and disease will visit the tribe. (Eskimo.)

WASP—It is lucky to kill the first wasp of the season.

A wasp-nest on or near the house, brings good luck.

If a wasp builds its nest in your house, it is a sign that you will not live there long.

In Northamptonshire, it is said that the first wasp seen in the season should be promptly killed, as so doing secures good luck and freedom.

If a wasp stings you, your foes will get the advantage of you.

Wasps build in the houses of the unthrifty, and indicate that the inhabitants will come to want.

If the first wasps of the season are seen in your house before you have seen a bee, it is a sign that you are about to form unpleasant acquaintances; but if it is a bee, the acquaintance will be pleasant. The former will be useless to you, the latter useful.

"In the year 100 before the birth

of Christ, as Julius witnesseth it, an infinite multitude of wasps flew into the market of Capua and sate in the temple of Mars. They were with great diligence gotten out and burned solemnly. Yet they did foreshow the coming of the enemy and the burning of the city." (Top-sel.)

It is an English superstition and prevails also in the United States, that if you kill the first wasp you see in the season, you will conquer all your enemies and have good luck for a year.

WATER FOWL—When the water fowl is heard to pipe in the river Bode, Germany, someone is drowned or will be.

WATER-OUZELS—When water-ouuzels appear in the spring in unusual numbers in an unfrequented locality, it is a sign of abundance of fish, but also a token of the approach of malignant diseases. (Irish.)

WEASEL—Stones were thrown by the Greeks, at every weasel they saw on the road, to avert the evil luck they bring.

Weasels are considered by many a sign of good luck, while others claim it is unlucky to meet a weasel.

A purse made of a weasel's skin will always have money in it, but the purse must be found, not purchased.

They say in Ireland, never kill a weasel; it is the sign of destruction to yourself and family.

If a dog has swallowed the heart of a weasel, it will never dare to bark again.

A writer of 1732 says: "I have known people who have been put into such fright at the sight or the squeaking of a weasel, from appre-

hension of death, that they almost brought it upon themselves by their fears."

Amulets from a weasel will bring good luck.

The Irish believe that if a man kills a weasel, all the other weasels will try to kill the cat, and will never rest satisfied until they have cut her throat. The murderous nature of the weasel is thus accounted for by the people: When the Danes came into the island, they brought their cats with them; and when their masters were driven out of the country, the cats escaped to the woods and turned into weasels.

When a weasel crosses the path of a Mexican Indian, it is a sure token of death. A weasel entering a house, was also a very unlucky omen.

If you meet a weasel in the morning, it is necessary to turn three times on the heel and throw three stones, to prevent ill luck.

To meet a weasel, is said to pre-
 sage a death. This superstition was prevalent in classical countries several centuries before the Christian era. Theophrastus tells how the superstitious counteracted the bad luck by saying that a "superstitious man was one who, having taken care to wash himself and sprinkle his hands in the temple, if he meets a weasel on the road, dares not proceed on his way till some person has passed, or till he has thrown three stones across the road."

WHEATEAR—It is lucky to see a wheatear bird, if first seen on the grass.

The wheatear bird bears a bad reputation in North England and Scotland. Its presence is consid-

ered to foretell the death of the spectator.

WHIP-POOR-WILL — Don't mock a whip-poor-will; if you do, the house will burn.

It is said that if you point your finger at a whip-poor-will while it is flying, it will stop.

Whip-poor-wills in the orchard, are very unlucky.

When whip-poor-wills sing together at night, saying "hohin, hohin," one says in reply, "no," and should the bird stop singing at once, it is a sign the person will die soon. But if the birds continue to sing, it is a sign the man will live a long time. (American Indian.)

Disappointment is foretold for a whole year, if you see two whip-poor-wills flying side by side.

If you hear a whip-poor-will and turn a summersault, you will never have the backache.

To destroy the nest of a whip-poor-will when with young or eggs, is very unlucky; and it is said for every bird or egg you destroy, you will lose a relative.

The singing of a whip-poor-will on a gatepost or doorstep, presages death to some member of the household.

WHITEBIRD — Whitebirds about the gearing of mine shafts, presage disaster.

If a whitebird sports aloft in the air, it indicates a storm. If it flies in the evening before the traveler, throwing itself from one wing to the other, as if frightened, it forebodes danger. (Indian.)

WHITING—Takes of whiting-fish, when greater than usual, are a forerunner of death by drowning.

WITCH BIRD—In the West Indies, the black witch bird is be-

lieved to be a transformed spirit of hell, and therefore ominous of direful ills.

WISI—If a man is working in his garden, in the Solomon Islands, upon hearing the wisi bird, he asks "Is there fighting?" If the bird answers "wisi," which means "no," the man then asks, "Is it a stranger?" the bird either answers "wisi," or begins to chatter, which means an answer in the affirmative.

WOLF—The wolves wed in a sleet. (Persia.)

Put a wolf's head under your pillow, and you will sleep finely.

In Norway, it is lucky to meet a wolf.

A wolf-skin coat will prevent hydrophobia.

If salt be sprinkled on the track of a wolf, it will run away.

Wolf's milk is believed to purify the skin.

An ancient writer says that when a man goes abroad, he is not so much afraid of meeting wolves, for their teeth, as that, if they catch sight of him before he sees them, he will be deprived of his speech.

In Northern Europe, the fiercest wolves are believed to be bad men, formed by magic into that shape for the purpose of devouring their fellows, or at least their flocks and herds.

A wolf cannot bend its head backwards, except in May. (Hulme, *Natural History Lore and Legends*.)

If a wolf, when eating its prey, should chance to look backwards, it would forget that it was provided with a meal, and would at once start for another.

Wolves cannot harm sheep or swine, if the shepherd places a billet

with the name of St. Basil written on it, on his crook.

If a wolf carries off a sheep or a pig, let something fall from your dress or pocket, and the wolf will drop his burden.

If shepherds name the wolf during the twelve days after Christmas, he will come and worry their sheep.

Some people believe that men are sometimes changed into wolvs.

Oriental, Germans, British Columbians, American Indians, and other people, believe in "wolf-men," animals which once were men and have become metamorphosed into wolves. Some say they have often seen them sitting around a fire together, with their hides hanging behind them on sticks, to dry.

The Comanches believed that the appearance of a wolf warned them of danger; if one sprang before them in their journey and howled, they would turn aside and travel no more in that direction that day.

Wolves are regarded differently in different countries. The Russian traditions honor the wolf, while those of Spain and Mexico disparage it; in the latter country, to meet a wolf indicates that some enemy is prowling around.

In Portugal, when out walking, it is unlucky to see a wolf.

Some Indian tribes think it a bad omen to catch sight of a wolf; they believed a wolf's glance was able to destroy speech.

If a wolf sees a man before the man sees the wolf, the man will be struck dumb.

WOODCHUCK—If the woodchuck hibernates early, it is the sign of a long, cold winter.

If, when the woodchucks are out in the field in the spring for the

first time, they stay in the sun, it is a sign of warm weather.

WOODPECKER — When the woodpecker leaves, expect a hard winter.

If a woodpecker pecks the corner of your house, it is the sign of death.

Woodpeckers can open all shut places.

The woodpecker is never killed by the Indians, as the slayer would be instantly stricken with blindness.

When a woodpecker is seen hammering in an orchard, it is a sign of rain.

Among the ignorant in Missouri, U. S., the woodpecker is believed to be a sorcerer, beguiling people.

In Mongolian folklore, the woodpecker is believed to have once been a servant of Moses, who turned him into a bird for stealing his food, and ever since he has had to live on dry wood.

In Scotland, the woodpecker was an old woman who refused bannock to hungry Jesus and Peter, and is now obliged to "seek food between bark and bole."

WORM—To step on a worm, will bring you ill luck all day.

If worms come out of the earth in the daytime, it is a sign of wet weather.

If you kill a worm, you will kill good luck.

At sight of a woolly worm, one should spit twice; this will prevent fever-blisters.

If a friend of a dying person could find a certain worm alive in a medical spring in Scotland, the patient would live.

If a measuring worm crawls over you, it is taking your measure for

a new suit of clothes. (Mark Twain, in "Huckleberry Finn.")

The slowworm has the following words engraved on its belly:

"If I could hear as well as see,
No man of life could master me!"

To step on a worm without first seeing it, is bad; it is better to avoid stepping on anything alive.

It was once believed that worms bred in the fingers of lazy servants.

To see earthworms in the autumn directly after rain, or to notice that they stay near the surface of the ground, will foretell to you that the following winter will be mild.

If a small green worm crawls on your dress, it is a very good sign. It is called a lucky worm. (Bermuda.)

To see an angleworm, is a sign that you will have the ague, unless you take the precaution to spit three times, once behind you, once in front of you, and once directly at the worm. Do not kill the worm.

The following lines illustrate the popular opinion respecting the Blind Worm, in Wales, which is said to address the adder as follows:

If I could see
As well as thee,
Man, or beast,
Should e'er pass me.

Another version is:

If I had one eye,
As you have two,
No man should live,
Nor beast should loo (low).

The doggerel lines sufficiently indicate the dread in which the reptile is held.

WREN—Sailors think it lucky to carry a feather from a wren, killed on New Year's day.

If you see a wren drop a feather, you will have good luck if you secure it.

If a wren lights on you, you will be lucky for a long time.

If a wren calls behind you, your wife is entreating another man instead of yourself; if on the ground behind you, your wife is taken from you by force; if from the Southwest, thieves, bad clerics, and bad women will annoy you.

If a wren cries to one from the west, strangers are to arrive; if from the southeast, fools; if from the northeast, acquaintances or women; if from the north, a loved one; if from the southeast, religious people; if from the south and not between you and the sun, you are going on a delightful pilgrimage; and if between you and the sun, it signifies the wounding of one dear to you. If your ear is filled with the wren's chirping, it signifies that you are going to encounter a youth from a distance, and if not, you are going to sleep with a young woman.

The wren generally shares in the reverence paid to the robin. Thus, the two birds are named together in the pastorals of George Smith, in 1770:

"I found a robins' nest within our shed,
And in the barn a wren her young ones
bred;

I never take away their nests nor try
To catch an old one, lest a friend should
die;

Dick took a wrens' nest from his cot-
tage side,
And e'er a twelvemonth passed his
mother died."

When wrens are seen in winter, it is the sign of snow.

A remnant of sacrificial worship occurs in the Manx custom of "hunting the wren." This bird was highly honored, being called almost universally the "king of birds," and yet once a year it was ceremonially slain, and its feathers distributed, so that each might re-

ceive some benefit from its divine virtue. This divinity of the wren is also indicated by the former practice of the Manx fishermen not to go to sea without a dead wren to protect them from storms. It has been a pastime in the Isle of Man from time immemorial to hunt the wren. It is founded on a tradition that in former times a fairy of uncommon beauty exerted such undue influence over the male population that she, at various times, seduced numbers to follow her footsteps, till, by degrees, she led them into the sea, where they perished. This barbarous exercise of power had continued for a great length of time, till it was apprehended the island would be exhausted of its defenders, when a knight errant sprung up, who discovered some means of countervailing the charms used by this syren, and even laid a plot for her destruction, which she only escaped at the moment of extreme hazard, by taking the form of a wren. But though she evaded instant annihilation, a spell was cast upon her, by which she was condemned on every succeeding New Year's day, to reanimate the same form, with the definitive sentence, that she must ultimately perish by a human hand.

The reason why the wren is so hated in Ireland and considered so unlucky a bird, is because during the last battle between the Roman Catholics and the Protestants, in Glinsuly, County Donegal, a party of the Protestants would have been surprised, while asleep, by the Popish Irish, if it had not been for several wrens that just then awakened them by dancing and pecking on the drums as the enemy was approaching. For this reason, the Irish mortally hate them to this day, and kill them whenever they can.

Another reason why the wren is hated, is given in the tradition that it flew in the face of St. Stephen's jailor, just as St. Stephen was escaping, and thus led to his capture; still another is, that the wren showed the soldiers and servants of the high priest where our Saviour was in the garden.

The wren is called the "king of the birds," for the following reason: The birds assembled to crown the highest flyer for their king. The golden eagle soared majestic in the sun, poised awhile on his strong pinions in the zenith, then dropped downward to claim his crown. Lo! the wren, perched on his neck, sprang up fathoms higher yet, twittering in exultation, and so won and wears his golden crest, his ereoavos, as the "king of all birds," but with its meed of martyrdom.

YELLOW-HAMMER — If a yellow-hammer comes and hammers on your house, it is the sign

that some of your family are going to die.

In Scotland, the pretty little yellow-hammer is called the "devil's bird." When the boys of Northumberland find its nest they destroy it, saying:

"Half a paddock, half a toad,
Half a drop of the devil's blood
Horrid yellow yowlong!"

The yellow-hammer is considered by the negroes of the South a kind of devil's bird, being under the protection of Satan. Any man who slays it is marked out for most particular revenge on the part of the devil. He may be made ill or he may die or he may be so tempted that he will be certain to fall, and then punishment will follow. Though negro boys are habitual robbers of birds' nests, they will never disturb the nest of the yellow-hammer, being taught from their cradle that there is no surer way to evil fortune.

The Mineral Kingdom.

CHAPTER XI.

ADAMANT—Adamant was a stone that was once believed to be literally impenetrable, and by no means to be broken. This superstition gave rise to the saying: "As hard as adamant."

AGATE—An agate will quench thirst and turn away thunder and lightning.

In the Orient it is believed that one's fortune can be read in the markings of the agate.

It is said that if a person wears a black agate veined with white, he or she will avoid all violent dangers.

If you wear an agate stone on your hand, the immortal gods will be pleased with you.

Agate pulverized and given in a drink will make the unchaste vomit.

The hyena-colored agate was believed to be the cause of domestic infelicity.

It was believed that persons afflicted with blindness would be completely cured by wearing agates about them.

In Iceland it is a common belief that you have only to place a piece of obsidian or Iceland agate on a farm, to cause all the inmates to quarrel.

By the burning of an agate it used to be thought that storms could be averted, the proof of their efficacy being that if thrown into a cauldron of boiling water, they im-

mediately cooled it; but in order to do good they must be strung on a hair from a lion's mane.

Orpheus says: "If thou wearest a piece of agate on thy hand, the immortal gods shall be pleased with thee; if the same be tied to the horns of thy oxen in ploughing, or around the ploughman's sturdy arm, wheat-crowned Ceres shall descend from Heaven with full lap upon thy furrows."

Every kind of agate is an antidote to the asps' bite, if taken in wine.

Pliny, a well-known writer of about the time of Christ, mentions having seen an agate the lines and markings of which formed a perfect picture of Apollo and the nine muses. Pliny says that the little children recognized it on sight. In this wonderful natural picture, as well as the artificial drawings, Apollo was represented seated in the midst of the muses, harp in hand.

Majolus, another writer of high standing, saw an agate in the collection of a jeweler at Venice, which, when polished, showed a perfect picture of a shepherd with a crook in hand and cloak thrown loosely over his shoulders.

ALABASTER—At Antiparos in the Aegean sea, the ancients used alabaster for incense and for funeral urns. If it turned yellow and lost its beautiful whiteness, it was a bad omen, and meant sickness and famine.

ALECTORIA—The alectoria, a stone of a darkish crystalline color, was said to be found in the intestines of capons that had lived seven years. It was no larger than a bean. "It renders the person who carries it invisible; being held in the mouth, it allays thirst; it makes a wife agreeable to her husband; bestows honors and preserves those already acquired; it frees such as are bewitched; it renders a man eloquent, constant and amiable; it helps to regain a lost kingdom and gain a foreign one."

AMAZON STONE—Amazon stone worn as a jewel gives you luck at cards.

AMBER—Amber and jet are preservative against all complaints of the throat.

Amber wards off erysipelas and all soreness of the throat.

An amber bead, if worn, will remove chaff from the eye of man or beast.

Four amber beads were used in Argyleshire for blindness.

Amber is said to make one fat.

If amber is worn about the body of a person, no harm can befall him or her.

Four amber beads were used as a cure for blindness by the Scotch.

Amber amulets are worn by the Italians as a protection against charms and witchcraft.

In olden times it was believed that amber came from a fish of the sea called by that name, and that meerschau was the foam of the sea, concentrated.

Our Anglo-Saxon ancestors made a lump of amber with a hole in it, a luck-winner for both living and dead.

A Greek tradition says that amber originated from the tears of the sisters of Phaeton, who, lamenting his death, were turned into poplar trees, which poured forth their perpetual tears into the river Eridanus and were congealed into amber. The amber jewel is therefore the emblem of sisterly love.

Amber is said to insure to a woman who wears it, a long lease of her personal attractions and the enjoyment of all the lovely qualities that win friends.

Jupiter struck Phaeton with one of his thunderbolts, which precipitated him into a river. His three sisters, the Heliades, or daughters of the sun, who dearly loved him, lamented his loss so long that the gods, in pity, turned them into three poplar trees, but their tears still continuing to run, it turned into amber and fell into the stream.

The sisters of Meleager wept ceaselessly for his death, and their tears, falling into the sea, turned into amber. [Meleager, son of Althaca, was doomed to live while a certain log remained unconsumed. Althaca kept the log for several years, but being one day angry with her son, she cast it on the fire, where it was consumed. Her son died at the same moment.—Ovid's *Metamorphosis*, viii, 4.]

Sir John Davies uses this to illustrate the immortality of the soul:

"Again, if by the body's prop she stand,
If on the body's life, her life depend,
As Meleager's on the fatal brand,
The body's good she only would intend."

("Reason," iii., 1622.)

AMETHYST—The amethyst is the "maid stone." She who wears it will sleep calmly and have innocent dreams.

According to modern etiquette,

the amethyst is the only stone which may be worn during mourning.

It is believed by some that wine-colored amethysts will preserve a person from intoxication.

The reason why the amethyst is supposed to have the power to remove drunkenness is (we are told by the Arabs), "because, being bound on the navel, it restrains the vapors of the wine and so dissolves the inebriety."

Heracles, one of the invincible descendants of Hercules, always drank out of a cup made from an amethyst, hence was preserved from the effects of poison, and suffered neither pain, disease nor plague. It was presented to her by a stork.

In the olden time, it was believed that wine drank from an amethyst cup would not produce intoxication. If the name of the sun or moon is engraved upon it, and the amethyst hung around the neck from the hair of a baboon, or the feather of a swallow, it is a charm against witchcraft. The amethyst also kept off hailstones and locust plagues.

There is a curious story of the amethyst in the British crown. The presence of this stone, taken, it is said, from the ring of Edward the Confessor, has the power to preserve the wearer from all contagious diseases. The story of the ring from which it was taken, is believed to this day in the rural shires of England. Edward, the legend says, was on his way to Westminster, when he was met by a beggar, who implored him, in the name of St. John, to grant him assistance. The charitable king had exhausted all his money in alms-giving, but he drew

from his finger his amethyst ring of great value, and gave it to the beggar, who thereupon vanished in a cloud of smoke. Some years afterwards two English pilgrims found themselves in a desert in the Holy Land, in great distress. A hoary-headed and long-bearded stranger appeared to them, giving them sustenance, and announced to them that he was the prophet, St. John the Baptist. He gave them the ring that the beggar had received years before from King Edward, telling them to deliver it to the king, and tell him that in a few weeks he would be with him in Paradise. Edward received the ring and prepared for his death, which occurred at the time appointed by the saint. For many years the stone was preserved as a sacred relic by the church of Haverling, but it was finally placed in the British crown, though Haverling retains the name to this day.

AQUAMARINE—It was once thought that if a person wore an aquamarine, he could read other people's thoughts.

Fishermen, ferrymen and sailors wear with preference aquamarine, a bluish or greenish variety of precious beryl.

ASBESTOS—Asbestos was sacred to the ancients. They made a sort of cloth of this material, in which they burned their dead to ashes. They thought that burning the body prevented the spirit from returning to earth to frighten the living.

AVENTURIN—To wear gold-stones is, by many people, considered unlucky.

"Aventurin" is a sort of opaque golden-brown glass, filled with specks or drops of a bright gold-

Man riding and holding in one hand the bridle, in the other a bow, and girt with a sword engraved on pyrites and set in a gold ring, will render invincible in all battles, and "whosoever shall wash this ring in oil of musk and anoint his face with the oil, all that see him shall fear him and none shall resist."

CARBUNCLE—The carbuncle which shines at night, protects from all bad airs and poisonous vapors.

Carbuncle sleevebuttons are lucky for the fair sex only.

CARNELIAN—The carnelian brings success in courtship.

The carnelian opal gives success in lawsuits, and makes you rich.

The honey carnelian will exhilarate the soul, drive away fear, and is an antidote to poison.

Capricorn on carnelian set in a silver ring, "if carried about thee, thou shalt never be harmed in purse or person by thy enemies; neither shall a judge pass an unjust sentence against thee."

The carnelian is supposed to cure tumors and all wounds produced by iron, to drive away evil spirits, and stop bleeding.

Red carnelian is a potent amulet to appease anger.

A sard, worn on the neck or finger, will guard against troublesome dreams. The wearer will also be beloved by women.

Sard, carnelian and the stone "bezoar," mentioned by Lord Lytton, especially staunch all flux of blood and cure serpents' bites.

A carnelian set in a silver ring and carried about, assures the wearer against harm in purse or person. No judge can pass unjust

sentence against him; he shall abound in business and honor, gain the friendship of many, and be all-powerful in battle.

CAT'S EYE—Among gamblers, the cat's eye is said to bring luck to them.

The possession of a cat's eye will bring riches.

The wearing of the stone known as "harlequin" or "cat's eye" insures good luck and fair weather. (It is called "harlequin" from its numerous shades and colors, like the costume of the lover of Columbine in the pantomimes. Harlequin was first introduced in an Italian comedy, and then in England in the eighteenth century by Rich.)

It is believed in the East that the wearer of the cat's eye will always remain young and attractive, and that it will also ward off evils and death.

This curious gem is second only to the diamond in the estimation of the Hindus, as they devotedly believe that each stone is inhabited by some good spirit or familiar demon, and that the possession of a fine specimen confers upon its owner exemption from the "chill of poverty." It is, moreover, credited with being the guardian of its owner's wealth, which is constantly on the increase so long as he retains possession of the stone; but should he be induced to sell or barter it away, a malignant fate will pursue him ever after. Nor can we feel surprised that a people so imaginative and superstitious as the Hindus should regard this peculiar stone, with its shifting light and mysterious gleaming, with a mixture of wonder and awe.

CHALCEDONY—Chalcedony wards off insanity and vile dreams.

The chalcedony is said to make the wearer strong, beautiful and successful, but he will be tempest-tossed and perhaps drowned. Blessed and tied around the neck, it is supposed to cure insanity.

CHENONITIS—If the precious stone "chenonitis," adorned with golden spots, is placed in hot water with a beetle, it will raise a tempest.

COPPER—A copper ring is considered in India an antidote against pimples or boils.

The Menominee Indians believe there is a white bear spirit who guards the deposits of native copper of Lake Superior. According to the myth, the animal is covered with silvery hair, and the tail, which is of great length, extends completely around the body, and is composed of bright burnished copper. This spirit lives in the earth, where he guards the treasure from discovery.

The Indians of Lake Superior imagined that every bit of copper they found resembled some object in nature, but hardly any two could agree what animal or part of animal a given piece was like. The copper mine story was that a woman (who was a magician) was the discoverer of the mine and used to conduct the Indians there every year. Becoming offended, she refused to accompany the men on one occasion when they left the place, after loading themselves with copper, but declared that she would sit on the mine until it sank with her into the ground. The next year when the men returned (women did not go on these expeditions), she had sunk to the waist and the quantity of copper had much decreased. On the next visit she had disappeared and the principal part of the copper with her, leaving only

pieces here and there on the surface. Before this untoward event, the copper was so plentiful that the Indians had only to turn it over and pick out such pieces as would best suit the different uses for which they intended it. From this account, it will be seen that it is not necessary to imagine a mysterious and extinct race more advanced in industrial arts than Indians, to account for the ancient mines on Lake Superior.

CORAL—The coral defends its wearer against poisonous reptiles and guards him in toilsome journeys.

The Neapolitan still wears amulets of coral to avert the evil eye.

Coral will turn pale when the wearer is sick.

The red coral helps against divers wondrous doings and multiplies fruit.

To wear red coral will cure indigestion.

Witches tell that coral will stop lightning. It puts off lightning, wind, tempests and storms from ships that it is in.

Red coral helps against guile and scorn, and against divers wondrous doings, multiplieth fruits, and speedeth beginnings and endings.

Among Sicilians, coral is supposed to keep off lightning, whirlwinds and storms.

In olden times, the people thought they had only to wear a coral and they would be entirely free from nervousness.

As coral comes from the ocean, the final home of the sainted dead, it is considered, in India, a powerful amulet, and its ashes form a chief part of the native medicines.

CORVINA—Corvina, a reddish stone found in crows' nests, makes

addled eggs fresh; it increases riches, bestows honor and foretells many future events.

CRYOLITE — Cryolite stone is good for the lungs and against asthma.

The cryolite was considered of great virtue in scaring away evil spirits, if strung on a hair out of an ape's tail.

To be rid of phantoms and expel folly from a person, let him take the precious stone cryolite set in gold and wear it about his person.

A cryolite will always protect a person from evil-doers, if worn on the breast.

If a hole is bored in a cryolite, the name of an ass is put in the hole, and the stone worn on the left arm, it will drive away all foolish follies and melancholy tears.

CRYSTALS—Yellow crystals bring luck and blessing to a house and family.

In very ancient times the ladies used to carry balls of crystal in the hand to enjoy their delicious coolness in the summer, as well as to gaze in the depths to see what their lovers were doing.

Crystal is believed to staunch blood.

The Highlanders pour water on a large oval crystal kept by priests, to work charms by, and the water is given to cattle to this day, as a preventive of disease.

Rock crystal used to be considered a fortunate amulet to wear, protecting the wearer against all evil, and especially good to keep one from going mad. Clear quartz crystal globes are used by the adepts, the interested in occultism, the fakirs and magicians of the East, for seeing current events and producing clairvoyance. It is

claimed that these globes will show to the attentive observer the actions of persons at a distance, or any other thing he wishes to see.

The magic crystal is a ball of pure virgin glass, somewhat in the shape of an egg. The method of using it is to hold it in the palm of the right hand, contain it there from 11 to 12 o'clock at night in a dark room, all the time concentrating your thoughts upon the object you wish to see. About 12 o'clock the crystal will become quite hot. Now look steadily into it, and pictures will appear of scenes that are transpiring with friends far distant. In fact, it is asserted that the movements of a person can be known, whether wife, husband, lover, or friend.

DIAMOND—Ancient warriors had the image of Mars engraved on diamonds, to give them success in battle.

The inhabitants of Cyprus believe that the flashing of a diamond will drive away fish.

Cleopatra believed that the diamond inspires love.

The kingly diamond which has become the appanage of aristocracy, is the symbol of justice, constancy, and impassivity of fate.

Though a diamond can only be cut with its own powder, yet in Pliny's time it was thought it could be easily broken, if immersed in goat's blood.

The Arabian diamond was said to guide iron toward the poles, and was thus considered magnetic.

The ancients gave the diamond the name of the "reconciliation stone."

It is said that if you swallow a diamond, you will never have a sore throat.

Diamonds are supposed to give the wearer courage.

Diamonds in sleeve-buttons bring misfortunes.

According to Magyar belief, the diamond is blown by thousands and thousands of snakes in caves, who bury them in the sand, where they are found by the lucky.

The blood of a goat will dissolve diamonds.

The diamond is reputed to possess the virtue of protecting from poison, of baffling the magical arts, of dispelling vain fears and of giving success in lawsuits.

It is an Eastern superstition that the possession of extremely large diamonds always brings misfortune. A long story of blood, theft, disaster, loss of empire and life belongs to each of the most celebrated stones.

To divert harmful admiration to her own beauty, caused by an evil eye, a Turkish bride decks herself with diamonds pasted on chin, cheeks and forehead.

Reuse assures us that a diamond can propagate, and that a princess of the house of Luxemburg had two diamonds which produced others at certain seasons.

It is recorded among ancient superstitions that Aaron had a diamond ring, which shone bright and pure when the Hebrews were innocent, but which became dull when they were to be punished for their sins. When they were to fall by the sword, it became blood-red.

The diamond is the emblem of pride, and has been believed to possess supernatural qualities from the most remote period. It has had the power to make men courageous and magnanimous, protected them from evil spirits, influenced

the gods to take pity upon mortals, maintained concord between husband and wife, and for this reason has ever been considered the most appropriate espousal ring.

The grand pontiff Aaron carried on his finger a diamond which turned dark and almost black when the Hebrews were in a state of mortal sin. If the guilty merited execution by the sword, it turned bloody, but before innocence it remained pure and of a brilliant whiteness.

The diamond is an emblem of innocence, and there is an old superstition that if a man wishes to know if his wife is true to him, let him hold a diamond over her head, when she is asleep. If she should turn towards him, she is true; if from him, she is false.

There is an Indian diamond called the "moonstone," which has been the subject of an interesting novel by Wilkie Collins. It was always unfortunate to the possessor and is still in existence, but the real stone was probably the "Moon of Mountains," which belonged to Nadir Shah, who was murdered by his own troops. This stone has had a terrible history. Murder after murder has been committed in order to get possession of it. Two brothers murdered a Jew who managed to get hold of it, and then one brother murdered the other to grasp the treasure. An Armenian merchant named Shaffrass, by a series of crimes, came into possession of it, and it is now set in the imperial scepter of Russia.

The possessor of a red diamond will have clairvoyant visions.

Thomas Nichols says: "The red diamond feeds the eye with much pleasure in beholding, and hence discovers to us the excellency of super-celestial things."

Koh-i-noor ("mountain of light") is a famous diamond once called "The Great Mogul." In the fourteenth century it was held by the rajah of Malwa. Later it fell into the hands of the sultans of Delhi, after their conquest of Malwa. It belonged in the seventeenth century to Aurungzebe the Great. The shah Jihan sent it to Hortensio Borgio to be cut, but the Venetian lapidary reduced it from 793½ carats to 186, and left it dull and lustreless. It next passed into the hands of Aurungzebe's great-grandson, who hid it in his turban. Nadir Shah invited the possessor to a feast, and insisted on changing turbans, "to cement their love," and thus it fell into Nadir's hands, who gave it the name of "Koh-i-noor." It next passed into the hands of Ahmed Shah, founder of the Cabul dynasty; was extorted from Shah Shuja by Runjeet Singh, who wore it set in a bracelet. After the murder of Shu Singh, it was deposited in the Lahore treasury, and after the annexation of the Punjaub, was presented to Queen Victoria, in 1849. It has been re-cut, and, though reduced to 106 carats, is supposed to be worth \$140,000.

The koh-i-noor was for centuries the talisman of India, and when, years ago, the government of Borneo offered \$500,000, two equipped war brigs, and numbers of cannon for the famous stone of Matan, the rajah refused, on the plea that the fortunes of his family were connected with it, and that the water in which it was dipped cured all diseases.

There is another diamond of the same name in the possession of the Shah of Persia.

The diamond called the shepherd's stone, is one of the most precious in the sultan's treasury. It has had a very romantic history,

having been lost for nine hundred years among some ruins, and then discovered by a little shepherd lad, whose father, taking it to the sultan, received many emoluments, with the education of his son. The jewel is truly a gem of destiny, since it made a young child's fortune and also took a rich man's life. In the reign of Sultan Mahmoud I., the diamond requiring to be newly set, was confided to an aged Armenian jeweler of great renown. The old man was bending anxiously over his work, duly impressed with the importance of the occasion, and of the fatal consequences of any accident to the stone, when his hand slipped, and there, before his terrified sight appeared a thin line, seemingly a crack, crossing the precious jewel. The shock was too great, and the unfortunate jeweler, with an exclamation of despair, fell back and expired. Terror had blinded him to the fact that it was merely a hair from his eyebrow that, falling on the diamond, gave the appearance of a flaw.

A unique variety of diamonds is the famous Great Hope blue diamond. It is in the possession of the Hope family, and Lord Francis Hope has recently endeavored in vain to secure legal authority for its sale. He failed, because entails on precious heirlooms of this kind are not easily set aside in English courts. The jewel has been officially valued at eighteen thousand pounds, though till now it was supposed to be worth very much more, as no doubt it is. A blue diamond is of extremest rarity—it even transcends that of something else, which poor Thomas Hood described to us as "The rarity of Christian charity under the sun." This important feature of the Hope estate weighs 44½ carats. The normal hue of all crystallized carbon is,

of course, white; but among the Russian crown jewels there is a red diamond, of vast worth. Recently Sir Edwin Arnold has told us that he possesses a blood-red pearl, bought from a fisherman in Japan, who was using the awabi shell, to which it is permanently attached, as a drinking-cup. It is very pleasant to own these delightful freaks of mineralogy, but to wear them has one severe drawback. Nobody but the almost clairvoyant connoisseur would dream of guessing what they really are. Air, for instance, a red pearl as a scarf-pin, and who would give it credit for being anything but a sanguine-tinted and polished bit of inferior stone? In the same way, sink a priceless red diamond into a gold ring, and who would fancy it other than a ruby, or perhaps even a garnet? These captivating eccentricities of nature are all very well if viewed in the cabinets of museums and explained by a polite cicerone; but let the wealthiest of duchesses appear at a ball with the Hope Blue Diamond sparkling from her throat, and who, unless its actuality were known, would think it a gem of greater account than a remarkable sapphire or amethyst? Some Englishman once offered to make a wager that he could stand on London Bridge from morning till night, with a tray of pure gold rings, crying at regular intervals, "Gold rings, a penny apiece," and that not a single man, woman or child could be induced to purchase one of them. The wager has been said to be refused.

The great Hope diamond is said to be part of the famous blue Tavernier diamond, which had been bought by Tavernier in India in 1642, sold to Louis XIV., and disappeared during the French revolution. In 1830, a blue diamond

without a history was in possession of a certain Daniel Eliasson, who sold it to Henry Hope, and this was probably a part of the missing Tavernier diamond. The other part turned up in Geneva, and came into the possession of the late Duke of Brunswick.

EMERALD—To make your daughter virtuous, compel her to wear emeralds.

The Indian medicine man thinks that the green star stone (the emerald) rubbed on the hair of a prairie dog, will bring rain.

When George III. was crowned, an emerald fell from his crown. America was lost in his reign.

An emerald worn in a garter, brings the best of luck.

Formerly, a husband would smuggle an emerald into his wife's food, if he thought her faithless. She could not swallow it, if she were.

Democritus Seneca reports, in his epistles, that he knew a secret decoction of pebbles, by which he turned them into emeralds.

If your eyes are dimmed and weary, place an emerald in the sun and gaze on it.

An emerald, hung from the neck, was said by Aristotle to be preservative against epilepsy. It was supposed to be equally effective if worn on the finger. In business, it increases the owner's importance.

A lady who was born in May, cannot expect to be happy in marriage unless her engagement-ring is an emerald.

Psellus, of the eleventh century, says that the emerald, when mixed with water, has power to heal leprosy, and other diseases.

Suetonius relates that Nero had emeralds hollowed out and placed

over his eyes, when he watched the bloody gladiatorial games. It is said this stone has the power to hasten the deliverance of women in childbirth.

The veneration of the Peruvians for the green emerald, dedicated to Mercury by the ancients, is well known; and the worshippers of Mantu still believe that the mines whence are extracted all the daughters of the mother gem, are guarded by terrible genii, dragons and one-eyed people.

An emerald of unestimated value adorned the ring of Polycrates, king of Samos. The king had always been the favorite of fortune, and he had an idea to still further tempt her. So he threw his valuable ring into the sea, and the next day it was found in the belly of a fish which graced the royal menu. This was in the year 230 of the building of Rome, and the ring, being regarded as a talisman, was given a place among the royal treasures in the Temple of Concord. The story of Polycrates' ring is the subject of a ballad by Schiller.

FLINT—Flint placed over a door, prevents ill luck.

In England, a perforated flint or "hag-stone," is used to prevent the cattle from having attacks of nightmare.

A perforated flint, hung over the bed of a Lancashire farmer, is supposed to give him restful sleep.

GARNET—If you wish anyone to love you, give them a garnet.

If you wear a garnet to a wedding, it will bring a husband to you.

The now humble garnet and the oblong carbuncle, show the favors of their parents, the ruby, the latter

of the two being famous for its light-giving properties in the dark.

A girl who prefers garnets for jewels, will marry well.

The yellow garnet is a protection against robbers.

GOLD—It is lucky, in India, to handle gold on certain days.

Gold is believed, in East India, to be an effective protection against the evil eye and the malignant influence of demons and evil spirits.

Gold-nugget jewelry gives good luck in mining investments and real estate.

Hindu ladies do not wear golden jewels on their feet like the Turkish women, for fear of bad luck. Gold is the emblem of the sun, and you must not debase it.

To receive a present of pure gold, means that you will have a loving life-partner.

The Scythians have a saga of some sacred gold which fell burning from heaven. The ancients also had a strange story of silver which fell from heaven, and with which it had been attempted, under the Emperor Severus, to cover bronze coins. (Humboldt's *Cosmos*.)

Columbus noticed, during his voyages to the West Indies, that the Indians had a superstition to be obliged to practice rigorous fasting when they went in search of gold. They looked upon gold as one of the sacred and mystic treasures of the earth, and they impressed upon his seamen the same opinion, exhorting them if they wished to be lucky in looking for mines, to practice fastings and prayers.

There is a superstition in Central America, that in a crater of a worn-

out volcano the ancient Indians of that country had excavated a vault where they piled up countless bars of virgin gold. There was planted above this, a bowlder, the only indication of the hiding place. The peculiarity of the crater was that it was four square, half a mile each way and from the summit to the floor, a distance of 500 ft. To reach the floor there was a hidden path guarded by a still more mysterious path, and this was guarded by a still more mysterious golden hand.

Jacob Boehme, the philosophical German author, states that a fiat of heaven made earth and stones out of the eternal essence, "but we find in the earth another essence which has community with the heavenly, in the precious metals. Gold approaches to the divine essence or celestial corporeality as we should perceive if we could dissolve its dead body (which is all we see), and make it a living spirit such as it really is, but that can only be done by the movement of God."

GRANITE—A stone called granite, if worn in a bag at the neck, strengthens the heart, but is said to hurt the brain.

GREEN-STONE—There is a gem called the New Zealand greenstone which, if worn as a charm, will bring good fortune to the wearer.

HELIOTROPE — Heliotrope confers the gift of prophecy and long life.

The bloodstone is supposed to cure fevers.

The wearer of a bloodstone will be firm in affection and courageous in peril.

The stone heliotropium makes the wearer constant, famous and renowned, and conduces to long life.

The bloodstone or heliotrope, which like jasper is said to cure all ills of the stomach if hung upon it, has a legend attached to it, that the blood which flowed from the wounded side of Christ on the cross fell upon a slab of dark green jasper. The red spots became permanent and this was the origin of the bloodstone.

HYACINTH—The hyacinth possesses virtue against poisons and pestiferous vapors, and makes the wearer pleasant and acceptable. It conduces to gain in business, and if held in the mouth, cheers the heart and strengthens the mind.

Among the Moors, a test of personal purity was a kiss upon a white hyacinth. If the person had sinned, the stone turned black; if not, it retained its original whiteness.

IRIS—The stone called the iris, which is like a crystal in color, is said to improve the memory of those who wear it.

IRON—The ancients believed that iron, as a metal, had unknown powers; and therefore drove nails into their houses, to keep off the pestilence.

At one time, iron was considered an evil metal, and unfit for sacred purposes. The priests of Rome could not be shaved or scraped with a knife of bronze.

In China, a piece of an iron plough-point serves as a charm, and long iron nails are also driven into trees to exorcise certain dangerous female demons.

Ghosts will not appear to anyone who has iron about them. In Morocco, iron is considered a very great protection against demons, so a knife or sword is placed under a sick man's pillow.

Bits of old iron are considered, in the island of St. Thomas, to be of great magic value to the possessors.

"But as one was felling a beam, the axe-head fell into the water; and he cried, and said: 'Alas! Master, for it was borrowed.' And the man of God (the prophet Elisha), said: 'Where fell it?' And he shewed him the place. And he cut down a stick and cast it in thither and the iron did swim. Therefore he said: 'Take it up to thee.' And he put out his hand and took it. (II Kings, vi, 5 to 7.)

Among Scotch fishermen, even at the present time, iron is said to be invested with magical attributes. Thus, if when plying their vocation, one of their number chance to indulge in profanity, the others at once call out, "Cauld Airn," and each grasps a convenient piece of the metal as a counter-influence to the misfortune which otherwise would pursue them through the day. (Robert M. Lawrence, "The Folklore of Horseshoers.")

In some countries of the old East, neither king nor priest could touch a piece of iron, as it defiled them.

Iron was regarded as the bone of Typhon, the enemy of Osiris, and for this reason considered impure; one could not make use of it even for the most ordinary requirements of life, without polluting his soul in a way that would cause him harm, both on earth and in the other world. Meanwhile, Mr. Maspero, one of the most eminent Egyptologists, has demonstrated that this explanation is not satisfactory, for he says: "The religious impurity of an object has never sufficed to prevent the use of such object. To cite but a single example, pork also was dedicated to

Typhon and considered impure; they were bred, however, in droves, and the number of these animals was considerable enough, at least in certain cantons, to allow the good Herodotus to relate that they were let loose in the fields after the harvests in order to press down the earth and bury the grain. Besides, in Egypt, each individual object was not exclusively pure or impure, but sometimes one, sometimes another, according to circumstances. It is thus that the boar and the sow, despite their Typhonian character, were the animals of Isis, and consequently share the Osirian purity. Iron, which certain traditions call the bone of Typhon, is commonly called 'bonipit,' the substance of heaven; it is hence pure in certain aspects, and impure in certain others."

Ulrich Jahn, the German authority on amulets and folklore, says that iron nails have much to do with human superstition. It was believed by the ancients that pestilence was stayed when a nail was driven in by the dictator. The Romans thought that the mere utterance of the word "defigere" implied a nail driven, and would counteract witchcraft and fascination. In Greek tombs, nails have been found among other amulets used for the dead, as well as the living. Many of these nails have magic inscriptions engraved on them. A nail of a cross, on which someone has been crucified, is a great charm, as also a nail from a shipwrecked vessel. The first for intermittent fever and the second for epilepsy.

When an iron engraving tool was brought into the sacred groves of the gods of the Romans, for the sake of cutting an inscription, an expiatory sacrifice of a lamb or pig was offered to the gods or spirit of

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the grove, for the indignity offered in bringing the unholy thing into their presence.

The king of Korea may not go near iron with his flesh, even if in dire extremity. One king of Korea actually died of a tumor in his back which might have been easily lanced, if he had only had the luck to be an ordinary subject; but no person of the court dared to use a steel lancet upon him, as his person was sacred and the iron was unholy.

When Arabs are overtaken by a simoon in the desert, they seek to propitiate the "Jinns," spirits who are supposed to raise it, by crying, "Iron! Iron!" Iron, which has been endowed by popular superstition with protective powers, is also used by the Scandinavians in exorcising the "Neckan," or river spirit. They place an open knife in the bottom of a boat, or a nail set in a reed, and repeat the following incantation:

"Neckan, Neckan, nail in water!
The Virgin Mary casteth steel in water!
Do you sink, I flit."

Celtic, Finnish and Welsh superstitions agree that iron is a powerful charm against witchcraft, and to find old iron has always been considered lucky. This is doubtless analogous to the lucky omen attached to the finding of horse-shoes.

Nearer home, we find in Exeter the wooden bishop's throne with its canopy 60 feet high, constructed without nails of any kind. For we are told in Exodus xx, 25, as to building an altar: "If thou lift up thy tool (iron) upon it, thou hast polluted it." So of the Temple (I Kings, vi. 7): "There was neither hammer, nor axe, nor any tool of iron heard in the house, while it was building."

Among certain people there is an aversion, an antipathy, to iron, as bringing evil to those who touch it. The Negroes of the Gold Coast remove from their persons all metal when they consult their fetish, a practice which is said to have a parallel among Freemasons. So the men who made the "need-fire" in Scotland, had to divest themselves of all iron.

Raja Vijyanagram, one of the most enlightened of the Hindu princes, would not allow iron to be used in the construction of buildings within his territory, believing that its use would inevitably be followed by smallpox and other epidemics.

In Morocco, iron is considered a great protection against demons. In Wales, it was believed that touching iron would cause fairy wives to vanish.

In North Scotland, immediately after a death, a piece of iron, such as a nail or knitting needle, used to be stuck into all the meal, butter, cheese, flesh and whiskey in the house, to prevent death from entering them.

IVORY—Ivory was supposed to prolong life and increase the strength.

"Barbreck's bone," a plate of ivory seven and a half by four inches, was formerly celebrated in Argyleshire, as a sure cure for madness.

JADE—The jade stone is worn by the Spanish for good luck.

A baby in China will have a jade bracelet placed on its arm, and will wear it all its life. If it never gets broken, it portends great good luck for the wearer.

The Chinese believe the jade, a green pebble obtained in Ionia, to



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be lucky. You often see them in the form of bracelets on the arms of Chinese laundrymen in America.

Jade is the oldest and most curious of all precious stones. It is a sacred stone, a divine stone; no other but a prince of the blood royal had the right to possess it, in India, under pain of death, and it is truly interesting to note its status in Europe at the epoch of the renaissance. In the Indian museum collection of jades, there is a large bowl, on which a family of lapidaries in the employ of the emperors of Delhi were engaged engraving for three generations. The old Delhi work in cut and gem-incrusted jade, is priceless.

Take a piece of polished sea-green jade; carve upon it a perfect square; mark the numbers 1, 8, 1, 1; set the stone in pure gold, and breathe on it three times at dawn and three times at sunset, repeating the word "thoth," five hundred times; then tie a red thread around it. No one can ever say "no" to any request you may make. (Thoth is an Egyptian divinity, supposed to correspond to the Greek Hermes or Mercury. He is the moon-god and the god of letters. The baboon and ibis were sacred to him.)

Gray jade stones will drive snakes from the path of the wearer.

JASPER—The ancients thought that the bolide stone, a variety of jasper, was formed of concentrated blood. Its language is: "I mourn your absence."

Ancients believed that jasper cured the dropsy, by the patient simply wearing the stone in a ring on the finger.

Egyptian kings wore an amulet of green jasper cut in the form of a dragon, to strengthen the stomach and organs of digestion.

The jasper is a precious stone of a green color, and was used by the ancients to ward off disease.

It is lucky to carry a perfect dart or arrowhead made of jasper, yellow flint or chalcedony.

Galen, a celebrated Greek writer, mentions a green jasper amulet that belonged to the Egyptian king Nechepsus, who lived 630 before Christ. It was cut in the form of a dragon, encircled with rays. It was worn to strengthen the organs of digestion. Jasper was a great favorite among the Gnostics, and was esteemed for its numerous magical qualities.

JET—Jet is said to take up straw.

KINOCETUS—The "kinocetus," a certain precious stone, was employed to cast out devils.

LAPIS LAZULI—A ring set with lapis lazuli will cure rheumatism.

LEAD—A bit of lead or zinc suspended around the neck by a ribbon, is a talisman against lightning.

LOADSTONE—Orpheus declares that, with the loadstone, you can hear the voice of the gods, and learn the mysterious things of heaven.

When sailing, a Spanish gipsy carries with him a loadstone for protection. It will keep him from drowning.

The Gitanos of Spain believe that he who possesses the loadstone has nothing to fear from steel or lead, from fire or from water.

It is believed that a loadstone will draw out pain.

Loadstones produce somnambulism.

What Orpheus says of the qualities of stones, and particularly the loadstone, is wonderful: "With this stone, you can hear the voices of the gods and learn many wonderful things. If you suffer from sickness, take it in your hand and shake it well. Then take courage and ask it concerning the future. Everything will be unfolded to you most truthfully, and if you hold it closer to your eyes, it will inspire you with a divine spirit. It is a glorious remedy against wounds, bites of snakes, headache, and it will make the deaf hear."

A loadstone sewed in a little bag and suspended with a black ribbon around the neck and worn next the skin, is an admirable amulet against the gout, says Henry Hide Pelly, Esq., of Upton, in the County of Essex.

Among magical rings of ancient times, were the Samothracian rings worn by the priests of the temple of Jupiter. Samothrace was an island in the Aegean sea. These rings had a secret power of averting anything injurious, which power was converted to them through conservation in the mysteries. In the sixth book of Lucretius, the marvelous phenomenon of the loadstone is thus described:

"Men see the stone with wonder as it
forms
A chain of separate rings by its own
strength.
Five and oft more are hanging in a
row,
A play to the light winds, one waves
above another,
Borrowing their binding strength from
this strange stone.
I saw the Samothracian iron rings
Leap, and steel filings boil in a brass
dish,
So soon as underneath it there was
placed
The magnet stone: and with wild terror
seemed
The iron to flee from its wild hate!"

We find, in Sanchoniathon's

"Legends of the Phoenicians," that Ouranus, the first god of the people of Atlantis, devised Baetulia, contriving stones that moved as having life, which fell from heaven. These stones were probably magnetic loadstones; in other words, the origin of the mariner's compass.

The Gitanos believe that he who possesses a loadstone has nothing to fear from steel or lead, and death itself has but little power over him. They also believe if a lover wishes to secure the love of his lady, no matter how cold she be, if he will pulverize a small piece of loadstone and swallow it before going to bed, she can never resist his passion.

The magnetic loadstone is supposed to have the quality of attracting friends or estranged lovers. The Negroes of the South call it the "kungerin' stone."

Ben Jonson says, in the "Fox":
"Were you enamored on his copper
rings,
His saffron jewel with the loadstone
in't?"

MADSTONE—In the United States, we have a madstone, which is said to cure hydrophobia.

In the "Boston Journal of Chemistry," 1879, we find the following mention of the superstition about madstones: "A druggist in Texas lately paid \$250 for a madstone. The stone was found in the stomach of a deer several years ago, and is reputed to possess the virtue of curing the bites of mad dogs, snakes and so forth." Two more recent instances showing the still current belief in madstones, are the following, taken from some late newspaper:

A madstone, belonging to Dr. McKinney, of Pinckneyville, Ill., was applied to a boy and adhered seven times, being broken off each

time when full of absorbed virus and washed. Not the slightest evidence of hydrophobia has developed.

A madstone owned by a Mr. Foster was found, he states, in the carcass of a deer. It is a porous formation, resembling bone more than stone. It is $11/16$ of an inch square and $3/16$ of an inch thick. Mr. Foster says: "Nobody who sees the stone work can fail to be convinced that it possesses virtue. It is applied to the patient between the bite and the heart. You make an abrasion, the same as for vaccination. You do not go down deep enough to draw blood, but stop when the watery serum appears. Then you apply the stone to the abrasion. The stone is porous like a sponge, and there is some mysterious quality about it which makes it draw out the poison. The stone fills in about six hours. Then you remove it, and cleanse it thoroughly before re-applying. When full of virus, it is like a honeycomb full of honey. You cleanse the stone first in hot milk and then in hot water. I also drop a little alcohol on it to make sure that it is thoroughly clean and that no poison remains. It is then ready to be re-applied. The stone draws no blood at all."

MAGNET—If a magnet is washed in spring-water and interrogated, a voice like that of a child will reply.

The magnet was called the "Stone of Hercules." Hercules was the patron of divinity of the Phenicians. In 868 A. D., it was employed by the Northmen. (The Landnamabok, Vol. 1.) An Italian poem of 1190 A. D. refers to it as used by sailors of that date. In the ancient language of the Hindus, the Sanscrit, which has been a dead

language for twenty-two hundred years, the magnet was called "the precious stone beloved of iron." The Talmud speaks of it as "the stone of attraction." It passed from the Hindus to the Chinese, and was always regarded as a fortunate sort of "mascot," as well as a "guiding arrow."

MALACHITE—Malachite jewelry will attract a noble lover.

MARBLE—Brocatelle, a yellow variegated marble, if tied to the wound, cures the scorpion's bite, attracts love, obtains every petition from the powerful, and cures the sick.

To break or crack marble, predicts a very unlucky future for the person who breaks it.

Directly after the great Johnstown flood, D. S. Wingrove, superintendent of the marble yard at the penitentiary at Baltimore, found a slab of marble with lines and veins which made a perfect picture of the fated city of Johnstown and the surrounding country. The sky is plainly marked, as are also the hills and mountains surrounding the town. Piles upon piles of ruins are marked, with an occasional steeple or toppling wall overhanging the scene of awful destruction. Taken all in all, the scientists consider it one of the most wonderful natural formations ever found in America.

MOONSTONE—The Ceylon moonstone protects the wearer from snakes, and also renews youth.

If you wear a moonstone, your trees will be fruitful.

Some years ago, a daughter of Harriet Beecher Stowe gave Mrs. Frances Hodgson Burnett a thin gold ring, set with a single moonstone (moonstones are accounted

as "lucky" stones), and shortly afterward she made her first success in the field of literature, where she had formerly labored in vain. She laughingly attributed her success to the moonstone, and since then the ring has never left her finger, and she declares it never will.

People in the East believe that death cannot claim them as long as they carry a moonstone upon their persons.

Moonstone has the virtue of making trees fruitful and of curing epilepsy. It contains an image of the moon, representing its increase and decrease every month.

Moonstones make trees fruitful and cure fits.

OLIVINE—The olivine, or "quaker stone," insures reverence and peaceful sleep.

The peridot, a species of olivine, a rare stone found in Egypt, Peru, Brazil, and Ceylon, is said to be the most lucky stone to wear against ill fortune and bodily pain.

ONEGITE—A charm made from onegite, the new mineral, is said to give the power of hypnotism.

ONYX—The onyx holds the latchkey of the door of dreamland.

The sacred onyx of Arizona was supposed, by the Aztec Indians, to be death to anyone possessing it, who had not royal blood in their veins.

Onyx contains a devil, who wakes at sunset, and causes the wearer evil dreams.

The onyx is the stone of Solomon, who is believed by some people to have derived all his occult wisdom from it.

A Greek fable says that Cupid cut the nails of Venus while she

was sleeping, but, as they were of heavenly origin, they sank when they fell into the river Indus, and were transformed into the onyx.

OPAL—Petrus Arlensius says about the opal: It has the greatest efficacy in cheering the heart and inward parts.

The opal is a stone of ill omen, it is said, and ill luck must follow the person who wears one, yet Queen Victoria of England makes it a point to have one of these beautiful stones put in every piece of jewelry she intends for a present.

There is an old saying that "whoever finds the place where the sunlight and moonlight join each other will be rewarded by finding beautiful opals, that have long been promised to the finder."

Wear an opal, and you will never be struck by lightning.

A person born in October, can ward off poverty and love troubles by wearing an opal. To those born in this month, no opal will be unlucky.

If you wear two opals, it is fortunate; but one is not.

If you wear an opal, you will be disappointed in love.

To find an opal, is considered by many a deadly omen. It means that you have picked up someone else's troubles. Better let the stone lie, no matter what its value may be.

Among many women, there is a superstition that opals are signs of ill omen, but Mrs. William McKinley, in utter disregard of this feeling, wears them constantly, and declares that nothing but good fortune has attended her since she acquired them. Her watch is thickly studded with them, and her fingers are alive with them, and they gleam

brilliantly from every part of her attire.

The opal, now supposed to bring ill luck, was formerly reputed to render its wearer proof against all diseases of the eyes, and to increase personal attractiveness.

Queen Victoria and the Emperor of Germany both say that they have proven that the opal is a lucky stone.

The peerless starry opal, that "child-love" as it has been called, far from being an unlucky stone, as it is now supposed to be, was once believed by Albertus Magnus, Marbodæus, and others, to rejoice the heart of its owner, by rendering him lovable, and bestowing upon him the gift of invisibility.

There was a superstition among the ancients that the result of a proposed expedition or undertaking could be read in the opal. If the stone looked brilliant and fiery, it meant success; if dull and colorless, it foretold failure.

In the Middle Ages, the brilliant tongue of flame that burns in the true opal was regarded as ocular evidence of demoniac occupancy.

In the old days, when the barons of Germany ruled with right of might, one family, whose castle was the strongest on the Rhine, had for generations been pre-eminent for success in war and in peace. Its members, however, were generally hated for their cruelty, and it was darkly hinted that they owed their success in everything to the possession of a magnificent opal, brought from the East by their ancestor, a returned crusader, who had bartered his soul for it.

The gem was said to be supernaturally beautiful, and, though ever changing, never losing its eye of fire.

It was the custom in this family, when the oldest son married, for his bride to receive the fearful talisman and wear it bound upon her head at the marriage ceremony. Many had been the occasions on which it had thus figured when the last of the line prepared to lead his bride to the altar.

After the ceremony, as the party passed out of the church, the bridegroom sprinkled upon his bride a few drops of holy water from the basin which stood at the door. A drop struck the opal gleaming on the bride's forehead, and the tradition says the drop of water hissed as if it had fallen on a red-hot coal.

In an instant the splendid gem became merely a piece of opaque glass, while the bride, with a shriek, fell senseless into her husband's arms. The spectators fled, horror-stricken, from what they deemed a judgment from God, and from that day, the castle and its owner were besieged with every kind of misfortune, until within a few years only a mass of broken stones was left of the once stately edifice, while the owner filled a dishonored and forgotten grave.—*New York Dispatch*.

An example of the high esteem in which the opal formerly stood, is given by Nominus, who preferred to renounce his seat as senator in the Roman senate rather than to give his opal to Mark Anthony. It was valued at twenty thousand sesterces, nearly half a million of our money. It was said to raise the spirits, preserve cordial relations, and by its paleness, show whether the owner was in the presence of friend or foe.

In Russia, if a person, when trading, should see an opal among the goods, he would stop trading for that day, so unlucky the Russians consider this gem.

The following, referring to the opal, is from the famous legend of the ring, from Lessing's "Nathan, the Wise":

"Gray years ago a man lived in the East,
Who did possess a ring of worth immense,
From a beloved hand. Opal the stone,
Which flashed a hundred bright and beauteous hues,
And had the secret power to make beloved
Of God and man, the blessed and fortunate
Who wore it in this faith and confidence."

OPHTHALINE—To render oneself invisible, it is only necessary to possess the stone called ophthalmine. Constantine the Great held one in his hand, and thus became invisible.

PEARL—Black pearls are thought by many to be alive, and to bring good luck.

Hindu mythology says that the god Vishnu was the creator of pearls, to be worn only by virtuous maidens.

It is an old superstition that, to prevent pearls from turning yellow, they should be placed in a box with some ashwood.

Pearls are white and brilliant in clear weather.

When there were many pearls found, it used to be a sign that the reigning emperor was good.

A necklace of pearls is said to attract loving associates.

It was an old superstition that pearls were formed by the oyster swallowing a drop of dew in the morning.

It is said that pearls are charms against fire. They are said to look dull and dingy in cloudy weather.

Finding a pearl is a sign of solitary tears.

Pearls bring success in business.

A girl whose favorite jewels are pearls, will get a good husband, but she will weep over him.

If a ruby is set around with pearls, the wearer will gain wealth and honor.

A black pearl, worn as a scarf-pin, will cause your acquaintances to disclose to you their inner thoughts.

Every Turkish baby has its little skullcap adorned with pearls, to keep away the evil eye.

To find a pearl in an oyster, whether of value or not, is lucky.

If you wear a cross of pearl, evil spirits will have no power over you.

A pink pearl is said to assure a rosy, easy life.

When Prince Pervis went on his exploits, he gave his sister, Perizade, a string of pearls, saying: "So long as these pearls move readily on the string, you may feel assured that I am alive and well, but if they stick fast, they will indicate to you that I am dead." (*Arabian Nights' Entertainment*.)

The following was taken from a "standard authority" of old times: "Take a pearl which has been worn a long time, of an inch or more long, steep it in wort, and it will dissolve like quicksilver; or use stone and honeycomb and mix with the gall of a serpent, and the pearl may be drawn out to the length of three or four feet. Make it into pills and swallow them, and after that all food will be unnecessary."

The most curious pearl known is called the "Southern Cross," now among the treasures of the Paris Rothschilds. It is formed exactly like a cross, the shaft, one and a half inches in length, consists of nine pearls grown together; the arms

are formed by two large pearls on each side of the fourth pearl in the long row. It would seem as if Nature herself at times tries to celebrate the martyr-death of Jesus Christ.

Never sing before putting on pearls, or you will shed bitter tears.

The pearl hunters of Borneo and the adjacent islands, have a curious superstition. When they open the shells in search of pearls, they take every ninth find, whether it be large or small, and put it into a bottle, which is kept corked, in which is a dead man's finger. The pearls in the vial are known as seed pearls or breeding pearls, and the native Bornese firmly believe that they will reproduce their kind.

The gates of heaven are said to be made each of one pearl. "And the twelve gates were twelve pearls; every several gate was of one pearl and the street of the city was of pure gold, as it were transparent glass."

Pearls which are bright, of various shapes and large, are produced in large quantities in the tusks, testicles and crests of the Bhadra elephant.

These pearls cannot be valued and cannot be bored through. They are exceedingly bright and will bring to the wearer success, health and sons, and make him pure. They are fit to be worn by kings.

Pearls of superior qualities and of the color of the moon, are produced at the roots of the hog's teeth, and pearls of good qualities and which are large, pure, and of the shape of the eye of the fish, are found in whales.

When the rainfall occurs out of season, pearls which fall from the sky into vessels of silver placed on pure spots, are known as Naga pearls.

Pearls of the shape of the hail, and which fall from the seventh region of the atmosphere and resembling the lightning, are produced in clouds; they are carried away by the Devas.

Pearls are also produced in the heads of serpents of the family of Takshaka and Vasuki; they are black and glossy.

The Naga pearls worn by kings bring to them success, renown, the ruin of the enemy and freedom from misery.

Pearls produced in bamboos are of the color of camphor or crystal, and are flat and rough. Those produced in conch-shells are of the color of the moon, and round, bright and beautiful.

Pearls produced in conch-shells, whales, bamboos, elephants, hogs, serpents and clouds are not to be bored through. As they are of very superior qualities, the Shastras have not stated their value.

All these are pearls of superior qualities, and they make the wearer wise, wealthy, happy and renowned, free him from diseases and grief and secure for kings the object of their desire. (From ancient Hindu astrological work, entitled "Brihat Samhita.")

PETRIFICATION — Petrified wood worn as jewelry, signifies poverty.

Opalized wood worn as a charm, will save you from drowning.

PHILOSOPHER'S STONE— Alchemists believed faithfully in the philosopher's stone, believing it had the power to transmute all other metals into gold and silver.

In Cornwall, it is believed that if you place a piece of tin in a bank of ants at a certain age of the moon, it will turn into silver.

Regarding the transmutation of metals, Cooke relates the following

story, in his "Popular Religion and Folklore of Northern India":

"Laliya, a blacksmith at Ahmedabad, made an axe for Bhil, who returned it and complained that it would not cut. Laliya, on looking at it, found the blade had been turned into gold. On questioning Bhil, he found that he had tried to sharpen it on a philosopher's stone. Laliya, by getting possession of the stone, came into great wealth, and was at last attacked by the king's troops. At last he was obliged to throw the stone into the Bhadar river, where it still lies; but once some iron chains were let down and happening to touch it, the links were turned into gold."

PRECIOUS METALS IN GENERAL—Among the Assyrians, gold and silver were respectively consecrated to the sun and moon, precisely as they were in Peru.

Gold and white or yellow, being obnoxious to evil spirits, silver and gold amulets, in India, are of great worth to keep them away, hence a little bit of gold is put in the mouth of the dying native. Although the loading of rich children with many amulets of these precious metals is the cause of many robberies and murders of the little ones, the superstitious belief in their preservative powers is so strong that the parents continue to use them, even after they have learned their inefficacy or disastrous results.

The Peruvians had as idols, gods of solid gold and silver, and these metals were not used in coins or jewelry, for they belonged to the sun and the moon.

The high priest Aaron wore on his breastplate certain precious stones, which predicted to him future events.

The ancient Romans believed that they should be interred with a stone symbolical of their character and calling in this world.

St. Francis de Sales says that all kinds of precious stones cast into honey would become more brilliant thereby, each one according to its color. Persons wearing such would become more acceptable in their vocation.

Magicians, in old times, supplied precious stones to public speakers, the possession of which would make them eloquent.

Natives of the Sulu islands, northeast of Borneo, always put a few grains of rice in a packet of gold or of precious stones, believing that the rice will cause them to increase.

Javanese use precious stones to preserve them from hunger and cold, and to fortify them against effects of water and fire.

To have a precious stone or any ornament drop from its setting while wearing or using it, is a bad omen.

Whoever is touched with any stone set in a silver ring, no matter how angry, shall immediately be reconciled.

There was an old-time superstition that precious stones held the imprisoned souls of persons who had in some manner incurred the displeasure of the gods.

The nine-link necklace is composed of the ruby, sacred to the sun; the pearl, sacred to the moon; the coral, sacred to Mars; the emerald, sacred to Mercury; the topaz, sacred to Jupiter; the diamond, sacred to Venus; the sapphire, sacred to Saturn; the amethyst; sacred to Rahu; the cat's-eye, sacred to Ketu. As long as one wears such a necklace on the neck, one shall

not be subject to hunger, nor thirst, nor harm, nor death.

A gem of the color of the bee, the neck of the peacock, or the tip of flame, if found in the head of a serpent, has no intrinsic value; but a king who wears such a gem will never suffer from the attacks of poison and disease. There will be rainfall in his country every day in the year, and the king's enemies will meet with ruin; all this through the virtues of the gem. (Hindu.)

Jacob Boehme, the German philosopher, says: "As regards the precious stones, such as carbuncles, rubies, emeralds, onyx, and such, they have their origin where the lightning of light and love has arisen. This lightning is born in gentleness, and is the very center of the source-spirits; therefore these stones are so sweet and lovely and withal so strong."

Precious stones, from a very early period, have been valued not only for their rare and admirable qualities as ornaments, but as endowed with certain mysterious powers. The following gives an idea of the religious symbolism attached to them:

1. Jasper.—Constancy and firmness.
2. Sapphire.—Heavenly thoughts.
3. Chalcedony.—Ardent zeal.
4. Emerald.—Suavity of manner.
5. Sardonyx.—Variety in teaching.
6. Sardius.—Readiness for martyrdom.
7. Chrysolite.—Restrained by no obstacles.
8. Beryl.—Preparedness of mind at all times.
9. Topaz.—Healing power.
10. Chrysoprase.—Severity towards sin.

11. Hyacinth or Jacinth.—Calmness in all storms.

12. Amethyst.—Sobriety and temperance.

The twelve pearls were said to denote the superior purity of the New Testament.

In later times the twelve apostles were all represented by nearly the same precious stones as in the foregoing list. Thus:

Jasper was Peter; firm as a rock.

Sapphire—Andrew; full of heavenly faith.

Chalcedony—James; loving.

Emerald—John; pure and gentle.

Sardonyx—Philip; friendly.

Carnelian—Bartholomew; the martyr.

Beryl—Thomas; the doubting.

Topaz—James the Less; delicate.

Chrysoprase—Thaddeus; serene and trustful.

Amethyst—Matthew; the apostle and evangelist.

Hyacinth and Jacinth—Simeon; the sweet tempered.

It is not a little curious that Henry VIII., himself the despoiler of monasteries and the uprooter of many superstitious practices, placed such faith in the traditional virtues of a stone that had for ages decked the shrine of Thomas á Becket at Canterbury, that he caused it to be placed in a ring and constantly wore it afterwards upon his enormous thumb. A curious legend is connected with this famous jewel. The French monarch had visited the shrine of the saint to discharge a vow which he had made in battle, and he knelt before it with the stone set in a ring on his finger. The officiating prelate entreated the king to bestow the ring upon the shrine, but as it was so lucky, he hesitated, and

offered instead one hundred thousand florins. The prelate was satisfied, but it seems the saint was not, for the stone leaped from the ring and fastened itself on the shrine. So bright was the stone that it was impossible to look at it distinctly, and at night it burned like fire. This jewel was called "The Royal of France," having been presented to the shrine by King Louis VII. in 1179.

GEM ALPHABET—

Transparent.	Opaque.
Amethyst.	Agate.
Beryl.	Basalt.
Chrysoberyl.	Cacholong.
Diamond.	Diaspore
Emerald.	Egyptian Pebble.
Felspar.	Fire-Stone.
Garnet.	Granite.
Hyacinth.	Heliotrope.
Idocrase.	Jasper.
Kyanite.	Krokidolite.
Lynx-Sapphire.	Lapis-Lazuli.
Milk Opal.	Malachite.
Natrolite.	Nephrite.
Opal.	Onyx.
Pyrope.	Porphyry.
Quartz.	Quartz-Agate.
Ruby.	Rose-Quartz.
Sapphire.	Sardonyx.
Topaz.	Turquoise.
Uranite.	Ultramarine.
Vesuvianite.	Verd-Antique.
Water-Sapphire.	Wood-Opal.
Xanthite.	Xylotile.
Zircon.	Zurrite.

Planetary rings were formed of the gems assigned to the different planets. Each was set in its appropriate metal, as follows:

The sun—Diamonds or sapphires in a ring of gold.

The moon—Crystal in silver.

Mercury—Magnet in quicksilver.

Venus—Amethyst in copper.

Mars—Emerald in iron.

Jupiter—Cornelian in tin.

Saturn—Turquoise in lead.

JEWELS FOR SIGNS OF THE ZODIAC—

Aries—Ruby.

Taurus—Topaz.

Gemini—Carbuncle.

Cancer—Emerald.

Leo—Sapphire.

Virgo—Diamond.

Libra—Jacinth.

Scorpio—Agate.

Sagittarius—Amethyst.

Capricornus—Beryl.

Aquarius—Onyx.

Pisces—Jasper.

JEWELS FOR THE MONTHS

—Each month is supposed to be under the influence of some precious stones, as follows:

January—Garnet; constancy.

February—Amethyst; sincerity.

March—Bloodstone; courage.

April—Diamond; innocence.

May—Emerald; success in love.

June—Agate; health and long life.

July—Cornelian; content.

August—Sardonyx; conjugal fidelity.

September—Chrysolite; antidote to madness.

October—Opal; hope.

November—Topaz; fidelity.

December—Turquoise; prosperity.

The fancy for a ring containing a stone suitable to the month of one's birth spread several centuries ago among the French, and the French bridegroom who could not have too much of a good thing would sometimes try to multiply his chances of obtaining the good luck brought by precious stones, by presenting to his lady twelve rings.

"By her in January born
No gem save garnets should be worn;
They will insure her constancy,
True friendship and fidelity.

"The February-born will find
Sincerity and peace of mind;
Freedom from passion and from care
If they the amethyst will wear.

"Who on this world of ours their eyes
In March first open shall be wise;
In days of peril firm and brave,
And wear a bloodstone to their grave.

"She who from April dates her years
Diamonds should wear, lest bitter tears
For vain repentance flow; this stone,
Emblem of innocence is known.

"Who first beholds the light of day
In Spring's sweet flowery month of
May,
And wears an emerald all her life,
Shall be a loved and happy wife.

"Who comes with Summer to this
earth,
And owes to June her day of birth,
With ring of agate on her hand,
Can health, wealth and long life command.

"The glowing ruby should adorn
Those who in warm July are born;
Then will they be exempt and free
From love's doubts and anxiety.

"Wear a sardonyx, or for thee
No conjugal felicity;
The August-born, without this stone,
'Tis said must live unloved and lone.

"A maiden born when Autumn leaves
Are rustling in September's breeze,
A sapphire on her brow should bind,
'Twill cure diseases of the mind.

"October's child is born for woe,
And life's vicissitudes shall know;
But lay an opal on her breast,
And hope will lull those woes to rest.

"Who first comes to this world below
With drear November fog and snow,
Should prize the topaz' amber hue,
Emblem of friends and lovers true.

"If cold December gives you birth—
The month of snow and ice and mirth—
Place on your hand a turquoise blue,
Success will crown whate'er you do."

JEWELS TO BE WORN ON CERTAIN DAYS OF THE WEEK—

Diamonds should be worn on
Sunday.

Pearls, moonstones and all white
stones except diamonds, should be
worn on Monday.

Rubies should be worn on Tues-
day.

Amethysts on Wednesday.

Carbuncles on Thursday.

Garnets on Friday.

Turquoises on Saturday.

Some people, however, claim
that it is lucky to wear gold and
yellow stones on Sundays, as that
would drive away the cares of the
week.

JEWELS IN HERALDRY—

The topaz represents "or" (gold),
or the planet Sol.

The pearl or crystal represents
"argent" (silver), or the planet
Luna.

The ruby represents "gules"
(red), or the planet Mars.

The sapphire represents "azure"
(blue), or the planet Jupiter.

The diamond represents "sable"
(black), or the planet Saturn.

The emerald represents "vert"
(green), or the planet Venus.

The amethyst represents "pur-
pure" (purple), or the planet Mer-
cury.

We find the following precious
stones mentioned in the Bible. It
appears that they are set in the
foundation of the walls of the
Celestial City, according to the
Revelation of St. John: 1. Chal-
cedony. 2. Onyx. 3. Ruby. 4.
Cornelian. 5. Beryl. 6. Tur-
quoise. 7. Jacinth. 8. Sapphire.
9. Emerald. 10. Chrysolite. 11.
Topaz. 12. Amethyst. These
twelve stones seem to have some
connection with the twelve tribes
of Judah, and with the twelve signs
of the zodiac.

PYRITES—Pyrites jewelry will
keep your mind bright, and give
you luck and contentment.

QUARTZ—The Australian na-
tive puts sharp bits of quartz in the
track of an enemy who has passed
by, believing it will render him
lame.

The cylindrical white stone of

quartz is a charm, and is always carried on the breast of a native Australian.

Rose-quartz in jewelry, means loneliness or solitariness.

RHINESTONE—

"A pebble from the Rhine,
Is luck for thee and thine."
(German.)

RUBY—If a woman wears a ruby, she will never have rheumatism.

An ancient superstition says that the blushing ruby is a symbol of "Reuben." (The meaning of Reuben is, "behold, a son!")

The Brahmins inform us that the abodes of the gods are lighted with massive rubies, which gives them power over all nations.

In ancient days, it was said of the ruby: "From off the altars thou, like the crystal (garnet or carbuncle), dost send forth a flame, without the aid of fire."

The Chinese state that rubies originated in Ceylon, and were made by the god Buddha, who sprinkled the land with sweet dew, which produced rubies.

A ruby beneath the pillow, will drive away evil dreams.

The Burmese believe rubies ripen like fruit. First it is colorless, then it gradually changes from yellow to green, blue and red.

If you wear a ruby, you will never have cold hands or feet, for the fire in the gem will warm them.

When you wear a pair of ruby earrings, if you are sick, they will turn pale.

The ruby was said to warn the wearer of some impending misfortune by changing its color. Another superstition was that the ruby gave the power to see in the dark, if

hung around the neck. It is also said to cure sore eyes, if tied in a linen cloth over the forehead.

The ruby, the "live coal" of the Greeks, is one of the most emblematical and potent stones, and the Brahmin traditions speak wonders of the abodes of gods lighted by enormous rubies and emeralds.

A popular stone for the engagement ring is the ruby, especially for the girl born in July.

Some of the oldest betrothal rings were set with rubies; they were the favorite stones for love tokens. The ruby in an engagement ring was said to deepen if the course of true love did not run smoothly, the lighter shade returning when harmony was restored. As a lucky stone it has no rival, driving away bad dreams, low spirits, and is believed to bring all sorts of good fortune to the wearer. An old legend tells that during the flood Noah had an enormous ruby in the ark, which lighted this great boat during the time of imprisonment.

A Balas ruby represses vain thoughts, appeases quarrels between friends, and gives health of body. The four corners of a house, orchard or vineyard touched with this gem are safe from lightning, storm or blight. Its powder taken in water cures diseases of the eye and pains of the liver.

In Madagascar, when a lover is going abroad, he is given a ruby ring by his sweetheart; and if the lustre grows dim, he believes it is a sign that she is dead or false.

"When on the ring of ruby red,
Shall die, said she, the crimson hue,
Know that thy favorite fair is dead,
Or proves to thee and love untrue."

In an old German book of the seventeenth century, we find the following story: "On the 5th day

of December, 1600, after the birth of Christ Jesus, as I was going with my beloved wife, Catherine Adelmannie (of pious memory), from Stutgard to Cahena, I observed by the way that a very fine ruby which I wore mounted in a gold ring (the which she had given me), lost repeatedly and each time almost completely its splendid color, and that it assumed a somber blackish hue, which blackness lasted not one day, but several, so that I was greatly astonished. I drew the ring from my finger and put it into a casket. I also warned my wife that some evil followed her or me, the which I argued from the change in the ruby. And truly I was not deceived, for in a few days she was taken mortally sick. After her death, the ruby resumed its pristine color and brilliancy."

SAPPHIRE—The sapphire is worn by the Italians as an amulet against the complaints of the eyes and melancholy.

If a sapphire is rubbed on a tumor and then carried away, the tumor will disappear.

The asteriated sapphire, the "star stone of Ceylon," when worn as an amulet, brings health and good fortune, and insures those born in April from all evil.

The star sapphire is a powerful love-charm, and was worn by Helen of Troy.

In the Catholic church, so great is the confidence in the power of the sapphire of keeping a man continent, that it is always presented to a cardinal upon his investiture, set in a ring.

According to Hebrew tradition, the rod of Moses and the table of the commandments, were set with sapphires. The stone symbolizes loyalty, justice, beauty and nobility.

A pale sapphire set in gold and engraved with the half of a fish, together with a figure, will procure any desire.

A woman one-half a fish, holding a mirror and a branch, cut on a marine hyacinth (pale sapphire), set in a gold ring, the signet covered with wax, will procure any desire.

If sapphire is your birth-stone, and you steal one and wear it, you will always have plenty.

If you give a person a sapphire, you will lose his or her affection.

If Eve, when she met the serpent, had worn a sapphire ring, there would have been no trouble at all; as no matter how seductive a serpent is, it cannot look upon a sapphire and hold up its head.

St. Jerome, a famous Spanish Jew of the fifteenth century, says that sapphires will procure the favor of princes, pacify one's enemies, free from enchantment, and obtain freedom from captivity.

An emerald will betray a false witness, when in their presence.

A star sapphire inspires the respect of others and wards off vengeful persons.

There is an Indian legend that Brahma, the Creator, once committed a sin, that he might know the torments of remorse and thus be able to sympathize with mortals. But the moment he committed it he began repeating the Mantras, or prayers of purification, and in his grief, dropped on earth a tear, the hottest that ever fell from an eye, and from it was formed the first sapphire.

The wearing of a sapphire ring is believed to be lucky or unlucky, according to circumstances. For this reason, the wearer tries it for three days; he wears it on Saturday, which is sacred to Saturn, and

keeps it on till Tuesday. If no mishap befalls him during this time, he continues to wear it on all the days when the planet's influence is unfavorable; but if anything bad happens, he gives the ring to a Brahman.

The sapphire, or "the holy stone," as it was called, so useful once to the necromancer, was among the ancients the emblem of chastity, and aided in the securing of the granting of all prayers. The pagans dedicated it to Apollo.

SARDONYX—Sardonyx is only lucky when polished.

SERPENTINE—According to Arabian magic, serpentine disperses dropsy, and if a person will stand out in the sun three hours with it in the hand, the person will break out into a great perspiration of bad odor, and at once be cured.

SERPENT-STONES — "Serpent-Stones," in Italian *pietra serpentina*, are regarded by the Italians as a protection against the bites of venomous animals, particularly serpents. These consist of pebbles of serpentine, jadeite and aphanite, pierced or mounted for suspension. Their attributed virtues are no doubt suggested by their resemblance to the skin of a mottled snake.

"Kidney-Stones" consist of pebbles of jadeite carried as a protection against pains in the loins. "Blood-stones," in Italian *pietra sanguinalla* or *pietra sanguigna*, are supposed to prevent the loss of blood and staunch wounds when applied in a peculiar manner. There are many such stones in the collection of Italian amulets of Professor Bellucci, of Perugia, consisting of red jasper, agate, cornelian, and jadeite of various forms. "Milk-stones,"

in Italian *pietra del latte*, *pietra lattajuola*, or simply *latteruolo*, are regarded as aiding the secretion of milk. They are represented by balls of agate, chalcedony and selenite which suggest in color or form the human breasts. These "thunder," "serpent," "kidney," "blood" and "milk" stones frequently have double attributes assigned to them.

STAUROLITE—The Mexicans have an omen that the staurolite or holy cross, when blessed by a priest, will assure them a long and happy life and protect them from all ailments and accidents.

STEEL—Steel and silver joined together, possess the power to thwart witches.

To tell the better of two pieces of steel, breathe on them, and the one that dries off the quickest is the best.

In Normandy, according to Melusina, a bit of steel carried about the person, is supposed to bring good luck.

They say in Wales that if articles of steel belonging to you, are continually getting rusty, someone is laying up treasure for you.

The people of Suffolk, England, have great faith in steel. It is said to prevent nightmare. They lay a knife or any piece of steel, under the bed, and then they go to sleep with the assurance of pleasant dreams.

To break a piece of steel accidentally, is a sign that you will conquer all your enemies.

If you fall against steel, your position in life is secure.

If you try to bend steel and do not succeed, it is a sign that you will meet with many accidents.

STONES IN GENERAL—To lie on a stone is forbidden, because

the dead are placed on stone shelves in the tombs. (Madagascar.)

It is unlucky for a young person of either sex to sit upon a stone, as it brings bad luck to his or her parents. (Russia.)

In Cornwall, there is a granite block with a hole in the center, known as the "creeping stone." It is believed that sickly children passing through the hole a number of times, would be cured.

In the church of St. John, at Pisa, Italy, there is a piece of stone heavily marked with red, blue and yellow spar, the lines representing an old man with heavy white beard, with a bell in his hand, seated beside a small stream. To the worshippers at St. John's it is known as the St. Anthony stone, the picture upon it being a perfect likeness of that saint, even to the minor details of tunic and bell.

In Australia, the goa-stone is used to drive away smallpox.

Stone axes and arrowheads are regarded as lucky possessions, because they give one a certain hold over ghosts.

The famous stone of Cogia Hassan, was supposed to light up the darkness of life.

It is believed on the Island of Iona, that if a certain green stone in the family of Mackintosh, is cast into a nest of snakes, the whole would squirm away, no matter how venomous.

Below the tree-chapels on the Island of Valay, is a flat, thin stone, upon which, to appease the spirits and fairies, cow's milk was offered every Sunday, by the ancient inhabitants.

If you wear stones that resemble the sun's rays, you will never have falling sickness or be poisoned.

The alectorius was a stone worn by the wrestler Milo, to give him good luck in wrestling. It was said that this stone was taken from the gizzard of a fowl.

There is a stone erected in Iona concerning which the credulous natives say that whoever reaches out his arm along the stone three times, in the name of the Father, Son, and Holy Ghost, will never err in steering a vessel.

The Salagama stone possesses great qualities; when a Hindu dies holding this stone in his hand, he can die in peace.

If someone throws a stone at you, it foretells anger and quarrels.

If a little bit from a thunder-stone is inserted under the skin of the right arm, one blow is sure to kill.

The stone hyrophilus, which Albertus Magnus mentions, has wonderful virtue against poisons, and makes the wearer terrible to his enemies.

The "pantherur" stone which Apollonius found, is spotted like a panther, and is an antidote for poisons, if applied to the seat of the poison.

If you come across a stone or brick that bears a letter or initial and spit on the same, great luck will follow you for the next three days.

The stone which is called "oculus folis," being in figure like the apple of the eye, comforts the brain.

The people of Melanesia think that if they can find a certain stone shaped like a pig and put it in the pen, it will render the pigs more prolific.

To lie all night on the stone called the "Bed of the Holy Ghost," will bring good luck to anyone, and

especially to women desirous of children.

To kiss the "blarney stone" of Ireland, may turn you to be a lawyer or orator, as it makes you eloquent.

Small, round, smooth, brightly-colored stones are called "lucky stones," and if carried in the finder's pocket, they will bring him good luck.

On the highest round of the hill of Weston-super-Mare, is a heap of stones, to which every fisherman contributes one, in his daily walk to Sandy Bay, to secure good luck in his day's fishing.

In one of the Irish islands, there is a stonebed called the "Bed of the Holy Ghost." Many people go from the mainland to lie at night in the bed, although the sea is always rough and dangerous. They believe this heals all diseases, brings good luck, and gives childless women families.

It is believed by the Jews that God gave to Abraham a precious stone, which had the power to preserve him from all kinds of sickness.

There used to be vast stones, used for covering graves, called "hell stones." In Dorsetshire, is one of these stones, and the credulous believe that the devil flung it from the Portland Pike to its present situation, as he was playing at quoits.

The local worship of Bhimsen in India, is especially of pillars. Many of these are really memorial pillars erected by the great Buddhist king, Asoka. At Devadhura are two boulders, the uppermost of which is worshipped as the "Stone of War." On this rests a smaller boulder, said to be the same as that used by Bhimsen to produce the

fissures in the rocks, in proof of which the print of his five fingers is still pointed out.

A correspondent writes: "In my father's workshop in Biggar, Scotland, there was a stone of a bluish color that, twelve hours before rain fell, became darker in color, and also indicated fair weather as many hours before. It was the best weather indicator of any in the district."

The devil once got mad with the people of Hertford, in England, and so, finding a stone of enormous bulk, he raised the ponderous mass in one hand, intending to drop it on the town and annihilate it; but his hand slipped and it went too far, right over the town, and fell on the rising ground to the north side of of Gatherly Moor. You can see the impression of his unholy fingers in it now.

A correspondent writes: "I remember the custom very well of placing a stone on a milestone; also another custom of placing flowers, and I have often seen the school children wreath the milestones between Gobowen and Chirk Green very prettily. We used to gather the flowers before we came to each stone, and it was a rare thing to see a milestone in that neighborhood without a flower or some pretty leaves on it."

A correspondent writes: "A few days ago, I was staying at Aberystwith, and went, accompanied by a young friend, a native of the town, to visit Llanbadarn Church. A short distance from the town stands a milestone, on which is engraven the distances from Aberystwith of many important towns in England, ending with London. My young companion left my side, and going to the milestone, placed on the top of it a stone for luck, as he said,

and he pointed out to me at the base of the stone a large number of small stones that had, like his own, been once placed on the milestone to secure luck to the traveler. It would seem that only one stone occupied at a time the place of honor, all others being thrown down by the last comer."

At Portessie, a stone, perforated by pholas (a small animal, also called piddock), is very lucky.

Flat, oval-shaped pebbles were worn by a Forfarshire farmer as an amulet, suspended about the neck by a red string.

A pebble picked from a virgin's grave in the dark of the moon, carried about one's person, will bring good luck.

Irish peasants wear barrows and stone-circles around their necks, to protect them from elf-shot.

If you kick a stone and someone else kicks the same stone, he or she will take away your luck.

If you throw a lucky stone over your head and can find it again, you will marry a very rich person.

A dark stone with a white ring around it is a lucky stone, but if, after finding it, you let anybody touch it, it breaks the charm.

The first man who sits on a stone on which a man who is dead has been sitting, will die. (Persia.)

A string of lucky stones with a hole through them, will preserve the house and its inhabitants from the evil eye.

If you find a stone with other little stones attached to it, make a wish, throw it away, and your wish will come true.

A perforated stone was hung up in the cow-byre at Cumberland, to protect the cattle from being bewitched.

Whoever pulls the first stone out of a church, will come to a violent end.

Stones standing at crossroads are looked upon with awe by the people of Wales.

It is lucky to carry a stone which is found in the head of a perch.

In Jewish times, the delivering of a stone was a sign of formal renunciation of authority over a woman.

It is believed that a terrible curse would follow if one should touch the "Sagranus stone" in Pembroke-shire, after dark.

A naturally perforated stone is hung up in the cattle sheds of Italy to keep off evil spirits.

Padura, in the Pyrenees, is now known as Arrigorriaga, "red stones," a name given to it on account of the great quantity of blood which was spilt on the stones and imparted a permanent red color to them, when the natives completely routed the army of Or-dono the Wicked.

By rubbing two stones together, you can attract a squirrel's attention so that it will come to you.

The Abbé de Gallinée found, in 1669, on the Detroit river, a stone in the rude form of a human being, painted red. All the Indians of that region believed that the rock image could give safety in the passage of the lake, and never ventured on it without placating it with offerings of food, tobacco, or like sacrifices.

The Lakotas regard certain small stones as mysterious, and it is said that in former days a man had one as his helper or servant. There are two kinds of these mysterious stones: one is white, resembling ice or glass, the other resembles ordinary stones. It is said that one

of them once entered a lodge and struck a man, and people spoke of the stones sending in rattles through the smoke-hole of a lodge. When anything was missed in the village, the people appealed to the stones for aid, and the owner of one of the stones boiled food for a mystery feast, to which the people came. Then they told the stone of their loss, and the stone helped them. It is said that the stones brought back different messages. If anyone stole, the stone always revealed his name. (Dorsey, Teton Folklore.)

In the northeast corner of the mosque at Mecca, is the sacred black stone called *hajar al aswud*, said to have been originally a ruby which came down from heaven, but is now blackened by tears shed for their sins by pilgrims. This stone is an irregular oval and is composed of about a dozen smaller stones of different shapes and sizes. It is the point where all Mohammedans face when they pay their devotions. Stone-worship was natural among the Semites, as we can see by the time-honored stones mentioned in the Old Testament.

In a chapel dedicated to St. Columba in Flodda Chuan, one of the Western Isles, a blue round stone rested upon the altar, and when fishermen were detained in the island by a storm, they took the stone into the open air and invoked it, to prevent further wind and rain.

If one should find a stone-celt, he should hide it in the wall, or in a hole, a ditch, or a tree, otherwise misfortune would come to him. (A celt is an implement sometimes made of stone and sometimes of metal, found in the barrows of early Celtic nations.)

In the island of Borea, there is a stone in the form of a cross, in

the row opposite to St. Mary's church, about five feet high. The natives call it the "water-cross," for the ancients had a custom of erecting this sort of cross to procure rain, and when they had got enough, they laid it flat on the ground.

There is a stone in Borea, about the size of a goose-egg, and green in color, which will frighten anyone who sees it. The natives cast it in front of an enemy to make him run away.

Health-stones or purites, found in Geneva and Savoy, are so called from the notion that they lose their steel-blue color if the person in possession of one is in ill health.

The cockstone or alectorian stone was found in the stomach of cocks, and said to be of talismanic power. It would make the owner strong, brave, and wealthy. As a philter, it has the power of preventing or quenching thirst. Milo, a famous athlete of Crotona, was said to have owed his remarkable strength to this talisman.

"Corvia" was the name of a stone obtained from the nest of a crow. On the calends of April, boil the eggs taken from a crow's nest, until they are hard; then let them get cold, and place them in the nest as they were before. As soon as the crow notices this, it flies a long way to find the stone, and returns with it to the nest to render the eggs fresh and prolific again, by touching them with it. The stone must be immediately snatched out of the nest. Its virtue is to increase riches, to bestow honors, and to teach one how to foretell future events.

There was a green stone about the size of a goose-egg, in the island of Annan, which possessed a particular virtue and was consequently handed down from father

to son with the greatest care. By laying it on the side of a patient troubled with pains in that part of the body, the patient immediately recovered, unless he was doomed to die, in which case it removed of its own accord from the side; but if the patient was to recover, it would cling to him until the cure was complete.

In the state of Virginia, are found small red stone crosses, called "fairies' tears." At one place there is quite a hillock of them, with which there is a beautiful legend, connecting them with the crucifixion. To wear or carry one of these, insures prosperity. It is said that ex-President Cleveland has one of them.

Mohammedan mythology tells of a sacred stone on the plain on which rests Mount Kaf. Mount Kaf is a circular plain, the home of giants and fairies. Anyone who possesses a single grain of the stone Sakhrat, has the power of working miracles. Its color is emerald, and its reflection gives the blue tint of the sky.

In the Javanese mythology, we hear of a famous personage who was superior in ability to all other created beings, being the possessor of a stone that rendered him insensible to heat, cold, hunger, thirst, and completely fortified him against the ills of fire, water and the elements.

On a mountain near Damar, is found a stone which the Arabs call *ayek-yemani*. It is of a red, or rather a light brown, color, and seems to be like a carnelian. It is claimed to staunch wounds and blood, when instantly applied.

The rarest stone in the whole wide world is that which once in a thousand years is found in the forehead of a cat. It is of a brilliant

yellow, and if you are fortunate enough to get it and slip it under your tongue, you will not only give birth to all kinds of prophecies, but every one of your wishes will be gratified, and you will be lucky, both with women and money.

There have been found in Highland County, some brick-colored stones or formations in the shape of a rough cross, and it is claimed that whoever carries one on his or her person will be successful in any undertaking; they are therefore very much valued as lucky stones. It is told that Governor Oferrel carried one while running for his high office.

The "Stone of Tongues" was a stone given to Otnit, king of Lombardy, by the father, dwarf Elberich, and had the virtue, when in a person's mouth, of enabling him to speak perfectly any foreign language.

To remove one of the 73 stones at Innis-Murry, would bring death to the disturber. These stones are also used for striking fire, as it is considered unlucky to relight a fire from any other source. When an islander suffers any injury, the stones are turned over; should the enemy be guilty, he will suffer death or some other great calamity in the course of the year.

In County Cavan, Ireland, is a cursing-stone, which contains twelve or thirteen other stones or cavities. The curser takes up each stone as he curses his enemy, and puts it in the center basin; but if he is so unlucky as to let one slip, the curse will return on his own head.

On an island of the Shannon, is a stone called "St. Patrick's stone," and it is thought that if anyone drinks of the water which always fills a hollow in the top, the person will be cured of any disease.

It is believed in Ireland that, if an insane man is placed on the "madman's stone" at Dunsang, County Louth, that he will recover his reason.

The family of Graham of Inch-brachil, County Perth, are said to possess a small, blue, uncut stone, set in an antique ring, which is the luck stone of the family, and with which they would part for no money.

Under the druids, sacred cairns were erected, consisting of stones thrown together by the passers-by, every man his stone. If anyone removed one of these stones, evil was predicted of the spoiler.

In the Mahometan mythology, the sakhrat is a miraculous stone, a single grain of which gives unwonted powers to the possessor. It is of an emerald color, and its reflected light is the cause of the tints of the sky.

To throw stones at a dog, signifies a strange home within a year. To throw stones at a cat, signifies a new lover, but a constant and valuable one. To throw stones at chickens, signifies important news from afar.

The alectoria is a stone extracted from a capon. It is said to render the wearer invisible, to allay thirst, to antidote enchantment and insure love.

To this day, magic stones are used by the Indians for the purposes of divination. A few years ago, at a folklore congress in England, Miss Owen gave a curious description of the use of magic stones when she was initiated into the mysteries of voodoo-worship. They were black, kidney-shaped, and very rare. They were supposed to work most rapidly when the moon was full or beginning to wane. When not fully efficacious, they are

sprinkled by the sorcerer with whiskey or red pepper.

The most mysterious divination, if so it may be called, was associated with the stones in the high priest's breastplate. (*Exodus* xxviii.) The Urim and Thummim are described as possessing the miraculous power of giving oracular responses, but were never consulted except for the king or some important question concerning the state. Nothing is known regarding their nature; but Josephus and others say that the brilliancy of the stones varied according to circumstances, bright in times of peace, red in war, and dusky to prognosticate death.

Among several of the Pacific islands, a certain stone, usually blue in color, or of jade, is used to raise or abate the wind. They are lucky stones to fishermen, and are kept sacredly by a person appointed to the office. In administering an oath, it is used, as our Bible is with us, and is fully as efficacious to bring forth the truth, as it is very unlucky to lie upon it.

In the letter which Mary Stuart wrote to the king of France, in the night before her execution, she says: "I have ventured to send you two rare stones, which possess health-giving virtues, desiring that you may enjoy perfect health for many years to come." (*Dumas, Mary Stuart, Queen of Scots*. [Transl. by J. M. Howell, page 288.])

Ishmonie is called the "petrified city," because of the great number of statues of men, women, children and animals which are said to be seen there at this day, and which, according to the popular superstition, were once animated beings; but were miraculously changed into stone, in all the various pos-

tures which were assumed by them at the instant of their supposed metamorphosis.

Allusions to this city occur in several English writers. The story is said to have been first mentioned in "*Mundus Subterraneus*," by Kircher.

A stone, around which legend and superstition cluster, is St. Michael's chair, a projecting stone lantern of a town on St. Michael's Mount, Cornwall. The tower has been erected there to commemorate the apparition of St. Michael, on the craggy heights of that rocky mount, which has hence received its name. Any woman who has sat on St. Michael's chair, will rule the roost as long as she lives. If, after the ceremony, the husband gets there first, he will be master of the house.

In Virginia, U. S., are to be found what are called fairy stones, which are queer bits of petrified earth, lying loose upon the surface of the soil. Upon each stone a representation of the cross is plainly but delicately traced. There is a myth concerning them, that a band of fairies dwelling at Jerusalem, during the life of our Saviour, and witnessing the awful scene on Calvary, were so horrified by it that they fled to this remote region and transformed themselves into these petrified emblems. But they carried the picture of the cross on their hearts, and it became traced in the stone. The traditions of their wonder-working powers are as innumerable as the stones themselves, and it is averred that if you wear one, it will ward off all evil.

A "hag-stone" is a flint with natural perforations through it. It is sometimes hung on the key of the outside door, to ward off the hags. Sometimes such a stone used

to be hung around the neck, "for luck"; sometimes on the bedstead, to prevent nightmare; and sometimes on a horse-collar, to ward off disease.

A hag-stone tied to the key of the stable door, protects the horses, and if hung at the bedhead, will protect the farmer, also.

Lucky stones are reputed to be found in the heads of several birds, as the eagle, the kingfisher, the swallow and the cock.

The ancients thought that the stone taken from the brain of a vulture gave health to the finder and successful results when soliciting favors. The eagle-stone was also supposed to render its owner sober, amiable and rich, and preserve him from adverse casualties.

A raven-stone conferred invisibility.

A stone from the hoopoo, laid upon the breast of a sleeping person, compelled him to disclose his rogueries.

The swallow is supposed to have precious stones in the stomach; a red one for curing insanity, and a black one for insuring good luck.

The Salagrama stone of India is believed, by the natives, to possess remarkable powers. It is about the size of a billiard ball, perfectly black, and generally perforated as if by worms. It is supposed to be found only in the river Gandaki, in Nepaul, which, it is said by the followers of Vishnu, flows from the foot of that god; but Saiva says it flows from the head of Siva. To possess one of these stones and get its power, one should keep it in a clean white linen cloth, frequently washed and perfumed. The water with which the stone is washed acquires a sin-expelling potency, and is drank by the people. This stone

possesses many other mystical properties. In case of death, it is an essential ingredient in the viaticum. The departing Hindu holds it in his hand and believes it has the power to make his future bright so that he passes on into the other existence "without a fear or pain."

Synesius, a very learned and intelligent man of ancient times, found books of stone in the Temple of Memphis, Egypt, and on those hard pages were engraved these words, which apply to all time:

"One nature delights in another!
One nature overcomes another.
One nature overrules another."

And in another book of stone is written:

"Heaven above, Heaven beneath,
Stars above, stars beneath,
All that is above is also beneath!
Understand this and be happy."

In the National museum of the Society of Antiquaries in Scotland, are some curious amulets or charms. One is a flat, oblong stone, four inches long by two and three-quarters wide, and less than an inch in thickness, notched on the sides and pierced with holes one and a half inches apart, formerly used as a cure for disease in Islay, Argyleshire.

There was a mystical stone possessed by King Solomon, by whose power he wrought the temple. It was brought from the desert, and was called Schamir. The only way to get one like it was to cover up the nest of the moor-hen, so that it could not get at its young. It was to be covered with a piece of glass or crystal, so that, seeing its babies, it would go and get this magic stone, and dropping it on the glass, break it. At that moment, it must be frightened so that it will fly away, and one could pick up the schamir or Stone of Wisdom. When Solomon played this trick on

the moor-hen, it was so dismayed at its disloyalty to the Prince of the Sea, to whom the stone belonged, that it slew itself.

Among the traditions of the Icelanders, is one in which two prominent characters, Bersi and Steinar, contested in a swimming match. The latter, perceiving that his competitor wore an amulet called a "life-stone," around his neck, swam up to him and tore it off and threw it into the sea. It was found at ebb tide by Thord, who, being an enemy of Bersi, kept possession of it, but upon hearing of the wounds of Bersi, he returned it and effected a perfect cure.

At Saints' Island, near Ireland, there is a stone called the "Cremave or swearing stone." It is a black flagstone. Anyone suspected of sin or crime, is brought here. If he swears falsely, a mark will be placed on him by the stone; if he is innocent, there will be no mark.

If a false oath should be taken on the relic of St. Finnian's dish, the perjurer will be stricken with disease, and die before the year is out.

A person who swears falsely upon the crozier of St. Barry, will die within a year.

A very remarkable stone is the Lia Fail (fatal stone), or coronation chair, of Westminster. This stone forms the support of Edward the Confessor's chair, which the British monarchs occupy at their coronation. Legend has it that it was the very stone which formed "Jacob's pillow." It was the stone upon which the kings of Ireland were inaugurated on the hill of Tara, had been removed in 513 by Fergus, a royal prince, who had obtained the Scottish throne, to Dunstaffnage, and later to Scone, whence it was removed, in 1296, by King Edward I., to Westminster.

It is an old Scottish belief that when the coronation stone is lost, the power of the nation will die.

The Dakota Indians regard certain small stones or pebbles as mysterious, and it is said, in former days, a man had one for his helper and servant. There are two kinds of these mysterious stones; one is white, resembling ice or glass, and the other resembles ordinary pebbles. One of these stones once entered a lodge and struck a man, and when anything was missed in the village, the people appealed to these stones, and they helped them to find the lost article. They also bring messages, and when anyone stole horses, the stones revealed the name. Once the Omahas came to steal horses, but the stones knew about them and disappointed their secret plans, so that the Dakotas learned to prize the stones, decorated them with paint, and hung them up with bunches of medicine with each one. Sometimes a stone, painted red all over, is laid within the lodge and hair is offered to it. In cases of sickness they pray to the stone, offering to it tobacco and various kinds of good things, and they think it hears and answers. As the steam arose, when they made a fire on the stone, the Dakotas concluded that stones had life, the steam being their breath, and it is impossible to kill them.

In almost every province of Japan, there are famous stones, supposed to be sacred or haunted, or to be possessed of miraculous luck-giving powers. There is the women's stone at the temple of Hachiman at Kamakura, the death stone of Nasu, the wealth-giving stone at Euoshima, to which pilgrims pay reverence. There are even legends of stones having manifested sensibility, like the nodding stones, which bowed down before

the monk, Daita, when he preached into them the word of Buddha, and the ancient story from the Kojiki, that the Emperor O-Jin, being augustly intoxicated, "smote with his august staff a great stone in the middle of the Ohosaka road, whereupon the stone ran away." (Lafcadio Hearn, "Glimpses of Unfamiliar Japan.")

In old times, people wore stones as amulets for luck, and various other supposed virtues. Among these were the adder-stone, toad-stone, mole-stone, cock-stone, knee-stone, snail-stone, loadstone, and many others.

The adder-stone, also called the adder-bead, adder's-gem, or serpent-stone, is a perforated, rounded stone, found in Great Britain, and popularly believed to cure the bite of the adder. It is also called druid-stone or druidical bead, from the supposition that the druids wore them as charms.

The ancient Britains thought the adder-stone brought luck.

"Wear the adder-gem and be fortunate in all your transactions; you can also win favor from the great."

Adder-gems worn by children as amulets, will protect them from the ague and colds, and will procure them fine teeth.

Four spindle whorls of stone or adder-stones, were used in the Lewis as charms against diseases of cattle.

To find a "snake-stone" on midsummer eve, is considered lucky. All one's undertakings will prosper while the stone is retained.

The opinion of the Cornish people is that snakes breathing upon a hazelnut would produce a stone-ring of a blue color, in which there appears the yellow figure of a snake, and that beasts bitten and

envenomed, being given some water to drink wherein this stone has been infused, will perfectly recover from the poison.

It is said that no two persons can ever count the "Druidical stones" alike, and no person can count them twice and find the second count confirm the first.

Alchemists used to believe the mineral stone to have the power of transmuting any imperfect stone or earthy matter into its utmost perfection.

By the use of the vegetable stone, the nature of man, beasts, fowls, fishes, and all kinds of trees, plants, flowers, etc., may be made to grow, flourish, bear fruit, increase in color, when, where, and at whatever season of the year its possessor may please.

The magical or perspective stone enables one to make a strict inquisition, discover any person in any part of the world, and to understand the language of birds, beasts, and strange tribes.

The angelical stone can neither be felt, seen nor weighed, but can be tasted. It will lodge in the fire to eternity without being prejudiced. It hath a divine power, celestial and invincible, and renders the possessor divine gifts. It affords the apparition of angels and gives the power of conversing with them by dreams and revelations. No evil spirit can approach the place where it is.

Alchemists attributed especial powers to red and white stones.

There is a curious legend about stone-soup, also called St. Bernard's soup. A beggar asked alms at a lordly mansion, but was told by the servants they had nothing to give him. "Sorry for it," said the man, "but will you let me boil a lit-

tle water to make soup of this stone?" This was so novel a proceeding that the curiosity of the servants was aroused, and the man was readily furnished with a saucepan, water, and a spoon. In he popped the stone, and begged for a little salt and pepper for flavoring. Stirring the water and tasting it, he said it would be the better for any fragments of meat and vegetables they might happen to have. These were supplied, and ultimately he asked for a little catsup or other sauce. When fully boiled and fit, each of the servants tasted it, and declared that stone-soup was excellent. (*La soupe au caillou.*)

There are many stones supposed to have fallen from Jupiter. Anaxagoras mentions a stone that fell from Jupiter in Thrace, a description of which is given by Pliny. The Ephesians asserted that their image of Diana came from Jupiter, shipped as a symbol of the sun, was a similar meteorite. At Abydos and Polidaea, similar stones were preserved. At Corinth, was one venerated as Zeus. At Cyprus, was one dedicated to Venus, a description of which is given by Tacitus and Maximus Tyrius. Herodian describes a similar stone in Syria. The famous Caaba stone at Mecca is a similar meteor. Livy records three falls of stones. On November 27th, 1492, just as Maximilian was on the point of engaging the French army near Ensisheim, a mass weighing 270 pounds, fell between the combatants; part of this mass is now in the British Museum. In June, 1666, at Knyahinya, a village of Hungary, a shower of stones fell, the largest of which weighed above five hundred pounds; it was broken in the fall into two pieces, both of which are now in the Imperial Collection at Vienna. On December 13th, 1795,

in the village of Thwing, Yorkshire, an *aërolite* fell, weighing fifty-six pounds; now in the British Museum. On September 10th, 1813, at Adare, in Limerick, fell a similar stone, weighing seventeen pounds; now in the Oxford Museum. On May 1st, 1860, in Guernsey county, Ohio, more than thirty stones were picked up within a space of ten miles by three; the largest weighed one hundred and three pounds. (Brewer's Dictionary of Phrase and Fable.)

Pilgrims who went to Mecca invariably kissed a black stone, about which there are many curious legends. Abraham was said to have tied his camel to this stone when he went to sacrifice Ishmael, for the Mohammedans represent Hagar as Abraham's lawful wife and Ishmael his heir. When Abraham was about to build the Kaaba, the stones marched hither of themselves, ready hewn and polished, and that the black stone being left out when the building was completed, demanded of Abraham why it had not been used in the sacred structure. The prophet told the stone not to be disappointed, for he would cause it to be more honored than any stone in the building, by commanding all the faithful to kiss it as they went by in procession.

After the Moslem pilgrim has made his seven processions around the Kaaba, he repairs to Mount Ararat, and before sunrise, enters the valley of Mena, where he throws seven stones at each of three pillars, in imitation of Abraham and Adam, who thus drove away the devil, when he disturbed their devotions.

The Kaaba is the shrine of Mecca, said by the Arabs to be built on the exact spot of the tabernacle let down from heaven at the prayer of repentant Adam, who had been a

wanderer for two hundred years, and here received pardon. The sacred stone of the Kaaba is, according to Arab tradition, the guardian angel of Paradise, turned into a stone. It was originally clear as crystal, but had become black by being kissed by sinful men.

In Limerick, Ireland, is the "Stone of the Broken Treaty," to which the following story is attached. About a century and a half ago, England made a solemn compact with Ireland. Ireland promised fealty, and England promised to guarantee to the Irish people civil and religious equality. When the strife was over, England handed Ireland over to the faction that has ever since bred strife and disunion.

The "Standing Stones of Stenness," in the Orkney islands, resemble Stonehenge, and, says Sir W. Scott, furnish irresistible refutation of the opinion that these circles are Druidical. There is every reason to believe that the custom was prevalent in Scandinavia, as well as in Gaul and Britain, and as common to the mythology of Odin as to Druidism. They were places of public assembly, and in the *Eyrbyggja Saga*, is described the manner of setting apart the *Helga Feli* (Holy Rocks), by the pontiff Thorolf, for solemn meetings.

Stonehenge, says Geoffrey of Monmouth, was erected by Merlin (the magician), to perpetuate the treachery of Hengist, who desired a friendly meeting with Vortigern, but fell upon him and his four hundred attendants, putting them all to the sword. Aurelius Ambrosius asked Merlin to recommend a sensible memento of this event, and Merlin told the king to transplant the "Giant's Dance" from the mountain of Killaraus, in Ireland.

These stones had been brought by the giants from Africa, as baths, and all possessed medicinal qualities. Merlin transplanted them by magic. This tale owes its birth to the word "Stan-hengist," which means uplifted stones, but "Hengist" suggested the name of the traditional hero.

"Stonehenge, once thought a temple,
you have found
A throne where kings, our earthly
gods, were crowned,
When by their wondering subjects they
were seen." (Dryden, *Epistle ii.*)

The Blarney Stone is a relic of the ancient Castle of Blarney, near Cork, in Ireland. It is a triangular stone, suspended from the north angle of the castle about twenty feet from the top, bearing this inscription: "Cormack MacCarthy fortis me fieri fecit, A. D. 1446." According to a tradition of the country, the castle was besieged by the English, under Carew, Earl of Totness, who, having concluded an armistice with the commander of the castle on the condition of its surrender, waited long for the fulfillment of the terms, but was put off from day to day, with soft speeches instead, until he became the jest of Elizabeth's ministers and the dupe of the Lord of Blarney. From that day, "kissing the Blarney stone," has been synonymous with flattery and smooth, deceitful words, and a cajoler or jollier is hence called a "blarney."

The Blarney stone is said to possess the power to endow anyone who kisses it, with unusual facility and unscrupulousness in the use of flattery and compliment, and to impart the kisser with a never-failing ability of persuasion.

The boy who kisses the Blarney stone will soon have the reputation of being a fine little gentleman, so perfect will be his manners and so kind his speech.

The little girl who kisses the Blarney stone, will be very much loved by everybody, and will grow up to be the loveliest woman of her sex.

In Wales, there are stones which can walk, which can talk, and which, if removed, will go back to their places in the night. Also, there are magic stones, that will hold a thief fast. A boy was stealing fruit, when a stone put out its arm and held him. He could not get away, and could not be cut or torn away, until his mother pacified the stone with prayers and promises. Also, there are healing stones and many gems which, if worn in rings, are sure to procure health and good luck.

Among other strange objects in Wales are the Cromlechs, which consist of an arch, made of two upright stones, with another large one set across on their tops. Many games, dances, and festivals are held about these stones, as they are enchanted, and fairies, elves and spirits haunt them, making a thousand legends and myths for the superstitious. To destroy or carry off one of these stones, is the worst of luck. In fact, they protect themselves against the sacrilege by cracking and breaking into pieces.

A stone, called the "Expanding Stone," in Wales, is said to have the property of granting any wish, if the person will get into it and not change his mind about what wish to make, while turning around in it. But such is the magic of the stone that few have stability of mind to persist in one wish for two minutes.

To touch the "Sagranus Stone" after dark, would bring a terrible calamity upon the daring Welshman.

It was formerly believed that

whoever read the inscription on the "Maen Llythyrog," the stone on the top of a mountain near Margam Abbey, in Glamorganshire, Wales, would die soon after.

TIGER-EYE—To meet a person wearing a tiger-eye stone as a jewel, indicates coming danger.

TOADSTONE—A toadstone is a stone resembling in shape and color a toad, or bearing on its surface a figure resembling a toad. It was long believed to be found in the heads of large toads, and was attributed great mysterious powers. It was especially considered an antidote against the supposed venom of the toad, as well as against bites of other venomous animals. In the Londesborough collection is a silver ring of the fifteenth century, in which one of these toadstones is set. The stone was supposed to sweat and change color when poison was near.

Lupton says, in his "1000 Notable Things": "A toadstone, called crepaidina, touching any part envenomed, hurt or stung with rat, spider, wasp, or any venomous thing, ceases the pain or swelling thereof." Fenton, who wrote in 1569, says: "There is to be found in the heads of old and great toads, a stone they call stelon." These stones were eagerly sought by crowned heads and all persons in high office, as they would give warning of poison. They were set in rings and worn continually. There is always a figure, as if engraved, resembling a toad on this stone. Shakespeare says:

"Sweet are the uses of adversity,
Which, like a toad, ugly and venomous,

Wears yet a precious jewel in his head." "As You Like It," ii., i.)

Lyly says, in his "Euphues":

"The foule toad hath a faire stone in his head!"

The toadstone was at one time used as a charm, and was thought sovereign for protecting newborn children and their mothers from the powers of the fairies. It was also thought to be a specific against many diseases.

TOBASHEER—Tobasheer is a milk-white, opal-like variety of silica, found in the joints of bamboo. It readily absorbs water, and becomes translucent. Tabasheer is worn in the East as a powerful amulet, insuring success in all undertakings on land and on sea. It is also used in East India as a medicine.

TOPAZ—The topaz calms madness and violent passions, augments wealth and averts sudden death.

The topaz brings money and friends to the wearer.

Topaz, the goldstone of the ancients, was much valued by them for medicinal properties, for dispelling enchantment and calming frenzy.

Adorned with a topaz, a man can gain the heart of any woman, and any woman can gain the heart of any man.

Put a topaz in a teakettle, and it will never boil.

The name of the precious stone which was hidden in the celebrated ring of the Lydian king Gyges, has only recently become known to be a topaz. It is an attribute of the fire and the sun, and was said to possess the power of rendering the wearer invisible. The ancients called it "Lover of Gold," as it had the power to attract this metal, and was used to discover hidden treasures. Heliodorus, in his history of Theganus and Caricles, says that the topaz will render a person invulnerable to fire.

The topaz is regarded to be a cure for blindness. It is related of one of the emperors of Rome that, becoming blind, he was accustomed to sit in judgment in a large hall, from which no one was debarred from entering a complaint. One day a serpent complained that a porcupine had devoured its young, and driven it out of its lair. Caesar ordered the porcupine killed and the serpent restored to her nest. A few days afterwards an enormous serpent entered the judgment hall, and before those present had recovered from their fear, laid two large topaz stones on the Caesar's eyes, saying: "Thus do I recompense him who has rendered justice to my wife." The attendants, upon recovering from their alarm, removed the stones, and lo! the emperor's sight was restored.

The golden topaz powdered, cures insomnia, short breath, and fever.

Topaz inlaid in cups, becomes pale at the touch of poison.

TOURMALINE—The tourmaline is unlucky.

TURQUOISE—Wear a turquoise and you will never fall.

The turquoise moves where there is any danger coming to him who wears it.

The turquoise takes away all enmity between unfriendly people.

A turquoise is a potent love charm, and hence Leah gave a turquoise ring to Shylock, "when he was a bachelor," in order to win his love and make him propose to her. The compassionate turquoise that doth tell,

By looking pale, its wearer is not well.

The Indian believes that to sell a turquoise is very bad luck, but to give one away will reward the donor seven times.

The wearer of a turquoise will always have friends.

In the times of the Medici, the people of Italy wore as a charm a turquoise-cameo, carved on the matrix, with the dark rockstone showing behind the Greek goddesses.

Turquoise, according to Boethius, protects especially against falls, and heals differences between man and wife.

When an Aztec Indian dies, his friends place a turquoise in his mouth, to present to the great hunter in the happy hunting grounds.

Shylock had a magical turquoise ring that he would not have given "for a wilderness of monkeys." It was esteemed for its secret virtues, and talismanic properties, but it failed to forewarn him of the loss of his daughter and his ducats.

It was believed, in olden days, that whoever wore a turquoise so that the stone or even the setting of it, touched the skin, could fall from any height and not be hurt, the stone attracting to itself the whole force of the fall.

The turquoise, besides strengthening the eyes and cheering the soul of the wearer, took upon itself the consequences of any fall that might happen to him by cracking itself, and thus saving the fracture of a bone. It was supposed to grow paler as the wearer sickened, and to lose its color entirely upon his death. Suspended upon a string in a glass, it told the exact hour by the number of strokes it gave on the side.

ZIRCON—To be presented with a zircon, is an omen of good luck. (The red variety of zircon is called a hyacinth. The jargon is a variety of zircon.)

The Vegetable Kingdom.

CHAPTER XII.

'ACACIA—The Maltese had a strong aversion to introducing or bringing in the acacia or sponge-tree with the other flower-plants in the house. They believed that if the acacia were brought into the house, the head thereof would die within a twelvemonth.

ADDER'S TONGUE — The herb adder's tongue, when steeped in cold water and applied to a bruise or wound, will become warm. If it is then buried in a muddy place, the wound will be cured.

AGNUS—The agnus castus, also called Abraham's balm or chaste-tree, and the saraca indica (one of the sacred plants of India), are said to drive away all feelings of love.

AGRIMONY—In Ireland, the agrimony is believed to have the power of drawing forth thorns, splinters, or anything else that has got into the flesh.

ALDER—In Germany, there is a common belief that alder trees begin to weep as soon as there is any talk of cutting them down.

ALMOND—To climb an almond tree, signifies success in business.

In Tuscany, the almond is believed to reveal treasures.

"With many a bud of flowering almond's bloom,
And arch their gay festoons that breathe perfume,
So shall thy harvest like profusion yield.
And cloudless suns mature the fertile field."

ALOE—The aloe brought good luck and resisted evil influences in ancient Egypt.

The socotrine aloe is hung by the Mohammedans over their doors on their return from the pilgrimage to Mecca, to keep away any evil spirits that might have followed them home.

The socotrine aloe is held sacred by Mohammedans and Egyptians, the former hanging it over their doors when they return from the holy journey to Mecca, to keep the evil spirits away.

The Cretans regard as a fable the idea so generally received that the aloe blossoms but once in a century; they declare the plant produces its flowers with an interval of a few years, but they add a superstition of their own invention, according to which they predict misfortunes and public disasters whenever the aloe hedges are more than usually flourishing.

AMARANTH—A Swabian belief is that one who pulls up an amaranth plant by the roots on Friday, in the full of the moon, and folding it in a white cloth, wears it against the breast, will be made bullet-proof.

The amaranth is a flower of a purplish color that was said never to fade or perish. It is mentioned by Cowper, Wordsworth and Milton.

'AMBROSIA—If mortals eat ambrosia, the immortality-giving

food of the gods, they will be turned into fairies.

ANEMONE—The original legend of the anemone was that it sprang from the tears of Venus, while the rose sprang from Adonis' blood.

The Egyptians believe that the first anemone seen in spring has the magic property of curing disease, if wrapped in a red cloth and not disturbed.

"The first spring-blown anemone
She in his doublet wove
To keep him safe from pestilence
Wherever he should rove,"

ANGELICA—The Laplanders believe that angelica strengthens life; they therefore chew it as we do tobacco.

APPLE—In Hesse, it is said that if an apple be eaten on New Year's day, it will produce an abscess.

To find an apple on your tree that is of one color or kind on one side and another color or kind on the other, is a sign of a terrible division in the family.

In the East, there is a fruit called the "love-apple." If you send it to one you love and whom you wish to love you, it will induce the person to do so.

When you get your winter's supply of apples, notice the peeling; if it is very thick, you may prepare for a long and cold winter.

If you find a large but very thin seed in an apple, you will receive an important letter.

If you eat an apple having but one seed, you will receive an unexpected fortune, either by marriage or legacy.

In Sicily, if a person throws an apple out of the window and a woman picks it up, there will be no marriage for the person that year.

In Pomerania, to eat apples is believed to insure against fever.

It is accounted lucky to come upon a worm in the first ripe apple you eat.

To slip on an apple-peel, signifies a better end than beginning.

No Russian will touch an apple before the feast of the transfiguration, Aug. 6th.

An apple falling from a tree and striking a person on the right shoulder, is an omen of good luck; on the left, bad.

In Turkey is an apple that, if tasted by persons feeling old and decrepit, will restore them to youth.

"A bloom on the tree when apples are ripe,
Is the sure termination of somebody's life."

(Gloucestershire, England.)

To drop an apple when eating it, foretells sickness. If you drop it twice, an accident.

Burying thirteen leaves of an apple tree, insures a good crop of apples.

In the West of England, when the apples are gathered in, a few are left on the tree for the fairies, so as to secure their good will and friendship.

In Austria, a maiden cuts an apple and places the left half in her bosom and the right half behind the door. The first man who comes through the door, will be her future husband.

The English believe that if the boys went out on New Year's and, encircling the apple trees, sang the following words, they would have a good crop:

"Stand fast root, bear well top,
Pray God send us a howling crop.
Every twig apple big,
Every bough apples enough.
Hats full, caps full
Great quarter sacks full!"

If, in cutting an apple in two, a seed is cut, trouble will come to the person having the largest portion of the seed.

Apple-growers say that they had rather gather their apples under a shrinking moon, for even if the apples are bruised in the gathering, they will not rot so fast as if taken at the waxing moon.

"If apples bloom in March,
In vain for them you'll search;
If apples bloom in April,
Why then they'll be plentiful;
If apples bloom in May,
You may eat them night and day."

When a full crop of apples is picked in Cornwall, it is unlucky to go again and pick the few remaining ones that have been missed. Those belong to the fairies and earth-spirits, and they will resent your greediness.

In the Scandinavian mythology, the apple tree played an important part. In the "Edda," the goddess Iduna is related to have had charge of the apples which had the power of conferring immortality, and which, in consequence of their miraculous property, were especially retained by the gods to eat when they felt themselves growing old. The evil spirit Loki carried off Iduna and the wonderful apple tree, and hid them away in a forest where the gods could not find them. The result of this spiteful theft was that everything went wrongly, both in this mundane sphere and in the realms divine. The gods grew old and infirm, and were no longer able to control the affairs of this earth, until by combining their powers, they overcame Loki and compelled him to restore the apple tree, which again restored comparative harmony among men and gods.

The apple plays its part in the fables of every race. It was the

forbidden fruit of Eden; the wedding gift of Zeus to Hebe; the prize for beauty offered by Paris; borne in the hand of Aphrodite; watched by dragons in the gardens of the Hesperides; vainly grasped at in hell by Tantalus; comforted the love-sick maiden in the Song of Solomon; ruined Troy, and saved Hippomenes. Iduna, wife of Bragi, Odin's son, keeps in her magic casket the apples of which the gods must eat to obtain perpetual youth. It formed the groves of the blessed isle of Avalon; conveyed the poison to Snowflake; and was pierced by the arrow of William Tell. To this day, it receives in the cider districts exceptional respect. The Devonshire women carry bowls of wassail into the orchards and sprinkle a few drops upon each tree, to make it fruitful.

In Somersetshire, the apple trees are "wassailed," by singing certain songs to insure a good crop.

APPLE OF EVE—There is a tree in Hispaniola, St. Domingo, called the "apple of Eve." It has a very fragrant smell and is very enticing; but it is an "apple of Sodom," being as deadly as beautiful.

ARCHANGEL — The plant called the archangel, will prevent witchcraft.

ARKA—The arka is said to blind all who approach it.

ARMENIA—The English believe that if the first spring-blown armenia is woven into one's clothes, it will keep them from pestilence wherever they should go.

ARUM—Gerarde records a curious belief which, it is said, can be traced back to the time of Aristotle, who lived three or four hundred

years before Christ. When bears were half starved by hibernating, and had lain in their dens for forty days without nourishment except sucking their paws, they were quickly and suddenly restored by eating arum.

ASH—To the northern nations of Europe, the ash was the symbol of the universe.

The Germans think it lucky to make the axles of a wagon of ash.

Where ash trees grow, no snakes will be found.

If the branch of a mountain ash be mixed with the timber of a boat, it will never upset, and no man will be drowned from it within a year.

If a cow is sick and the peasant thinks it has been "overlooked," he will suspend a branch of the ash tree over the stall, and it will get well.

It is said that a single blow from an ash stick will kill an adder. If struck by a branch of any other tree, it will not die till the sun goes down.

Make a circlet of ashen twigs and tie it around the neck of a person or animal bitten by a snake, and "they'll be zartain tu be cured."

No harm can come to cattle, if the mountain ash is tied around the horns and tail.

For centuries, it has been said that venomous reptiles never rest under the shadow of an ash tree.

In Northamptonshire, if the ash does not bear seeds, it portends a death in the royal family.

The ash tree, like the pea, is a symbol of mourning in Thuringia, and according to German mythology, was dedicated to the gods.

An old Norse tradition says that

man was first formed from an ash tree.

The people of the North, with their original mythology, assert that men have descended from trees, and that Adam was created out of an ash. Greek writers also tell how Zeus made a race of men out of ashwood, who were terrible fighters, and who were nourished by the sap of this tree.

Scotch boys prefer a stick of ash to any other wood for herding.

"Rowan, ash and red thred,
Keep the devil fra their speed."

Gypsies always burn an ash-fire every great day. They say the ivy, holly and pine never told a word where our Saviour was hiding himself, and so they keep alive all winter and look green. But the ash, like the oak, told where he was hiding, and so they remain dead all the winter.

There was a tradition that the child Jesus was first washed and dressed by a fire of ashwood.

According to Hesiod, Zeus made the third or brazen race of hard ashwood, pugnacious and terrible.

The "cloud-tree," out of which the first man was made, was, according to the Norsemen, the sacred ash tree, yggdrasil.

The Icelanders believe that the mountain ash and the juniper tree are enemies; they say if one is planted on one side of a tree and the other on the other side of the tree, the tree so surrounded will split, being drawn apart by the contending forces. They also believe that if mountain ash and juniper are kept in the same house, the house will burn down.

Some Iceland sailors think, however, that the rowan tree and the juniper are dear friends, and if the

rowan tree is used in a ship, it will sink the vessel unless juniper is put on board, too.

In a Winchcombe garden, Gloucestershire, England, there is a fine young ash tree, which grew from a stake accidentally set in the ground. The owner is very proud of his tree; but his next-door neighbor, who is of a superstitious turn of mind, attributes to it all her horticultural troubles, constantly begging that it may be cut down.

"The even ash-leaf in my left hand,
The first man I meet shall be my husband.

The even ash-leaf in my glove,
The first man I meet shall be my love.
The even ash-leaf on my breast,
The first I meet whom I love best."

There are localities in the parish of Cerdin, in Wales, named after the mountain ash, presumably on account of its having been plentiful in these spots. The mountain ash (rowan tree) was supposed to be possessed of great virtue and the uses to which it was put were numerous. The following are some of them:

I. A garter of the green bark, being worn, was considered a protection against the powers of witches, conjurors, and sorcerers of every degree.

II. In the days of cock-fighting, a small ring of the slender twig was placed in the cock-pit. It was thought that when fighting over these, no evil power should throw any spell over the combatant birds, or impair their courage.

III. The old bards were also in the habit of carving their letters on this tree. They regarded it as charmed wood, because worms would not devour it, and their belief was that no fiend, tricky spirit, or malicious imp, had power in any house where it was kept, nor could witchery, enchantment or poison

harm those who bore it about their persons.

According to Scandinavian mythology, it is a great ash tree, called *Yggdrasil*, which binds together heaven, earth, and hell. Its branches extend over the whole earth, its top reaches heaven, and its roots, hell. The three horns or fates sit under it, spinning the events of man's life. To keep its branches from withering and its roots from rotting, they sprinkle over it water from the sacred *Urda* fount, the fount of light and heat that is situated over the rainbow bridge *Bifrost*, mixed with clay, over it.

ASPEN TREE—Plant an aspen tree in your field, and be protected from thieves.

An old Celtic legend is to the effect that during Christ's agony in the garden of Gethsemane, he was overshadowed by an aspen tree, which burst the fibres of its leaves on witnessing the supernatural agony of its creator, and from that time, in memoriam, trembles when even a breath of wind is not stirring.

At the crucifixion of Christ, all the trees bowed their heads and trembled save the aspen, which said: "Why should we weep and tremble? The trees and flowers are pure and never sinned!" But in saying this, it committed the sin of arrogance and pride, and before it had ceased speaking an involuntary trembling seized it, and it was doomed to tremble on till the day of judgment. Another version of the legend says that the aspen quivers because it stood on Mount Calvary and witnessed the crucifixion, or because Judas hanged himself on an aspen tree.

"Once as our Saviour walked with men
below,
His path of mercy through a forest lay,
And mark how all the drooping branches know
What homage best a silent tree may
pay!

Only the aspen stands erect and free
Scorning to join the voiceless worship
pure,
But see! He cast one look upon the
tree,
Struck to the heart, she trembles ever
more!"
(Henderson's Folk Lore of the North-
ern Countries.)

ASPHODEL—In Sicily, it is believed that the spirits of the dead are nourished by the asphodel flowers, which they plant on the graves and tombs.

Anciently dedicated to the memory of departed souls, the asphodel still holds a place in the superstition of modern Greece. It was believed that beyond the fatal river of Acheron, the shades or ghosts wandered in a vast field of asphodels, and drank forgetfulness from Lethe's waters of oblivion. The flowers of the asphodel produce grains on which it was thought the souls of the dead were nourished. Orpheus, in Pope's "Ode for St. Cecilia's Day," thus conjures the infernal deities:

"By the streams that ever flow,
By the fragrant winds that blow
O'er the Elysian flowers;
By those happy souls who dwell
In yellow meads of asphodel
Or amaranthine bowers."

We have as old an authority as Homer for stating that after crossing the Styx, the shades passed over a long plain of asphodels.

It is said that the spirits of the dead sustain themselves with the roots of the asphodel. It was planted by the ancients on graves, and both Theophilus and Pliny state that the ghosts beyond Acheron roam through the meadows of

asphodel in order to reach, if possible, the waters of Lethe or oblivion. The asphodel was dedicated to Pluto, the god of the infernal regions. Longfellow, strangely enough, crowns his angel of death with amaranth, with which "the spirits elect bind their resplendent locks," and his angel of life with asphodel, the flower of regret, and emblem of the grave.

"He who wore the crown of asphodels
Said my errand is not death but life"
"But the angel with the amaranthine
wreath
Whispered a word that had a sound like
death."

(Longfellow, "The Two Angels".)

ASWATTHA TREE—The old Indian tradition says that it is bad luck to touch the aswattha tree on any day but Sunday, as on that day it is the residence of good fortune; but on the days of the week it is the residence of misfortune.

BACHELOR'S BUTTONS—Bachelor's buttons are used by the rustics for divination. The flowers are carried in the pockets of the men, or under the apron by the women, and were supposed to lose their freshness or retain it according to the good or bad success of the wearer's amatory prospects.

BAMBOO—The flowering of bamboo augurs famine. (Bengal.)

Bamboo is cherished with care by the Japanese, as it is believed to have a supernatural power to influence their future fortunes for good.

The bamboo dies when it seeds, therefore it is unlucky to plant one near a house.

In Japan, the bamboo is placed over the door, because its wood never changes color, and it is therefore lucky because constant.

Cut bamboos in the dark of the moon, and they will last for years.

Cut them at the full, and they will not last a twelvemonth.

In some parts of India, there is a superstitious belief that the flowering and seeding of certain kinds of bamboo, is a sure prognostication of famine.

In the Chinese temples, bamboo is used to tell fortunes. Bits are thrown to the worshipper by the priest, and the omen is good or bad according to their fall.

BANANA—To slip on a banana-peel, signifies a hustling life but no advancement.

Never cut a banana; break it. There is a cross in a banana which, if cut, will bring bad luck.

When bananas are plenty in the Philippine Islands, the natives say it is healthful weather; and if a bride is married under a banana tree, she cannot help being lucky. They say that this tree was the forbidden tree in Paradise, and the first woman had a garment made from its leaves.

BANYAN—It is believed in India, that if you walk under a banyan tree after dark, the limbs will twist around and come about your neck and strangle you.

BASIL—If the common basil is placed in the hand of one who is impure, it will at once wilt. (Hindu.)

If you smell of the herb basil too often, a scorpion will form and breed in your brain.

In Voigtland, the common basil was regarded as a test of chastity, withering in the hands of the impure.

BARLEY—A year without skating is bad for the barley.

BARBERRY—Barberries near a cornfield, blight the wheat.

BAOBAB TREE—The baobab tree in South Africa, is a tree of bad omen, for when the wind sways its branches, the natives think that evil spirits are cursing and threatening them.

BEAN — Pythagoreans would not eat beans.

In the time of Virgil, it was believed that beans must be pulled before sunrise, to prevent injury from rats.

If beans grow upside down in the pod, it is a sign of a year of plenty.

If, in a row of beans, one should happen to come up white instead of green, a member of the family will die before the year is out.

Beans grow crosswise in the pod in leap year.

If you sleep in a bean field all night, it will make you crazy.

If a couple have quarreled, and the lady will carry three lima beans strung on a silk thread for two days, they will become friends speedily.

The natives of ancient Egypt thought the black spot on the bean-blossom to be the written symbol of death.

A pair of sea-beans, that is, a male and a female, will give good luck if carried in opposite pockets.

There is a bean called the "good-luck" bean, in the West Indies, which the natives carry in their pockets.

The Egyptians would not use the bean, as it was believed to contain the soul of the dead.

The Indians formerly placed beans in their rattles, in the belief

that it would frighten away the evil spirits who entered the bodies of the sick.

BEECH—During the flowering of the beech many persons become lunatics.

BEET—If a maiden and youth eat of the same beet-root, they will fall in love with each other.

BELA TREE—A simple offering is made by the Hindus once a year, to the ghost who dwells in the bela tree.

BELLADONNA — Belladonna is a favorite plant of the devil, who watches it closely; but any person wishing to gather some may do so on Walpurgis night, if they let loose a black hen, for the devil will run from a black hen.

The name belladonna refers to an ancient belief that the nightshade is the form of a fatal enchantress.

BELL-FLOWER — In China, Shetland and Sweden, to look upon the bell-flower or "marebell," would give a person the nightmare, and it is regarded as a malignant spirit.

BENNETT—The herb bennett is blessed above all other plants in England, and where there is a root of it in the house, the devil cannot enter, or must leave it as soon as it is brought in.

BERGAMOT—A house will never be free from sickness where there is a plant of bergamot.

BETONY—Betony, we are told, protects man from "nocturnal visitors and frightful dreams," or in other words, prevents nightmare. It also prevents intoxication.

BIGNONIA—Among the people of Madagascar, there is an old superstition respecting the zahana tree (the *bignonia articulata*) which which is exactly similar to some met in England. If anyone plants it in his grounds, he will meet an early if not sudden death.

BIRCH—If a birch tree withers and dies near your house, you will lose your life.

A man under a birch tree will never be struck by lightning.

It was an old belief in Scotland, that the dwarf birch was stunted in its growth because from it had been taken the rods with which Christ was scourged.

It was believed that the reason the dwarf birch is stunted, is because the scourge with which the Master was beaten was made of that wood. Some think that it was the willow, and that they have ever since drooped and wept with shame.

BLACKBERRY—When blackberries are in bloom, they bring cold weather; hence a "blackberry winter" occurs in May, when the blackberry blooms.

If you eat blackberries on the 11th of October, you will die before the year is out. This superstition is probably in some way connected with the belief, current in Southern England, that the devil places his cloven hoof on the blackberries on Michaelmas day (September 29th), and it will be very unlucky for anyone to gather them during the remainder of the year.

BLEEDING HEART—If you crush the flower "bleeding heart," and red blood flows, your love has a heart full of love for you; but if the juice is white, he loves you no more.

BLUEBELL—In some parts of Scotland, it is called unlucky to pluck bluebells.

If you can turn the bluebell inside out without tearing it, you will get the one you love.

If you see a bluebell, pick it and repeat the following words: "Bluebell, bluebell, bring me some luck before to-morrow night;" slip it in your shoe, and you will get good luck.

BLUEBOTTLE—If you bring corn-flowers (bluebottles) into the house with you, the bread will get mouldy. (North German.)

BONESET—In the Pennsylvania German villages of America, boneset tea is a very lucky concoction, and can be used in two ways. If you strip the leaves up as you pull them, it will make an emetic; if you strip them down, it will act as a cathartic; but if, by any accident, the leaves get mixed, it will produce terrible results, as the stomach will be confused, and will not know which to do—throw up, or digest down!

BO-TREE—The bo-tree brings luck to a Hindu, just to look at it or to sit under it.

In India, to be married under the sacred bo-tree, would insure the happiness of the married pair and impart to them the wondrous wisdom with which the tree is endowed.

BOX-TREE—There is evidence that some peculiar significance or virtue was once associated with the box-tree by the discovery of twigs of this tree in the old English barrows in Essex. (A barrow is a hill or mound of earth, intended for the receptacle of the dead.)

BRACKEN—In the West of England, they believe that rain falls after the burning of bracken.

BRANCH—If a dead branch of a tree falls on a house, it is a sign of death.

In England, the fall of the branch of a tree against a window, is an ominous sign of misfortune.

BREAD-FRUIT TREE — In Polynesia, the natives say that it is a sign of death when a bread-fruit tree is cut down.

BRIER—The sensitive brier closes up its leaves on the approach of rain.

To exterminate briers and alders, cut them when the moon is in the sign of the heart.

When a brier attaches itself to your clothing, say the alphabet until it drops off, and the letter you stop on will prove to be the initial of a new friend.

The last brier-rose, if plucked from the bush by a maiden and placed under her pillow for three nights and then burned, will bring her love and marriage before the year is ended.

The wild brier was called dog-rose, because it was supposed to cure the bite of mad dogs. (Greek.)

BROOM—If green broom is picked when in bloom, it is said that the mother or father will die within the year.

The broom having plenty of blossoms, is a sign of a fruitful year of grain. This is also said of walnut trees.

Bring no flowers of the yellow broom into the house in May.

BRUSH—It is unlucky to burn brush on Sunday.

BRYONY—Bryony and trefoil are both lucky plants in England.

It was an early custom to cut bryony roots into human figures for charms. They were supposed to have the power to increase whatever money was placed near them. (The same was done with mandrake, q. v.)

It is an old belief in Little Russia, that if everyone would only suspend bryony from his waist-belt behind, all the unfortunate Cosacks would come to life again.

BURDOCK—If you chance to get burdocks fastened into your clothes, it is a sign that you will have difficulty in your favorite undertaking.

BURRS—If you find burrs clinging to your dress when you return from a walk, throw them in the fire; if they burn with a steady clear flame, you will be lucky for a fortnight in all your undertakings.

BUTTERCUP—Hold a buttercup under anyone's chin; if a yellow shadow is cast, it is a sign that the person loves butter.

The common buttercup, in England, is called the "insane herb," from the belief that the odor will make a person go mad. In the midland counties, it is called vulgarly, "crazy."

BUTTERNUT—The bark of a butternut peeled upward from the bottom to the top, makes an emetic, and peeled from top to bottom, makes a purgative.

CABBAGE—In Sweden, cabbages are protected from worms by the planter walking three times around the bed after he has sown the seed.

To grow large cabbages, let an

old woman plant the seed, sitting on the ground, and then walk away without looking back.

Cabbage should be the first thing to be planted in a garden by a newly married couple, if they wish good luck in their garden.

When your hands are soiled from setting cabbages, do not wash them in a hand-basin, but in a large tub; and then your cabbages will grow to be huge.

If a cabbage-plant blooms, it is a sure sign of death to one of the family.

It is a good sign when cabbages grow with double heads.

It is unlucky not to plant cabbages near together.

If you talk of cabbages when looking at the moon, you will hurt the feelings of the man in the moon, who is said to have been a cabbage-stealer in his days.

In Scotland, persons go hand in hand, eyes shut, and pull the first stalk of kale they meet with; it being big or little, straight or crooked, is prophetic of the size and shape of the future wife or husband. If any earth clings to the roots, it indicates fortune, and the taste of the stem is indicative of the temper and disposition of the future mate.

In Sussex, Kent and North Hants, it is still customary, when cabbages are cut and the stalks left in the ground to produce greens, for the cottager to cut a cross on the upright stalk, for if he does not, the stalk will not sprout out into "brussels sprouts." (Friend, Flowers and Flower-Lore.)

Cabbage is said to have been born of the tears of Lycurgus, a mythological king of Thrace, who, having assailed the god Bacchus,

while passing through his country, was driven mad by the revengeful god. In his madness he slew his son Dryas, mistaking him for a vine, whereupon the land became sterile. His subjects, having been informed by the oracle that it would not regain its fertility until the king was put to death, bound him and left him to be destroyed by wild horses. His tears saturated the earth, and caused cabbage and other vegetables to sprout, where theretofore the ground was barren.

CACTUS—Cactus plants growing in a house, bring ill luck.

If you grow on your premises the cactus "prickly pear," you will have all the poverty and misfortune financially you can stand. If you have one, take good advice and throw it away; bury your poverty out of sight.

CALAMINT—Calamint will recover tainted meat, if laid among it while raw.

CALABASH TREE—A piece of iron, such as an old bolt or spike, driven into a calabash tree, is said to prevent the fruit falling off before it is full grown. (Turks Islands.)

CALLA—If a calla bud blasts and will not bloom, it is a sign of death in the house.

When a calla blossoms, it is a sign that you will go to the funeral of a friend.

The Arabs have great veneration for the black calla-lily that will keep ill health away—that is, if one only handles it—but if you should break it and spoil the flower, you will be accursed; while if you deliberately cut down the plant to destroy it, you will die a death of fearful agony.

CAMELIA—The camelia boasts of no fragrance, yet wears no thorns, and is considered an omen of riches and luxury.

CAMPBOR TREE—The camphor tree (*dryobalanops camphora*) grows abundantly in certain parts of the peninsula, but only occasionally contains camphor crystals. Now, the camphor in question is not at all similar to that obtained from the camphor laurel; it is known in commerce as Borneo camphor, or Borneol, and is in great demand by the Chinese, who use it in embalming their dead, as an incense, and in medicine. Being rare, it always commands a high price. As it by no means follows that each camphor tree contains this valuable product—in fact, it being rather the exception than the rule—recourse must be had to the species of witchcraft known as "Patang Kapor." Therefore, to insure good luck, the hunters while on their expedition must speak the camphor language and observe certain practices in order to propitiate the spirit of the camphor tree, which is known by the Jackun name of Bisan (literally, a woman). Her resting-place is near the trees, and at night when a peculiar noise, much resembling that of a variety of cicada, is heard in the forests, the Bisan is abroad, and camphor will surely be found in the neighborhood. The language of the camphor spirit consists of a mixture of Jackun and Malay words, with a large proportion of words of Malay origin, but curiously altered or reversed. (Lake, in *The Geographical Journal*, London, April, 1894, p. 286.)

CAMPION—To pluck red camphor, is to inflict misfortune upon one's parents.

In Cumberland, about Cocker-mouth, the young people believe that if they pluck the red campion, some evil will befall their parents.

CARAWAY—If you sow caraway seed, it will carry away your good luck.

CARNATION—In the time of Queen Elizabeth, the carnation was the lucky flower, being the flower of Dianthus, and would not die. The peasantry believed that the wearer of these flowers would never be condemned to die on the scaffold.

Wild pinks are tears. They are the tears of the Virgin. When the Jews led Christ to Calvary, the Virgin Mary followed, although her heart was breaking with grief. When she saw on the way the bloody tracks of her son's wounds, she wept bitterly, and from those tears of Christ's mother and the blood of her son, sprang forth, along the way to Calvary, such flowers as these. Lovers never pick them for each other, for fear they will bring tears. (Bohemia.)

CARROT—Seeds of carrots were once supposed to help a woman to become an expectant mother.

CASTOR-OIL PLANT—Castor-beans should be planted in the garden, to drive moles away.

CATNIP—Cat-mint, when chewed, creates quarrelsomeness.

Cat-mint is said to make mild and gentle people quarrelsome and fierce.

In Italy, if anyone chews catnip, he will get into a quarrel.

If the herb catnip is held in the hand until heated, and then slipped

into the hand of another, it will so control the person that he or she will never leave you so long as the catnip is retained in the hand.

CAT'S-PAW—A piece of cat's-paw will protect you from slanderous tongues.

CEDAR—Never transplant a cedar tree. It is bad luck.

If you transplant a red cedar and it dies, you will die soon after.

Poverty goes with cedar trees. Do not set them out in your yard.

Among the Dakota tribe of Indians, the white cedar tree is believed to have supernatural power in keeping off evil.

Some say it was a cedar and not an elder tree on which the Christ was crucified, and it is considered very unlucky to burn cedar for that reason.

If a cedar tree comes up on your land, don't cut it down, for as long as it flourishes your family will have good health.

The Arabs call the older trees among the cedars of Lebanon, "saints," and believe that he who injures one will be overtaken by great evil.

CERTAGON—In Russia and China, the plant called certagon is believed to cure children of fear.

The certagon protects infants from fright and drives away the devil.

If mourners are prostrated with grief and the recollection of the departed, it is only necessary to hold up a sprig of the mystic certagon, when the excessive grief will be assuaged, and the devil will be compelled to flee.

The best way to exorcise an evil spirit from the dead, is to sit on the pall, and chew some seeds of camphor while combing the hair of the corpse, and finally to wave aloft a sprig of the certagon.

The certagon grows in the meadows and woods, is somewhat prickly, and has flowers of a deep blue. It will cure children of fear, a thing that reminds us that in China there are different kinds of fear; and that which is produced by an evil spirit, may be expelled by means of herbs. The child possessed by the fear induced by an evil spirit, is washed in the water in which the plant is boiled; or, as in England, the plant may be placed under the pillow on which the child is sleeping.

CHAMOMILE—In Germany, there is a current superstition that chamomile flowers are soldiers who, for their sins, died accursed.

CHERRY—It is considered unlucky to climb a cherry tree on St. James' night, as there is great danger of a fall and breaking one's neck. That night is unlucky.

If two persons wish while eating double cherries, they will probably get their wishes.

If you have a bit of wild cherry or elder in your pocket, you may handle poisonous ivy with impunity, no matter how sensitive you are to its touch.

If a person wishes to know how many years they are to live, let them run around a tree of ripe cherries and then shake it, and the number of cherries that fall, is the number of years left of life.

In Brandenburg, it is regarded as a sign of a child's death, if blossoms and ripe fruit are found on a cherry tree.

CHESTNUT—When the spines of the chestnut burr are long and the burr itself is unusually thick, it is a sign of a long cold winter.

Good luck goes with a horse-chestnut. They are good things to carry around.

The Walloons carry three horse-chestnuts in the pocket, as a relief from giddiness.

Dried chestnuts are emblems of success, victory and conquest, in Japanese superstition.

To call a stale joke a chestnut, originates from an old melodrama by William Dillon, entitled "The Broken Sword," in which a certain Captain Xavier is forever telling the same jokes with variations. He was telling about one of his exploits, connected with a cork tree, when Pablo corrects him. "A chestnut tree you mean, Captain." "Bah! I say a cork tree," replied the captain. "A chestnut tree," insists Pablo. "I must know better than you," said the captain; "it was a cork tree, I say." "A chestnut," persisted Pablo. "I have heard you tell the joke twenty-seven times, and I am sure it was a chestnut."

There is a miraculous chestnut tree in Oki, Japan, which is called "the tree of the tooth-marked chestnuts," because when the little daughter of the emperor was ill, she wanted some chestnuts; but when some were given her, she took only one, and bit it a little and threw it away. It found root and became a great tree, but all the chestnuts bear marks of the tiny teeth, for in Japanese legends, even the trees are loyal and try to show their loyalty in all sorts of tender, dumb ways. It is considered very lucky to get a chestnut from that tree. (Lafcadio Hearn, "Unfamiliar Japan.")

CHICKWEED—Lord Bacon says that when the chickweed expands its leaves fully and boldly, no rain will fall for twenty-four hours.

CHRIST'S THORN—To take a piece of songosongo (the plant Christ's thorn) into a town, will cause hail. (Madagascar.)

Christ's thorn is a Palestine shrub of the buckthorn family, with long and sharp thorns; it is so called from a belief that Christ's crown of thorns was made of it. It is also called sometimes Jews' thorn.

CHRYSANTHEMUM — The chrysanthemum is the Christ's flower, because it bloomed on the morning of his birth.

The Chinese believe that a tea made from the chrysanthemum will drive out the devil of drunkenness and protect them from the wrath of the gods, since it is the chosen flower of some of the greatest divinities.

The chrysanthemum or kiku enters not only into the public but the domestic life of all classes of society in Japan. The rural swain uses it for courting purposes. When he wishes to make the first advancement, he places a fine specimen on the doorstep of his adored one, who shows her pleasure or displeasure by watering the plant or allowing it to die.

In the province of Harima, Japan, it is considered unlucky to cultivate the chrysanthemum, as a young girl whose name was O-kiku, the chrysanthemum flower, committed suicide because, being entrusted by her master with ten costly dishes of gold, one disappeared, and suicide seemed to be the only way to prove her inno-

cence, so she drowned herself in a well. Since then, her spirit returns nightly, and can be heard counting the dishes slowly up to nine, when on the tenth she gives a despairing cry and begins again. It is therefore a bad omen to have chrysanthemums in Harima.

A strange little insect whose head faintly resembles that of a ghost with long disheveled hair, is called "the fly of O-kiku," and oddly enough, is found nowhere but in Harima. The people say her spirit animates it.

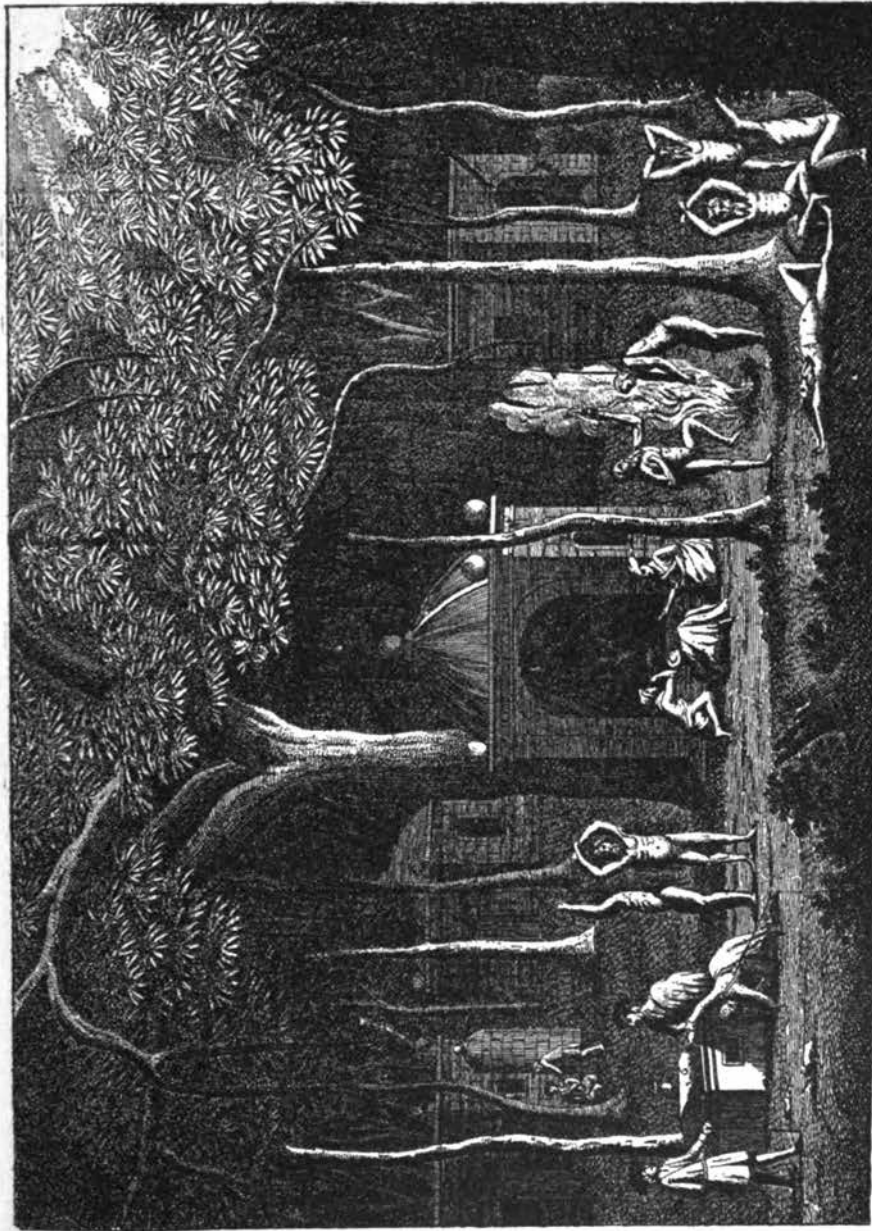
CITRON—The Japanese have a citron tree called "Buddha's finger," from the wonderful shape of its fragrant fruits. This is one of their lucky plants, frequently found therefore in their gardens. Its fruits are especially healthful to eat.

CLAVIS DIABOLI—In an old work, we find a description of a small herb called the clavis diaboli, which is so poisonous that if cattle eat it, they immediately swell up and die, unless by good luck they should happen to catch sight of another plant of the same species, which, if eaten, will dispel the poison and cure the animal.

It is unsafe for anyone to walk over the clavis diaboli, unless they wrap their feet with leaves.

CLOTH-OF-GOLD — If the plant called cloth-of-gold is gathered with due ceremony, it gives one the power to understand the language of bird and beast.

Whoever wishes to learn the language of birds and beasts, must go barefooted, with feet washed and clad in white, after having offered a sacrifice of bread and wine, to a place where grows the plant called the "cloth-of-gold," and pluck it tenderly. By wearing it upon the



*Hindoo Devotees Under the Sacred Banyan Tree. Some Have Been
Known to Stay in One Position for Forty Years.*

bosom, the meaning of all sounds will be imparted.

The Bretons say that if the "cloth-of-gold" is cut with steel, the sky will darken, and some disaster take place.

CLOVE — Portuguese people believe that infants can be preserved from evil influences and infantile disorders by having a necklace of cloves suspended around the neck.

CLOVER—To find a five-leaf clover, is a sign of money to come to the finder.

Clover gathered from heathen shrines, ancient graves or ruins on St. John's eve, will make beer or wine exceedingly good if thrown into it.

A correspondent from Gloucestershire, England, writes that recently some seeds of "Calvary clover" were brought her by a friend from Jerusalem, and with the seeds came strict injunctions that, to insure growth, they must be planted on Good Friday.

An odd belief about the four-leafed clover is that it will prevent madness and being drafted into the military service.

If powdered lime is thrown upon the soil, a crop of white clover will come up where it has never been known to exist.

Among the Virginian Indian tribes, red clover was supposed to have sprung from and been colored by the blood of red men slain in battle.

If two persons will eat a four-leafed clover together, mutual love will result.

A four-leafed clover laid to the priest unknown to him, while he is reading the service in the mass-book, will prevent him from con-

tinuing until the person who laid it on him pulls his robe. (Tyrol.)

In Bohemia, if a girl can secretly put a piece of clover in her lover's shoe before he sets out on a journey, he will be true to her.

To be presented with clover, especially white clover, is good luck.

Seven grains of wheat laid on a four-leafed clover, will enable one to see the fairies.

When trefoils or clover-grass appear rough, and the leaves of it stare and rise up as if they were afraid of an assault, it foretokens stormy and tempestuous weather.

If you pluck clover with a gloved hand and give it to a mad person, it will cure him or her.

"A four-leaved clover found in dew,
A lover found who is always true;
But a four-leaved clover withered and dry,
A lover leaves you without a sigh."

"One leaf for fame and one for wealth
And one for a faithful lover,
And one that brings you glowing health
Are all in the four-leaf clover."

Below is a rhyme regarding a clover with only two leaves, which is suggestive:

"A clover, a clover of two,
Put it in your right shoe,
The first young man or woman you
meet
In field, in lane, in road, in street,
You'll have him or her to be your
sweet!"

A woman in France pins clover upon her right breast. It is the talisman which brings success to her in her social undertakings.

If she wishes to keep evil away, she puts it in the top of her right shoe and tries to forget it.

If she has been disappointed in love, she wears the clover near her heart, sewed inside her dress with a piece of blue silk.

If she has no lover, she places it in her right shoe and starts to walk, placing the right foot forward, expecting to meet the one she seeks.

If she finds two four-leaved clovers, she twists them together with a bit of timothy grass, and hooks the stems under her belt. They will surely secure to her the largest number of partners for the season.

If the clover is laid under the left garter, it means a large and fashionable wedding in the autumn.

COCOANUT—It is considered fortunate in the East to plant cocoanuts in the full of the moon, the size of the moon being an indication of the size of the coming fruit.

The Singhalese of Ceylon believe that the cocoanut plant withers away when beyond the reach of the human voice, and that vervain and borage will only thrive near man's dwellings.

The Hindus call the cocoanut the "treasure." The nut is reduced to powder and placed in porphyry vases, mingled with coral. Wine is drunk from these vases at weddings, to bring treasure and blessings to bride and groom.

The cocoanut tree is considered, by the South Sea Islanders, a sacred gift of the gods, and used as a medicine for all diseases.

COFFEE—The Africans in Tete would not plant coffee, as they thought it unlucky.

The Portuguese in South Africa will not plant coffee. Who does so will never be happy afterwards.

COMPULSION—The plant called "compulsion" used to be made into a "love-potion," because its roots dry into the shape of a kite's talons, and so will hold the patient fast.

CORN—If you let a person reach into any receptacle, take out an ear of corn, count the grains on it, and to each year allow 12 grains, it will tell the person's age.

If two ears of corn grow together and you get the ear at table, you will hear of a death that day.

CORNFLOWERS—If you bring cornflowers into the house with you, your bread will grow mouldy.

Blue cornflowers picked on Corpus Christi Sunday, will stop bleeding of the nose, if held in the hand until warm.

(Corpus Christi is a festival of the Church of Rome, kept on the next Thursday after Trinity Sunday.)

COTTONWOOD—Cottonwood and quaking aspen trees turn up their leaves before rain.

COWSLIP—In Germany, the cowslip with its bunch of blossoms resembling a bunch of keys, is supposed to have the magic power of discovering hidden treasures.

The small crimson drops in the cowslip's chalice, are used to preserve and even restore youthful bloom and beauty.

The root of the mountain cowslip was in great request by Alpine hunters for the effect it produced in strengthening the head and preventing swimming of the brain on the high elevations.

Wallachian peasants have great faith in the curative properties of the odor of cowslips.

CROCUS—Crocus is said to inspire love.

In Austria, it is considered bad luck to pluck the crocus, as it draws away the strength.

CUCKOO-FLOWER — It is very unlucky to dig up a cuckoo-flower. If one is found inverted in a May garland, it should be instantly destroyed.

CUCUMBER—Cucumber peel bound on the head, will cure headache.

Finding a double cucumber in the garden, foretells a birth.

There used to be a belief that cucumbers had the power of killing by their natural coolness, so corpse-like are they.

CUMIN-DOUGH—If one who hath eaten cumin-dough breathes on a painted face, the color will vanish immediately.

It is said that cumin will cause the human countenance to become pallid.

In some places in Italy, it is supposed that cumin possesses the power of keeping the thief in the house, along with the bread which he wishes to steal.

CURRENTS—To eat white currants unexpectedly, is a sign of happy tidings.

CYCLAMEN — Pliny, writing on the cyclamen, says: "It ought to be grown in every house, if it be true that wherever this plant grows no noxious spells can have effect. This plant is also called an amulet."

CYPRESS—Plant not a cypress vine, lest it bring death to thine.

In Germany, a mallet of cypress-wood was formerly believed to impart the power of discovering thieves.

The imperishable chests containing Egyptian mummies were made of cypress-wood, while the gates of St. Peter's church at Rome, which are said to have lasted for a period

of eleven hundred years, during which time they have suffered no decay, were of the same valuable material. Thus it is the wood of immortality, and often stands in churchyards with the sorrowful yew.

Cypress trees were once graces. According to classic legend, the virgin daughters of Eteocles, on meeting with an untimely end, were changed into trees that resembled them in beauty.

The pagans threw a sprig of cypress into the grave as, if this was neglected, bad luck would come upon them.

According to Ovid, the cypress was named after Cyparissus, an especial favorite of Apollo. He had accidentally slain his pet stag, and was so sorrow-stricken that he besought the gods to doom his life to everlasting gloom. In compliance with this desire, the gods transformed him into a cypress tree.

DAFFODIL—In Devonshire, it is considered very unlucky to carry single daffodils into a house when they first appear in spring; it means death.

A daffodil found with its head hanging towards one, is very unlucky.

The daffodil is an unlucky flower. A curious superstition prevails in Castle Caereinion parish that if a daffodil is brought into a house where a goose is setting, nothing will come of the eggs; the whole setting will be a failure.

Divination by the daffodil is as follows:

"When a daffodil I see,
Hanging down her head toward me,
Guess I may what I must be!
First, I shall decline my head:—
Secondly, I shall be dead,
Lastly, safely buried."

You will have no ducks the year you bring daffodils into the house.

The daffodil is believed by the Mohammedans to be the "flower beloved of the gods," and is said to bloom forever in the sweet fields of Eden; it will bring good fortune to the one who is careful not to step upon it in walking, and to the one who plucks it and wears it upon the heart.

DAISY—Who handles horse-daisies, will have warts.

It is very unlucky to transplant wild daisies to a cultivated garden.

Whoever picks the first daisy will become possessed of a spirit of coquetry beyond her control.

A decoction of daisy-roots will cause whoever drinks of it to grow small. Give it to little puppies, and it will stop their growth.

Many persons toss up the small yellow centers of a daisy and catch the tiny bits on the hand when they come down. The number caught indicates the number of children the person will have.

In the bygone days of chivalry, a lover was lucky if he could meet his lady with her hair dressed with a "frontlet" of daisies. This crown of white flowers indicated, "I will think of it!"

By taking a daisy and pulling off the petals, a girl can tell for what reason her lover is about to marry her. To each petal, she says: "For love, for beauty, for bright golden dollars, for the parents' command." Another version is: "For position, for wealth, for passion, for affection." The last petal tells the story.

DANDELION—If the down flies off dandelions when there is no wind, it denotes rain.

The dandelions close their blossoms before a storm; the sensitive plant its leaves. The leaves of the May trees bear up so that the under side may be seen before a storm.

If the blossom from the dandelion blows in your face, you will receive a letter on important business.

If you keep the first dandelion that grows in your garden, you will have a verdant garden that year.

To find out how long you will live, take the feathery bloom of a dandelion and blow it off. You will live as many years as it takes to blow off every one.

When the dandelions open their golden petals fully by eight o'clock in the morning, the day will in all likelihood be fair; but if they keep them closed until nine o'clock, you may take your umbrella with you when you go out.

Blow out the seeds of the dandelion to see if your mother wants you, or if it is time to go home, or to tell what time it is. The number of seeds left after blowing three times, will tell the time of day.

DANEWEED—A road near Barrow Hill, in Great Britain, which is overgrown with dane-weed, is believed to have sprung from the blood of Danes killed in battle; if it is cut on the anniversary of the battle, it will bleed.

It is unlucky to root up dane-weed; whoever does so will soon find his cattle, his family or himself falling sick.

DATE—Do not save or plant a date-stone. It breeds discontent.

It is unlucky to pick up dates that have been blown off the tree by the wind. They should be left for the passing stranger or beggar.

To cut down a date tree, in Bible times, was a very unfortunate thing to venture. Bad luck would follow the offender.

DEER-GRASS—It is unlucky to keep deer-grass in the house.

DEVIL'S LEAF—If you touch the flower called the devil's leaf, it gives you a very severe sting; its effect is said to last a year and sometimes cause death.

DEVIL-PLANT—Arabia has a curious tree, similar to the devil-plant of Nicaragua, the seeds of which, if pulverized and taken in small doses, will excite even the most sedate persons to perform all the contortions, facial and bodily, of a clown, for about the space of an hour. This tree is commonly known there as "the demon-tree."

Near Lake Nicaragua, is found a plant called the devil-plant. It kills all insects and small birds in its vicinity and all vegetable life around it, and is of such ill omen that no one dares to pass it at night, as it causes one to fall and stumble, and drags one back so that one cannot get to his destination.

DEVIL'S BIT—There is a superstition about the herb called the "devil's bit," which is flat at the bottom, and appears as if the end of the roots were bitten off. The devil, knowing that this part of the root would cure all diseases, out of hatred to mankind, bit it off.

DICTAMNUS — A charming little plant, all covered with hair, which abounds on the slopes of Mount Dicte in Crete, is the dictamnus. It was formerly considered the most marvelous vulnerary that nature ever presented to man. The gods themselves had revealed its omnipotence to him, and animals instinctively made use of it.

It was with this dictamnus that Venus dressed the wounds of Aeneas. Aristotle tells us that the goats scattered over the sacred mountain Ida, so soon as the hunter had pierced them with an arrow, seek out the plant and eat it in order to make the arrow drop out, and so as to heal the wound.

DILL—Dill will excite all the passions, and yet it will counteract the power of witches and sorcerers.

The Germans have it that no one who is envious of you or ill-disposed toward you, can come into the house, if you place a sprig of dill over the door; neither can they leave the door until the sprig is taken down.

DITTANY-PLANT—The Roman and Grecian women attributed the most extraordinary powers to the dittany-plant, when they were expecting children.

DOCK—The Scotch say that to cure the sting of a nettle, the person stung must rub the leaves of the dock over it, repeating at the same time:

"Nettle in, dock out,
Dock rub, nettle out."

All kinds of docks have the quality to render flesh or meat sodden therewith, though it be never so old, hard or tough, tender and fit to be eaten.

DOGWOOD—"I'd as lief cut off my right hand as cut down a maiden dogberry tree," said a Newfoundland skipper; "a man is sure to die if he does it."

In East Prussia, if the sap of dogwood is put on the handkerchief on St. John's night, any wish will be fulfilled.

DRAGON-HERB—The magic properties of the dragon-herb are

illustrated by the legend of Glaucus, one of the sons of the Cretan king Minos. When a boy, he fell into a cask full of honey, and was smothered. Minos searched for his son in vain, and was at length informed by Apollo or the Curetes that the person who should devise the most appropriate comparison between a cow, which could assume three different colors, and any other object, would find the boy. The soothsayer Polyidus of Argos solved the problem by likening the cow to a mulberry, which is at first white, then red, and in the end black. By his prophetic powers, he then discovered the boy. Minos now required Polyidus to restore his son to life; but as he could not accomplish this, Minos ordered him to be entombed alive with the body of Glaucus. When Polyidus was thus shut up in the vault, he saw a serpent approaching the dead body, and killed the reptile. Presently another serpent came, and placed an herb upon the dead serpent, which was thereby restored to life. Thereupon, Polyidus covered the body of Glaucus with the same herb, and the boy at once rose into life again. (Smith's Classical Dictionary.)

EBONY—It is dangerous to stand under an ebony tree during a storm.

The Ephesians believed that ebony was a direct gift from the gods, and a token of strength, value and beauty.

EDELWEISS—The Tyrolese believe that the Swiss edelweiss, growing on the Alpine peaks, if made into wreaths on Ascension day, will, under certain conditions, render the wearer invisible.

The Swabians pull the edelweiss up by the roots on Friday in the

full moon, or before sunset on a holy day, and wear it wrapped in white linen on the breast, to insure safety from dagger and bullet.

It has always been considered to own an edelweiss is the best of luck. It is difficult for anyone to get one himself, as they grow high up on the Alps; but fortunately, they can be bought in Switzerland. It is said whoever owns one will get his heart's desire.

ELDER—Wearing a piece of elder in the breeches pocket, will prevent what is called "losing leather in riding."

No household furniture should ever be made of elder, especially no cradle, for some harm would certainly befall the child sleeping in it.

In Sweden, expectant mothers kiss the elder tree for good fortune in the coming issue.

To tamper with an elder tree after dark is bad luck, because witches love to lurk under it.

No evil can withstand the elder tree.

Some people believe that to have an elder tree near the house, is a sign of prosperity.

It is unlucky to burn elderwood.

In the country around Vincennes, an elder bough hung up over the door, is indicative that a coquette dwells in the house.

In Denmark is a current belief that elder trees have the power to move, and peep into the window at night.

Elder protects persons from charms and witches.

Chew an elder twig and then stick it in the wall, saying: "Depart, thou evil spirit," and it will cure your toothache.

An elder planted before the stable-door, guards the cattle from sorcery.

In Germany is the belief that if a person goes to sleep under an elder tree, he will never awaken.

A bit of green wood of the elder, carried in the pocket, will cure rheumatism.

It is said that when the elder is cut, it bleeds, weeps, and begins to speak. Therefore it is thought that within it is imprisoned a living soul.

A person is said to be perfectly safe under an elder tree during a tempest, as lightning never strikes the tree of which the cross was made.

In the Tyrol, an elder bush, trimmed into the form of a cross, is set on a new-made grave; if it blossoms, the soul of the dead is believed to be in Paradise.

On Good Friday after sunset, wreaths of elder should be twined and hung up in the house; it will never be struck by lightning.

Any baptized person whose eyes are anointed with the green juice of the inner bark of the elder, can see witches in any part of the world.

In Denmark, it is thought that there dwells in the elder tree a being called *Hyldemor* or *Elder-mother*, who avenges all injuries done to the tree.

The Danes consider it unsafe to have movable articles made of the wood of the elder tree, and when an infant is laid in a cradle made of elder, the elf continues to pull it by the legs and molest it till it has to be taken out.

In Copenhagen, people will not cut down an elder tree without saying: "Elder, elder, may I cut thy

branches?" If no rebuke is heard, they spit three times and proceed.

ELDER BERRIES—Elderberries picked on St. John's eve, will prevent possession from witchcraft, and bestow upon the owner magical powers.

ELEPHANT'S EAR—A good way to predict the weather is to pour water on an elephant's ear plant. If it runs off, it will rain; if it stays on the leaf, it will be fair.

ELF-LEAF — A Netherlands belief is that the "elf-leaf" or "sorceress-plant," is particularly liked by the fairies, and therefore it is very unlucky to pluck it.

ELFIN-PLANT — The "elfin-plant" is worn in Spain as an antidote to the evil eye.

ELM—If the elm or peach tree leaves fall out of season, it is the sign of a murrain.

ENDIVE—The endive is said to tell the time of day by opening its petals at eight o'clock in the morning and closing them at four in the afternoon.

EUPHORBIA—Little boys in Teneriffe look upon the poisonous euphorbia as a demon, who would kill them if it could only run after them. But as it cannot, they shout Spanish curses at it and pelt it with stones, using worse names than ever when the poisonous milk spurts out from the bruised stalks.

EVERGREEN AND EVER-LASTING—It is very unlucky to burn evergreens.

To have evergreen decorations at a wedding, is to predict the poverty of the bridal pair.

In Switzerland, wreaths are made of the everlasting on Ascension day, with the belief that they

have the property of rendering the wearer invisible.

An Indian sign for winter is when the everlasting flowers grow thick and rank. They mean snow.

EYEBRIGHT—The herb eyebright was formerly in great repute for diseases of the eye. Its berries are said to be eaten by the linnet for the purpose of strengthening its sight.

FAIRY BELL—The Welsh people believe that the merry peals from the fairy bell, a pretty flower, called the fairies to their dances and revelry.

FAIRY CAP—In Ireland, there is a flower called "Lusmore," or "fairy cap," and the bending of its stalk is believed to denote the presence of supernatural beings.

FENNEL—Fennel is believed to be a restorative of lost vigor.

Pliny says that fennel was beloved of serpents, for this plant causes them to cast off their old skins and become young again.

Sowing fennel means sowing sorrow.

FERN—In the Tyrol, fern seed is supposed to make known hidden gold.

Witches are said to dislike the bracken fern, because it bears on its root the letter C, for Christ.

In Cornwall, if you bite with your teeth from the ground the first fern you see in the spring, you will have no toothache all the year.

St. Hildegard says that the fern drives away the devil, dissolves diabolical illusions, and renders incantations powerless.

Fern seed attracts vermin, but is nevertheless lucky, as it will tell you the language of the fairies.

In Poland, to pluck fern will bring on a thunderstorm.

It is believed in Thuringia, that if anyone has a piece of fern about him, snakes and serpents will follow him until he throws it away.

If a consumptive gives you ferns or flowers, you will die the following year.

In the Tyrol, blooming fern placed over the doors, will secure good teeth.

In Swabia, fern seed brought by the devil between 11 and 12 o'clock on Christmas night, will enable the bearer to do as much work as twenty or thirty men, but you must sell your soul to get it.

Cut a fern slantwise, and you will see a picture of an oak. The more perfect it is, the better luck.

The reason why people fancied that to wear a fern seed would make them invisible, was because fern was supposed to have neither flowers nor seeds; that they were invisible.

In Ireland, the fern is called the "Fern of God," because if cut in three pieces, there will be seen on the first piece a letter G. On the second will appear an O. On the third will appear a D. This forms within the plant the sacred name of God.

On midsummer night, the fern is reputed to flower and to let fall its seed. He who secures this seed becomes invisible, but if the unsuspecting traveler passes by the fern without noticing it, he will be assuredly misled, even although well acquainted with the road.

"When the fern is as high as a spoon
You may sleep an hour at noon,
When the fern is as high as a ladle,
You may sleep as long as you're able,
When the fern begins to look red,
Then milk is good with brown bread."

FEVERFEW — Feverfew, we learn, is good for such as are pensive, sad, not desiring to speak.

FIG—According to ancient tradition, the athletes were fed with dried figs.

The Italians believe that an evil spirit lives in each fig leaf.

If you eat figs out of season, you will have many sorrows.

A gift of figs is a sign of a future legacy.

To bury the first fig of the season under the fig tree, brings expectations.

The fig tree was the tree that gave knowledge of evil. It used to be carefully watched by Satan, as those who ate of it became prolific of children who went to evil courses.

An old Egyptian belief was that only those who received the fig of the sycamore from the goddess Netpe, could be admitted to the region of eternal bliss.

In India, the wild fig tree is said not to flower at all, except a few minutes at night; whoever watches and secures one of the blossoms can see departed friends, and ward off evil from living ones.

In Brittany, they tell how long a person will live by taking a fig leaf and writing the name on it; if it dries and curls up quickly, the person will quickly die.

In Sicily, the trunk of a fig tree is bound with branches of elm, from a belief that they prevent the young figs from falling before they are thoroughly ripe.

To sleep under a fig tree, was in ancient times believed to secure slumber and quiet, and all officials wore the fig leaf as an omen of justice to all, as it was an emblem of the law. At feasts, water was

borne in vessels crowned with fig leaves, so potent was the fig regarded in giving health, life and fecundity.

The fig tree is the one on which Judas is said to have hanged himself; hence many people consider it a tree of evil omen. More current, however, is the belief that he hanged himself on an elder tree.

"And the eyes of them (Adam and Eve) were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons." (Genesis iii., 7, 8.)

The Cyrenians, during their festivals, crowned the statues of their gods, and especially that of Saturn, with fresh figs. Before going on a journey, it was the custom to place fig branches before the doors of their houses, as an omen of a happy return. In the mysteries of Isis, those who carried on their heads vases of water, made for themselves crowns of fig leaves to support the vase. They said: "To sleep under the fig tree secures rest and quiet." "The fig tree is an emblem of law terms. It conceals and covers the fruit as words conceal the sense of the law."

Among the ancients, the fig was a Priapic symbol, the statues of Priapus being made of the tree, and the fruit being carried with the phallus in the ancient processions in honor of Bacchus, and still continuing among the common people of Italy to be an emblem of what it anciently meant; whence we often see portraits of persons of that country painted with it in one hand, to signify their orthodox devotion to the fair sex. Hence, also, arose the Italian expression, *far la fica*, which was done by putting the thumb between the middle and fore fingers, as it appears in many Pri-

apic ornaments now extant. The origin of this expression and its equivalent in English, "A fig for you"; in Spanish, "higas dar" (to fig); in French, "faire la figue"; are said to be based on the following legend. When the Milanese revolted against the Emperor Frederick Barbarossa, they placed the empress, his wife, upon a mule, with her head towards the tail, and ignominiously expelled her from the city. Frederick afterwards besieged and took the place, and compelled every one of his prisoners, on pain of death, to take with his teeth a fig from the posterior of a mule, the party at the same time being obliged to repeat to the executioner the words, *Ecco la fica*. From this circumstance, *far la fica* became a term of derision, and was adopted by other nations.

FIR—Fir plants are lucky in Japan.

In Scotland, people used to carry a piece of torch-fir for good luck.

If a fir tree is touched, withered, or burned by lightning, it is a warning to the master or mistress of the house, that one shall surely die.

A piece of fir with a bit of hazel tied to the horses' harness, will keep them from running away.

In Germany, it is said that the fir is charmed, and will protect the house. A branch of fir laid on a sick-bed, will help the sick and ward off sickness.

In Tieck's "Elves," the children stamp a fir-cone into the ground; there springs up a fir tree towards the sky, carrying them in its topmost branches and rocking them in the red sunset.

FLAG—A sweet-flag brings good luck.

FLAX—It was formerly believed that flax would only flower at the time of day on which it was originally sown.

When dancing for flax, the higher the feet were raised from the floor, the higher would be the host's crop of flax next harvest.

Flax in the shoe is a preventive against poverty.

At flax-picking, there should be no talking, as the flax will not answer well.

FLOWERS IN GENERAL—If anyone asks you for the flowers pinned on your dress and you refuse, you will find ill luck attend you right away. Always give flowers when asked.

It is a sign of death to see a flower blossoming out of season.

"March flowers make no summer bowers," because if the spring is very mild, vegetation becomes too far advanced and is liable to injury from frost.

You will have trouble if you wear a flower from a funeral.

To burn faded flowers, is a sign of coming sorrows.

Never place flowers on the bed of a sick person.

A negro will not touch a flower that has been used at a funeral, believing that it will bring him bad luck, and possibly death.

A flower-hedge, especially one that bears yellow flowers, brings good luck to what it surrounds.

To wear a flower which has been presented to a god, is considered by the Hindu to be very lucky.

To keep a blue flower taken from the mother's grave at midnight, will protect from every misfortune.

If you point at buds, they will blight.

It is lucky to leave the first flower you see in the spring, and say: "Increase and grow, and so also my luck!"

It is very unlucky to hand a flower reversed to anyone

When persons wear flowers with the stems pointing upward, it is a sign that they are in love.

Never keep old flowers or old bouquets in the house. Preserved funeral flowers are unlucky, and "skeleton leaves" are worse.

For a superior to present flowers to an inferior in caste, in India, and to bless him, is to extend the very best luck to him.

If a little Indian child in the West claps its hands in glee at the sight of flowers, the parents think it a very lucky sign.

Never pull flowers to pieces, or you will die of consumption.

It is unlucky to bring flowers from a cornfield into the house, as it sours the bread.

If a person smells of flowers gathered in cemeteries, he will lose his sense of smell.

It is unlucky to have flowers wilt in your hands quickly. It is a sign of ill health.

If someone gives you a flower, you will be successful in business.

To wear flowers that have been on a coffin, is an omen of great misfortune.

It is very unlucky to have your flower-beds laid out with oyster-shells. There is nothing natural in the combination.

If someone gives you a yellow flower, it is a sign that you are going to have money.

Bundles of flowers covered the tables of the Greeks, not so much for beauty as the belief in the

preservation against the effects of wine, suggesting purity of ideas and gayety of spirits.

All cruciform flowers are of happy augury, having been marked with the sign of the cross.

If certain flowers fade or suddenly die, it is a sign of coming poverty of the owner. (China.)

Flowers with a yellow or a greenish hue are unlucky to the Tyrolese.

Purple flowers bring tears and troubles.

Flowers of a yellow or greenish hue are distasteful to witches.

It is unlucky to gather flowers out of season, as before and after season they belong to the fairies.

The white sap which is found in certain plants is the spit of a witch, and is poisonous. (Belgium.)

Egyptians believe that there is a beautiful flower that grows by the Nile, which, if once found, would give you perfect control over all your enemies.

There is a flower cherished by the Christians of Palestine, called "the blood-drops of Christ." It opens the eyes to sin, and keeps one from evil. Anyone who wears one of these flowers about him, will die a happy death.

If flowers that you wear wither in very short time, it is a sign that someone is very deeply in love with you and suffers from the passion. If you observe your acquaintances, you may readily detect the victim of your own attractions.

The Wallachians believe that every flower has a soul, and that the water-lily is the sinless flower of the lake, which blossoms at the gate of Paradise to judge the rest, and that it will inquire strictly into

what they have done with their odors.

The first wild flowers gathered in the spring, will give you the initials of your future husband's name by taking their initials as you happen to pick them; thus, if you pick crocus, anemone, and eyebright, your lover will have C. A. E. for his initials.

The first flowers of the season, if found on Monday, bring good luck all the year. If on Tuesday, your larger undertakings will be successful. Wednesday, a wedding. Thursday, hard work with little profit. Friday, unexpected wealth. Saturday, misfortunes. Sunday, the best day of all.

To present flowers to a gentleman, signifies to have a new lover; to a lady, a love quarrel.

To receive flowers from a lady, signifies that you will hear of a childbirth; from a gentleman, you will hear of a marriage.

The country folks of many parts firmly believe the flowers rain, tremella and star-jelly to be the remains of a falling star; for after a wet, stormy night, these flowers of heaven will often be found growing where they were not to be found the previous evening.

The following is a list of flowers to be worn for luck, by persons born in the named months:

January—Snowdrops.

February—Primroses.

March—Violets.

April—Daisies.

May—Hawthorn.

June—Honeysuckle.

July—Water-lily.

August—Poppy.

September—Morning-glory.

October—Hops.

November—Chrysanthemum.

December—Holly.

FLOWERS.

Spake full well, in language quaint and olden

One who dwelleth by the castled Rhine,

When he called the flowers, so blue and golden,

Stars, that in earth's firmament do shine.

Stars they are, wherein we read our history,

As astrologers and seers of eld;

Yet not wrapped about with awful mystery,

Like the burning stars, which they beheld.

Wondrous truths, and manifold as wondrous,

God hath written in those stars above; But not less in the bright flowerets under us

Stands the revelation of his love.

Bright and glorious is that revelation, Written all over this great world of ours;

Making evident our own creation, In these stars of earth—these golden flowers.

And the Poet, faithful and far-seeing, Sees, alike in stars and flowers, a part Of the self-same, universal being,

Which is throbbing in his brain and heart.

Gorgeous flowerets in the sunlight shining,

Blossoms flaunting in the eye of day. Tremulous leaves, with soft and silver lining,

Buds that open only to decay.

Brilliant hopes, all woven in gorgeous tissues,

Flaunting gayly in the golden light; Large desires, with most uncertain issues,

Tender wishes, blossoming at night!

These in flowers and men are more than seeming;

Workings are they of the self-same powers,

Which the Poet, in no idle dreaming, Seeth in himself and in the flowers.

Everywhere about us are they glowing, Some like stars, to tell us Spring is born;

Others, their blue eyes with tears o'er-flowing,

Stand like Ruth amid the golden corn.

Not alone in Spring's armorial bearing,
And in Summer's green-emblazoned
field,
But in arms of brave old Autumn's
wearing,
In the centre of his brazen shield;

Not alone in meadows and green alleys,
On the mountain-top and by the
brink
Of sequestered pools in woodland valleys,
Where the slaves of Nature stoop to
drink;

Not alone in her vast dome of glory,
Not on graves of bird and beast
alone,
But in old cathedrals, high and hoary,
On the tombs of heroes, carved in
stone;

In the cottage of the rudest peasant,
In ancestral homes, whose crumbling
towers,
Speaking of the Past unto the Present,
Tell us of the ancient Games of
Flowers;

In all places, then, and in all seasons,
Flowers expand their light and soul-
like wings,
Teaching us, by most persuasive rea-
sons,
How akin they are to human things.

And with childlike, credulous affection
We behold their tender buds expand;
Emblems of our own great resurrection,
Emblems of the bright and better
land.

(Longfellow.)

LANGUAGE OF FLOWERS.

Lady Mary Wortley Montagu, in speaking of the flower language, says: "There is no color, no flower, no weed, no fruit, herb, pebble, or feather, that has not a verse belonging to it; and you may quarrel, reproach, or send letters of passion, friendship, or civility, or even of news, without even inking your fingers." The following list of flowers, with their symbolism in flower language, is taken from Reddall's handbook of "Fact, Fancy and Fable":

ABATINA—Fickleness.
ABECEDARY—Volubility.
ACACIA—Friendship.
ACACIA, rose or white—Elegance.
ACACIA, yellow—Secret love.
ACALIA—Temperance.
ACANTHUS—The fine arts, artifice.
ACHILLEA—War.
ACHIMENES CUPREATA—Such worth is rare.
ACONITE (Wolfsbane) — Misanthropy.
ACONITE (Crowfoot)—Lustre.
ADONIS, Flos—Sad memories.
AFRICAN MARIGOLD — Vulgar minds.
AGNUS CASTUS—Coldness, indifference.
AGRIMONY—Thankfulness, gratitude.
ALLSPICE—Compassion.
ALMOND (common) — Stupidity, indiscretion.

ALMOND (flowering)—Hope.
ALMOND (laurel)—Perfidy.
ALOE—Grief, religious superstition.
ALTHAEA FRUTEX (Syrian mal-
low)—Persuasion.
ALYSSUM (sweet)—Worth beyond
beauty.
AMARANTH (globe)—Immortality,
unfading love.
AMARANTH (cockscorn) — Fop-
pery, affectation.
AMARYLLIS — Pride, timidity,
splendid beauty.
AMBROSIA—Love returned.
AMERICAN COWSLIP — Divine
beauty.
AMERICAN ELM—Patriotism.
AMERICAN LINDEN — Matri-
mony.
AMERICAN SCARWORT—Wel-
come to a stranger, cheerfulness in old
age.
AMETHYST—Admiration.
ANDROMEDA—Self-sacrifice.

- ANEMONE (Zephyr flower)—Sickness, expectation.
 ANEMONE (garden)—Forsaken.
 ANGELICA—Inspiration, or magic.
 ANGREE—Royalty.
 APPLE—Temptation.
 APPLE (blossom)—Preference, fame speaks him great and good.
 APPLE (thorn)—Deceitful charms.
 APOCYNUM (Dogsbane)—Deceit.
 APRICOT (blossom)—Doubt.
 ARBOR VITAE — Unchanging friendship, live for me.
 ARUM (Wake Robin)—Ardor, zeal.
 ASH-LEAVED TRUMPET-
 FLOWER—Separation.
 ASH, Mountain—Prudence, or with me you are safe.
 ASH TREE—Grandeur.
 ASPEN TREE—Lamentation, or fear.
 ASPHODEL—My regrets follow you to the grave.
 ASTER (China) — Variety, afterthought.
 AURICULA—Painting.
 AURICULA, Scarlet—Avarice.
 AUSTURTUM—Splendor.
 AZALEA—Temperance.
 BACHELOR'S BUTTONS—Celibacy.
 BALM—Sympathy.
 BALM, gentle—Pleasantry.
 BALM OF GILEAD—Cure, relief.
 BALSAM, red—Touch me not, impatient resolves.
 BALSAM, yellow—Impatience.
 BARBERRY—Sharpness of temper.
 BASIL—Hatred.
 BAY LEAF—I change but in death.
 BAY (rose) Rhododendron—Danger, beware.
 BAY TREE—Glory.
 BAY WREATH—Reward of merit.
 BEARDED CREPIS—Protection.
 BEECH TREE—Prosperity.
 BEE OPHRYS—Error.
 BEE ORCHIS—Industry.
 BEGONIA—Deformity.
 BELLADONNA—Silence, hush!
- BELL FLOWER, pyramidal—Constancy.
 BELL FLOWER (small white)—Gratitude.
 BELVEDERE—I declare against you.
 BETONY—Surprise.
 BILBERRY—Treachery.
 BINDWEED, great — Insinuation, importunity.
 BINDWEED, small—Humility.
 BIRCH—Meekness.
 BIRDSFOOT, Trefoil—Revenge.
 BITTERSWEET, N i g h t s h a d e—Truth.
 BLACK POPLAR—Courage.
 BLACKTHORN—Difficulty.
 BLADDER NUT TREE—Frivolity, amusement.
 BLUEBELL—Constancy, sorrowful regret.
 BLUEBOTTLE—Delicacy.
 BLUE-FLOWERED GREEK VALERIAN—Rupture.
 BONUS HENRICUS—Goodness.
 BORAGE—Bluntness.
 BOX TREE—Sboicism.
 BRAMBLE—Lowliness, envy, remorse.
 BRANCH OF CURRANTS—You please all.
 BRANCH OF THORNS—Severity, rigor.
 BRIDAL ROSE—Happy love.
 BROOM—Humility, neatness.
 BROWALLIA JAMISONII—Could you bear poverty?
 BUCKBEAN—Calm repose.
 BUD OF WHITE ROSE—Heart ignorance of love.
 BUGLOS—Falsehood.
 BULRUSH—Indiscretion, docility.
 BUNDLE OF REEDS, with their panicles—music.
 BURDOCK—Importunity, touch me not.
 BURR—Rudeness, you weary me.
 BUTTERCUP—Ingratitude, childishness.
 BUTTERFLY ORCHIS—Gaiety.
 BUTTERFLY WEED—Let me go.

- CABBAGE—Profit.
 CACALIA—Adulation.
 CACTUS—Warmth.
 CALCEOLARIA—I offer you pecuniary assistance, or I offer you my fortune.
 CALLA AETHIOPICA—Magnificent beauty.
 CALYCANTHUS—Benevolence.
 CAMELIA JAPONICA, red—Unpretending excellence.
 CAMELIA JAPONICA, white—Perfected loveliness.
 CAMOMILE—Energy in adversity.
 CAMPANULA PYRAMIDA—Aspiring.
 CANARY GRASS—Perseverance.
 CANDYTUFT—Indifference.
 CANTERBURY BELL—Acknowledgment.
 CAPE JASMINE—I am too happy.
 CARDAMINE—Paternal error.
 CARDINAL FLOWER—Distinction.
 CARNATION, deep red—Alas! for my poor heart.
 CARNATION, striped—Refusal.
 CARNATION, yellow—Disdain.
 CATCHFLY—Snare.
 CATCHFLY, red—Youthful love.
 CATCHFLY, white—Betrayed.
 CATTLEYA—Mature charms.
 CATTLEYA PINELI — Matronly grace.
 CEDAR—Strength.
 CEDAR LEAF—I live for thee.
 CEDAR OF LEBANON—Incorruptible.
 CELANDINE, lesser—Joys to come.
 CENTAURY—Delicacy.
 CEREUS, creeping—Modest genius.
 CHAMPIGNON—Suspicion.
 CHEQUERED FRITILLARY—Persecution.
 CHERRY TREE, black—Deception.
 CHERRY TREE, white—Good education.
 CHESTNUT TREE—Do me justice.
 CHICORY—Frugality.
 CHICKWEED—Rendezvous.
 CHINA ASTER—Variety.
 CHINA ASTER, double—I partake your sentiments.
 CHINA ASTER, single—I will think of it.
 CHINA OR INDIAN PINK—Aversion.
 CHINA ROSE—Beauty always new.
 CHINESE CHRYSANTHEMUM—Cheerfulness under adversity.
 CHINESE PRIMROSE—Lasting love.
 CHOROZEMA VARIUM — You have many lovers.
 CHRISTMAS ROSE—Relieve my anxiety.
 CHRYSANTHEMUM, red—I love.
 CHRYSANTHEMUM, white—Truth.
 CHRYSANTHEMUM, yellow—Slighted love.
 CINERARIA—Always delightful.
 CINQUEFOIL—Maternal affection.
 CIRCAEA—Spell.
 CISTUS, or Rock Rose—Popular favor.
 CISTUS, gum—I shall die to-morrow.
 CITRON—Ill-natured beauty.
 CLARKIA—The variety of your conversation delights me.
 CLEMATIS—Mental beauty.
 CLEMATIS, evergreen—Poverty.
 CLIANTHUS — Worldliness, self-seeking.
 CLOTBUR—Rudeness, pertinacity.
 CLOVER, four-leaved—Be mine.
 CLOVER, red—Industry.
 CLOVER, white—Think of me.
 CLOVES—Dignity.
 COBAEA—Gossip.
 COCKSCOMB, amaranth—Foppery, affectation, singularity.
 COLCHICUM, or Meadow Saffron—My best days are past.
 COLTSFOOT — Justice shall be done.
 COLUMBINE—Folly.
 COLUMBINE, purple—Resolved to win.

COLUMBINE, red—Anxious and trembling.

CONVOLVULUS—Bonds.

CONVOLVULUS, blue (minor)—Repose, night.

CONVOLVULUS, major — Extinguished hopes.

CONVOLVULUS, pink — Worth sustained by judicious and tender affection.

CORCHORUS—Impatient of absence.

COREOPSIS—Always cheerful.

COREOPSIS ARKANSAS—Love at first sight.

CORIANDELL—Hidden worth.

CORN—Riches.

CORN, broken—Quarrel.

CORN BOTTLE—Delicacy.

CORN COCKLE—Gentility.

CORN STRAW—Agreement.

CORNEL TREE—Duration.

CORONILLA—Success crown your wishes.

COSMELLA SUBRA—The charm of a blush.

COWSLIP—Pensiveness, winning grace.

COWSLIP, American—Divine beauty.

CRAB, blossom—Ill nature.

CRANBERRY—Cure for heartache.

CREEPING CEREUS—Horror.

CRESS—Stability, power.

CROCUS—Abuse not.

CROCUS, saffron—Mirth.

CROCUS, spring—Youthful gladness.

CROWFOOT—Ingratitude.

CROWN, Imperial—Majesty, power

CROWSBILL—Envy.

CROW FOOT, aconite-leaved — Lustre.

CUCKOO PLANT—Ardor.

CUDWEED, American—Unceasing remembrance.

CURRENT—Thy frown will kill me.

CUSCUTA—Meanness.

CYCLAMEN—Diffidence.

CYPRESS—Death, mourning.

DAFFODIL—Regard.

DAHLIA—Instability.

DAISY—Innocence.

DAISY, garden—I share your sentiments.

DAISY, Michaelmas—Farewell, or afterthought.

DAISY, parti-colored—Beauty.

DAISY, wild—I will think of it.

DAMASK ROSE—Brilliant complexion.

DANDELION—Rustic oracle.

DAPHNE—Glory, immortality.

DAPHNE ODORA—Painting the lily.

DARNEL—Vice.

DEAD LEAVES—Sadness.

DEADLY NIGHTSHADE—Falsehood.

DEW PLANT—A serenade.

DIANTHUS—Make haste.

DIOSMA—Your simple elegance charms me.

DIPLADEMIA CRASSINODA—You are too bold.

DIPTERACANTHUS SPECTABILIS—Fortitude.

DITTAMY OF CRETE—Birth.

DITTAMY OF CRETE, white—Passion.

DOCK—Patience.

DODDER OF THYME—Baseness.

DOGSBANE—Deceit, falsehood.

DOGWOOD—Durability.

DRAGON PLANT—Snare.

DRAGONWORT—Horror.

DRIED FLAX—Utility.

EBONY TREE—Blackness.

ECHITES ATROPURPUREA—Be warned in time.

EGLANTINE (Sweet-brier)—Poetry, I wound to heal.

ELDER—Zealousness.

ELM—Dignity.

ENCHANTERS' NIGHTSHADE—Witchcraft, sorcery.

ENDIVE—Frugality.

ESCHSCHOLTZIA—Do not refuse me.

EUPATORIUM—Delay.

EVERFLOWERING CANDY-TUFT—Indifference.

EVERGREEN CLEMATIS—Pov-
erty.

EVERGREEN THORN—Solace in
adversity.

EVERLASTING—Never-ceasing re-
membrance.

EVERLASTING PEA — Lasting
pleasure.

FENNEL — Worthy all praise,
strength.

FERN—Fascination, magic, sincer-
ity.

FICOIDES, Ice Plant—Your looks
freeze me.

FIG—Argument.

FIG MARIGOLD—Idleness.

FIG TREE—Prolific.

FILBERT—Reconciliation.

FIR—Time.

FIR TREE—Elevation.

FLAX—Domestic industry, fate, I
feel your kindness.

FLAX-LEAVED GOLDEN-
LOCKS—Tardiness.

FLEUR-DE-LIS—Flame, I burn.

FLOWER-DE-LUCE—Fire.

FLOWERING FERN—Reverie.

FLOWERING REED—Confidence
in heaven.

FLOWER-OF-AN-HOUR — Deli-
cate beauty.

FLY ORCHIS—Error.

FLYTRAP—Deceit.

FOOL'S PARSLEY—Silliness.

FORGET-ME-NOT—True love.

FOXGLOVE—Insincerity.

FOXTAIL GRASS—Sporting.

FRANCISCA LATIFOLIA — Be-
ware of false friends.

FRENCH HONEYSUCKLE—Rus-
tic beauty.

FRENCH MARIGOLD—Jealousy.

FRENCH WILLOW—Bravery and
humanity.

FROG OPHRYS—Disgust.

FUCHSIA, scarlet—Taste.

FULLER'S TEASEL—Misanthro-
py.

FUMITORY—Spleen.

FURZE, or Gorse—Love for all sea-
sons.

GARDEN ANEMONE—Forsaken.

GARDEN CHERVIL—Sincerity.

GARDEN DAISY—I partake your
sentiments.

GARDEN MARIGOLD — Uneasi-
ness.

GARDEN RANUNCULUS—You
are rich in attractions.

GARDEN SAGE—Esteem.

GARDENIA—Refinement.

GARLAND OF ROSES—Reward
of virtue.

GERANIUM, dark—Melancholy.

GERANIUM, horseshoe-leaved —
Stupidity.

GERANIUM, Ivy—Bridal favor.

GERANIUM, Lemon—Unexpected
meeting.

GERANIUM, Nutmeg — Expected
meeting.

GERANIUM, oak-leaved — True
friendship.

GERANIUM, pencilled—Ingenuity.

GERANIUM, rose-scented—Prefer-
ence.

GERANIUM, scarlet—Comforting.

GERANIUM, silver-leaved—Recall.

GERANIUM, wild—Steadfast piety.

GERMANDER SPEEDWELL —
Facility.

GILLYFLOWER—Bonds of affec-
tion.

GLADIOLI—Ready armed.

GLORY FLOWER—Glorious beau-
ty.

GOAT'S RUE—Reason.

GOLDENROD—Precaution.

GOOSEBERRY—Anticipation.

GOURD—Extent, bulk.

GRAMMANTHUS CHLORAFLO-
RA—Your temper is too hasty.

GRAPE, wild—Charity.

GRASS—Submission, utility.

GUELDER ROSE—Winter, age.

HAND FLOWER TREE—Warn-
ing.

HAREBELL—Submission, grief.

- HAWKWEED** —Quick-sightedness.
HAWTHORN—Hope.
HAZEL—Reconciliation.
HEARTEASE, or **Pansy**—Thoughts.
HEATH—Solitude.
HELENIUM—Tears.
HELIOTROPE—Devotion, or I turn to thee.
HELLEBORE—Scandal, calumny.
HELMET FLOWER (monkshood) —Knight-errantry.
HEMLOCK—You will be my death.
HEMP—Fate.
HENBANE—Imperfection.
HEPATICA—Confidence.
HIBISCUS—Delicate beauty.
HOLLY—Foresight.
HOLLY HERB—Enchantment.
HOLLYHOCK—Ambition, fecundity.
HONESTY—Honesty, fascination.
HONEY FLOWER—Love sweet and secret.
HONEYSUCKLE — Generous and devoted affection.
HONEYSUCKLE (Coral) — The color of my fate.
HONEYSUCKLE (French)—Rustic beauty.
HOP—Injustice.
HORNBEAM—Ornament.
HORSECHESTNUT—Luxury.
HORTENSIA—You are cold.
HOUSELEEK—Vivacity, domestic industry.
HOUSTONIA—Content.
HOYA—Sculpture.
HOYABELLA—Contentment.
HUMBLE PLANT—Despondency.
HUNDRED-LEAVED ROSE — Dignity of mind.
HYACINTH—Sport, game, play.
HYACINTH, purple—Sorrowful.
HYACINTH, white — Unobtrusive loveliness.
HYDRANGEA—A boaster.
HYSSOP—Cleanliness.
ICELAND MOSS—Health.
ICE PLANT—Your looks freeze me.
IMBRICATA—Uprightness, sentiments of honor.
INDIAN CRESS—Warlike trophy.
INDIAN JASMINE (*Ipomoea*)—Attachment.
INDIAN PINK, double—Always lovely.
INDIAN PLUM—Privation.
IRIS—Message.
IRIS, German—Flame.
IVY—Friendship, fidelity, marriage.
IVY, sprig of, with tendrils—Assiduous to please.
JACOB'S LADDER—Come down.
JAPAN ROSE—Beauty is your only attraction.
JASMINE, Cape—Transport of joy.
JASMINE, Carolina—Separation.
JASMINE, Indian—I attach myself to you.
JASMINE, Spanish—Sensuality.
JASMINE, yellow—Grace and elegance.
JONQUIL—I desire a return of affection.
JUDAS TREE—Unbelief, betrayal.
JUNIPER—Succor, protection.
JUSTICIA—The perfection of female loveliness.
KENNEDIA—Mental beauty.
KING-CUPS—Desire of riches.
LABURNUM — Forsaken, pensive beauty.
LADY'S SLIPPER — Capricious beauty, win me and wear me.
LAGERSTRAEMIA, Indian—Eloquence.
LANTANA—Rigor.
LAPAGERIA ROSEA—There is no unalloyed good.
LARCH—Audacity, boldness.
LARKSPUR—Lightness, levity.
LARKSPUR, pink—Fickleness.
LARKSPUR, purple—Haughtiness.
LAUREL—Glory.
LAUREL, common, in flower—Perfidy.
LAUREL, Ground—Perseverance.
LAUREL, Mountain—Ambition.
LAUREL-LEAVED MAGNOLIA —Dignity.
LAURESTINA—A token.
LAVENDER—Distrust.

LEAVES (dead)—Melancholy.
 LEMON—Zest.
 LEMON BLOSSOMS—Fidelity in love.
 LESCHENAULTIA SPLENDENS—You are charming.
 LETTUCE—Cold-heartedness.
 LICHEN—Dejection, solitude.
 LILAC, field—Humility.
 LILAC, purple—First emotions of love.
 LILAC, white—Youthful innocence.
 LILAC, day—Coquetry.
 LILAC, imperial—Majesty.
 LILY OF THE VALLEY—Return of happiness, unconscious sweetness.
 LILY, white—Purity, sweetness.
 LILY, yellow—Falsehood, gaiety.
 LINDEN, or lime trees—Conjugal love.
 LINT—I feel my obligations.
 LIQUORICE, wild — I declare against you.
 LIVE OAK—Liberty.
 LIVERWORT—Confidence.
 LOBELIA—Malevolence.
 LOCUST TREE—Elegance.
 LOCUST TREE, green—Affection beyond the grave.
 LONDON PRIDE—Frivolity.
 LOTE TREE—Concord.
 LOTUS—Eloquence.
 LOTUS FLOWER — Estranged love.
 LOTUS LEAF—Recantation.
 LOVE IN A MIST—Perplexity.
 LOVE LIES BLEEDING—Hopeless, not heartless.
 LUCERN—Life.
 LUPINE—Voraciousness.
 MADDER—Calumny.
 MAGNOLIA—Love of nature.
 MAGNOLIA, swamp—Perseverance.
 MALLON CREEANA—Will you share my fortunes?
 MALLOW—Mildness.
 MALLOW, marsh—Beneficence.
 MALLOW, Syrian—Consumed by love.
 MALLOW, Venetian — Delicate beauty.

MANCHINEAL TREE—Falsehood.
 MANDRAKE—Horror.
 MAPLE—Reserve.
 MARIANTHUS—Hope for better days.
 MARIGOLD—Grief.
 MARIGOLD, African — Vulgar minds.
 MARIGOLD, French—Jealousy.
 MARIGOLD, Prophetic — Prediction.
 MARIGOLD AND CYPRESS—Despair.
 MARJORAM—Blushes.
 MARVEL OF PERU—Timidity.
 MEADOW LYCHNIS—Wit.
 MEADOW SAFFRON—My best days are past.
 MEADOWSWEET—Uselessness.
 MERCURY—Goodness.
 MESEMBRYANTHEMUM—Idleness.
 MEZEREON—Desire to please.
 MICHAELMAS DAISY—Afterthought.
 MIGNONETTE—Your qualities surpass your charms.
 MILFOIL—War.
 MILKVETCH—Your presence softens my pains.
 MILKWORT—Hermitage.
 MIMOSA, Sensitive Plant—Sensitiveness.
 MINT—Virtue.
 MISTLETOE—I surmount difficulties.
 MITRARIA COCCINEA — Indolence, dullness.
 MOCK ORANGE—Counterfeit.
 MONARDA AMPLEXICAULIS—Your whims are quite unbearable.
 MONKSHOOD—A deadly foe is near.
 MONKSHOOD, Helmet-flower — Chivalry, knight-errantry.
 MOONWORT—Forgetfulness.
 MORNING GLORY—Affectation.
 MOSCHATEL—Weakness.
 MOSS—Maternal love.
 MOSSES—Ennui.
 MOSSY SAXIFRAGE—Affection.

- MOTHERWORT—Concealed love.
 MOUNTAIN ASH—Prudence.
 MOURNING PRIDE—Unfortunate attachment, I have lost all.
 MOUSE-EARED CHICKWEED—Ingenuous simplicity.
 MOUSE-EARED SCORPION-GRASS—Forget me not.
 MOVING PLANT—Agitation.
 MUDWORT—Happiness, tranquillity.
 MULBERRY TREE, black—I shall not survive you.
 MULBERRY TREE, white—Wisdom.
 MUSHROOM—Suspicion, or I can't entirely trust you.
 MUSK PLANT—Weakness.
 MUSTARD SEED—Indifference.
 MYROBALAN—Privation.
 MYRRH—Gladness.
 MYRTLE—Love.
 NARCISSUS—Egotism.
 NASTURTIUM—Patriotism.
 NEMOPHILA—Success everywhere.
 NETTLE, common stinging—You are spiteful.
 NETTLE, burning—Slander.
 NETTLE TREE—Conceit.
 NIGHT-BLOOMING CEREUS—Transient beauty.
 NIGHT CONVULVULUS—Night.
 NIGHTSHADE—Falsehood.
 OAK LEAVES—Bravery.
 OAK TREE—Hospitality.
 OAK, white—Independence.
 OATS—The witching soul of music.
 OLEANDER—Beware.
 OLIVE—Peace.
 ORANGE BLOSSOM—Your purity equals your loveliness.
 ORANGE FLOWERS—Chastity, bridal festivities.
 ORANGE TREE—Generosity.
 ORCHIS—A belle.
 OSIER—Frankness.
 OSMUNDA—Dreams.
 OX EYE—Patience.
 PALM—Victory.
 PANSY—Thoughts.
 PARSLEY—Festivity.
 PASQUE FLOWER—You have no claims.
 PASSION FLOWER—Religious superstition, when the flower is reversed, or faith, if erect.
 PATIENCE DOCK—Patience.
 PEA, everlasting—An appointed meeting, lasting pleasure.
 PEA, sweet—Departure.
 PEACH—Your qualities, like your charms, are unequalled.
 PEACH BLOSSOM—I am your captive.
 PEAR—Affection.
 PEAR TREE—Comfort.
 PENNYROYAL—Flee away.
 PENSTEMON AZUREUM—High-bred.
 PEONY—Shame, bashfulness.
 PEPPERMINT—Warmth of feeling.
 PERIWINKLE, blue—Early friendship.
 PERIWINKLE, white—Pleasure of memory.
 PERSICARIA—Restoration.
 PERSIMMON—Bury me amid Nature's beauties.
 PERUVIAN HELIOTROPE—Devotion.
 PETUNIA—Your presence soothes me.
 PHEASANT'S EYE—Remembrance.
 PHLOX—Unanimity.
 PIGEON BERRY—Indifference.
 PIMPERNEL—Change, assignation.
 PINE—Pity.
 PINEAPPLE—You are perfect.
 PINE, pitch—Philosophy.
 PINE, spruce—Hope in adversity.
 PINK—Boldness.
 PINK, carnation—Woman's love.
 PINK, Indian, double—Always lovely.
 PINK, Indian, single—Aversion.
 PINK, mountain—Aspiring.
 PINK, red, double—Pure and ardent love.
 PINK, single—Pure love.
 PINK, variegated—Refusal.
 PINK, white—Ingeniousness, talent.

- PLAINTAIN**—White man's foot-steps.
PLANE TREE—Genius.
PLUM, Indian—Privation.
PLUM TREE—Fidelity.
PLUM, wild—Independence.
PLUMBAGO LARPENTA—Holy wishes.
POLYANTHUS—Pride of riches.
POLYANTHUS, crimson—The heart's mystery.
POLYANTHUS, lilac—Confidence.
POMEGRANATE—Foolishness.
POMEGRANATE FLOWER—Mature elegance.
POOR ROBIN—Compensation, or an equivalent.
POPLAR, black—Courage.
POPLAR, white—Time.
POPPY, red—Consolation.
POPPY, scarlet—Fantastic extravagance.
POPPY, white—Sleep, my bane.
POTATO—Benevolence.
POTENTILLA—I claim, at least, your esteem.
PRICKLY PEAR—Satire.
PRIDE OF CHINA—Dissension.
PRIMROSE—Early youth and sadness.
PRIMROSE, evening—Inconstancy.
PRIMROSE, red — Unpatronized merit.
PRIVET—Prohibition.
PURPLE CLOVER—Provident.
PYRUS JAPONICA—Fairies' fire.
QUAKING-GRASS—Agitation.
QUAMOCLIT—Busybody.
QUEEN'S ROCKET—You are the queen of coquettes, fashion.
QUINCE—Temptation.
RAGGED ROBIN—Wit.
RANUNCULUS—You are radiant with charms.
RANUNCULUS, garden—You are rich in attractions.
RANUNCULUS, wild—Ingratitude.
RASPBERRY—Remorse.
RAY GRASS—Vice.
RED CATCHFLY—Youthful love.
REED—Complaisance, music.
REED, split—Indiscretion.
RHODODENDRON (Rose bay)—Danger, beware.
RHUBARB—Advice.
ROCKET—Rivalry.
ROSE—Love.
ROSE, Austrian—Thou art all that is lovely.
ROSE, Bridal—Happy love.
ROSE, Burgundy—Unconscious beauty.
ROSE, Cabbage — Embassador of love.
ROSE, Campion—Only deserve my love.
ROSE, Carolina—Love is dangerous.
ROSE, China—Beauty always done.
ROSE, Christmas—Tranquillize my anxiety.
ROSE, Daily—Thy smile I aspire to.
ROSE, Damask—Brilliant complexion.
ROSE, Deep red—Bashful shame.
ROSE, Dog—Pleasure and pain.
ROSE, Full-blown, placed over two buds—Secrecy.
ROSE, Guelder—Winter, age.
ROSE, Hundred-leaved—Pride.
ROSE, Japan—Beauty is your only attraction.
ROSE, Maiden-blush—If you love me, you will find it out.
ROSE, Montiflora—Grace.
ROSE, Mundi—Variety.
ROSE, Musk—Capricious beauty.
ROSE, Musk, cluster—Charming.
ROSE, single—Simplicity.
ROSE, thornless—Early attachment.
ROSE, unique—Call me not beautiful.
ROSE, white—I am worthy of you.
ROSE, white and red together—Unity.
ROSE, white, withered—Transient impressions.
ROSE, yellow—Decrease of love, jealousy.
ROSE, York and Lancaster—War.
ROSEBUD, Moss—Confusion of love.
ROSEBUD, red—Pure and lovely.

ROSEBUD (rhododendron) — Beware, danger.

ROSEBUD, white—Girlhood.

ROSEMARY—Remembrance.

ROSES, crown of—Reward of virtue.

RUDBECKIA—Justice.

RUE—Disdain.

RUSH—Docility.

RYE GRASS—Changeable disposition.

SAFFRON—Beware of excess.

SAFFRON CROCUS—Mirth.

SAFFRON, meadow—My happiest days are past.

SAGE—Domestic virtue.

SAGE, garden—Esteem.

SAINFOIN—Agitation.

SAINT JOHN'S WORT—Animosity.

SALVIA, blue—Wisdom.

SALVIA, red—Energy.

SAXIFRAGE, mossy—Affection.

SCABIOUS—Unfortunate love.

SCABIOUS, sweet—Widowhood.

SCARLET LYCHNIS—Sunbeaming eyes.

SCHINUS—Religious enthusiasm.

SCOTCH FIR—Elevation.

SENSITIVE PLANT—Sensibility.

SENVY—Indifference.

SHAMROCK—Light-heartedness.

SHEPHERD'S PURSE—I offer you my all.

SIPHOCAMPYLOS—Resolved to be noticed.

SNAKEFOOT—Horror.

SNAPDRAGON—Presumption, also No.

SNOWBALL—Bound.

SNOWDROP—Hope.

SORREL—Affection.

SORREL, wild—Wit ill-timed.

SORREL, wood—Joy.

SOUTHERNWOOD—Jest, bantering.

SPANISH JASMINE—Sensuality.

SPEARMINT—Warmth of sentiment.

SPEEDWELL—Female fidelity.

SPEEDWELL, Germander—Fidelity.

SPEEDWELL, Spiked—Semblance.

SPIDER OPHRYS—Adroitness.

SPIDERWORT—Esteem, not love.

SPIKED WILLOW HERB—Pretension.

SPINDLE TREE—Your charms are engraven on my heart.

STAR OF BETHLEHEM—Purity.

STARWORT—Afterthought.

STARWORT, American—Cheerfulness in old age.

STEPHANOTIS—Will you accompany me to the East?

STOCK—Lasting beauty.

STOCK, Ten-Weeks—Promptness.

STONECROP—Tranquillity.

STRAW, broken—Rupture of a contract.

STRAW, whole—Union.

STRAWBERRY BLOSSOMS—Foresight.

STRAWBERRY TREE—Esteem, not love.

SULTAN, lilac—I forgive you.

SULTAN, white—Sweetness.

SULTAN, yellow—Contempt.

SUMACH, Venice—Splendor.

SUNFLOWER, dwarf—Adoration.

SUNFLOWER, tall—Haughtiness.

SWALLOW-WORT—Cure for headache.

SWEET BASIL—Good wishes.

SWEET-BRIER, American—Simplicity.

SWEET-BRIER, European—I wound to heal.

SWEET-BRIER, yellow—Decrease of love.

SWEET PEA—Delicate pleasures.

SWEET SULTAN—Felicity.

SWEET WILLIAM—Gallantry.

SYCAMORE—Curiosity.

SYRINGA—Memory.

SYRINGA, Carolina—Disappointment.

TAMARISK—Crime.

TANSY, wild—I declare war against you.

TEASEL—Misanthropy.

TENDRILS OF CLIMBING PLANTS—Ties.

THISTLE, common—Austerity.
 THISTLE, Fuller's—Misanthropy.
 THISTLE, Scotch—Retaliation.
 THORN, apple—Deceitful charms.
 THORN, branch of—Severity.
 THRIFT—Sympathy.
 THROATWORT—Neglected beauty.
 THYME—Activity or courage.
 TIGER FLOWER—For once may pride befriend me.
 TRAVELLER'S JOY—Safety.
 TREE OF LIFE—Old age.
 TREFOIL—Revenge.
 TREMELLA NESTOC—Resistance.
 TRILLIUM PICTUM — Modest beauty.
 TRIPTILION SPINOSUM — Be prudent.
 TRUFFLE—Surprise.
 TRUMPET FLOWER—Fame.
 TUBEROSE—Dangerous pleasures.
 TULIP, red—Declaration of love.
 TULIP, variegated—Beautiful eyes.
 TULIP, yellow—Hopeless love.
 TURNIP—Charity.
 TUSSILAGE (sweet-scented)—Justice shall be done you.
 VALERIAN—An accommodating disposition.
 VALERIAN, Greek—Rupture.
 VENICE SUMACH — Intellectual excellence, splendor.
 VENUS'S CAR—Fly with me.
 VENUS'S LOOKING-GLASS—Flattery.
 VENUS'S TRAP—Deceit.
 VERBENA, pink—Family union.
 VERBENA, scarlet—Unite against evil, or church unity.
 VERBENA, white—Pray for me.
 VERNAL GRASS—Poor, but happy.
 VERONICA—Fidelity.
 VERONICA SPECIOSA — Keep this for my sake.
 VERVAIN—Enchantment.
 VINE—Intoxication.
 VIOLET, blue—Faithfulness.
 VIOLET, dame—Watchfulness.

VIOLET, sweet—Modesty.
 VIOLET, yellow—Rural happiness.
 VIRGINIA CREEPER—I cling to you both in sunshine and shade.
 VIRGIN'S BOWER—Filial love.
 VISCARIA OCULATA—Will you dance with me?
 VOLKAMENIA—May you be happy!
 WALLFLOWER—Fidelity in adversity.
 WALNUT—Intellect, stratagem.
 WATCHER BY THE WAYSIDE—Never despair.
 WATER LILY—Purity of heart.
 WATERMELON—Bulkiness.
 WAX PLANT—Susceptibility.
 WHEAT STALK—Riches.
 WHIN—Anger.
 WHITE JASMINE—Amiability.
 WHITE LILY—Purity and modesty.
 WHITE MULLEIN—Good nature.
 WHITE OAK—Independence.
 WHITE PINK—Talent.
 WHITE POPLAR—Time.
 WHITE ROSE (dried)—Death preferable to loss of innocence.
 WHORTLEBERRY—Treason.
 WILLOW, creeping—Love forsaken.
 WILLOW, French—Bravery and humanity.
 WILLOW HERB—Pretension.
 WILLOW, water—Freedom.
 WILLOW, weeping—Mourning.
 WINTER CHERRY—Deception.
 WISTARIA—Welcome, fair stranger!
 WITCH HAZEL—A spell.
 WOODBINE—Fraternal love.
 WOOD SORREL—Joy, maternal tenderness.
 WORMWOOD—Absence.
 XANTHIUM — Rudeness, pertinacity.
 XERANTHEMUM — Cheerfulness under adversity.
 YEW—Sorrow.
 ZEPHYR FLOWER—Expectation.
 ZINNIA — Thoughts of absent friends.

FLOWER-POT—A little fresh earth sprinkled on a flower-pot, which has been taken from the grave of an infant who has been baptized within twelve months of its death, will make the blossoms grow large and full.

FLY-ROWAN—If anyone ventures out at night without a piece of fly-rowan to chew, he will be robbed of his wits, or else be unable to stir from the spot. (Kelly, *Curiosities of Indo-European Tradition and Folklore*.)

FOREST—If you hide yourself from someone in the woods, it is a sign that you have a greater enemy than you suspect.

Forest fires bring times of plenty.

It was once considered ill luck to cut timber in British forests without the royal consent, but a wind-fall was considered good luck, as it could be gathered without leave. This was the origin of applying the word "windfall" to any lucky addition to one's fortunes, that came in an unexpected manner.

FORGET-ME-NOT — If a young lady gives the flower forget-me-not to a young man, it is sure to bring ill luck, a quarrel, or something unpleasant.

A story of the forget-me-not is as follows: A lover, when trying to pick some flowers for his lady-love, was drowned in the attempt. His last words, as he threw the blossoms to her, were, "forget-me-not!"

FORTUNE-GRASS—If you find two pieces of fortune-grass with stripes exactly alike, it is particularly good luck.

FOXGLOVE—The plant fox-glove is called by the Welsh, fairy's

glove, and by the Irish, fairy bells, while the French call it *gant de Notre Dame* ("Our Lady's Glove").

FUNGUS—Mushrooms will die if human eyes watch them grow.

In Bohemia, it is said that many mushrooms are a sign of a bad harvest.

Mushrooms will not grow after they have been seen and talked about.

Accidentally breaking down toadstools, will cause rain.

The ancient Hindus thought to eat of mushrooms was extremely unlucky.

To touch the "wart-toadstool," will cause warts. (New England.)

When mushrooms spring up during the night, expect rain.

Mushrooms and toadstools are numerous before rain.

If the fungus that forms and grows on the ceiling of a wine-cellar falls upon a person, that person will surely meet with a violent death.

If the Burman comes across mushrooms at the beginning of a journey, he considers it a most fortunate omen.

There is an old belief that mushrooms which grow near iron, copper, or other metals, are poisonous.

The ancient Hindus believed that those who ate mushrooms, whether springing from the ground or growing on a tree, were fully equal in guilt to the slayers of Brahmins, and the most despicable of all deadly sinners.

Negroes will not touch the yellow or brown fungus on rotten logs known as "snake-spit." They think it very unlucky.

In Europe, mushrooms eaten in the full of the moon, are thought to preserve a person from malaria.

"When the moon is at the full,
Mushrooms you may freely pull;
When the moon is on the wane,
Wait ere you think to pluck again."

FURZE—In Wales, the fairies cannot penetrate a hedge of prickly furze.

In Somerset, they say: "When furze is out of blossom, kissing is out of fashion."

GALL-NUTS — Maggots in gall-nuts betoken bad crops.

Spiders in gall-nuts betoken pestilence.

Flies in gall-nuts betoken war.

GARLIC—The Hindus believe that garlic will destroy monsters.

Garlic is placed, in Greece, on piles of stones at the crossroads, for luck.

Envious persons are thwarted in the bad wishes, in Bulgaria, by the hanging of a garlic-plant over the door. If that should be of no avail, garlic rubbed on the pans and kettles will thoroughly rout any evil thoughts out of a home.

Garlic is forbidden food to monks and nuns in Thibet. It is believed that eating it would be followed by ill luck.

GATHERING FRUIT, FLOWERS, ETC. — Gathering almonds signifies success in business.

Gathering apples signifies disappointment.

Gathering apricots signifies health.

Gathering artichokes signifies pain, embarrassment.

Gathering asparagus signifies profit, success and pleasure.

Gathering beans signifies considerable losses.

Gathering cabbage signifies health and long life.

Gathering cauliflower signifies sickness and infidelity.

Gathering cherries signifies deception by a woman.

Gathering cucumbers signifies serious indisposition.

Gathering cypress signifies despair of a precious object.

Gathering flowers signifies happiness.

Gathering garlic signifies women's deception.

Gathering grapes signifies great gains.

Gathering herbs signifies prosperity, success and happiness.

Gathering laurels signifies gain of a great honor.

Gathering leek signifies hard labor.

Gathering lettuce signifies poverty and many ups and downs.

Gathering nuts signifies gratified ambition.

Gathering onions signifies dispute with inferior.

Gathering oranges signifies approaching marriage.

Gathering peaches signifies pleasure, contentment.

Gathering pears signifies tidings of a death.

Gathering peas signifies trouble and misfortune.

Gathering raisins, or picking them over, signifies infidelity.

Gathering roses signifies always of happy omen.

Gathering strawberries signifies unexpected good fortune.

Gathering thistles signifies folly, approaching dispute.

Gathering turnips signifies annoyance.

Gathering vegetables signifies wearisome toil and trouble.

Gathering violets signifies complete success in all undertakings.

It is said that if you keep a scarlet geranium in the house all the year around, some member of the family will die.

The Mohammedans believe that the geranium was originally a swallow, which was changed to a geranium by touching the robe of Mahomet.

The Mohammedans have the following legend about the origin of the geranium: Mohammed one day washed his shirt and hung it on a mallow bush to dry. When he took it off, the bush had changed to a beautiful flowering geranium.

GOLDEN-HERB—The "golden-herb" is a medicinal plant that is held in great respect by the peasants of Bretagne, who say it shines with great beauty at a distance. They believe that one who treads on it will fall asleep and can learn the language of dogs, wolves and birds. This privilege is accorded to devout persons only, who must be enrobed and barefooted.

GOLDENROD—In England, the goldenrod is said to point to hidden springs of water, as well as to treasures of silver and gold.

Wear a piece of goldenrod, and you will see your lover to-morrow.

GOOSE-TREE—There is a famous tree in India, called the "goose-tree," under which every night rages a battle of invisible warriors, green-robed, relentless, and silent. If any young man could kill one of these warriors, he would be crowned as supreme emperor of India.

GORSE—It is unlucky to burn gorse-bushes on May-day eve; the

fairies and witches take refuge in them.

GOURD—If you plant gourd seed, you must throw them over your left shoulder or they will not grow.

Gourds are supposed to have many magic properties in China, and are frequently used as charms against fascination and evil spirits. They are hung up at the door, carried by children in their clothes, and around children's necks as a safeguard against colic and small-pox.

If you lie flat on the ground when you plant gourd seed, the gourds will be fat and squatty. If you want long-handled or dipper-gourds, you must plant them standing as upright as possible. No person with dark hair need try to plant gourd seed, for they won't come up for any but a blond.

GRAPES—Do not make a present of anything with grapes on it, for it is a sign that the one who receives it will have to cry over it.

If you wash your hair with the sap of the grape in the spring, it will curl.

The Spanish maiden determines her fate for the coming year by the number of grapes on the first bunch she eats. If it is an uneven number, she will be married before the grapes ripen again; but if it is even, she will remain in single blessedness.

It is unlucky to have a grapevine trail over the house, in Japan; the sons and daughters will descend in the world, because the fruit hangs down.

GRASS—Evil consequences come, if you touch grass covered with "spirit-spit."

To smell the grass very plainly in summer, is a sign of a storm.

In India, on a certain religious festival, the men bind their right arms with blades of grass, as it is supposed to bring riches or a son.

No grass will grow in the foot-prints of a Turk.

If grass is mown in the morning, it grows again quickly; but mowing in the afternoon or evening, checks its growth.

When the wind blows the grass or waving corn, the Germans believe that the grass-wolf or the corn-wolf is abroad.

Kronos planted grass at Boeotia, which had magic properties. Glaucus, a fisherman, having observed that as soon as he laid his fish on the grass they immediately gave a great leap and went back into the sea, suspected that the grass had something to do with it, and so tasted of it. At once he was also impelled to leap into the sea, and he became endowed with prophecy, a sort of god of the sea. Once a year he visited all the coasts of Greece and made his predictions. He is the patron of sailors.

GROUNDSEL—Some women make use of groundsel as an amulet to prevent other women from being able to convey the increase of their cow's milk to their own.

A bunch of groundsel worn on the bare bosom, was formerly reputed to be an efficacious charm against the ague. It is also good for toothache.

GULF-WEED — A piece of gulf-weed hung over the cradle of a new-born baby, will insure wealth.

GYNANDROUS — A certain species of flower, gynandrous,

when in full bloom, betokens unusual prosperity in the family of the owner, and few would part with it, except for an excellent sum. (China.)

HAEMONY—Thessaly was anciently called "the land of magic," or Haemonia, from haemony, a little root that acted as a powerful countercharm. Milton mentions it in his "Comus":

"A small unsightly root,
But of divine effect, the leaf was darkish
and had prickles on it.
But in another country bore bright
flowers: but not in this soil!
Unknown and like esteemed and the
rude swain
Treads on it daily with his clouted
shoon;
And yet more medicinal it is than that
Moly
That Hermes once to wise Ulysses gave.
We call it Haemony. He gave it me
and bade me keep it
As of sovereign use gainst all enchant-
ments, mildew, blast and damp,
Or ghastly furie's apparition!"

HAREBELL—The harebell insures truthfulness; if a person wears it, he or she will be compelled to speak truth.

"The harebell for stainless azure hue,
Claims to be worn by none but who are
true."

HAZEL—If you drive three pins of hazelwood in a house, it is a sign that it will not catch fire.

A sprig of hazel will ward off lightning.

If you can break a hazel nut into three parts at one stroke, you will speedily be married.

In Swabia, a twig of hazel cut on Good Friday, is believed to enable the possessor to strike an absent person.

The Ostrogoths considered it ominous to hew down a hazel or an oak.

In Tuscany, the lavender is deemed lucky against the evil eye.

In Sweden, hazel nuts are believed to have the mystical power of making one invisible.

The Bohemians believe that a great crop of hazel nuts betokens the birth of a great many illegitimate children.

In Germany, a twig of hazel is cut by the farm laborers, and on the first thunderstorm, a cross is made over every heap of grain, which will keep them good and fresh for years.

It is said of a plentiful season of hazel nuts:

"Many nits, (nuts)
Many pits. (graves)"

It is said that the large crop of babies which comes with a good hazel-nut year, is usually made up chiefly of boys.

There is a superstition that the ashes of the shells of hazel nuts have merely to be applied to the back of an infant's head to insure the color of the iris in the infant's eyes turning from gray to black.

HAZOTOK—If any of the wood from the Japanese hazotok tree is brought into the house, the rice-pans will break.

HEATHER—Burning heather in Scotland, is generally followed by rain.

HELLEBORE—Hellebore was considered a certain antidote to madness.

In Tuscany, the peasants divine the harvest from the appearance of the hellebore plant. If it has four tufts, it will be good; if three, mediocre; if two, bad.

The ancients believed that by strewing or perfuming their apart-

ments with hellebore, they drove away evil spirits.

The hellebore has long been considered a plant of evil omen, growing in dark and lonely places.

The ancient Gauls are said to have invariably rubbed the points of their arrows with hellebore, believing that it rendered all the game killed with them more tender.

HELIOTROPE — Heliotropes and marigolds foretell stormy weather by closing and contracting their leaves.

If a heliotrope plant in blossom is placed in a church, it will keep in their places all the women who have been untrue to their marriage vows.

Heliotropes and marigolds do not only presage stormy weather by closing their petals, but turn towards the sun's rays all the day, and close up in the evening.

Albertus Magnus writes of the heliotropion: "An invaluable herb, good for defeating the ends of those who go a-burgling. If one gather it in August, and wrap it up in a bay leaf with a wolf's tooth, no one can speak an angry word to the wearer." (Albertus Magnus was a learned Dominican friar, born in Swabia, 1205. He made a machine in shape of a man, which answered all questions. He left works to the amount of twenty-one folio volumes.)

Put under the pillow the heliotropion, and it will bring in a vision before the eyes of a man who has been robbed, the thief and all his belongings.

HEMLOCK—In Ireland, ten leaves of hemlock dried and powdered and mixed in food or drink,

will make the person you like, love you in return.

Whoever eats hemlock can see objects otherwise invisible. Shakespeare refers to this in *Macbeth*: "Were such things here, or have we eaten the insane root that takes the reason prisoner, so that our eyes see things that are not?"

The hemlock is sometimes called the insane-root; those who eat it, are said to be able to see things invisible to others.

If asses chance to feed on hemlock, they will fall asleep. People will think them dead indeed. Some have been flayed, and then when the hemlock had ceased operating, they have awakened out of their sleep to the grief and amazement of the owner, and to the laughter of the spectators, they have walked about in their bones.

HEMP—In the *Côtes-du-Nord*, France, it is believed that hemp enrages those who have been bitten by dogs.

Scourges made of hemp, to imitate a snake, are used in China to expel malicious demons, by beating the beds of the sick with them.

The English anciently disliked to cultivate hemp, for they said:

"When once hemp is spun,
England is done."

It was supposed to have been accomplished at the accession of James I., by the decease of all the sovereigns whose names began with these ominous letters, H. E. M. P. E. (they then spelled it so), viz.: Henry VIII., Edward VI., Mary, Philip (her Spanish husband), and Elizabeth. When they had expired, "England was done," of course, for James was a Scotch king.

HENBANE—To have henbane strong and powerful, it is believed necessary that it should be gathered by a naked virgin, using the little finger to draw it from the earth, and meantime standing on her right foot only.

HERB-BENNETT—Herb-bennett, when kept in the house, is said to render the devil powerless.

HERB OF THE MADONNA—In Sarego, the "herb of the Madonna" is only gathered on the day of the Assumption, and it is then regarded as able to cure a great variety of complaints.

HERB—To dig herbs, signifies too many lovers and some tears.

HICKORY—If hickory leaves turn a bright yellow in the autumn, the next harvest will be a rich one.

HIPPICE—The plant called hippice, when given to a horse, would enable it to travel for some considerable time without suffering from hunger or thirst.

HIPPOMANES—Hippomanes excites love or passion by the bare touch, or by being suspended on any person.

HOLLY—With a piece of holly in your pocket, you need have no fear of being struck by lightning.

Holly flowers used to be thought to have the power to freeze water and subdue wild animals.

The Parsees, in India, are said to throw water from holly-bark in the faces of their new-born children, so that they may have power over the evil one.

A branch of holly with berries on it, brought into the house, will bring luck; but for every berry that falls before New Year's, a bit of the luck will go.

The holly tree was held in great veneration by the pupils of Zoroaster, as they believed that the sun never cast a shadow from it.

The holly tree has, in some countries, become almost an object of worship; and at one time, newborn children were sprinkled with water impregnated with holly, to keep off evil spirits.

The peasant of Ireland, in olden times, used to decorate his cabin with holly and mistletoe in the winter, to propitiate the fairies and gain their favor.

In some rural English districts, the prickly and non-prickly kinds of holly are distinguished as "He" and "She" holly. It is said that according to the holly brought in for Christmas decorations being rough or smooth, the wife or the husband will rule for the coming year.

The holly was considered in ancient times to be a symbol of the life of nature. It was gathered into pagan temples to comfort the sylvan spirits during the general death of winter.

HONKWEED — "Will he come? I pluck the flower-leaves off, and at each cry: 'Yes, no, yes!' I blow the down from the dry honkweed, once, twice, hah! it flies amiss!" (Scott.)

HOP—If there are plenty of ladybirds during the hop season, there will be plenty of hops.

A hop vine that grows into a queer shape, is lucky.

In the hop-garden, a branch which has been twisted or contorted in its growth, is saved by the picker and carried home for luck.

"September's sun should never shine on hops," is an oft-quoted

saw in New York State, and the hops in these parts are gathered by August 31st, unless that date falls on a Sunday, when the 30th is chosen.

HOUND-TONGUE—Hound-tongue is said to prevent dogs from barking at a person, when worn in the shoe.

HOUSELEEK—It is lucky to have a plant of houseleek grow on the gable of the house.

In the time of Charlemagne, it was believed that the houseleek was a preservative against thunder.

HUNGER-STRICKEN SOD—There is a grass in Ireland called hunger-stricken sod; if a hapless traveller accidentally treads on this grass by the roadside, when passing on a journey, either by night or by day, he becomes at once seized with the most extraordinary craving of hunger and weakness; and unless timely relief is afforded, he will die.

HYACINTH—If you are especially fond of the pink hyacinth, it shows that you are of an amiable and sweet disposition.

White and purple hyacinths are supposed to mean death, and a gift of such a blossom is unlucky.

It was once believed that hyacinths could produce sleep as infallibly as opium.

Hyacinthus was accidentally killed by the god Apollo, and the god said: "He shall become a flower!" While he spoke, the blood which flowed on the ground and stained the herbage ceased to be blood, but a flower of more beautiful color than the Tyrian dye. Its fragrance scented the air, and we know it to this day as the hyacinth.

HYDRANGEA—To have a hydrangea grow in the house, will bring trouble.

The hyssop is a plant held in sacred veneration by the old Jews. It furnished the twigs used in Mosaic purificatory and sacrificial rites.

A bunch of hyssop sprinkled with the blood of the paschal lamb that was used to anoint the doorposts when the Jews made the great exodus out of Egypt. To carry a piece of this plant in one's clothing, will keep one in the graces of God.

In Egypt, if a leper wore hyssop, he would ward off the evil of not dying in the body and losing his soul.

In Egypt, the hyssop was also used in the purification of the unclean in the ceremony of the sacrifice of the red heifer; and a branch was carried in the hand of the priest at a marriage, to give blessing to the bride and groom.

In the crucifixion, the sponge filled with vinegar was put upon hyssop and held to the dying lips of the Saviour. Therefore, it is believed that a branch of hyssop held in the hands of the dying, will keep their souls from roaming aimlessly around this earth after the body is buried.

ILEX—Carry a bit of ilex in the pocket, and it will ward off disease.

IRIS—If the root of an iris grows upward, it will attract all thorns out of the flesh; but if it grows downward, it will cure all wounds.

IVY—Ivy will grow all over a grave of one who has died of love-sickness.

Anciently, the ivy was sacred in Egypt, and was kept to guard one from evil.

The Scotch cut withes of ivy and keep them for a year, and then pass consumptives under them for a cure.

During the time of Pliny, it was thought that a cup made of ivy would separate wine from water; the water soaking through, but the wine remaining in the cup.

To plant ivy, is no good to the planter. Ivy is a graveyard vine, creeping o'er ruins.

In Rossshire, the maidens pluck sprigs of ivy, with the May dew still on them, to give them good luck. They must, however, not be cut, as the touch of steel would render them inefficacious.

JESSAMINE—To mention the jessamine, is an omen of death in China.

JOHANNISBLEET—In Germany, the Johannisbleet, when uprooted with a gold coin, brings good luck.

ST. JOHN'S WORT—In Tyrol, if St. John's wort is worn in the shoe, the traveler will never tire, no matter how long the journey.

Carry with you St. John's wort that has been plucked before breakfast, as it is supposed to be a sure preventive against lightning.

St. John's wort, gathered on Midsummer eve, has most magical properties. In Ireland and Wales, it is placed over the door to keep off evil spirits.

JUDAS-TREE—The Judas-tree is supposed to be one of the favorite haunts of witches, and it is dangerous to go near it at night.

JUNIPER—The Highlanders of Scotland burn juniper in their houses to win fair fortune's fickle smile.

A sprig of juniper will protect the wearer from accidents.

In Germany, it is believed that no animal will harm the juniper.

Juniper is a white-blossomed broom found in Spain, Barbary, Syria, and the desert of Sinai, and called Spanish broom in Arabic. The bush is the largest in the desert. It was a sign of abject poverty and want.

KERZEREK—It is said in Persia, that if a man breathes over a plant called kerzerek in June or July, he cannot live long.

KOROMIKO—Kae and his people having stolen a whale, cut up its body and cooked it in ovens, covering the flesh up with the fragrant leaves of the koromiko. The fat of the whale adhered to the leaves of the plant, and they continue to be greasy to this day, so that if koromiko boughs are put upon the fire and stew grease, the proverb says: "There is some of the savoriness of the whale!" (New Zealand.)

LADY'S MANTLE—The plant called "lady's mantle" has the power to restore female beauty, no matter how faded.

LARCH TREE—There is a popular superstition that the wood of the larch tree cannot be penetrated by fire.

Clusius states that in America there is a kind of larch which makes men who sleep under its shade so delirious that when they wake they assume all kinds of curious attitudes. Some proclaim themselves prophets, some say they are merchants, some soldiers, everyone acting for the time being according to his fancy.

LAUREL LEAVES—The Bolognese put laurel leaves in the fire;

if they crackle, the harvest will be good; but if they burn quietly, bad.

Throw a few bay leaves onto the fire. If they crack violently, your fortune will be good; but if they burn quietly, your fortune will be flat, stale, and unprofitable.

"The laurel both in bark, leaf, and berry, is by nature hot, and is therefore singularly good to cure the hot sting of a wasp."

Put baywood on the head in a thunderstorm, and you will be safe.

"Her hand the laurel grasps, her neck
The same prophetic plant with garlands
deck." (Aeschylus.)

Whoever finds by chance a hare-laurel in the wood and eats it, will have his share of the hare, wherever he goes.

It was thought in Norway, that wearing a bay leaf was a charm against thunder.

It was customary among the shepherds in England and Scotland, to carry a chaplet of laurel about the neck, to preserve them from thunder and its influence.

In Brittany, the bay is considered the tree of the cross, and the people consider it capable of curing fever and giving strength to those engaged in wrestling or athletic sports.

For a lover to present his sweetheart with a bay leaf is a good sign, as it means nothing but death can change his love.

The Romans called the bay tree the "plant of the good angels," as no sickness, nor devil, nor trouble comes where one grows. If they wither, death follows, especially of kings.

Apollo made the laurel bush an evergreen, to signify his everlasting love for Daphne, who was transformed into a laurel bush when he attempted to embrace her.

It was believed that neither sickness nor the devil could infest that place in Sweden where a bay tree stood.

"The mouth with laurel morsels oft replete,
In mystic words unriddle future fate."

The laurel was sacred to Apollo, the god of divination, being sprung from his beloved Daphne and brought to conduce very much to inspiration, and therefore called the prophetic plant, whence Claudian saith of it: "The laurel, skilled in events!"

The bay was called by the Romans the "plant of the good angel," because "neither falling sickness, neither devil," will infest or hurt one in that place where a bay tree is." (Thomas Lupton's Sixth Book of Notable Things.)

A bay leaf carried in the mouth, will ward off ill luck. It is told of the great French writer, Madame de Staël, that she never appeared in society without a bay leaf in her hand or mouth.

The Emperor Tiberius was very much afraid of lightning, and as the bay tree has the reputation of warding off and resisting lightning, he used to crouch under his bed and shade his head with a branch of this tree, in order to preserve his life. He was also in the habit of wearing a garland or sprig of it for the same purpose, as well as for his triumphal crown.

Among other plants and herbs, the laurel was sacred to Apollo, as well as to Aesculapius, and was used in the temples partly to induce sleep and dreams. Whoever wished to ask counsel must approach the altar crowned with laurel twigs and chewing the leaves. Even among the people, the belief was common that spirits could be banished by the use of laurel.

Superstitious persons in ancient Greece, used to walk about with a leaf of laurel in the mouth, as a protection from all evil. Some bore a branch of laurel in the hand.

Persons not protected by a laurel leaf were terrified if a weasel or dog crossed their path, and the bad omen could only be averted by casting three stones at it, the number three being agreeable to the gods.

Every Roman emperor planted a laurel on the capitol grounds, which was said to wither when he was about to die.

It was also the custom of a successful general, at his triumph, to plant a laurel in the shrubbery set by Livia, which was believed to fade at his death.

The ancients believed that the laurel communicated the spirit of prophecy and poetry, and a laurel-wreath was presented to the victor in the Pythian games. Hence, the custom of crowning the poets with laurel-wreaths to this day, and of presenting actors and actresses with laurel-wreaths.

Laurel leaves were frequently put under one's pillow to acquire inspiration.

The bay-laurel was long believed to be antagonistic to the stroke of lightning.

A kind of laurel, with lanciform leaves as glossy as bronze, called yuzuri-ha, is held to be a tree of good omen in Japan, because no one of its old leaves ever falls off before a new one, growing behind it, has well developed. It symbolizes the hope that the father will not pass away, before his son has become a vigorous man, well able to succeed him.

LAVENDER — The Kabyle women attribute to lavender the

power to protect them from marital cruelty.

LEAF—If straws, leaves, twigs, or paper, cling to a young lady's dress, it is a sign that her lover is still true.

Do not burn green leaves. The sylvan spirit will be pained, and do you an injury.

To have leaves fall on your hat and stay there, is a sign of death.

Leaves flying in the air or floating upon the water, are signs of storm.

If you can catch a falling leaf, it foretells twelve months of happiness.

In Devonshire, it is unlucky to pluck leaves from hedges.

LEEK—Welsh peasants think it is lucky to have their housetops covered with leeks.

LEMON—The French believe the juice of lemons to be productive of long life.

Put a slice of lemon under the chair of a visitor, if you wish to insure his friendship.

LETTUCE—Too much lettuce in a garden is a sign of no more children. This is believed in Surrey, England.

LILAC BUSH—It is lucky to find a lilac flower with five petals.

"Give lilacs to a friend,
And love is at an end."

The West Indians will never come near a house that has a lilac bush hung up over the threshold.

LILY—The very first white lily will bring strength and faith to its finder.

If a lily-stalk in the garden persistently blooms all summer, there will be great trouble in the family in the winter.

If you pluck the red field-lily, you will become freckled.

A lily from the tomb of Christ is almost an impossible thing to get, but if one is fortunate enough to procure one, it is a talisman of all good fortunes.

The Jews believe that the common white lily will divert "fascination," or the evil eye, by its smell.

If any innocent person is executed, three yellow lilies will grow on his grave.

The Chinese hold their lily in great reverence, and believe that as long as it is in the house, it will drive away all kinds of evil.

If a leopard-lily blooms, which is seldom, it is a sign of death to one of the family within a year.

Old leather planted near a bed of lilies, will afford a clue to any crime that has been committed within a twelvemonth.

When Judith set out to the tent of the great captain Holofernes, she was crowned with white lilies, as the Jews believed that these flowers would ward off and counteract the power of enchantment and witchcraft.

The Germans believe that the red lily brings misfortune wherever it grows, for it refused to call the calla queen and then blushed with shame, so that its petals were ever after dyed red.

In Italy, it is said that if a pot containing the sacred lily of Italy, is presented to a bride, she will have strength to resist temptation, and grow strong and vigorous in the chaste love of the husband she has chosen.

The lily is employed as an antidote to love philters, by the superstitious, and is held sacred, because Christ alluded to it with the words:

"Consider the lilies, how they grow! They toil not, neither do they spin; yet Solomon in all his glory, was not arrayed like one of these."

If you plant an Easter-lily bulb and with it the name of your lover, written on a small piece of paper, the growth of the lily indicates your lover's faithfulness.

The order of the Lily of Navarre was instituted by Prince Garcia, the sixth of that name, in the city of Nagera, A. D. 1048. The image of the Virgin Mary issued out of a lily, was discovered at that time in the midst of the king's sickness, whereupon he instantly recovered. In token of gratitude, he instituted the order of the Knights of St. Mary of the Lily, consisting of thirty-eight knights, of which he was chief. "Each of these weareth a lily on his breast made of silver, and a double chain of gold with the Gothic letter M. At the end of the chain hangeth a flower de luce, carrying the same letter, crowned." (Ross, *Views of all Religions*, 1696.)

Once upon a time, there lived a knight who, more devout than learned, could never remember more than two words of the Latin prayer that was to be offered to the Holy Mother. These words were "Ave Maria," and it was in these words that he continually addressed his prayer to heaven. Night and day his supplication continued, until at last the good old man died, and was buried in the chapel yard of the convent. But the grave was not so soon closed when there sprang up a plant of "fleur-de-lis," (the lily flower) which displayed on every flower in golden letters, the words Ave Maria, as a proof of the acceptance which his brief but earnest prayer had gained at the

hands of the Virgin. This strange sight induced the monks, who had despised him during his lifetime on account of his ignorance, to open his grave, and on doing so, they were surprised to find that the root of the plant rested on the lips of the holy knight, whose body lay mouldering there.

The heraldic emblem of the French Bourbons, the "fleur-de-lis," which means the flower of the lily, is in reality not, as generally supposed, a lily, nor even any flower at all. It represents the extremity of a francisque, a kind of javelin anciently used in France, where its historical origin as a symbol of royalty cannot be traced further back than the twelfth century. The same emblem has long before that time and later, been employed by Greek, Roman, Spanish, English, and Merovingian kings and nobles as an ornament on scepters, robes and seals. It even occurs sculptured in the headdresses of Egyptian sphinxes.

There are many legends about the origin of the fleur-de-lis as the royal French emblem, a few of which may find a place here, as told in Walsh's *Literary Curiosities*:

One of the prettiest tells how an aged hermit, in the reign of the good King Clovis, saw one night a miraculous light stream into his cell, and an angel appear to him, bearing an azure shield, on which were emblazoned three golden lilies that shone like stars. The celestial visitor commanded the hermit to give the shield to the pious Clothilde. By her it was presented to her newly-converted husband, who discarded in its favor the three black toads which had hitherto been his device. As a result, the armies of Clovis were victorious over all his enemies.

Another legend, which probably has a substratum of historical fact, tells how the fleur-de-lis is corrupted from fleur-de-luce, which in turn came from fleur-de-Louis. In A. D. 1137, Louis VII., setting out on a crusade, chose the purple iris as his heraldic emblem. Thus it became the fleur-de-Louis (Louis' flower), which was first contracted into fleur-de-luce, and afterwards into fleur-de-lis, or lily flower, although it has no affinity with the lily. The iris is still called the fleur-de-lis in the French provinces. It is said that after a certain battle fought by the crusaders, their white banner was found to be covered with these flowers.

At first, the national flag and the arms of France were thickly sown with fleur-de-lis, but the number was reduced to three in the reign of Charles VI., about the year 1381. The latter monarch is also said to have added the supporters to the French arms, in consequence of an adventure that happened to him. Hunting in the forest of Senlis, he aroused an enormous stag, which eluded the dogs, but was finally secured in the toils of the net, when a collar of copper gilt was found around his neck, with the inscription: "*Hoc mihi Caesar donavit*" ("*Caesar gave this to me*"). Subsequently the young king dreamed that he was carried through the air on a winged stag, from which he added two winged stags for supporters of the arms of France.

LILY OF THE VALLEY—The lily of the valley grew from the bloody combat of St. Leonard with the dragon.

It is unlucky to plant a bed of the lily of the valley. The person doing so will die before the year is over.

LIME—In Germany and Hungary, magic qualities are attached to the linden or lime tree. In some villages, it is usual to plant one before a new house, to keep the witches from entering.

LINDEN—In ancient Rome, guests at feasts wore garlands tied with the bark of the linden tree, to prevent intoxication.

LIVE-FOREVER—In some parts of the country, the live-forever is believed to be a sort of vegetable vampire that preys upon the weakest member of the family in whose garden it grows. If the plant is allowed to flourish sufficiently, it will endanger the life of the one from whom it draws its strength.

If the leaves of the orpine-plant bend to the right, your lover is faithful; if to the left, he is false.

In Ireland, "live-long" is the name given to a green plant that is hung up in barns on Midsummer eve; and if on Hallowe'en they are still green, all will be well throughout the year. If one is sickly or dead, the person who hung it up will suffer likewise.

In certain parts of England, they used to take the orpine-plant and set it in clay or on a potsherd in their houses, calling it a Midsummer man. In the morning, the maids would look to see which way the plant was bending. If to the right, the lover was true; if to the left, the lover was false.

The live-forever is used by young men and maidens as a fortune teller. Two sprays are gathered and named; one for the man, the other for the maid. These are stuck upright, about four inches apart, in a crack or crevice in the floor or in the wall. The direction in which each sprig grows, indi-

cates the state of mind of the person for whom it is named. If they grow apart, the couple do not care for each other.

The orpine or live-long or live-forever, gained its name of "Midsummer-man" from the once common custom of gathering it on Midsummer eve, famous for magic and divination. Some of the maidens would not go to bed on this eve without a branch of orpine in the room, for the bending of the leaves would show if the lover were true or false. In 1801, a gentleman found a small gold ring in Yorkshire, which had for a device two orpine plants, joined by a true-love knot, the stalks of the plants being bent to each other in token that the persons represented by them were to come together in marriage.

LIVERWORT—The Japanese have great faith in a plant called liverwort; they adorn the doors of their houses with it, as a protection against diseases and evil spirits.

A girl can infallibly win the love of any man by pouring over his clothing some powder made from rubbing up the leaves of the liverwort (heart-leaf).

LOCUST—Plant a wild locust bush in the yard for each of your lovers. The bush that grows will be that of the man who truly loves you, and the others will not live.

LOTUS—It is believed in Eastern countries, that lotus leaves, when chewed, will produce forgetfulness.

The lotus flower is an omen of good luck in Japan.

The lotus was fabled by the ancients to make strangers who ate of it, forget their native country, and to lose all desire to return to it.

The pure white lotus is the royal flower of Siam, and is borne before the king in state processions. It is an unlucky flower to the subject, and would bring death if he presumed to use it in public.

To the Buddhists and ancient Egyptians, the lotus blossom was the symbol of the universe, and therefore the most fortunate flower to wear.

In the East, the lotus flower with its heavy perfume, is said to bring good luck.

LOVE-PLANT—In the West Indies is a plant called the "love-plant." It is an air plant, and its growth is very rapid. Lovers will throw pieces of it in the trees, and if they grow and meet and intertwine, nothing can sever their love; but if they die, the lovers will surely be separated.

MAIDENHAIR—To bring into the house a bunch of the grass called "maidenhair," will bring bad luck.

In Norfolk, England, it is considered unlucky to touch maidenhair or "dudder-grass."

MAIZE—In Oldenburg, it is said that cornstalks must be scattered about a house in which death has entered, to prevent further misfortune.

If the shortest day is mild, the price of corn will rise.

It is lucky to hang a bunch of cornstalks over a looking-glass.

If the first corn silk you see in the year is red, you will be healthy; but if it is white, you will be sickly.

If you throw popcorn cobs into the fire when you are popping the corn, the corn will burn.

When the Peruvians see grains of maize fall on the ground from

an image made from the last gleanings, the worst of luck would befall them if they did not pick up every grain.

If the cornshuck extends far beyond the ear of corn, it is a sign of a hard winter.

Don't burn cobs or hulls, if you don't want a drought.

Indians think it a great sin to waste an ear of corn. They say that the Great Spirit created it for them during a famine, and whoever wastes it will be doomed to wander hungry and alone.

To bury a sheaf of corn with a certain form of malediction and dedication to Satan, will cause your enemy to die as the corn decays. They practice this in certain parts of Ireland.

If a person is burning corn-cobs, and is not particular to have taken every kernel off the cob, he will lose money in proportion to the amount of corn burned.

If you eat an ear of field-corn, the next person you meet will be a lover or a dear friend.

The "Red Maize," a sub-clan of the Omaha Indians, believe that if they ate of the red maize, they would have running sores all about their mouths.

The North American Indians believe that the following was the origin of maize: A beautiful girl was pursued by a river god, and hiding among the weeds, she was changed into corn.

Longfellow tells of a superstition regarding the husking of the maize: "In the golden weather the maize was husked, and the maidens blushed at each blood-red ear, for that betokened a lover; but at the crooked laughed, and called it a thief in the corn-field."

To bind up the last gleanings of the last field into the rude figure of a human being, and take it home and keep it, will insure a good corn crop the following year, and corn will be plenty until that time.

The putting of grains of corn in a child's pillow, prevents it from growing any more. A bit of cloth in a grown person's pillow will cause wasting sickness.

The Nuamis believe that there is a spirit in corn which, one very abundant corn year, grew very angry because the children had thrown corn-cobs at each other in play, pretending to receive injuries from the spirit within.

The beautiful legend of the maize:

"The maize in all its beauty
With its shining robes about it
And its long, soft, yellow tresses,"

born from the buried body of the friend of man, Mondamin, is known to all readers of *Hiawatha*.

The Mexicans believe that corn can speak; if a man goes by and sees some maize lying upon the ground and does not pick it up, it will utter aloud the following complaint: "Lord, punish this man who saw me fallen and raised me not again; punish him with famine, that he may learn not to hold me in dishonor." (Andrew Lang, *Custom and Myth*.)

MAGNOLIA — The Indians carefully avoid sleeping under a magnolia tree in bloom; for so powerful is the perfume of the flower in its best condition, that one in a room is said to cause death in a night.

They say that the owl in its wisdom comes every spring when the buds of the magnolia tree are just on the point of opening, and says to the tree: "Hold fast! Hold

fast! If you speak now you will lose your influence for a whole year!" The silly tree, however, does not heed this, but opens its petals and speaks its perfume all out to the air; therefore it does not have any more perfume for another year.

MANCHINEEL—The noxious exhalations of the manchineel tree are said to cause certain death to those who sleep under its foliage.

MANDRAKE — The Greeks wear small pieces of mandrake as love charms.

It is unlucky for an impure man to gather the herb mandrake.

Mandrakes were called "love-apples," as they are supposed to excite amorous inclinations.

In Germany, it is unlucky to pull up the mandrake without making the sign of the cross three times over it.

If you have a mandrake and place a coin beside it at night, you will find the coin doubled in the morning.

Although to possess a mandrake was once one of the luckiest "mascots," still there was an old deeply-rooted superstition connected with this ominous plant, that it grows best under the gallows, being nourished by the exhalations from executed criminals; and that when it is pulled out of the ground, it utters lamentable cries as if possessed of sensibility. Another terrible quality imputed to the wretched mandrake, was that the person pulling it out of the ground would be seriously injured by its pestilential effects, some even averring that death speedily resulted from it. In order to avoid this penalty, the earth was carefully dug away from the roots, and the tops were then tied to the tail of a dog, who was driven away, and thus

pulled up the plant, and also came in for the penalty.

One of the oldest witch-songs runs as follows:

"I last night lay all alone,
On the ground to hear the mandrake
groan,
And plucked him up though he grew
full low,
And as so I did, the cock did crow!"

The root of the mandagora (or mandrake) often divides itself in two, and presents a rude appearance of a man. In ancient times, human figures were often cut of the root, and wonderful virtues ascribed to them. It was used to produce fecundity in women (Gen. xxx., 14-16). Some mandrake cannot be pulled from the earth without producing fatal effects, so a cord used to be fixed to the root, and round a dog's neck, and the dog being chased, drew out the mandrake and died. Another superstition is that when the mandrake is uprooted it utters a scream, in explanation of which Thomas Newton, in his "Herball to the Bible," says: "It is supposed to be a creature having life, engendered under the earth, of the seed of some dead person put to death for murder."

"Shrieks like mandrakes torn out of the earth."
(Shakespeare, *Romeo and Juliet*, iv. 3.)

"He has eaten mandrake," is said of a very indolent and sleepy man, from the narcotic and stupefying properties of the plant, well known to the ancients.

"Give me to drink mandragora . . .
That I might sleep out this great gap
of time
My Antony is away."

(Shakespeare, *Antony and Cleopatra*, i. 5.)

Another superstition connected with this plant is that a small dose makes a person vain of his beauty and conceited; but that a large dose makes him an idiot.

Mandrakes are also called love-apples, from the old notion that they excited amorous inclinations; hence Venus is called "Mandragoritis," and the Emperor Julian, in his epistles, tells Calixenes that he drank its juice nightly as a love-potion.

The Germans formed little idols of the roots of mandrake (called "alraum"), which were consulted as oracles, their repute being such that they were manufactured in great numbers and sold in cases. One writer tells us that Italian ladies, in his time, had been known to pay as much as twenty-five or thirty ducats of gold for one of these artificial charms. These images for fortune-telling were so believed in, that they began to be sent to England in the time of Henry VIII., when they met with ready purchasers. It was said that they had the power of increasing money when placed near it, if some mystic words were said over both. Mr. Conway says that a letter written by a burgess of Leipzig to his brother at Riga, in 1675, advised him if he had an "earth-man" in his house (the little image), to let it rest three days and then place it in warm water. If he would sprinkle that water over everything, he would "come to his own" in all things. To bathe it four times a year and wrap it up in silk, and keep it among his best things, and he "need do no more."

MANGO—In India, if you throw a stone at a mango tree and it hits, you will live to a good old age; but if you cannot hit it, you are to die soon.

MANNA—A widespread error in belief is that the manna of commerce is the same as that which fell from heaven during the wanderings of the children of Israel in the

desert. The manna of pharmacy is a yellowish white, sweet to the taste and sticky to the touch, and is obtained mainly in Italy and Sicily, from a tree of the ash family. The fact that manna is also obtained from a species of tamarisk tree in the peninsula of Sinai, has probably led to the impression that it is the miraculous manna spoken of in the book of Exodus.

MAPLE—When maple trees are tapped in the spring and the first sap is not sweet, it denotes a long sugar season; if sweet, a short one.

MARCHWORT—When gathering marchwort, pluck it fasting with the left hand, else it will be powerless to cure. It is also considered unlucky to look behind you when gathering marchwort.

MARGOSA—Among high-caste Hindus, when girls leave one village to go to another, the old woman of the house, the mother or grandmother, always places in her bundles and on her head a few margosa leaves, as a talisman against demons.

MARIGOLD—Marigolds owe their existence to the life-blood of the Indians slain in Mexico by the Spaniards.

In western Wales, garlands of the marsh-marigold are made and placed on the door-posts, to prevent evil spirits from entering the house.

Marigolds have great power to "comfort and strengthen the heart," and judicious housewives were careful to gather and store the petals.

The Mexicans call marigolds "death-flowers," because they are said to have sprung up on the ground stained by the life-blood of those who fell victims to the love of

gold and the cruelty of the early Spanish settlers in America.

If the African marigold does not open its leaves by seven o'clock in the morning, there will be rain that day.

The Mexicans believed that the reddish brown spots on the French marigold were splashes of blood of Mexican soldiers slain by Spaniards.

MAYFLOWER—In Maryland exists the belief that persons who gather the mayflower every May, press it and keep it, will insure grace and beauty for themselves and render their lives that were sad and cheerless, cheerful and happy. It is a talisman to ward off disappointment, hardship and destitution.

It is good luck to eat the first mayflower you see in the spring.

MAYBUSH—To fail to light the maybush in Ireland, is bad luck. The bushes are fired and left to burn, thus the evil is carried away from the land.

MAYWEED—When Pericles was building the propylaeum, one of the workmen fell from the roof and died. Pericles was in great distress till Athene appeared to him in a vision, and informed him that the mayweed would restore the inanimate corpse to life. From that day forth the herb called Parthenon or virgin-plant, by the Greeks, was dedicated to the goddess who had made the revelation, and was suspended on the walls of the Athenian Acropolis.

MEADOWSWEET—If the meadowsweet is taken on St. John's day, it will detect thieves if placed on the water. If it is a man, it will sink; if a woman, it will float.

MIGNONETTE—If a youth loves a maid, he will be successful in winning her affections if he gives her a mignonette.

MILFOIL—To have milfoil growing near the house, is taken by many as a sign of good luck.

MILKWORT—The milkwort is considered an ill-omened plant in Java. Persons who touch it are seized with faintness and sneezing.

MILLET—Millet sown after sunset will not be eaten by the birds.

In Germany, it is said that if millet is eaten on the first day of the year, it will bring riches.

MIMOSA — The mimosa is lucky, and charms away the evil eye.

If a pure person touches the leaves of a mimosa, they will not change; but if touched by an immoral person, they will shrink away.

Mint will not grow where the husband is henpecked.

You won't be ill while you wear some mint about your wrist.

Mint mixed with salt when applied to the bite of a mad dog, will cure it.

Mintho was, according to Greek mythology, a beautiful nymph, loved by Pluto, the god of the nether world. When his wife Persephone discovered this, she metamorphosed her into a plant, which was hence called mint.

De Foe, in his graphic description of the great plague in London, suggests that a bunch of mint tied around the wrist, will keep one from infectious diseases.

MIRRONE—The negroes of Congo adore a sacred tree called

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mirrone, and they place calabashes of palm-wine at the feet of these trees, for they believe they thirst.

MISTLETOE—In Sweden, a ring made of mistletoe will ward off sickness.

In France, amulets of mistletoe were once much worn.

Never drop a piece of mistletoe on the ground.

If mistletoe is cut down with a golden hook, it will cure all poisons.

In Holstein, the people call the mistletoe "the branch of specters." They think it cures fresh wounds and gives good luck in hunting.

In Austria, if a sprig of mistletoe is laid at the bedroom door, the inmates will have sweet sleep and beautiful dreams.

Give a bough of mistletoe to the cow that calved first after New Year's day, to avert ill luck from the whole dairy.

If a certain portion of the mistletoe came in contact with the earth, it was considered ominous of some impending national disaster in England.

In olden times, when no mistletoe could be found on any of the oaks in the locality, it was thought that great dangers were at hand.

The mistletoe is said to have been created by the falling tears of Venus, when she had inadvertently been wounded by one of Cupid's arrows.

Mistletoe was used in olden times in Germany, as a charm to insure success while hunting, and also as an effective remedy for wounds.

In Morayshire, Scotland, at the full of the moon in March, the inhabitants cut withes of the mistle-

toe, make circles of them, and keep them all the year around, to cure hectics and other troubles with them.

In some places, at the full moon in March, the inhabitants cut wreaths of mistletoe and ivy, and making circles of them, pretend to cure all hectics and other troubles, with them.

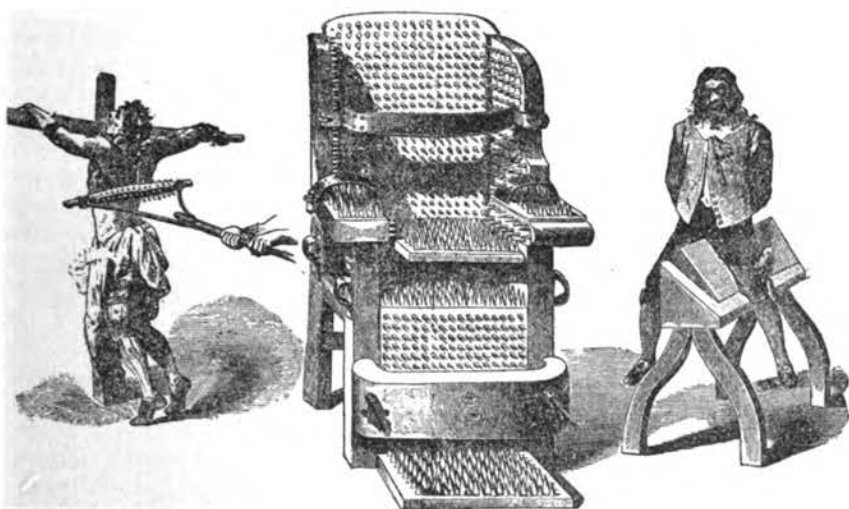
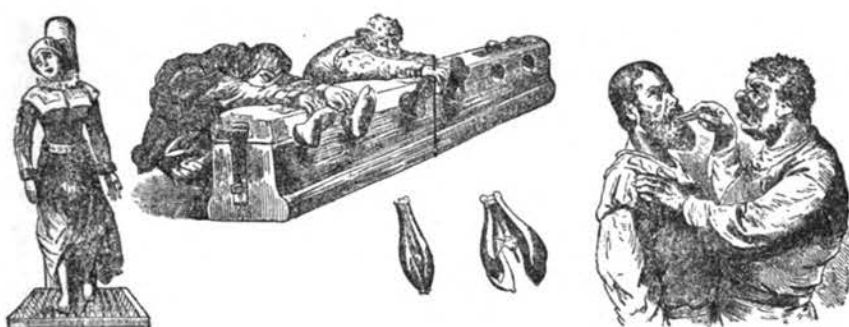
Draw a circle in front of the fire, take two leaves of mistletoe, name one yourself and place it in the circle, the other your sweetheart and place it outside the circle. If he is to marry you, the leaf named after him will jump into the circle beside you.

If the arch-Druid, while cutting the mistletoe, accidentally lets his golden knife fall outside the white cloth held to receive it, great misfortunes will come to the land.

The mistletoe was given to the goddess of love to keep, and everyone who passed under it received a kiss, to show it was the emblem of love and not of death. The Druids regarded it with peculiar reverence, from its connection with the oak, the favorite tree of their divinity, Tatanus.

The custom of decorating with evergreens, is as old as history. The mistletoe held a unique place. The Druids gathered it for the festival of the winter solstice, the prince of the Druids himself cutting it with a golden sickle. It was used as a charm against evil spirits, and was supposed to possess the power to preserve against poison. It also gave the mystic property of fertility.

The mistletoe was held in abhorrence by the Scandinavians, as the agent employed by the murderer of Baldur the Beautiful, the god of sunshine and happiness.



Tortures Used in the Middle Ages for Political Suspects, Showing the Cruelties of Superstition in Civil Affairs.

44

440

The gods had charmed him against all weapons made from trees which grow out of the ground or metals hidden in the earth. The mistletoe belonged to neither class, and with a sharpened bough of it the demon Loki wrought his death.

MOLLUKA-BEAN — In the Isle of Harris there is a nut called molluka-bean, that is strung and worn about the neck as a preventive of witchcraft. If evil is intended against anyone, these nuts, which are naturally white, will turn black on the neck.

MOONWORT—Wherever purple honesty flourishes, the people who own it are honest.

Wherever the moonwort flourishes, the people are honest.

In "Adam in Eden," we find the following: "It is said, yea, it is believed by many, that moonwort will open the locks wherewith dwelling houses are made fast, if it be put in the key-hole, as also it will loosen the fetters, locks and even the shoes from the horses' feet, that go on the places where it groweth, and of this opinion was Master Culpepper who, though he rail against superstition in others, yet had enough of it himself, as may appear by the story of the Earl of Essex, his horses, which being drawn up in a body, many of them lost their shoes upon White Down, in Devonshire, near Tiverton, because moonwort grows upon those heaths."

Moonwort has the faculty of attracting iron. A woodpecker incommoded in a nest-building by a large nail fastened in a tree, was observed to apply a frond of moonwort to the nail, which forthwith fell to the ground.

MORNING GLORIES—If morning glories begin to grow in your garden without your planting

them, it is a sign that you are dearly beloved. (German.)

MOSS—When the mountain moss is soft and limpid, expect rain.

When mountain moss is dry and brittle, expect clear weather.

To carry moss from a gravestone in your pocket, will give you good luck.

MOUSE-EAR—The mouse-ear hinders the smith from shoeing horses in such a way as to hurt or injure them.

MOXA—Leaves of the moxa, like a banner, are believed in Japan to procure a thousand blessings.

MUGWORT—Mugwort, placed in the shoes, prevents weariness in a long day's walk.

In England, there is a root that grows under mugwort, and the girls get it on St. John's night, and sleep with it under their pillows, so as to dream of their lovers.

A beautiful girl was dying of consumption, when a good-natured mermaid sang to her lover:

"Wad you let the bonny May die in
your hand
And the mugwort flowering in the
land?"

Whereupon, he gave the juice of the plant to his fair ladylove, who rose and blessed him for returning health.

MULBERRIES—It is unlucky to eat mulberries; the devil uses them to black his boots.

When mulberries grow unusually plentiful, expect war and famine.

When the mulberry has shown one green leaf, there will be no more frost.

German mothers keep their children from eating mulberries by singing to them that the devil needs them for blacking his boots.

It is said that Pyramus, when he heard of his beloved Thisbe's supposed death, plunged a sword into his own heart, and the blood spurted from the wound and tinged the white mulberries of the tree under which he stood, red. The tree has ever since brought forth purple berries.

Germans believe it unlucky to eat mulberries.

M U S T A R D—Sow mustard seed, sow sickness.

In India, it is believed that when ripe mustard is gathered, boiled, pressed, and the oil extracted, and the husbandman first takes it in his mouth, then his wife, and then she who before had been childless, she will at once become an expectant mother, and in a certain period give to the world a daughter, as beauteous as a fairy.

MYRTLE—Where there is a pot of myrtle in the window, the girls will not marry. (Bohemia.)

To receive a sprig of myrtle, is a sure sign of a marriage.

Only old maids can raise myrtle. It will not grow against the wall of a house where there is none.

If a piece of myrtle is sent to a person who is engaged, the engagement will be broken off.

In Bohemia, if myrtle flourishes, it is a sign of a birth; but if it withers, it is a sign of a death.

In Greece, if myrtle grows in the form of a crown, it is a sign of a wedding in the house.

For a Hindu not to bury the myrtle plant when it happens to die, is a bad sign. To bury it averts evil and wins luck.

A slip of myrtle will never grow unless you spread out your train and look proud, while planting it.

It is lucky to have a myrtle in your window.

In Greece, it is considered unlucky for anyone to pass near myrtle without gathering a bunch.

In Greece there is a notion that no one should pass by a plant of odoriferous myrtle without picking a branch; indifference to the attractions of myrtle being considered a sign of coming death.

An Oriental legend says that when Adam and Eve were banished from the garden of Eden, they were allowed to take one flower as a souvenir of the happy garden, and this flower is the myrtle.

Two myrtles stood before the temple of Quirinus, one called the Patrician and the other the Plebeian myrtle. So long as the senate had preeminence, the former of these alone flourished; but when democracy got the upper hand, the Plebeian myrtle grew rapidly, and the other withered away.

If you can grow a piece of yellow myrtle in the house so that it blossoms before it is time to blossom out of doors, it will bring you money. It is money-gathering according to size and quality, and it is very lucky to carry a fresh piece in your purse or pocket.

The vonoyauyau is a fragrant plant of the myrtle species, which grows in the Fiji Islands, and is worn by the natives, woven into garlands, on festive occasions. It is called "the eyelashes of Rokombola," because it abounds in the hunting-place of this spirit, near the coral cliff Nangaralase.

NANTEN—A shrub to be found in most Japanese gardens is the nanten, about which a very curious belief exists. If you have an evil dream, a dream which bodes ill luck, you should whisper it to the

nanten early in the morning, and then it will never come true.

NARCISSUS—In some foreign countries, it is a bad omen to have the narcissus or hyacinth in the house at the time of a wedding. There once lived a youth so wondrously beautiful as to excite the admiration of all who beheld him. His fame went abroad through the world, and people flocked from near and far to see him. But alas! one day as he wandered along the banks of a clear running stream, he caught a glimpse of his lovely face and fell completely in love with himself. Indeed, he became so infatuated that he could not be induced to leave the spot, even to get something to eat, but laid himself down on the bank and gazed at his image until he starved to death. The compassionate little birds covered his body with leaves, and it is believed that after a while from the ashes of this beautiful but vain youth, sprang up the lovely sweet flower, the narcissus, thus erecting a lasting monument to man's vanity. Thus it is thought that it is a bad omen to have one at a wedding, lest the bride be made unhappy by vanity. Ovid tells a different version of the story. Narcissus, the son of Cephisus, saw his reflection in a fountain, and thought it the presiding nymph of the place. He tried to reach it, jumped into the fountain, and drowned. When the nymphs appeared to take up the body, so that they might pay it funeral honors, they found only a flower, which they named Narcissus, in honor of the beautiful youth.

NETTLE—In the Tyrol during thunderstorms, the mountaineers throw nettles on the fire to avert danger.

In Germany, they believe that

nettles gathered before sunrise will drive away evil spirits from cattle.

Put a pot full of nettles under a sick man's bed, and if they keep green, he will recover; but if they dry up, he will die.

Nettles and milfoil are lucky to carry about the person, as in times of danger they instantly drive away fear and supply one with presence of mind.

Nettles gathered in a churchyard and boiled down for a drink, will cure dropsy.

NIGHTSHADE—The juice of the deadly nightshade, distilled and given in a drink, will make the person who drinks it believe whatever is told him.

NUT—Nuts with a thick covering, denote a hard winter.

It is unlucky to eat twin nuts in one shell. Give one to someone else.

A brazil nut will cause good luck in love affairs.

In Italy, a nut with three segments is considered a lucky token.

A nut with three segments is considered very lucky. When carried in the pocket, it preserves its owner from lightning, and gives happiness.

In Russia and some other countries, nuts are considered lucky and money-bringers. A Russian will keep nuts in his house, and it is said that hazelnuts will discover to the owner secret or hidden wealth.

OAK—You must look for grass in the top of the oak tree.

When oak trees bend in January, good crops may be expected.

In Oldenburg, it is considered lucky to spread oak boughs over beer casks.

In certain districts, the peasantry announce to the nearest oak tree the death of any member of the family, for luck's sake.

Oak and walnut cannot stand together without one perishing.

Plant an acorn in the dark of the moon, and you will receive or inherit money.

Burton in his "Admirable Curiosities," 1737, says that "diverse ancient families in England are forewarned of death by oaks bearing strange leaves."

An acorn suspended on the neck of a child, is said to protect it from harm.

In Yorkshire, if acorns are plentiful, the bacon will be bad.

Gipsies say it is lucky to encamp near an oak tree.

The change of oak leaves from their usual color, is a premonition of a catastrophe.

Edgenell oak indicates the coming death of an inmate of Castle Dalhousie by the fall of one of the branches. (English.)

If a branch of St. Coleman's oak tree is held in the mouth, it will enable a person to escape death by hanging.

The tree that the three heavenly visitors stood under when they came to see Abraham, was an oak.

Oak trees are the favorite haunts of fairies.

Fairies, even if they have hair, cannot expose themselves at night without a cap, and their tiny fingers must be gloved to match; so they make their gloves out of the fox-glove, as the peasants say in Ireland.

Recently an oak copse at Loch Siant, in the Isle of Skye, was held so sacred that no one would dare

to cut even a small branch from it for fear of what might happen to the offender.

The Maidu Indians observe a certain dance soon after the winter sets in, to insure a plentiful crop of acorns for the coming year. They believe that, if they neglected this, the oaks would not bear.

The Celts would not dare to touch the falling leaves of the sacred oak. When cut down and burned, a dog appears in the ashes and compels them to carry the ashes back to where the tree stood.

To fell oaks, has long been considered fatal.

Fell oaks only in the wane of the moon, and when the wind is in the north.

In a churchyard at Heddinge, Seeland, are the remains of an oak wood, declared to be the soldiers of the Erl-king, assuming the forms of armed men at night.

Near Gundalskol stood an oak, popularly regarded as the habitation of a Bjarmand, but he was driven away by the church-bells. It is said that a farmer was engaged to an elf-girl, but instead of a bride, he embraced an oak sapling.

Holes in the oak trees are said in Germany to be fairy pathways.

In India, the people tell you that the holes in oak trees are the doorways of the spirits who inhabit the tree, and that if you bring your hands in contact with these holes, it will cure many diseases.

A modern Greek legend is to the effect that when wood was needed for Christ's cross, all the trees met and compacted not to lend their wood for it, so when they tried to cut one it broke and fell all to bits, so that none of it could be used. But the holm-oak betrayed its trust, and rather than allow itself

to go to pieces and die, it gave itself up, and the cross was made of it; ever since, it has been an accursed tree.

It is unlucky to cut an oak that bears mistletoe on it, unless you leave some of the plant on the stump to sprout out. Two men did so once, and one of them at once fell lame, the other lost an eye. A few years after, another man, although warned against cutting one down, and knowing what befell the other two, nevertheless cut one down, and in a short time broke his leg. The Earl of Winchelsea went so far as to cut down an oak grove, and found his wife dead in bed, and this calamity was followed by his son being killed by a cannon ball. It was his eldest son, Lord Maidstone.

The ancient Hebrews revere the oak as sacred, because Abraham received his heavenly visitor under its branches; Rebecca was buried under an oak, afterwards called "the oak of weeping"; Jacob buried the idols of Shechem under an oak; when Joshua and Isaac made a covenant to serve God, a great stone was set up in evidence under an oak tree that was by the sanctuary of the Lord.

Idols of heathen people were made out of oakwood, and it is not to be wondered that it has continued to be held in veneration, and believed to possess virtues overcoming evil.

In the village of Shookhoot, Russia, there is a very old oak, no one knows its age, whose branches form a cross. The people say that an angel used to sit on it on the top of the tree, about the size of a buzzard, with a long tail. When it changed its position and flew to another tree, it gave forth light like a comet. When it settled on

the tree, it gave forth sparks from its body. No one ever rode by on horseback; but before reaching the oak, the traveler dismounts, and walks by, leading the horse behind him. Carts or oxen are always taken by gently and slowly. If an ox or buffalo had been stolen by anyone, the owner of the stolen animal took the yoke, put it under the oak, and prayed to the angel to take vengeance on the thief. They believed the thief would be brought to justice. The branches and boughs that fall from the tree are carefully put away separately and burnt, but never mixed with other wood. It is sacred.

To discover the initials of your lover's name, swing the whole length of an apple-peeling about your head, repeating:

"St. Simon and Jude,
On ye I intrude,
This peeling I hold to discover,
So tell me I pray,
Without a delay
The name of my coming lover."

Cast the peeling on the floor over your left shoulder, and it will form the initials.

There are many striking facts in the Bible about the oak. Rebekah's nurse Deborah, Saul and his seven sons, were buried under it. The great covenant was commemorated by raising a monument under it at Shechem by Joshua; Jacob hid the stolen image under it; Absalom was caught by the hair on a bough of it at Bashan; Gideon saw an angel under one at Ophrah, and the Arabs to this day believe the spirits "Jin," called Jacob's daughters, live in oak trees, and they therefore hang rags of all kinds on the branches and limbs as a charm against them.

OATS—When oats fail, it is a sure sign that all other kinds of grain will be poor.

OLEANDER—Never keep an oleander in a bedroom. There will always be sickness in that room.

Keeping an oleander in the house, is believed in Italy to bring disgrace and misfortune.

Oleander is said to have gotten its name from a young man who fell into the water and was drowned, while he was trying to get a blossom of that plant for his ladylove. She exclaimed in agony, "O Leander!" and the name clung to the shrub ever after.

The name is, however, most likely a corruption of the Latin *Olea* (olive), and *Laurus* (laurel). The old Greeks knew the plant under the name of *rhododendron*, *nerion*, and *rhododaphne*. Pliny, in mentioning its poisonous qualities, says that it was considered an antidote against snake-bite.

OLIVE—The wild olive was thought, in Greece, to bring good luck to the wearer.

The holy olive of Athene, cut down and burnt by the Persian horde, sprouted again next day, to predict the restoration of the sacred city.

The Italian peasant decides his luck for a year by the color of the first ripe olive he sees.

In the garden of Gethsemane, there is a group of seven venerable olive trees, that were planted in Christ's time; and if the leaves are worn next your breast, nothing can harm you.

Wise men tell us that an olive planted by a virgin will thrive; but if planted by an unchaste woman, it will die.

Stand under an olive tree with your back against the trunk, reach up, pick an olive leaf, and make a

wish; then throw the leaf over your right shoulder, and repeat at the same time: "Go forth, little messenger, like Noah's faithful dove, and bring to me an olive-leaf of love." If it falls to the ground, you will be unfortunate in love; but if it floats, you will be a happy wife inside of a year.

An olive branch was, from the most ancient times, a symbol of peace. It was also the highest prize of the victor of the Olympian games, while the laurel was the prize at the Pythian games. The olive tree was sacred to Pallas Athene, who, according to Greek mythology, had created it. In Greece, the bride wore an olive garland, as an emblem of chastity.

The olive tree is also frequently used as a symbol of fecundity and prosperity.

When the flood began to abate, Noah sent forth a dove the second time, and it returned with an olive-leaf in its mouth, thus indicating that the waters had almost entirely receded.

ONION—To eat raw onions at night, is believed by negroes to cause you to attend a wake or funeral within a week.

It is lucky to throw an onion after a bride. You throw her tears away.

"Onion-skins very thin,
Mild winter coming in;
Onion-skins thick and tough,
Coming winter cold and rough."

It is good luck to have a sea-onion on the middle of the window-sill.

The onion was a sacred vegetable to the ancient Egyptians, and is still used at weddings for luck.

To eat onions after biting a person, even in play, will produce an incurable sore where you bit.

The Egyptians believe it an act of ill omen to break an onion or a leek with the teeth.

In buying onions, always go in at one door and out at the other. The onions placed beneath your pillow on St. Thomas's eve, will bring visions of your future spouse.

In Germany, the onion is considered a very lucky plant. It is thought to prevent contagious diseases by absorbing the poison from them. Just to hang one up over the door, will keep all plagues of the kind away, and many can be seen on the roofs of peasants' cottages.

The onion was regarded as a symbol of the universe, among the ancient Egyptians, as it is made layer upon layer to the pith or core, at the heart. It was hung up in rooms, to prevent contagion.

It is very unlucky to dream of onions:

"To dream of eating onions means
Much strife in your domestic scenes,
Secrets found out or else betrayed,
And many falsehoods made and said."

We are indebted, according to vulgar Turkish belief, to Satan for the production of garlic and onions. According to the story, when the king of darkness first touched the earth, after his expulsion from Paradise, pungent garlic sprang up beneath his right foot and honest onions under his left. From this cause, perhaps, garlic is held not less sacred by the Persian yezidee or devil-worshippers, than was the Nile lotus by the ancient Egyptians.

The Kurds also pay great respect to onions. They call them "your excellency," and look on them as the pearl of vegetables. One day a Kurdish chief came to Stamboul, saw the sultan, and exclaimed: "Great as may be the padishah, I

only envy him on account of one thing. May he not dine every day on the core of onions? Can we Kurds do that?"

OPHINSA—Ophinsa, in the island of Elephantine in Ethiopia, has a livid and horrid appearance. If persons drink it, they become dreadfully afraid of serpents, so much so that they commit suicide. Palm-wine, however, is said to counteract its influence.

ORANGE—If a red orange is peeled by accident, the person feels elated, as that is a sign of prosperity.

The orange that is squeezed too hard will yield a bitter juice.

An old proverb says: "Eat an orange in the morning, is gold; silver at noon; lead at night."

The Chinese consider oranges lucky fruit, the name itself signifying luck, prosperity, and good fortune.

When you eat an orange, say to yourself: "Orange, orange, tell me true; shall I marry my true love or no?" Then count the seeds, yes, no, yes, no, and the last seed will give you the answer.

If the "love-slice" of an orange can be swallowed whole, you can have what you wish for.

The bitter orange is a fruit of good omen in Japan, because it means "from generation to generation," having blossoms, green fruit, and ripe fruit on the tree, all at one time.

PALM—In Bavaria, palm switches laid crosswise on the table, procure good luck.

It is believed in Slavonian regions, that the palm protects the place where it grows from inclement weather and its ill effects.

Ill luck will follow a man who plants a palm tree.

In Southern Germany, if as many Easter palms as there are members of the family, are cast on the fire, the one whose palm catches fire first, will be the first to die.

In Biblical times, it was lucky to dwell under a palm tree, that tree always being a fortunate one for the human race. It could be put to 360 uses, and was so emblematic of success and good to man that the Jews always carried branches of it, to proclaim a victory. The glorified beings seen by St. John on the Island of Patmos were clothed in white and "bore palms in their hands."

Julius Caesar, in cutting down a wood to make room for his camp near Munda, happened to light upon a palm tree and ordered it to be preserved as an omen of victory. From the root of the tree there put out immediately a sucker, which in a few days grew to such a height as not only to equal but overshadow the original, and afforded room for many nests of wild pigeons which came and built in it, although that species of bird particularly avoids a hard and rough leaf. It was reported that Caesar was chiefly influenced by this prodigy to prefer his sister's grandson before all others, for his successor.

Princess All-Fair, a beautiful maiden of German folklore, was rescued from angry lions by the yellow dwarf, on condition that she would become his wife. She evaded her promise by marrying the Prince of Gold. But on her bridal tour, the yellow dwarf carried her away on a Spanish cat, and imprisoned her in a palace of steel. Her lover finally discovered her, but in his joy dropped his sword, with

which the yellow dwarf killed the princess and her faithful husband. The sirens changed the couple into palm trees.

PAMPAS-GRASS—The Brazilian savage believes that if he carries with him a bag made of pampas-grass, he will be very lucky.

PANSY—To plant pansies in the shape of a heart, is a sure sign that they will flourish.

The streaks on the pansy are supposed to foretell destiny; if the petal, plucked, is marked with four lines, it signifies hope; five, hope sprung from fear; leaning toward the left, a life of trouble; leaning toward the right, prosperity unto the end; seven, constancy in love; and if the center one is longest, Sunday will be the wedding day; eight lines denote fickleness; nine, a changing heart; ten lines on one petal, foretell riches; eleven, a large family.

The first wild pansy insures continual remembrance and joy without pain to its finder.

PAPYRUS—Egyptians made boats in which they placed papyrus, in the belief that they were thus protected from the attacks of crocodiles.

PARSLEY—To sell parsley-root, is a sign of the death of the buyer or seller before a year.

When you are planting parsley seed be sure and laugh, or it will not flourish.

A parsley field will bring a man to his saddle to ride away, but it will bring a woman to her grave.

Parsley seed sown on any other day than Good Friday, will not become double.

Those who are fond of parsley will die young.

English peasants refuse to give parsley away, lest evil should befall them.

When one plucks a stem of parsley and plants it again, one may be sure of the death of either father or mother within the year. (Malta.)

Parsley is slow in growth, which accounts for the Winchcombe saying that it goes to the infernal regions seven times before it comes up. A slab is often put upon it, which is thought to hasten or facilitate these mysterious journeys.

There seems to be a deep-rooted conviction throughout the world, that parsley is a most unlucky plant. It is connected with many signs and omens, and said to be usually fatal to the planter, transplantor or user, save in its eating.

Among the ancient Greeks, parsley was considered unlucky, because it was used to bedeck tombs, and when Timoleon was advancing with his army toward the Carthaginians, he met a number of mules laden with this herb. His soldiers, conceiving this to be an unlucky omen, wished to turn back; but he, with great presence of mind, reminded them that with the Corinthians parsley was used as a crown of victory, in the Isthmian games, accounting it a sacred wreath; and to impress their minds yet stronger with the good omen, he bound his brows with the parsley. His lieutenants and captains, catching the enthusiasm, followed his example, and the army went forward to their success.

PARTHENON—The Athenians believed that the plant called parthenon had the power of restoring life to the dead.

PASQUE-FLOWER — The pasque-flower, a native of the fields near Royston, England, is sup-

posed to have grown there from the blood of the Danes slain in battle.

PASSION-FLOWER—It is courting bad luck to gather passion-flowers.

"If a passion-flower adorns your home,
No evil can you overcome."

The passion-flower is a symbol of the crucifixion of our Lord. The stamens form the cross, the circles the crown, the stigmas represent the nails, and the anthers the wound.

Have a passion-plant in the house, and every time it blossoms, a great disappointment or trouble will come.

PAWPAW—The pawpaw trees of tropical America and the West Indies, are said to be of two sexes, the male plant not bearing fruit. But it is believed that if a male tree is cut off a few feet from the ground, and then an iron spike is driven into the main stump of the tree, it will ever afterwards produce fruit, the same as the female tree.

In the grain fields of some countries, long strings of pawpaw bark are knotted together and tied to stumps, to make a good harvest.

PEACH—In some parts of England, the peasants believe that the dropping of the leaves of the peach tree betokens a murrain.

Peach branches are used in China to drive off evil spirits, and thus cure diseases.

If a Turkish maiden eats a peach and the kernel splits, it indicates her speedy marriage.

If you burn peach trees, all your cattle will die.

If the peach blossom is white and only tinged with pink, it signifies trouble to you.

When a peach splits, it is a sign of merrymaking in the place.

If the first peach blossom you see in the spring is a rich deep pink, it signifies prosperity to you.

To hang up old irons in a peach tree, will prevent the frost from injuring the fruit.

PEAR—To pick choke-pears, is a sign of misery and pain.

If the blooms of a pear tree come at undue season, they portend the shroud of someone who will walk under their white flowers.

To pick ripe and mellow pears, is a sign of joy and pleasure.

There is a certain pear tree in Wyre Forest, the fruit of which is hung up in the houses of the peasantry as a protection against witchcraft.

To bite through the core of a pear that is spoiled, is a sure sign of grief.

When a pear tree bears fruit for the first time, do not let children pick it off. Have an adult pick the fruit, as it is unlucky to children.

It is said that one of the greatest treasures in the Hohenzollern Museum at Berlin is a fragment of wood from an ancient pear tree at the foot of the Unsterberg near Salzburg, which, according to tradition, would blossom and bear so long as the German empire flourished, but would die with the fall of imperial power. In 1806, when the empire was dissolved and the Confederation of the Rhine formed, the tree withered away, and the poet Chamisso alluded to the old legend in one of his poems. The tree remained lifeless for over 60 years, but in 1871, after the establishment of the new German empire, the old trunk suddenly put forth branches, blossomed and bore fruit.

PEAS—In sowing peas, take some in your mouth before the sun goes down, and keep them there in silence, while you are sowing the rest, and that will preserve them from sparrows.

To shell peas, brings fortune and business profits.

Pea vines will bunch or run, as they are planted in the light or dark.

Chinese peas, always carried, will prevent accidents by land or sea.

Peas should be sown only on Wednesdays and Saturdays, else the birds will carry them off.

The first pea pod you pluck in the spring tells how soon you will be married. If there are three peas in the pod, it will be three years, months, weeks or days, and so on.

It is unlucky to sow peas or beans except in the waning of the moon.

**"Sow peas and beans in the wane of the moon,
Who soweth them sooner soweth too soon."**

PEAT—Peat-cutters aver that if peat is cut under a waning moon, it will be moist and will not burn clearly.

In the Western Islands, the natives never cut peat except in the light of the moon; for they say if it is cut in the dark, it will not dry, will not burn well, and smokes.

PEEPUL TREE—The peepul tree, also called pagoda tree, is held in veneration by the Hindus, because their god Vishnu is fabled to have been born under its shade. Accordingly, the tree was pronounced holy; so the breaking of a branch, or the plucking of a single leaf, was considered a sacrilegious act of the most heinous character. Another variety was one known as

the devil's fig, because of its reputation of harboring evil spirits.

PENNYROYAL—Chervil and pennyroyal are said to have the effect of making anyone see double who tastes their juices.

In Sicily, it is believed that to give pennyroyal to a quarrelsome husband and wife, will make them stop quarreling.

In Sicily, children put pennyroyal in their cots on Christmas day, believing that at the exact hour and minute when the Saviour was born, it will put forth blossoms.

PEONY—It is said that a delicate person, tasting the root of a peony while a woodpecker is in sight, will be struck blind.

The root of male peony, dried and worn around the neck, will make a person always feel lively and happy.

The peony is regarded as a luck-bringer in China, as it blossoms freely and has beautiful green leaves.

The peony is regarded in China with superstitious fear.

If the flowers on the peonies are an odd number on each plant in the garden, there will be a death in the family that year.

If, in spring, the peony bushes are full of flowers, the family in whose yard the bushes are growing will have good fortune; but if the leaves dry up and the flowers fade or become of an unpleasant color, some disaster will overtake the family.

P E P P E R S—Picking peppers foretells, to married people, smart children.

Plant your peppers when you are mad. It will make them come up

quickly. It takes a high-tempered person to raise fine peppers. In pickling peppers, if you wish them to be mild, have them salted by a gentle person with a mild disposition.

PERIDEXION—When leaves or bark of an Indian tree called peridexion are suffumigated, they will avert all evil of venomous beasts.

PERIWINKLE — Scoldings and strife are sure to follow the bringing of the periwinkle into the house.

If the leaves of the periwinkle are eaten by man and wife, it will cause them to love each other.

Periwinkle is said to inspire love.

PERSICARIA—Respecting the Virgin, I have recently found the country folk in one part of Oxfordshire retaining an interesting legend which connects the name of her ladyship with the spotted persicaria. It will be remembered that in consequence of the dark spot which marks the center of every leaf belonging to this plant, popular tradition asserts that it grew beneath the cross and received this distinction through the drops of blood which fell from the Saviour's wounds, touching the leaves. The Oxonian, however, says that the Virgin was wont of old to use its leaves for the manufacture of a valuable ointment, but on one occasion she sought it in vain. Finding it afterwards, when the need had passed away, she condemned it to the rank of an ordinary weed. This is expressed in the local rhyme:

"She could not find in time of need,
And so she pinched it for a weed."

The mark on the leaf is the impress of the Virgin's finger, and now the persicaria is the only weed that is

not good for something. (Friend, Flowers and Flower Lore.)

PERSIMMON—To bury green persimmons, is believed by children to bring good luck.

PIMPERNEL—When the corona, the Scotch pimpernel, contracts, expect rain.

The herb pimpernel prevents people from deceiving you.

When the pimpernel is seen in the morning, with its little red flowers widely extended, we may generally expect a fine day; on the contrary, when the petals are closed, rain will soon follow. This plant has been styled the poor man's weather-glass.

A beautiful girl, after waiting day by day for her betrothed, at last, worn out with weeping and watching, died by the roadside. But before many days a little flower sprang up, covered with star-like blossoms, and was henceforth known as the "wegewarte," or watcher of the road. This is doubtless a German legend about the pimpernel, which is also called in some parts of England, waywort.

According to a MS. on magic, preserved in the Chetham library at Manchester, England, "the herb pimpernel is good to prevent witchcraft, as Mother Bumby doth affirme, and the following lines must be repeated when it is gathered: "Herbe pimpernell I have thee found Growing upon Christ Jesus' ground; The same gift the Lord gave unto thee When he shed his blood on the tree, Arise up pimpernell and go with me!" Say this fifteen days running, twice a day, in the morning fasting, and in the evening full."

PINE—Pinewood cut by moonlight, is said never to soak water.

Southern people believe that pine trees contain the imprisoned

spirits of all the winds, and thus account for their moaning.

The Japanese place a branch of the pine tree over the door so as to have continual joy, as the leaves are ever green.

If a man eats the kernel of a pine cone on St. John's day, it will render him invulnerable for the day.

In Sicily, it is believed that the hand of Jesus can be seen in the pine cone.

The pine tree is one of the most beautiful and luxuriant of our forest trees, and the Greeks and Romans used to yield it as much veneration as the ancient Druids did to the oak.

The branches of the pine tree are frequently seen twined together. People should be very careful and not let a drop of rain fall on them from one of these twisted nests, for if they do, they will have the nightmare in the following night.

The pine is credited with great healing powers, and in Bohemia, the pine kernel from the topmost cone, is thought to make the eater invulnerable to shot. In various parts of Germany, to tie a knot in the highest shoot of the tree, is considered a sovereign remedy for gout.

The pine cone, which was used by the ancients in the worship of Venus, appears on many ancient amulets. Ovid calls the pine "pura arbor," the pure tree.

Among the Fiji Islanders, the dakua tree, a species of pine, is a favorite haunting place of ghosts and spirits. They grow to an enormous size, and are generally thickly covered with parasites, one sort of which, a creeper with a white flower like jasmine, and called the "wa dakua," is especially sacred to spirits.

In Japan, the pine is the symbol of unflinching purpose and vigorous old age. Its needle-like leaves are credited with the power of driving demons away.

PINEAPPLE — Pineapples hung up in the house, predict wet or cold weather by closing themselves.

PINK—A vinegar made of pinks was once thought to be a cure for the plague.

PIPPULL—In India, the pippull is a plant of ill omen.

PIPPUL TREE—The Hindus say that their god Vishnu was born under a pippul tree, therefore to break a branch of this tree or injure it in any way is a most heinous offense.

PITCHER-PLANT — The pitcher-plant opens its mouth before rain.

PIXY—In Ireland, there are flowers called pixies, and if one gathers them, he will be pixie-led or bewildered, that is, bewitched by pixies, who are a kind of fairies or elves.

PLAKUNE—A cross cut from the root of the plakune and worn on the person, causes the wearer to be feared as much as fire.

PLANTS IN GENERAL—If slips are cut from plants with shears, they will not live. They must be broken off to do well.

When drops of water hang on the leaves of plants, they will soon bloom.

If plants received as gifts grow and flourish, it is a sign that the giver is a true and faithful friend; but if they wither and refuse to grow, the giver is false and an enemy.

Count the blossoms on your favorite plant; if they are odd, you have no enemies; but if even, you have at least one.

It is an old superstition that if a plant resembles any part of the human body, it will cure the diseases of that part.

When you free your plants or shrubs of broken twigs and dead leaves, never burn them, as it will make the plants sick and probably cause them to wither away.

If a house-plant suddenly withers, it is a sign that some one will soon die in the room.

If a person purchases a plant that another person intended to buy, it will wither and die.

Old wives, when gathering herbs for their salves and simples, were wont to judge of their luck during the year by the facility with which they found the desired plants.

If you pick up a shrub or plant of any kind, after it has been discarded by someone else, and the plant grows, it is said to mean certain old age to you.

A cutting of a stolen plant will surely grow.

It is believed in Cornwall, England, that household plants will wither and die soon after there has been a death in the house, unless a piece of black cloth is tied to them.

Greeks believe that some plants have immortal souls.

If the dirt from your plants falls to the floor, you will soon see a newly-made grave.

A childless woman is believed by the Irish to have the strongest power over herbs, especially those used for maladies of children.

If a plant is not gathered according to the rules of astrology, it will not have healing powers.

When preparing herbs for medicine, the water should be drawn from a spring or a spring-brook. If from the latter, the water must be taken up stream or the herbs will lose their medicinal properties.

All herbs pulled on May-day eve have a sacred healing power if taken in the name of the Trinity; but they can be made to work evil by the wicked by using the name of Satan.

If a little fresh earth, taken from the grave of a child which has been baptized within a twelvemonth, is sprinkled on potted plants, it will make them flourish and have large handsome flowers.

In Mexico, there is a herb that is popularly called the "rattleweed"; if horses eat of it, it is believed that they will go mad.

Plants having "lady" attached to their names, were formerly dedicated to the ancient goddesses; but Christianity, taking everything it found handy, claimed these flowers for the Virgin Mary. They are of good medicinal virtues.

Some herbs are malefic when broken by the hand; they are therefore tied to a dog's foot, and when it runs, it breaks them; so they are broken without the touch of human hands, and any of them may be used with safety.

Many plants were selected by the Egyptians as objects of sacred reverence. The peculiarities of their forms may have established some connection with religious rites. The passion-flower, for instance, was an emblem of the "Tau," the Egyptian cross, and the peria plant was revered on account of its resemblance to the heart.

The "golden herb of the Druids" enabled one who pressed it with his foot to understand the language of

animals and birds. If the person dared to touch it with iron, the sky grew black, and misfortune fell upon the world.

Poisonous plants are held by many people in superstitious veneration, on account of their deadly properties; the American Indians hang a bag of poison around a child's neck, in the belief that it will ward off the attacks of wild beasts and diseases.

There is a plant in India that feeds on meat and which, while it ordinarily nourishes itself on mice and small birds, shows a fondness for raw beef if placed in its way. The natives think it is a god captured by the devil and made to assume this form, but that if ever the devil loses the favor of the other gods, that he will have to take the plant's place.

In Tuscany, there is a little plant which grows on the walls, and whose tiny flowerets are of a whitish rose color. It is gathered on Ascension day and hung up until the 8th of September; and for those who do this, the Virgin has great favor and will protect them from all evil. If this plant will not blossom while hanging, it is a bad omen.

Many ancients believed that any plant resembling any part of the human frame, would cure disease in that member. Maidenhair was good for the hair, when made into a decoction. Plants like Fuller's thistle, balm, mint, and parsley, were comforting to the heart. Sage, lungwort, hound's-tongue, and so forth, were good in pulmonary complaints. Oil extracted from sea-shells which resembled the turnings of the ear, were good for earache, deafness, etc.

Plants naturally lean in shape, emaciate those who take them.

Fleshy plants make flesh for the eater.

Herbs like almond, or other milky plants, make milk.

Hollow plants are good for the hollow parts of the body.

Tubelike plants are good for the bronchial tubes.

Stringy plants are good for the sinews.

Traditions were rife in the Middle Ages which attributed life-giving properties to plants. One writer tells how a good old man related to him that he saw two little birds fighting until one dropped with exhaustion, but rose and ate a certain herb, and then returned to the onslaught. When the old man had observed this frequently, he took away the herb on which the bird was wont to feed. Then the little bird came again in search of the plant, and not finding it, set up a great cry and died.

PLANTAIN—In Madagascar, a boy, when leaving home, will plant a plantain tree and say: "If this grows withered, then I am ill; if this dies, I am dead."

Plantain, placed under the feet, removes weariness.

If you have only plantains, without any meat or fish, do not eat them alone, lest you get dropsy. (British Guiana.)

PLUM—In a heavy plum year there will be cholera, but not much lightning.

Eating plums given by a stranger, will give repose from a sense of shame or disgrace.

POMEGRANATE—The pomegranate is a lucky fruit. Always make a wish before you eat it, and your wish will come true.

In Sicily, the pomegranate tree

is said to discover concealed wealth.

If you eat three small pomegranate flowers every day for a year, you will never have sore eyes.

PONCIANA—In the West Indies, the beautiful ponciana is considered unlucky, and people will not make hedges of it.

POPPY—The Chinese think it lucky to smell the poppy three times a day.

If you pluck poppies, there will be thunder.

The Turks are much pleased when there is a large crop of poppies. To them, this flower is a promise of health and peace.

The remarkable phenomenon of red poppies which followed the ploughing of the field of Waterloo after the Duke of Wellington's victory, was said to have come from the blood of the troops who fell during that famous battle.

The oriental poppy is the flower believed to be chosen by the sun god, as they hold up their flaming cups to receive his benediction. When plucked, a word of thanks and praise is offered to the sun for sending them, and they will carry happiness with them.

Shakespeare says of the poppy:
"The juice of it on sleeping eyelids laid
Will make a man or woman madly dote
Upon the next live creature that it
sees."

(*Midsummer-Night's Dream*, ii. 2.)

In testing the affection of their lovers by popping poppy-leaves, English maidens may remember the following little verse:

"By a prophetic poppy leaf I found,
Your changed affection; for it made no
sound
Though in my hand struck hollow as it
lay,
But quickly withered like your love
away."

Somnus, the god of sleep, has a palace built in a dark cave, into which the sun's rays never penetrate. Poppies and other somniferous plants grow at the entrance, and the dreams watch over his couch attended by Morpheus, his prime minister, holding a vase in one hand and grasping poppies in the other. This cave is situated on Nod's Island, and one can only find it with his eyes shut.

POPLAR—Poplar trees near a house are unlucky.

The white poplar was originally a beautiful nymph, called Leuce, with whom Pluto, the god of the lower world, was in love. After her death, he changed her into this tree, which he transferred to the Elysian fields.

POTATO—Potatoes, to thrive, must be planted in the dark of the moon.

When potatoes mature early, and buckwheat does not grow up tall and lank, but short and stubby like a bush, look out for a hard winter.

Potatoes are no good unless planted in the last quarter of the moon.

Eat the eyes of a potato to overcome an enemy. You can see what he is going to do.

Good luck will follow the finding of potatoes or gooseberries in an unusual shape.

PRIDE OF BARBADOES—You will have bad luck if you plant the "Pride of Barbadoes," as it is called, or "flowering fence," as some call it.

PRIMROSE—If you burn up primroses, you will have bad luck.

The primrose is said to reveal the hidden recesses in mountains where treasures are concealed.

In East Norfolk, they believe that a less number of primroses than thirteen, brought into the house on the first occasion of bringing in any at all, will cause so many eggs less hatched by each goose during the season.

PUMPKIN—Eating a pumpkin stalk will make a person foolish. (Natal.)

PURSLANE—Purslane is said to inspire love.

QUAKING-GRASS—A Yorkshire name for quaking-grass is "trembling jockies." "A trimming jock i' the house, an' you will not have a mouse."

In Oxon and the neighboring counties, the pretty shaking-grass is called Quakers' grass, or quaking-grass, from its constant quivering. Now on the "doctrine of signatures," that which shakes is good for a shaking complaint, and as ague is not uncommon among the old folk, the people maintain that if you keep quaking-grass in the house, you will be free from the shaking complaint.

QUAKER LADY—Who gathers the first quaker lady (the bluet of New England), will have peace all the year.

RAGWORT—Tread on ragwort, and a fairy horse will arise to carry you through the night. It was the favorite steed for the midnight journeys of witches.

"Let warlocks grim and withered hags
Tell how with you on rag-weed nags
They skim the muirs and dizzy crags
Wi' wicked speed;
An' in kirkyards renew their leagues
Ower howkit dead!"

(Burns.)

RADISH—If you wish to raise large radishes, when they get as large as your little finger, go out

in the garden every morning and taking them gently by the tops, give them a shake and say: "As long as my arm and as thick as my thigh, good morning."

RAIN-TREE — In India, to drink the distilled water of the life-giving tree called the "rain-tree," will give one great happiness and good health.

In New Zealand, we find a "rain-tree" which they say sprung from the leaves which fell from the crown of *Hatu-patu*, the god of the winds. In the eastern Peruvian Andes, we also find a rain-tree, which is not so much a myth as a fact. Rain of a sticky nature falls from it in showers, when the sky is perfectly clear, but it is because the omnivorous cicada are sucking the juice from the tender branches and squirting it forth in limpid streams of fluid. (*Friend, Flowers and Flower Lore.*)

RIBWORT—Take three straws of blossomed ribwort and place them in your shoe. If, in the morning, they are found in blossom again, your lover is true.

RICE—The people of Borneo assert that rice has a living spirit, and hold feasts of rice in honor of the genius which pervades it.

Rice grains placed upon an Arab's roof preserve all from misfortune.

To throw rice or play a flute while the rice is still standing in the fields, will cause a destructive hail-storm. (*Madagascar.*)

The Minahasses, on the island of Celebes, never empty a bowl entirely in which rice is served. That is, if they are certain it will not be filled again at once.

ROBERT—In West Cumberland, England, it is believed that to

pluck the herb robert will bring evil on your parents.

ROCKET—Among the French, so late as the time of Louis XIV., the yellow julienne (the rocket) was supposed to have the power to restore the voice when lost.

ROCK-LILIES—It is unlucky to have rock-lilies growing in the yard; they predict many deaths and much trouble in that household.

ROOT—If you cut the roots of a plant slantwise, you will have good luck.

If roots are dug out of a churchyard on Good Friday, they will avert death.

In Africa, the natives wear roots around their necks when they are going to sleep out in the field, as they believe that they have the power of driving off wild animals.

ROSE—Red and white roses signify passion with wisdom.

The eating of rose-petals was believed by the Romans to broaden the imagination.

The striped York and Lancaster rose, now but rarely to be found, appeared on a field where corpses were buried after Towton fight.

The smell of white roses is said to be bad for the brain.

It is a bad omen for rosebuds to rot before they open. It is a sign of deception in those around you. (*German.*)

A lover should always break off the thorns from the roses he sends his sweetheart. It removes the thorns from her path in life.

If anyone presents you with roses, put them in water; if they stay fresh twenty-four hours, you can depend upon the giver; but if they do not keep fresh, you may distrust him or her.

In the West of Scotland, if a red rose blooms in autumn, it is a sign of a wedding.

The first wild rose strengthens fraternal love.

Name a rose for each of your lovers, and letting them drop, the first one to reach the ground will be your husband.

To see a white rose fall to pieces, is a bad omen.

A great profusion of roses in their season, predicts a hard winter.

A stolen rose grows best.

It is an evil omen to wilfully scatter the leaves of roses.

If you drop a rose and its petals fall off, it is a sign of death.

Giving a rose to a friend, brings a quarrel between you.

In some parts of Germany, it is believed to be lucky to throw rose-leaves on a coal fire.

To count the roses on a bush, will cause them all to fall off or wither before blossoming fully.

Accidentally breaking a white rose or bud from its stem, is an omen of the death of a near relative.

The English believe that the excrescences on rosebushes known as "Robin-redbreast's cushion," when hung around the necks of children suffering from whooping cough, will cure it.

If the leaves of a rose drop off when you are pinning it on to wear, change the bad luck by taking two leaves, putting them under a hat, and jumping over the hat twice, backwards and forwards.

It is believed that the "rose of Jericho" is a sure defense against thunder and a speedy relief in childbirth, hence it is a lucky plant among the people of Palestine.

The people of Devonshire believe that if they strew or perfume their rooms with winter-rose, no evil spirits will harm them.

It is good luck to receive roses as a gift, but bad luck if the leaves are scattered on the ground.

Red rose bushes pruned on St. John's eve, will bear more flowers, and will bloom again in the autumn.

If you pick a red rose to pieces and let the petals fall on anything, it is a sure sign of death, and a sudden death, to one of the family.

When roses and violets flourish in autumn, it is a sign of pestilence the coming year.

If you take the first rose you see in the summertime and wear it in your bosom for three days, and at the end of the third day put it over the door, and make a wish, if then your sweetheart be the first to come in, you will be married in a year.

A Persian myth relates that whenever a rose is plucked, the nightingale utters a plaintive cry, because it cannot endure to see the object of its love injured.

The rose was, in Grecian lore, the flower of Venus, which Cupid dedicated to Harpocrates, the god of silence.

The rose is the emblem of silence, and in old Roman days, a blossom was hung over the table at banquets, to signify that anything spoken there was never to be repeated. Thus has come to us the saying, "I tell you under the rose" ("sub rosa").

To gather the last rose of the season is a bad sign, but if you pick up the petals one by one after they have fallen, and preserve them, it is said they will bring good luck.

Take three leaves of a rose tree and place them in a book, naming them for three lovers. The one that keeps green the longest will be your husband.

If you pop a rose leaf on your forehead or hand, and it gives a loud sound, it is a sign that your lover loves you fondly.

A white rose once gave assurance to a man of the safety or danger of his twin brother during his absence. So long as it flourished and remained in its pride of beauty, it indicated that all went well; but as it drooped, faded and died, so it was a warning of danger, sickness or death.

The following is a legend about the origin of the moss-rose: The angel of the flowers slumbered in the shade of the rose bush. When she awoke she said: "Most beautiful of my children, I thank thee for thy refreshing shade. Ask any favor and I will grant it." "Give me a new charm," replied the rose. So she gave to its flowers the beautiful green moss.

To step backwards and gather a rose on Midsummer eve, place it without looking at it, in a clean sheet of paper, and hide it away, is to have a fresh-blown rose to wear on Christmas, and the young man who begs for it is the one whose heart you can depend upon.

When the English wish to know if they will become rich or not, they take a common full-blown rose, and having thrown flour of sulphur into a chafing-dish over hot coals, hold the rose over the fumes thereof, and if it change to white, you will surely become rich; but if it change to drab or nearly white, you will never be very rich, and will meet with great misfortunes.

Some people think that the presence of red roses brings trouble.

The white rose is the emblem of friendship.

"But red is the rose of passion and pain,
It glows like a wound with a bloody stain.

Pearl white is the rose of friendship true,

It glitters with tears of balmy dew."

A Scandinavian myth says that roses are under the especial protection of dwarfs and elves, who are ruled by the mighty king Laurin, the lord of the rose garden.

"Your portals to the garden lead and when the gates are crossed,

No living wight dare touch a rose 'gainst his command opposed.

Whoe'er would break the golden gate or cut the silken thread,

Or who would dare to crush the flowers beneath his haughty tread,

Soon for his pride would have to pledge a living foot or hand,—

Thus Laurin king of dwarfs doth rule within this rosy land."

The "rose of Jericho" is called by the monks "Mary's flower," from the belief that it expanded each year in the hour and on the day of the birth of the Saviour. It is also called "the flower of the resurrection," and women in Palestine, about to undergo the pains of childbirth, will place it in water, in hopes that its blooming will aid their deliverance. It seems to be a miraculous flower, because no matter how dry it is, if put into water, it will unfold and bloom again.

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 upon 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 ascendancy 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. Here 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.

According to one of the Indian traditions, the wife of the god Vishnu was found in a rose. In Greece, it used to be the custom to leave bequests for the maintenance of rose gardens, while in Rome, under the same superstition that the rose is a sacred flower, they have Rose Sunday, when the blossom is blessed with religious ceremonies. A golden rose is consecrated and upon occasions presented to royalty or some distinguished person, as a mark of the pontiff's favor. In the East, it is still believed that the first rose was generated by a tear of the prophet Mahomet, and it is further believed that on a certain day in the year, the rose has a heart of gold, but on what minute of that day you will be lucky to find out. It is said red roses will not bloom over a grave.

The rose came to the English freighted with a wealth of legendary glory. It has long been looked upon as the king of flowers. It was the Syrian emblem of immortality,

and perhaps some cognate idea makes the Chinese plant it over graves, as the Greeks and Romans carved it on their tombs. In ancient Egypt, it was the token of silence, and it preserved this significance in classic mythology, where Eros was represented offering a rose to the god of silence. Love delights in secrecy; stratagem, too, loves secrecy. So we naturally find the rose appearing on Roman shields. In connection with the cross, it was the device of Luther and the symbol of the Rosicrucians (Rosea Crux).

The Greeks held that the rose derived its color from the blood of Venus when she trod on a thorn of the white rose, while going to the assistance of the dying Adonis. The Turks say that it is colored with the blood of Mohammed, and they will never suffer it to lie on the ground. Christian legend ascribes its origin to a holy maiden of Bethlehem, who, being unjustly condemned to death by fire, prayed to our Lord, whereupon the fire was suddenly quenched and "the burning brands became red roseres and the brands that were not kindled become white roseres and full of roses, and these were the first roseres and roses both white and red, that ever any man sought." Henceforth the rose became the flower of martyrs. It was a basketful of roses that the martyr St. Dorothea sent to the notary Theophilus from the garden of Paradise; and roses, says the romance, sprang up all over the field of Róuncesvalles, where Roland and his peers had stained the soil with their blood. (Walsh, *Handbook of Literary Curiosities*.)

An unauthorized legend is that when the flood ceased, Love threw to earth a flower, to show Noah that the righteous wrath of God

had passed away. The flower took root and became a rose, and ever since the rose has been made the emblem of enduring love.

"The waters ceased, and Love threw down a flower,
To show the wrath hath passed of God above;
The rose took root, and ever from that hour
Hath been the emblem of abiding love."

(E. C. B., *Reader's Handbook*.)

According to Mussulman tradition, the rose is thus accounted for: When Mahomet took his journey to heaven, the sweat that fell on the earth from the prophet's forehead produced white roses, and that which fell from Al Borak, the horse he rode, produced yellow ones. (*Reader's Handbook*.)

Omar Khayyam says:

"Sometimes I think that never blows so red
The rose, as where some buried Caesar bled;
That every hyacinth the garden wears
Dropt in her lap from some once lovely head."

In Hindu legend, the rose was turned red from white by the blood of Siva when wounded by Kama-desa; as in Greek romance through nectar spilt by Cupid.

On Mount Calasay (the Indian Olympus) is a table on which lies a silver rose that contains two women, as bright and fair as pearls. One is called the "Lady of the Mouth," and the other "Lady of the Tongue," because they praise God without ceasing. In the center of the rose is the triangle of the residence of God.

How roses became red is explained by Herrick in the following verse:

'Tis said as Cupid danced among the gods,
He down the nectar flung,
Which on the white rose being shed,
Made it forever after, red.

The rose of Jericho is called the Virgin's rose, and tradition affirms that when Joseph and Mary were taking their flight into Egypt, one of these flowers sprang up to mark each place where they stopped to rest. The property possessed by this plant of expanding when in contact with water or other moisture, led to a superstitious regard being entertained for it, and it was believed that it would open of itself on the anniversary of Christ's birth.

The Eastern women think the "rose of Jericho" to be a lucky blossom, and full of salutary influences.

The roses which grew in Paradise had no thorns. Thorns and thistles were unknown on earth until after the fall. (Gen. III., 18.) Both St. Ambrose and St. Basil note that the roses of Eden had no thorns, and Milton says that in Eden grew "flowers of all hues and without thorns, the rose."

The Turk is grieved and feels sure some evil will follow when he sees a rose leaf fall to the ground; and many people pay particular attention to the flowers and leaves which are decaying, gathering them to prevent their fall.

The "rosary" was instituted by St. Dominic, with direct reference to the Virgin Mary and her emblematical flower, the rose. The prayers seem to have been symbolized by roses. There is a story of a "lordsman" who had gathered much goods of his lord's, and who had to pass with his treasure through a wood in which thieves were waiting for him. When he entered the wood, he remembered that he had not that day said "Our Lady's Sauter," and as he knelt to do so the Virgin came and placed a garland on his head, and

at each "ave," she set a rose in the garland that was so "bright that all the wood shone thereof." He himself was ignorant of it, but the thieves saw the vision and allowed him to pass unharmed.

The oldest rose bush in the world is trained over the side of the cathedral of Hildesheim in Germany. The root is buried deep in the crypt below the choir, and it is considered a good omen if a bride can secure one of the blossoms from the bush. If she wears it over her heart, she will never be made unhappy by her husband.

The blue flower of the German romantic poets was the blue rose, and it represented the ideal and unattainable, what Wordsworth calls "the light that never was on land or sea." Alphonse Karr, following in the wake of the Germans, gives the name of "Roses Bleues" to all impossible wishes and desires. (Reader's Handbook.)

In England, we have the same superstition. The lady to whom the portent happened, was murdered the same night at the entrance of the theater. "When the carriage was announced and she was adjusting her dress, Mrs. Lewis happened to remark on a beautiful rose which Miss Ray wore on her bosom. Just as she spoke, the rose fell to the ground. She immediately stooped to regain it, but as she picked it up, the red leaves scattered on the carpet, and the stalk alone remained in her hand. The poor girl, who had been depressed in spirits before, was evidently affected by the incident, and said in a slightly faltering voice: 'I trust I am not to consider this an evil omen.' But soon rallying, she expressed to Mrs. Lewis in a cheerful tone her hope that they would meet again after the theater, a hope, alas!

which it was decreed should never be realized." (Friend, Flowers and Flower Lore.)

ROSEMARY—If you receive a bunch of roses from your lover, and he has not been thoughtful enough to cut off the thorns, do not do so yourself; for if you do, your affairs will not run smoothly.

On the Welsh border, if the rosemary flourishes in the garden, it is thought that the lady rules the roost.

A decoction of pounded rosemary leaves is said to restore the aged to the freshness of youth.

Rosemary strengthens the memory and adds success to the wearer in whatever he undertakes.

If rosemary branches that are given to an English bride are not first dipped in water, she will die young.

In England, the smelling of rosemary at funerals was believed to be a powerful defense against the morbid effluvia of the corpse.

The rosemary is believed to possess the power of improving the memory, and our forefathers frequently employed it as a means of invigorating the mental faculties.

If you cut off a branch of rosemary and stick it in a grave, the whole plant will wither as soon as the branch rots.

Rosemary, if hung on the porch and doorposts, keeps away thieves; but its most wonderful property is that of making people young again.

"He who from a bush of rosemary
Plucks not as he passes by,
Certain 'tis that this does prove
He forgets his absent love."

In the Isle of Crete, the bride, after being lavishly decked with rosemary for good luck, always calls for another sprig which is re-

garded as an omen of good, and the nectar flower, which confers long life on brides and bridegrooms.

In England years ago, the rosemary was used both at christening feasts and funerals, all for good luck. The christening cup was stirred with it, and it was worn at marriage ceremonies. Slips of rosemary were planted over their dead. These practices are still more or less in use.

RUE—In Aristotle's time, rue was hung about the neck as an amulet to prevent witchcraft.

Our Saviour rebuked the Pharisees for their superstition in paying their tithes with rue. (Luke.)

Rue and vervain are lucky plants in England.

In Venice, rue is kept in the house for good fortune, but it is reserved for the single members of the family.

Rue is a remedy for melancholy. This is taken from a curious book by St. Hildegarde. She describes the hidden powers of animals, minerals and plants, and her suggestions form the basis of many of the superstitions which have come down to us through the Middle Ages, especially those which teach of "sympathetic" healing.

The rue is a plant which has always played a prominent part in folklore and superstition. It was formerly called herb-of-grace, and was regarded as an emblem of sorrow, bitterness, or sorrowful remembrance. Its acrid leaves, containing a narcotic oil with stimulating and irritating effect, were formerly much used in medicine. They were, as Pliny tells us, believed to be particularly effective against bites of snakes, scorpions, spiders, bees, mad dogs, etc. It is said that weasels, about to attack a snake,

would first eat some of this plant, in order to be safe against the snake's bites. In Italy, amulets with a sprig of rue engraved upon them, are worn to this day, especially by children, as a charm against the evil eye.

RUSH—It is very lucky to find a green-topped rush.

RYE—In some places, the last sheaf of rye is left to the "rye-wolf," an imaginary being, during the winter's cold.

SAFFRON—It is a good omen for saffron to grow on a grave.

Dream of saffron, and health and wealth is said to follow.

The Swiss attach the meadow-saffron flower to the necks of their children, so that they may henceforth be impervious to human ills.

SAGE—The ancients took great pains to lay sage away. They thought it soothed the nerves and drove away the evil spirits that persisted in making the men bald-headed.

In Bucks, it is not only maintained that where sage grows vigorously the wife rules the house, but that rosemary will thrive or decline, as the master's business prospers or fails.

Take the leaves of sage, write the names of the Apostles on them, and carry them with you for luck.

In Piedmont, it is believed that if sage is placed in a glass phial and buried beneath a dung-heap, a certain animal will grow, the blood of which, if tasted by dogs, will render them unconscious.

A full bed of sage brings ill luck. Always plant something else with it.

SALA—Buddhists say that it was while holding a branch of the

sacred sala that the mother of Buddha gave birth to the divine infant-prince, and it was beneath the shelter of twin sala trees that Buddha spent his last night on earth. He died beneath a sala tree, under a rain of flowers shed upon his venerated body. It was not the season for sala trees to bloom, but the twin trees blossomed on every twig, and ever since it has been a good omen to keep some of the sala tree blossoms about one.

SANDAL—Sandalwood is sacred in Africa.

SANDWORT—When the corona of red sandwort contracts, expect rain.

SASSAFRAS—Never burn sassafraswood; for if it sputters and cracks, it certainly means the death of some person present.

If you burn sassafras, all your chickens will die.

If you burn sassafras, people will scold and be cross with you.

It is a sin to bring sassafras in the house, for it brings bad luck.

The plant called saxifrage has roots which are believed to penetrate and dissolve the hardest stones, with a force for which nobody can account.

Classic antiquity has a plant that breaks rocks; our saxifrage (sassafras), whose tender rootlets penetrate and dissolve the hardest stones with a force that could not be understood, and therefore provoked superstition. (Friend, Flowers and Flower Lore.)

SATYRION—The full root of the satyrion has the power to greatly excite passion; but the lank ones have exactly the opposite effect.

SEA GRAPE—In the West Indies and along the coast of Florida,

there grows a small fruit-bearing tree called the sea grape, which when its fruit is abundant and ripens early, is said by the Seminole Indians and natives of the Bahama Islands, to be a sign that there will be a hurricane before the end of the season. The usual time of ripening of this fruit is during September, and the hurricane season extends from the first of August till the end of October.

SEAWEED—Bits of seaweed called "ladies' trees," are put on little stands in Cornish cottages, and are supposed to protect the house from fire and other evils.

SEED—It is lucky to find a pod with only one pea or bean.

SENSITIVE PLANT—In Nicaragua, if the leaves of the sensitive plant can be plucked without curling up, dried, powdered, and sprinkled over any person, that person will love you.

SHAMROCK—Dip shamrock in the last glass of whiskey drank the night following St. Patrick's and you will have luck for a year.

To show the four-leaved shamrock to anyone, destroys the power to do miracles with it, that it would otherwise possess.

SHEPHERD'S PURSE—All over England, the childish name for shepherd's purse is "mother's heart"; school children induce an uninitiated newcomer to pluck off one of the pods of the plant, and then follows the triumphant cry: "You have plucked your mother's heart out!"

SILK-COTTON TREE—Never cut down a silk-cotton tree, except you throw a quantity of rum and rice around the root; otherwise the "duppies" who live in the tree

will come out of the trunk and injure you. (Jamaica.)

SINGING TREE—There is said to be a "singing tree." Each leaf of this tree is musical, and all the leaves together make the most delightful harmony.

SLOE—To bring a piece of blackthorn into the house, is a sign of death.

If you eat the first three sloe blossoms you see, you will not have the heartburn that year.

If black thorn and white thorn are placed together, the black will perish. So if black evil and white good be placed together, white good will conquer.

The blackthorn is considered an omen of death in England. Lately, a lady entered a cottage in Suffolk with a branch in her hand, when the woman snatched it out of her hand and threw it out of the door, exclaiming: "How could you bring that omen of death into my house!"

In Germany, the blackthorn is said to have sprung from the blood of heathen slain in battle.

SNAPDRAGON—It is good luck to find a double-leaved snapdragon.

Snapdragon worn as a charm is believed to render maledictions inefficacious.

Snapdragon has a supernatural influence, and will protect you from deceit.

A maiden wearing a snapdragon will appear gracious in the sight of people, and many a maiden is said to have proved fascinating without beauty or talent, because she secretly wore this token.

If a Dutch girl has a bed of snapdragon in the corner of her garden,

she has a firm belief that it will destroy all the love-claims of rivals on any man she desires for herself.

SNOWBALL BUSH—It is a sign of death for a snowball bush to blossom twice in a year.

A snowball bush blooming out of season, is a sign of death.

SNOWDROP—It is unlucky to decorate your rooms with snowdrops.

The snowdrop always blossoms on Candlemas day.

The snowdrop will insure purity of thought to the wearer.

If a girl eats the first snowdrop she finds in the spring, she will not get tanned in the summer.

Snowdrops are so much like a corpse in a shroud that in some countries the people will not have them in the house, lest they bring in death.

SNOW-PLANT—The snow-plant of the Sierra Nevadas is "cultash," no good, according to the Indians. They will not touch it for any inducement. They say that evil spirits are in it, and you will die if you touch their hands.

SOLOMON'S SEAL—Gerarde, the famous old writer, says that the root of Solomon's seal, stamped while it is fresh and green and applied, taketh away in one night or at most two, "any bruise, black or blue spots gotten by falls, or women's willfulness in stumbling upon their husband's hasty fists."

SOMA—Soma is an East Indian plant used at sacrifices. Its praises are sung in the Rig-Veda, where it is also deified. The sap of the plant was used by the Vedic Aryas as a symbol of life renewed through sacrifice. It was known as the "all-

purifier, all-generator; father of the gods."

"It was produced by churning the ocean by gods and demons. The gods collected all plants and herbs and cast them into a sea of milk, which they churned, using Mount Manda as a churning-stick and the serpent Vasuki as a rope, while Vishnu himself was the pivot. From the sea came the sacred cow Surabhi; Varuni, the goddess of wine; Parijata, the tree of paradise; the moon, poison; the goddess of beauty, and the physician of the gods. Soma is a mixture of all these wonderful things, in the delights and visions it brings to the faithful believer."

SORGHUM—When you make sorghum and you drop a bullet in the vessel, it will not ferment.

SOUR SOP—When you have occasion to pick sour sop leaves in British Guiana, to keep away mosquitoes, always do so before sunset; but if you really want them at night, humbly ask the tree to allow you to have them, otherwise the tree spirit will trouble you all night.

SPEEDWELL—When the corona of the speedwell, and stitchwort contracts, expect rain.

SPINDLE-TREE—Meat pierced with a skewer of the spindle-tree will not become corrupt.

SPRINGWORT—If springroot is buried in the ground at the foot of a mountain, it will draw down the lightning and divide the storm. (German.)

In Swabia, the springwort is regarded as a plant embodying the lightning or electricity

Springwort or luck-flower is supposed to give the bearer the power of discovering treasure.

Once upon a time, a shepherd was driving his flock over the Illsenstein when, wearied with his journey, he leaned upon his staff; instantly the mountain opened, for in his staff was the springwort that will unlock anything with which it comes in contact. Within the opening he thus made, he saw the Princess Ilse, who bade him fill his pockets with gold. He was not loth to do so, and having obeyed the royal behest, was just about to leave when the princess exclaimed: "Forget not the best!" alluding to the wonder-working stick. Thinking, however, that she meant the best gold, he left his staff leaning against the wall of rock and proceeded to gather up more of the precious metal, when suddenly the mountain clashed together and severed him in twain. (Friend, Flowers and Flower Lore.)

Pliny says that the "blasting-root" or "spring-root" will open locks, no matter how strong. It is found in Germany and in Switzerland, and carried in the right pocket to render the wearer invulnerable to dagger and bullet; in the Hartz mountains, it will reveal treasures. To find it for oneself is well-nigh impossible, but the woodpecker and the raven, in Switzerland the hoopoe, and in the Tyrol the swallow, will bring it to you if you watch for it. "When the bird visits its nest, the nest must be carefully stopped up with wood, and the bird will fly away and get some spring-root, and will touch it with the spray so that it will open. Meantime, some fire or red rag must be put near, which will frighten the bird, and it will let drop the magical root."

SQUASH—To find a squash growing in the crack of the walk, denotes a birth in the family.

SQUILL—The Egyptians planted the squill in groves and hung it in their houses, to ward off evil spirits.

STEPHANOTIS—In the West Indies, the stephanotis, a most beautiful plant, is considered unlucky.

STICKWORT—If you gather stickwort, you will be pixie-led (bewitched or bewildered, pixies being a kind of elves or fairies).

STONECROP — *Stonecrop* planted on the roof keeps the thunderbolt aloof.

STORM—If a heavy storm takes place at the death of a great man, it will not stop until he is buried.

STRAW—In India to this day, when a person is dying, whether he be rajah or peasant, he is placed upon straw, in order that the spirit in its departure may not take the mat or bed on which the body was lying, with it into the other world. In China, the same superstition prevails of the efficacy of straw for the dying.

STRAWBERRY—If two persons break open a double strawberry, eating it together and wishing, the wishes will come true.

Don't eat the first strawberry you get; throw it where a bird will get it, and it will bring good luck.

To find two strawberries growing as one, is the sign of the birth of twins in the family.

The Bavarian peasant believes that the elves are fond of strawberries, and in order that they may bless his cows with an abundance of milk, he ties a basket of them between the cow's horns, believing this will produce the desired effect.

STRAY-SOD—There is an herb called "stray-sod," and whoever treads the path it grows on, is compelled by an irresistible impulse to travel on without stopping, all through the night, delirious and restless.

SUGARCANE—If a sugarcane should flower again at the end of the season and produce seeds, it is looked upon as portending misfortune to the owner of the estate.

SUMAC—Burning green sumac in the stove will cause the death of a member of the family.

SUNFLOWER—The Southern Indian says that a sunflower culled at sunset with a wish, will bring the wish true before another sunset.

The Southern negro will not allow a broken sunflower to be brought into the house, for fear of misfortune.

Sunflower raising its head indicates rain.

No true Mexican will fail to have a sunflower in his garden, as it is to him the representative of the best of luck.

A negro will never pluck a sunflower before it is ripe, for should he do so, he will be sure to have some great misfortune.

The distilled water of the sunflower leaves makes the face fair.

The sunflower is said to be enamored of the sun, because it turns its face toward it. Thomas Moore, the Irish poet, said:

"The sunflower turns on her god when
he sets
The same look which she wore when he
rose."

Norwegians believe that they can protect themselves from smallpox by wearing sunflower seeds around the neck, either in a bag or strung on a thread like beads.

Chewing the roots of sunflowers fastens loose teeth and preserves them from rotting.

Where a sunflower grows outside, there is sure to be an old maid inside.

SWEET-BRIER — When a sweet-brier rose grows in the garden, it is a sign that the mistress rules.

In India, sweet-brier in a grove must be married to another brier before any dare pluck it.

SWEET PEA—If sweet peas are planted on Good Friday, they will grow very rapidly.

In France, the sweet pea is a flower of good omen for a bride. It will cause everyone to tell her the truth, give her steadfastness of purpose, which carries a pure woman past all evil, and make her dare to go where duty calls her, fearless of comment and regardless of pain.

SWEET-SHRUB—It is good luck to have a sweet-shrub and sunflowers growing in the garden.

SYCAMORE—Sycamore tree peeling off white in the fall, indicates a cold winter.

TAMARIND—The shadow cast by a tamarind tree is said to produce leprosy.

In India, the tamarind is an unlucky tree, as it bears the name of Yamadutaka, the messenger of Yama, the god of death and the nether world.

TANSY—When Italians wish to insult a person, they present wild tansy to them.

TEA-PLANT — The tea-plant sprang from the self-mutilation of a Buddhist saint. He had sworn never to sleep; and once worn out by toil and prayer, he broke his

vow. Waking, he cut off his eyelids and flung them on the ground; from their blood, as it sank into the soil, grew the herb whose infusion should forever be a specific against sleeplessness.

TEA—Burning tea leaves and dust insures riches.

THEOMAT—In Peru, there is said to grow a wonderful tree called theomat. If a branch is put into the hand of a sick person and he forthwith shows gladness, it is a sign that he will at length recover; but if he shows sadness and no sign of joy, he will die.

THISTLE—If a thistledown is blown into the window, it is a sign of good news.

When thistles are in full bloom, pluck one, blow hard, and if all the down flies off, you will get your wish.

The thistle once saved Scotland from her enemies, and the people ever after held it as a good omen, and keep it in sight in public places.

In Esthonia, the thistle is placed on the ripening corn, to scare away demons.

The color of the thistle came from lightning.

It is unlucky to step or tread on thistles.

Pick some thistles just before they are ready to burst, name them, and put them in a dark place. The first one that bursts will be the one you will marry.

Chaff and thistledown whisking about and hurrying around, foretells tempestuous winds.

A German legend accounts for the white spots found on the leaves of the thistle by saying that they are drops from the Virgin's bosom.

It is unlucky to cut thistles before St. John's day.

"Cut your thistles before St. John,
You will have two instead of one."

In Poland, the disease called "elf-lock" is supposed to be produced by evil spirits, but it is said to disappear when thistle seed is burned.

Fuller's teazel, being gathered and hung up in the house where the air may come freely to it, will grow smoother on the approach of cold and windy weather.

Tradition supplies an interesting narrative of why the Scotch chose the thistle for their emblem. The Danes thought it unwarriorlike to attack an enemy at night, but once varying from their rule, they were creeping up on the Scotch camp when one of the soldiery set his bare foot on a thistle, which so stung him that he gave a cry, and that aroused the Scotch, who returned the attack and defeated the Danes with terrible slaughter. So they took the thistle for their insignia.

A strange legend in Mecklenburg relates that in a certain secluded spot where a murder had been committed, grows every day at noon a peculiarly shaped thistle. Human arms, legs and heads appear among the leaves, and as soon as twelve heads have appeared the weird plant vanishes. A shepherd, happening to pass the spot when the mysterious plant was blossoming, was instantly paralyzed, and his staff was turned to tinder.

The name of Charlemagne is traditionally associated with a plant, the Carline thistle. When that emperor was on one occasion engaged in war, a pestilence broke out in his army, which carried off large numbers of men. This so troubled Charlemagne that he prayed to

God for help, and in answer to his prayers an angel appeared and shot with a crossbow, telling the emperor to mark the spot where the arrow fell. The plant which the arrow indicated would, the angel said, prove the best of all antidotes and stay the raging of the plague. On the strength of this tradition, people were wont to bestow the highest praises on this plant which, as the angel declared, performed a miraculous cure in the camp.

THORN—It is unlucky to sleep in a room where a white thorn is in bloom.

"He that beareth a bunch of white thorn
on him,
No thunder nor no manner of tempest
can hurt him."

The French believe that Christ's thorny crown was made of white thorn, and it is said that it can be heard uttering sighs and groans on Good Friday.

Near Bridgewater, in England, the white thorn invariably blooms on the 6th of January, and many believe that it is a sign and proof that Christ was actually born on that day, and not on the 25th of December.

The burning of a thorn bush is said to be a preventive of mildew in wheat.

To be pricked by thorns, signifies loss of money.

Hawthorn in full bloom on a May morning, is of the best omen to the finder.

It is considered unlucky to gather even a leaf from some old thorn trees in Brittany, because the fairies dwell in these trees and always avenge any sacrilege.

Many queer tales have been told of the miraculous "thorn of Glastonbury." It was said that if chips from it were planted, they would

sprout and grow like potatoes; and that the leaves cured all inflammations.

If, at night, a thorn sticks in your foot, don't pull it out; that would be inhospitable, for it is a guest. (Persia.)

If you burn a thorn bush, there will come no mildew on the wheat. (Sweden.)

The white thorn, being the offspring of lightning, is never struck; and it was of its branches that they made the thorny crown of the Lord. It is used as a wishing-rod in Germany, and a marriage-torch among the Romans, for good fortune.

No Irishman will cut down a hawthorn, although ignorant that he serves a tradition of the sanctity which crowned Grecian brides with its blossoms more than two thousand years ago.

Both the black and the white thorn are considered to be representative of the thorn of India, which, being sprung from lightning, was supposed to be endowed with supernatural properties. The Romans used the white thorn for marriage-torches, as they held it to be prophylactic against magic.

The Glastonbury thorn was a tree which came into great repute as a God-blessed and lucky tree, because when, in 1752, the fathers of the church introduced what is commonly called the "new style" of reckoning Christmas day, thus changing the days of festivity and of sacrifice all the year around, it would not change its blossoming to suit the clergy, but maintained old Christmas day by blossoming on the old day. A large concourse of people assembled at Glastonbury to see if the venerable tree would blossom on the day appointed by

parliament, but not a flower appeared; and the general dissatisfaction was greatly increased by this natural protest against a change. The thorn always budded on the 24th, was full blown on the 24th, and the flowers went all off at night. This thorn was planted by St. Joseph of Arimathaea, who is buried at Glastonbury, and who had stuck his staff in the sacred ground of this isle. This is also the place where King Arthur is said to have been buried.

The hawthorn was deemed a fortunate tree by the Greeks.

The Romans considered the hawthorn a symbol of marriage, as it was carried in the rape of the Sabines. Its flowery branches were borne aloft, and the newly-wedded were lighted to the nuptial couch with torches of its wood.

THORNAPPLES—In Ireland, it is believed that eating thornapples will make one foolish or idiotic.

The thornapple was formerly regarded with superstitious awe as a frightful poison, which sorcerers made use of to intoxicate their senses.

There is a large thornapple that grows along the sides of the Andes that is much esteemed by the Indians. Under its influence, they believe themselves able to enter into communication with the dead.

In Arabia, there is a plant known as the devil's apple. If it is laid at the door of a house, the inmates will be driven out of it by an invisible evil spirit.

In America, the thornapple has proved very troublesome in new lands, and produced such extraordinary effects upon those who ate it that it was called the devil's ap-

ple. It is said that the soldiers sent out to Peru, on one occasion, to quell a rebellion, having eaten of it, turned natural fools for several days, and spent their time, some in blowing feathers into the air, others in a sitting posture, grinning like monkeys, and others pawing and fondling their companions, with countenances so droll that the most stolid were provoked to mirth.

THYME—To bring a sprig of shepherd's thyme into the house, will cause sickness or death to some of the family.

TOBACCO—In Peru, tobacco is known as "the sacred weed," and veneration is paid to it.

In certain parts of Russia, the tobacco plant is believed to be inhabited by the devil.

To raise good tobacco, it should be sown from the tail of a shirt before speaking to anyone on St. Patrick's day in the morning.

The Red Indian secures a safe passage across Lake Superior or down the Mississippi by gifts of precious tobacco, which he wafts to the great spirit of the flood on the bosom of the waves.

TOMATO—The Greeks believe that tomatoes, eaten by expectant mothers on St. Simon's day, will cause mother-marks on the child.

Sixty years ago people used to believe that if one were fond of tomatoes, it was a sign that they had cancer-blood in their veins, and that the fruit would hasten the disease. It arose from the fact that one of the great French physicians, in a public lecture, compared the appearance of a cancer to a tomato. The pupils took alarm, and in no time the rumor was spread that tomatoes would make cancers.

TOOLSEE—The Hindus consider the toolsee plant very lucky, and as a harbinger of good fortune.

TREES IN GENERAL—In planting trees, the planter should grasp them with both hands while someone else stands by; they will then grow and bear well.

If you lop a tree on St. John's beheading day, it is sure to wither.

If you hear old trees crashing down in the mountains, it is a sign of storm.

There is said to be a tree in Africa called the "goose-tree," the fruit of which is said to turn into full-grown geese, if it falls in the water.

To plant either a fruit tree or a shade tree, brings good luck to a Hindu, or to any other person, for that matter.

If the oak and beech trees bear many acorns and nuts, it is a sign of a severe winter to come.

If a young tree withers without cause, expect sickness in the family living nearest.

An old tree stump in Vienna is covered with nail-heads, it having been thought lucky for young locksmiths to drive a nail into the stump.

At Umballa, Bengal, India, there is a large tree that it is almost impossible to kill, and a branch laid down for a bride and groom to step over will give them eternal life.

At the Holi festival in Northern India, a sacred tree is burned and the people leap over the ashes, to get rid of the itch.

The first fruit of any tree should be gathered into a sack and some left on the tree, so that it will bear well ever after.

In Persia, the plane-tree is considered very fortunate.

A few leaves trembling on a tree when every other part of the tree is still, forebodes bad luck to the observer.

If you carve your name on any tree, it is said you will be opposed by someone all your life, until the tree is cut down and burned.

For a tree to begin to bear leaves late in the autumn, is a sign that there will be many deaths in the locality where the tree is situated.

If you cut your name on a tree, it will die when you die.

In Corea, the trees are surrounded by piles of stones, and each person passing throws on a stone, to propitiate the mountain gods who dwell in the trees.

To pass on the left side of a tree standing in the middle of a path, has always been considered unlucky. Always pass to the right.

If the tops of your trees wither, the head of your family will die.

The Dyaks, on the island of Borneo, ascribe souls to trees, and think it very bad luck to cut down a very old tree.

There grows in the West a phosphorescent tree which, if touched, brings death.

In China, each reigning family has a tree especially dedicated to it, and the dynasty is expected to endure as long as this particular tree lives.

If a tree is twisted and the twists go toward the setting sun, the tree will split easily; but if they twist toward the East, the tree will not split very easily.

The people of Minorca never trim a tree, as they think it presumptuous to direct the growth of a thing made by God, who knows best how it should grow.

It is bad luck to pass a place where a tree has been blown down

across the road. Wait until it is removed, or remove it.

If you count 99 red roses and one white rose, the man you shake hands with immediately afterward will be your husband.

Kircher relates that a wonderful tree is found in the Philippine Islands. The leaves facing east are healthy, but those facing west are poisonous.

For a branch of a tree to grow into your window, is a sign of success in your wishes.

Killing trees unexpectedly, signifies domestic troubles.

If you are hit by a falling tree, you will not live the year out.

Impending calamity is warded off by smearing all large trees with puddle and putting pig's hair in them.

The Siamese believe it unlucky to fell trees without first offering cakes and rice.

In planting trees, if the planter grasps them with both hands and someone stands by, they will bear plentifully.

It is very unlucky to cut down any tree made sacred by the memory of any saint.

The Germans believe that the Dryads or tree-fairies have often inflicted injuries upon people who have presumed to touch the tree in which they reside.

The Buddhists believe that it is wicked to mutilate a tree for fear of giving it pain.

In the Australian bush, demons are believed to whistle in the branches of trees.

If a tree near your dwelling-place splits in two, it is very bad luck and foretells a death.

If you fell a tree in the wane of the moon, it will shrink and decay.

If a tree you planted grows crookedly, there will be a black sheep in the family.

In Germany, if anyone causes the bark to loosen from a tree, a "wood-woman" or tree-fairy dies.

It is very unlucky to cut, hurt, or disturb a tree growing by a sacred well. (Irish.)

The inhabitants of the Moluccas have a tree that they think came from seeds that fell from heaven, and they call it the "tree of heaven." It is really a fragrant aiantus.

Water taken out of old stumps of trees will take the kinks out of a negro's hair.

To cut down a green tree, brings bad luck.

To plant the tree "mirrone" near a house in Congo, brings bad luck to the household.

If anyone plants near a tree called zahana, the person will meet with a sudden death. (Madagascar.)

If any of the wood from the tree called hazotok is brought into the house, the rice-pans will break. (Madagascar.)

A piece of bark from the medicine-tree will prevent a person from being robbed.

If you cut a tender branch from a tree, your children will die young. (Persia.)

To plant a shade-tree, is one of the luckiest things one can do in India.

If a tree falls to the right while you are looking at it, you are going on a long journey before the end of the year, and will have some unexpected good luck. (Alabama.)

It is considered unlucky in Sweden to cut off a branch of a "habitation tree," or a tree where the fairies dwell, as the one so doing will be cut off by death.

Indians believe that the holes in trees are doors, out of which spirits pass.

Certain kinds of trees are believed by African natives to be inhabited by gods, and are never cut with an axe.

He who stares at a tree upon which a female sits, will be struck blind. (Norman.)

If the Chinook Indians did not want anyone to touch a certain tree, they suspended a stick over it, and believed that he who touched it would have a disease all over his body.

Cracked trees especially contain spirits. (Turkish.)

Certain trees are believed by the Turks and Armenians to have spirits, which affect those who cut them so that they feel it.

To peel a tree in Germany, is a sign of poverty.

To sit on a stump is unlucky.

Never cut down an old tree, or an old person of your family will die. (Jamaica.)

"Who had already remarked on an unlucky omen that the princess on the very morning after the dream, had worn a silk dyed with the blossoms of the sorrowful tree nilica." (Moore's Lalla Rookh.)

A sacred tree grew in Rome on the Palatine, and whenever in a dry season this tree seemed to be drooping, Plutarch says, a shout was raised, and people ran from all sides with pails of water as if to put out a fire.

If, in the fall, the foliage on the trees sheds from the top down, a light winter will follow; but if it sheds from the bottom up, a heavy and hard winter may be expected.

On one of the Orkney Islands used to be a tree which held the fate of the island; it was believed

that if even so much as a leaf were carried away, the Orkneys would pass to some foreign lord.

The Ojibways believed that trees had souls, and that when they cut one down, they could hear it wail.

The Fijians believe that whenever a tree or plant dies, its soul immediately goes to Bolotoo.

St. Ouen, writing in the seventeenth century, cautioned shepherds and others never to let their flocks pass a hollow tree, because by some means or other the devil was sure to have taken possession of it.

On an island near Brazil is a very pleasant tree whose leaves are not unlike the laurel. But if any person should touch a leaf of this tree, and then touch his face and eyes with his hand, he would be at once deprived of his sight, and suffer the severest pains in his eyes. Not far distant, however, there grows another tree whose leaves, if rubbed over the eyes, will restore the sight and remove the pain.

If you dig at the root of a tree that has been struck by lightning, you will find the thunderbolt. It looks like a piece of melted glass, the size of a walnut. It will bring all kinds of good luck to the owner. You must dig promptly after the shower, however, as groundhogs eat the bolts, and they are hard to find.

It is considered a great sin among the Hindus, if any member of the family should cut down a tree planted by an ancestor; and the misfortunes of many a family have been attributed to such an act of indiscretion.

If a party of people go out walking in the woods in the spring, and picking out a healthy tree, will each bite into a branch, the branch that withers and dies will be that which

was bitten by the one who will also die.

When a woodcutter in the Tyrol cuts down a tree that has been injured by lightning, he at once cuts three crosses on the surface of the stump to ward off evil consequences.

A tree that smokes has been discovered in Japan, in the village of Ono. It is sixty feet high, and after sunset, smoke issues from the top of the trunk.

In Bavaria, there is a tree that brings good luck to newly-married couples, if they will go and sit under its branches after midnight. They can then hear the "horns of elfland faintly blowing," and the ringing of the harebells; the sound of these fairy signals will always ring in their ears, so that they can never say a harsh word, and will be happy and have many children.

To touch the warty excrescences on trees will cause warts. (New England.)

In Italy, is a current legend of a tree on which grew a branch of gold. This branch was to be plucked off by him whose destiny led him aright; if his fate was propitious, he could disengage it from the tree, for it would instantly yield to his hand; but to none other, for no force could pull it away.

In New Andalusia, there are some very poisonous trees. If the leaf of one of them should fall on a man he would die at once, unless the place could be smeared with the spittle of a fasting man.

The missionaries who go to the slopes of the Cerra Dnida tell of "shirt-trees" that grow fifty feet high, and supply the native Indians with shirts and garments. "They are found ready upon trees," say these Christian gentlemen, who do not explain that the bark has to be

stripped off and underneath is found a strong soft woody fibre that can be taken whole from the tree and with holes for the arms, can be at once put on and worn.

In the Island of San Juan de Porto Rico, grow certain small fruit-bearing trees. Should perchance a fish taste of their fallen leaves, and a man eat of the fish, he either dies or at least loses all his hair.

The "sorrowful tree" grows on the island of Goa, near Bombay, and is so called because it only flourishes at night. At sunset, no flowers are to be seen on it, but in half an hour it will be full of them. They are sweet, but the sun no sooner shines upon them than they close and drop, and in this way the tree flowers only in the night, though it blossoms all the year around.

Tree-worship began before the dawn of history. Abraham planted a grove in Beersheba, which was of especial sanctity, for he "called on the name of the Lord." The tamarisk so common in Egypt, was a holy tree, from having been chosen to overshadow the sepulchre of Osiris; the chest containing his body was found by Isis lodged in its branches when driven ashore by the waves.

"When ye enter Eden,
Take a branch of the immortal fruit,
Bring and place it on my eyes
And heal my obscured sight."

In this "branch of the immortal fruit," allusion is said to be made to the following legend: When Adam fell sick he sent his son Seth to the gate of the terrestrial paradise to ask the angel for a branch of the tree of life, that it might be used to cure the First Man; the angel granted the request, and the branch was planted on Adam's grave, where it grew into a great

tree. Now Adam was buried on Mt. Lebanon, and after many adventures the wood of this tree was used in making the Holy Cross.

To take away a branch of the tree shading the ruined church at Toome Island, Ireland, would bring disaster and ruin upon you.

It is equally unlucky to remove a stone from the ruined church, as bad luck would as surely follow as night the day.

A correspondent sent the following contribution regarding a tree hated by the devil: "I recollect many years ago cutting a switch out of a hedge near which was at work a laborer, born in the neighborhood of Trefonen, who told me to smell the switch at the point of severance; the odor I found by no means agreeable. He then told me that 'that was the tree the devil hanged his dam on.' I used to be under the impression that the switch was from the guelder-rose tree, but have recently found that what I take to be a species of maple appears to be commonly known in Denbighshire, if not in North Wales generally, as 'Cas gan-gythraul,' i. e., 'Hateful with (in the eyes of) the devil,' and that sprigs of it were held to be a protection against the arch-enemy."

HINDU PORTENTS CONNECTED WITH TREES—If the branches of trees should break and fall down for no apparent cause, there would be wars in the land; if the trees should be heard to laugh, the king would quit his dominions; if they should be heard to weep, diseases would increase.

If the trees should bear fruits or flowers in the wrong season, the country will be attacked by the enemy; if young trees should blossom, children will perish; if the

juice of trees should ooze out, all articles will suffer.

If toddy should ooze out from trees, the king's vehicles will suffer injuries; if blood should ooze out, there will be wars in the land; if honey, mankind will suffer from diseases; if oil, there will be a famine, and if water, there will be great fears.

There is a miraculous tree at Shimonishimura, Japan. It was planted by a Buddhist nun eight hundred years ago. Whoever eats with chop-sticks made from the wood of that tree, will never have the toothache, and will become exceedingly old.

A Kurd, menaced by other Kurds, said he would protest to a certain sacred tree, and all the houses of his enemies would be destroyed.

Turks make a pilgrimage to a certain mountain near Sivas, where there is a sacred tree, near which they sacrifice sheep and hens. If a man should cut the tree, he would soon die.

The following extract from the ancient laws of Wales will show the value that was set upon trees in the principality, and further, how the consecrated yew of the priests had risen in value over the reputed sacred mistletoe of the Druids:

"A consecrated yew, its value is a pound.

"A mistletoe branch, threescore pence.

"An oak, sixscore pence.

"Principal branch of an oak, thirty pence.

"A yew tree (not consecrated), fifteen pence.

"A sweet apple, threescore pence.

"A sour apple, thirty pence.

"A thorn tree, seven pence half-penny.

"Every tree after that, four pence."

The Fiji Islanders have sacred plants and trees, from which they claim descent. Thus, like the Indian totem, which, however, belong as a rule to animal life, each tribe has its special tree, which form its tribal badge and which gives the members of the tribe its name, as for instance, "the children of the pandanus," as the Karovous are called, having the pandanus for their totem. The custom of the Scotch Highland clans to wear, when in full dress, especially on festival days, oak, pine, holly, or other leaves, according to their respective tribal badges, has doubtless a similar origin.

In an Epirote tale, "The Bayberry Tree," there appears a distinct trace of "tree-marriage." A tree-maiden is kissed by a prince. On this the bay tree refuses to admit her again, and dies. The prince leaves the maiden asleep. She disguises herself and goes in search of him. He is about to marry another, when she throws off her disguise, dons her golden bay-tree raiment, and takes the place of the bride.

The Irish peasant sees within his tree the birth and death of all things. It casts a light of imagination on his own dull cattle-minding and earth-turning destiny, and gives him heart to repeat the Gaelic proverb: "The lake is not burdened by its swan, a steed by its bridle, or a man by the soul that is in him." (Yeats, "The Celtic Twilight.")

Certain places covered with trees are held very sacred by the South Australian natives, the larger ones being supposed to be the remains of their fathers transformed into trees. The natives never hew them down, or cut them about, and

should the settlers require to cut them down, they earnestly protest against it, asserting the settlers would have no luck, and themselves might be punished for not protecting their ancestors.

In India, tree-worship is universal. Their tree of life was the soma, whose milky juice conferred immortality and caused the tree itself to receive divine honor. From the blossoms of the so-called Egyptian bean, which no longer grows in that country, sprang the god Brahma. In the shade of a banyan was born Vishnu; under a peepul, Buddha attained Nirvana; in the seventh heaven of the Koran beside the throne of God stands the lote tree, beyond which even Mohammed was not allowed to pass. In the Victoria gardens of Bombay, solemn Persians may be seen sitting rapt all day before some splendid lily, kneeling to pray to it at sunset and so going home justified.

People on the Orkney Islands declare that there is a tree which bears a fruit resembling in size and shape a duck's egg; when it is ripe, the fruit opens, and out of it come little wild ducks.

Munster also says: "We find trees in Scotland which produce a fruit enveloped in leaves, and when it drops into the water at a suitable time it takes life, and is turned into a live bird, which is called a 'tree-bird.'"

In modern Greece, certain trees have their "stichios" (specter, wandering soul), and it is considered dangerous for a man to sleep under a "stichominous" tree.

The Talein of Burmah pray to the spirit of the tree before felling it, believing that this will secure them from evil consequences.

The Siamese avoid the ill luck which is believed to follow the felling of trees, by offering cakes and rice to the trees before they cut them down.

In Hispaniola, St. Domingo, is a tree that bears a fruit very much like a pear, under which, if anyone lies down and sleeps, he will find his face begin to swell and a severe cold settle in his head.

There is another tree in Hispaniola whose leaf, if touched, instantly brings forth a tumor, which can only be driven away by constant washing with sea-water.

In many lands, it is considered a dangerous thing to cut down a tree, the residence of a tree-spirit. The elves are revengeful, and evil is sure to follow. Savitri, the Hindu, when he cut down a tree, was seized with faintness and sweating, under which he fell down exhausted and died. A Tuscan story relates a similar disaster, and Mannhardt relates that in Germany a poor countrywoman endeavored to uproot one of the stumps in a forest of fir trees, when she became so weak that she was scarce able to walk. No one was able to tell what was the matter with her until a magician said that she had wounded an elf. If the elf recovered, so would she; but if not, she would die too. The stump of the tree was the dwelling of the fairy, and as it languished, so did she, until the tree and the woman both died at the same time.

Trees are worshipped and tree-marriages are common in the East. A few years ago, the tree-worshippers of Ceylon met with an irreparable calamity. During one of the worst storms that ever raged on the island, their sacred Bo-tree was thrown to the ground. The oldest

written description of this wonderful tree known to exist, was by Fa. Hiam, a historian of China and a traveler, who visited the tree in the year 414 A. D. According to the learned Chinaman, it was then 702 years old, having been planted by King Devinpiatassa in the year 288 before our era began, making the real age of the tree 2,175 years.

The Greek myth tells of an oak-bride with whom yews celebrated marriage.

In some very ancient Sanscrit plays, a tree-bridegroom is married to a tree-bride.

Among the wild tribes of Northern India, marriage ceremonies between trees are still performed to secure prosperity and good fortune.

In Thibet, tree-worship is in existence, as it has ever been all through the ages in almost every land, and so careful are the natives not to offend the divinity which dwells in trees, that the "bhagavat" (their holy book) gives directions that in case it is absolutely necessary to fell a tree, the workmasters of the Bhikshus shall draw a circle around it seven or eight days before felling it, offer up perfumes, flowers, oblations, recite tantras, and utter spells, proclaim abhorrence of the path of the ten vices, and moreover say: "Let the deity who inhabits this tree find another dwelling. With this tree shall a religious or ecclesiastical work be accomplished." A weaver who wished to fell a tree to make a loom was promised by the tree-spirit anything he wished if he would let it stand. He asked for two heads and two more pairs of arms, thinking with so many he could double his weaving and make more money, but no sooner had the villagers seen him thus equipped than

they stoned him to death for a goblin, and thus the tree was avenged for even the thought of cutting it down. (W. R. S. Ralston, Thibetan Tales.)

One remarkable and widespread belief regarding trees was that certain kinds had the power of granting easy delivery to women. In Sweden, there was a sacred tree near every farm, which no one was allowed to touch, not even to pluck a single leaf. The women used to clasp this tree with their arms during the aforetime, so that the child should make no trouble when it arrived.

In Congo, the same thing is believed and done, and the women make themselves garments of the bark, to make more sure. How old this belief is, may be seen from the Greek story of Leto, that when about to give birth to Apollo and Artemis, she clasped a palm and an olive, or according to some, two laurels, that she might obtain easy delivery.

In the Moluccas, clove trees are treated like expectant mothers. No loud noise must be made or anything done to frighten the tree, lest she drop her fruit like the untimely deliverance of a woman. This same idea is held with regard to rice in bloom by the Javanese and in Orissa.

Red Indians of North America and old Austrian peasants are equally averse to cutting down green trees, from the belief that they are animate, and feel wounds as acutely as a man himself.

The Izumos of Japan believe that trees have souls. A great prince wanted a tree to help repair the Buddhist temple, the San-jin-san gen-do. He chose a tree which had a soul in it. The tree was felled,

but, having fallen, it suddenly became so heavy that three hundred men could not move it. Then a child, taking a branch in its little hand, said: "Comel!" and the tree followed it, gliding along the ground to the court of the temple.

The Japanese also believe trees to be inhabited by living spirits, that have the power of haunting people. They have "goblin-trees," that are deemed especially ghostly, and have the power to transform themselves. The tree itself does not transform itself, but a specter called *Ki-no o-baké*, disengages itself from the tree and walks about in various guises. Most often the shape assumed by the phantom is that of a beautiful woman. The tree-specter seldom speaks and seldom ventures to go very far away from its tree. If approached, it immediately shrinks back into the trunk or foliage.

It is said that if either an old *yanagi-tree* or a young *snoki-tree* be cut, blood will flow from the gash. When such trees are very young, it is not believed that they have supernatural habits, but they become more dangerous the older they grow.

TROIZIEL—In Poland, a plant called *troiziel*, which has bluish leaves and red flowers, has the power to cause love, and also forgetfulness; and to enable him who employs it to go whithersoever he pleases.

TULIP—In Persia, the name of the tulip means "turban," and it is considered a charm against evil, as the possessor would never have to go bareheaded for want of a turban.

In Holland, the tulip has ever been the lucky flower, many selling all they have to get possession of some rare plant. One tulip sold

for four hundred pounds, a carriage and two horses, and not any family is too poor to possess one of these favorite blossoms.

Mrs. Bray tells the following of Devonshire: They believe in pixies there, and an old woman having a particularly good bed of tulips, the little people made it their home, and at dead of night sweet melodies and lullaby songs were heard of the elfin mothers rocking their babies to sleep. The tulips kept their beauty much longer than others, and became as fragrant as roses. At length the old woman died, and the heir converted the spot into a parsley bed. But the pixies cursed the bed, and nothing would grow there. However, they showed their gratitude to their former benefactor, for they transferred their singing.

TURPENTINE-TREE—Judas is supposed to have hung himself on the turpentine-tree; it is therefore deemed very unlucky to cut this tree down.

VENUS' BASIN—In England, the flower called "Venus' basin" is believed to remove warts and give freshness and beauty to the person.

VERBENA—The Romans purified their houses with *verbena*, to protect them from evil spirits.

The *verbena* was sacred from very ancient times. It decorated Roman altars, was worn at Roman weddings, grew on the hill of Calvary, and was a mediaeval amulet against witchcraft.

Verbena is a plant that brings good luck, and you should always wear a leaf. It is the flower of Venus, and gives the power of procreation. It makes a person very attractive to the other sex.

VERVAIN—The juice of *vervain*, if given to one you love as a

love-philter, will make the person love you.

Vervain and baked toads worn in a silken bag about the neck, is a charm against all evil.

The root of vervain tied about the neck with a white satin ribbon, acts as a charm against ague.

Vervain is believed by the Magyars to have peculiar powers. It is called the "lock-opening herb." Open the skin in the palm of the hand and place in the cut a small piece of a leaf of the vervain and let it heal over. You will then be able to open all bars and locks with a touch. All the more famous brigands of old were said to have done this, and there lay much of their power to get booty.

Vervain is worn by many against blasts; when gathered for this purpose, the hands are crossed over the herb before plucking it, and thus blessed:

"Hallowed be thou vervain,
As thou growest on the ground
For the mount of Calvary
There thou wast first found."

Then it is plucked and worn.

VINE—If a vine grows into a window, you will have a loss in business.

If a vine is growing around a pole, place a bucket of water near the pole; if the vine goes to the bucket of water, your lover loves you dearly; but if it clings around the pole, he loves another.

VIOLET—The violet, boiled in oil, will cure sore eyes.

From the unpolluted flesh of poor Ophelia, violets were to spring.

The ancients believed that a garland of violets worn about the head, would cure headache and dizziness.

To gather the first violet in spring, is to hasten the granting of one's dearest wish.

Violet leaves applied to a wound will prevent the witches from making it worse.

In Jerusalem, violets are the lucky flowers for an Easter offering.

The Greeks called the violet "Ion," and it was said that Jupiter caused the first violet to spring up in the grass when the unhappy Io, metamorphosed into a heifer, bent her lips to eat.

While the first Napoleon was in exile, this little blossom was adopted as an emblem; he was styled "Père de Violette," and a small bunch hung up in the house by a Frenchman denoted his adherence to his fallen chieftain's cause. It is still the emblem of the Bonapartes.

According to the scientists, who are a dull sort, of folk however, and who love to hide their ignorance behind long names of learned sound, the violet is a genus of exogenous herbs, of the order violaceae, and is a native of the north temperate zone. But the poets know a great deal more than the scientists, for they were born before them and will survive them, and the poets tell us all about the creation of this fragrant flower. When Jupiter was in love with Io, and changed her into a heifer, deeming that common grass and flowers were no fit diet for the sweetheart of the king of gods, he created the violet, that she might feed upon its dainty petals. And it is added when Io died, violets sprang from her body.

The Greek name for violet was ion, and possibly because that suggested Ionia, whence the Athenians were fabled to have sprung, the

flower was a great favorite with the Athenians, who adopted it as their badge, and loved to weave it into the chaplets which they wore at banquets, thinking, indeed, that it was a safeguard against drunkenness.

Alcibiades went to Agathos crowned with ivy and violets. The only lines that have survived from Alcaeus's ode to Sappho begin by addressing her as "violet-crowned, pure, sweetly-smiling Sappho." The Athenian orators, when striving to win the favor and attention of the people, were wont to address them as "Athenians, crowned with violets!"

Among the Romans, also, the violet was highly esteemed. Ovid, in speaking of the ancient sacrifices, and contrasting their noble simplicity with the garish display of more degenerate times, says that "if there was anyone who could add violets to the chaplets wrought from the flowers of the meadow, he was a rich man." And Virgil, to emphasize the desolation of nature mourning the death of Daphnis, speaks of the violet as replaced by the thistle.

It is likely that it was from some long foreground of popular homage that the violet became the badge of the mediaeval minstrels, as in the poetical contests of Toulouse, where the prize was a golden violet. Clemence Isaure places the violet among the flowers with which victors in the "gai" science were crowned.

In the East, the violet had a great reputation among those races whose religions were rather emotional than mystical. The Arabian poets, like their brother bards of other climes, bade the wealthy and haughty learn humility from this

lowly wayside preacher. It was a favorite flower with Mohammed, and hence has acquired a peculiar sanctity in Moslem countries. "As my religion is above others," quoth the prophet, "so is the excellence of the odor of violets above other odors. It is as warmth in winter and coolness in midsummer."

The superstition still survives in widely scattered countries that to dream of the violet is good luck. In Brandenburg and Silesia, it is held a specific against the ague. In Thuringia, it is a charm against the black art. In many parts of rural Germany, the custom is still observed of decking the bridal bed and the cradles of young girls with this flower, a custom known to have been in use among the Kelts, as well as among the Greeks.

No one, indeed, names the flower but to praise it; no one uses it but for some pretty, useful or poetical purpose. Its popularity is highly creditable to human nature. Except that in some regions of the East it has been used to flavor some sherbets, and that in Scotland it has been mistakenly used as a cosmetic, it has been universally cherished only for its modesty, its beauty, and its delicate fragrance.

In modern France, the flower has been adopted as the emblem of the Bonaparte family. "Corporal la Violette," was the title bestowed by his partisans upon the first Napoleon after his banishment to Elbe—significant of their confidence that he would return again in the spring.

Early in January, 1815, a number of colored engravings made their appearance in Paris, representing a violet in full bloom, with the leaves so arranged as to form the profile of Napoleon. Under-

neath was this significant motto: "Il reviendra avec le printemps." The phrase became an imperial toast, and the flower and color were worn as a party distinction. And, in fact, the sentiment was realized. When March 20, 1815, saw Napoleon re-enter the Tuileries after his escape from Elba, he found the ground staircase filled with ladies, who nearly smothered him with violets.

On the death of the king of Rome, very pretty devices in violets were made, showing on the edge of the petals profiles of the members of the Bonaparte family, each profile forming the outer edge of the petal, looking at the flower, and leaving the face white.

On the death of Napoleon III., also, the visitors to Chiselhurst wore or carried thither bunches of violets.

A pretty story, but apocryphal, is told as to the adoption of the flower by the imperialist party. Three days before his departure for Elba, Napoleon, it is said, was walking in the gardens of Fontainebleau with the Duc de Bassano and General Bertrand. He was contemplating retirement into exile, his courtiers were counseling resistance. They had almost won the day, when the emperor saw beside him the three-year-old son of his gardener, plucking a bunch of violets.

"My dear," he said, "will you give me your nosegay?"

The little one handed him the flowers.

"Gentlemen," said Napoleon, after a few minutes of silent thought, "I shall take this as an omen. Henceforth the violet shall be the emblem of my desires." And, without heeding his courtiers' re-

monstrances, he withdrew to his rooms.

Next day he was seen in his garden picking the stray violets, which were then very scarce. A grenadier on sentry duty approached, and said:

"Next year, sire, you will have less difficulty, for the violets will then be thicker."

"What!" said he, "do you suppose I shall be here again in a year's time?"

"Perhaps sooner," was the reply.

"But do you know that the day after to-morrow I leave for the island of Elba?"

"Your majesty will suffer the storm to pass."

"Are your comrades of the same opinion?"

"Almost all."

"Let them think so, then, but not say so. When your sentry duty is over, go and find Bertrand. He will give you twenty napoleons; but keep the secret."

When the grenadier returned to the guardroom, he remarked to his comrades how for the last two or three days the emperor had been walking about with a bunch of violets.

"For the future," he added, "when we are talking between ourselves, let us call him Papa la Violette."

And, in fact, from that day the troops in the barrack and at their mess always spoke of Napoleon as Papa la Violette. The secret gradually reached the public, and the violet became recognized as the badge of the imperialists. (Walsh, "Literary Curiosities.")

VIRGIN MARY'S NIPPLE—
During a recent visit to the West of England, I found that the name of Virgin Mary's nipple was applied by the people in some parts



*Museum at Munich Illustrating the Superstition of Cruelty in both
Political and Religious Affairs in the Middle Ages.*

of Somerset to a certain plant noted for the milk-white sap which flows from it on being gathered. It is not a little curious that this plant, which belongs to the spurge family, should in some places be consecrated to the devil, but so it is. (Friend, Flowers and Flower Lore.)

WALNUT—The nail (germ) of a walnut put in the shoe under the foot, brings luck. (Belgium.)

If anyone gives you a bag of walnuts, you will get all your wishes fulfilled.

It is unlucky to sleep under a walnut tree.

Walnut leaves worn in the hat, will ward off headache and sunstroke.

In Italy, the walnut is called the witches' tree, and it is considered unlucky to sleep under it.

Mingle some full walnuts with those which have been emptied but fastened carefully together again. If it happens that, when blindfolded, you choose from the number a full nut, it is a sign that you will be happily married or get your wish.

WANDERING JEW—It is unlucky to keep "wandering Jew" in the house.

WATER-CRESS—The Spartans believed that those who ate water-cress with their bread, became noted for their wit and decision of character.

WATER LILY—If a Dutch boy falls while he is handling water lilies, he will become subject to fits.

The water lily is the one sinless flower. All flowers have souls, and all but this one have fallen. It sits in judgment on its sisters at the gate of Paradise.

WATERMELON—To smell watermelon when there is none near, is a sure sign that a snake is within range.

WATER PEPPER—Water pepper, if laid under the saddle of a tired horse, will refresh it.

WEED—Root out the weeds in a pond, or the thorns in a field, on Abdon day, and they will not grow again.

In Scotland, there is a certain weed that grows in and about the Borgie-well at Cambuslang near Glasgow, which possesses the awful properties of making all who drink of the waters, mad.

WHEAT—If you come across a number of barrels full of wheat, it is a sign of great prosperity.

If you burn wheat straw, the wheat in the field will turn sooty that year.

If by the last of April the wheat is high enough for a crow to hide in, it will be a good wheat year.

In the agricultural districts of Herefordshire, England, when the wheat is just springing from the ground, the men rise early in the morning and, cutting a branch of thorn of a particular kind, burn half of it; the rest they hang up in the house. This is said to prevent the smut or mildew affecting the wheat.

The growth of wheat delivers from the devils who infest the fields.

"When the corn grows then the demons
hiss,
When the shoots sprout then the de-
mons cough.
When the stalks rise then the demons
weep.
When the ears grow then the demons
fly."

WHORTLEBERRY—If, when picking whortleberries, the picker

picks from a bush already chosen by another, he will spill his berries.

WIGGAN—It is lucky to have a wiggan tree growing near the house.

WILD FLOWERS IN GENERAL—Wild flowers brought into the house prevent the first brood of chickens.

WILLOW—The "Saraca Indica," a species of willow, is considered an unlucky plant in India, and is supposed to drive away all feelings of love.

Branches of the willow tree are considered in China effective charms against evil spirits and diseases caused by them.

The weeping willow hung over the heads of the apostles while they waited and slept when our Lord suffered his agony, and ever after it has wept.

Ninety-nine different leaves taken from ninety-nine different willow trees, burned to ashes, made into a powder and eaten, give the power of prophecy.

The Irish say that the willow has a soul in it which speaks in music.

The Poles will not cut down a hollow willow, for fear of the revenge of the devil, who makes it his home.

It is very bad luck to burn willows.

With knots tied in willow, you can slay distant enemies. (German.)

Throw your shoe at a willow tree on Easter or New Years. If it catches on a branch, you will marry that year; but you may only throw it nine times.

If the branches of a weeping willow grow up instead of down, cut

the tree down, for it is an unlucky thing to possess.

To see a weeping willow in the yard, shows that the family lead an unhappy life.

If a willow is planted at Easter, it will secure the field it is in from injury by storms.

If a man passes a water-willow and does not touch it and smell of it, he will lose his sweetheart. (Greek.)

Willow trees have a certain kind of soul, which dies when they are cut down. (Bohemia.)

The common willow used to be held as under the especial protection of the devil, and it was said that if you cast a knot on a young willow and then sat under it and renounced your baptism, the devil would confer upon you supernatural powers.

The Japanese believe that the willow tree is inhabited by a spirit who will cure the toothache, if the sufferer sticks needles into it.

Comparatively few people know that the design of the willow-pattern plate embodies an old Chinese tradition. The story is said to be as follows: In the mansion pictured on the right-hand side of the plate, dwelt a mandarin, with his only daughter Li-chi. The latter fell in love with Chang, her father's former secretary, who lived in the island home shown at the top of the pattern (left-hand side). One day the mandarin heard them exchanging vows under the orange tree (in the background), and forbade their union. The lovers, however, eloped, and hid for a time in the gardener's cottage (at the end of the bridge opposite the willow tree), whence they eventually escaped in a boat to Chang's island home. The mandarin pursued them with a

whip, and would have killed them but for the intervention of the gods, who changed the pair into turtle doves (the birds shown in the picture). The design is called the willow pattern, not only because it represents a story of unfortunate love, but also because the lovers' flight occurred "when the willow begins to shed its leaves."

After Adam and Eve were banished from the garden of Eden, two angels came down from heaven and rested on a willow tree, where they wept so much for man's misfortune that the abundance of their tears ran down the branches and caused them to grow down instead of up. Therefore, ever after, it has been called the "weeping willow." (Italy.)

Never take a house where there is a weeping willow in the garden, for it denotes great trouble (Turin, Italy.)

WOOD — Large patches of brown froth, frequently seen on stumps and rotten logs, are known generally as "snake-spit," evil will follow if you touch it. (Southern Negro.)

If a girl who has no lover will wear a piece of southern wood in her shoe, she will meet him soon.

If an Indian is asked why he weeps when he is cutting and bringing in the "sacred fuel," he will say that it is for luck, if he should answer at all; usually, however, he will not give any answer to such a question.

Brazilian wood is a panacea against serpent-bites.

Cut all your wood in the months with "R" in them.

WORMWOOD—He who carries wormwood about cannot be bewitched.

YARROW—If you find yarrow and carry a piece of it about you, it will attract distant relations and friends that you may wish to see back again. It is a lucky weed to draw the attention of those you wish to see most.

The yarrow is called the death-flower in Glamorganshire, Wales. Many people will not permit it to be brought into their houses, as they look upon its presence indoors as the sure presage of the death of one, or sometimes three, members of the family.

The English think that if you take one of the serrated leaves of the yarrow-plant and with it tickle the insides of your nostrils, repeating:

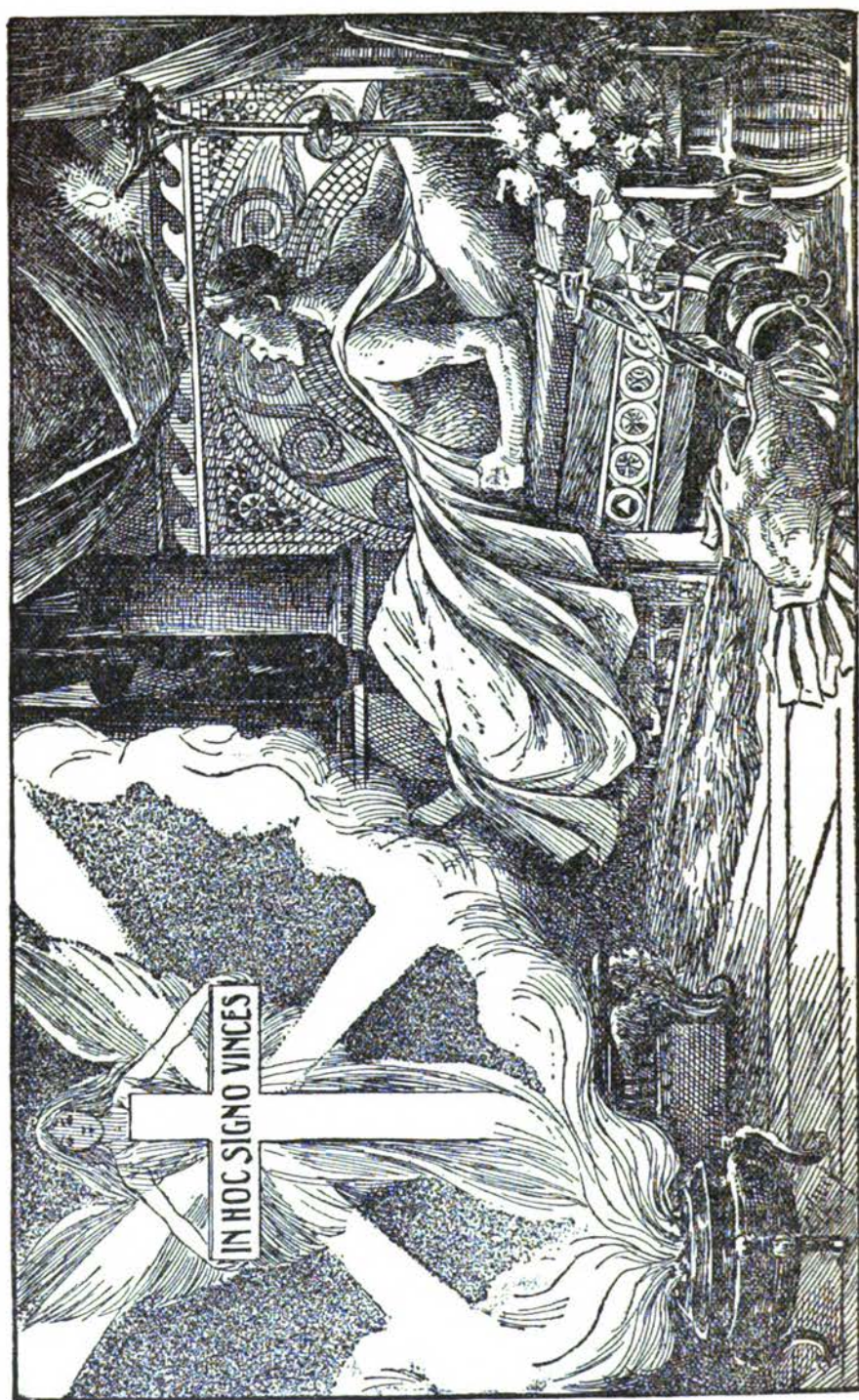
"Yarroway, yarroway, you have a white
blow,
If my love loves me my nose will bleed
now."

it will tell you the truth.

YEW TREE—The yew is said to be distasteful to witches, because it grows in the consecrated churchyard.

A yew tree in Brittany is supposed to have sprung from St. Martin's staff. The princes always prayed under it before entering church, and no one dared touch a leaf. Even the birds were afraid to eat the sweet berries, but two pirates dared to climb its branches and cut their bow-staves from it. In consequence of this both fell, and were killed on the spot.

ZAPOTE—It is widely believed among the Mayas of Yucatan, that the fruit known as the white zapote will not ripen itself. One must tap it lightly several times as it approaches maturity, repeating the formula, "Depart, greenness; enter, ripeness."



The Vision of the Crusader.

Farming, Gardening, Crops, Stock-Raising, Dairying, Etc., Etc.

CHAPTER XIII.

ANIMALS IN GENERAL—
To make a stray animal return home, you must go to the barn in the morning, before eating or speaking, and call the animals through a knot-hole which faces the way you think it has gone. (Pennsylvania German.)

To mix blessed plants with the food of beasts, or to prepare their food with holy water, increases their usefulness and fecundity, and prevents disease and other influences of the devil. (Belgium.)

An easy and pleasant way to prevent flies from alighting on animals, is, according to Beribus, to rub them with the fat of a lion.

If a newly-bought beast can be made to swallow some earth before it goes into the pasture, it will thrive.

In Sweden, always say "Good-morning," when you enter a stable, to secure good luck for the animals.

At Rome, all horses and cattle of every description, are taken to St. Anthony's shrine on St. Anthony's day, to be blessed, for good fortune.

If a farmer, when moving, will take his hogs out into a field, so that they can root forward, and his hens last, so that they may scratch backward, it will bring him prosperity.

When unruly beasts will not be driven to market or elsewhere,

pluck some hairs from their eyelashes at three different times, and put them in your pocket; they will then go tamely. (German.)

A piece of wood from a coffin that has been dug up, defends a crop in a field from caterpillars.

There are certain ceremonies intended to save the crops from the blight of insects. There is a particularly dangerous grub, called the Sundi. The husbandman makes sweet cakes and buries them in each corner of the field, offering them to the grub, and eating some himself in the field. He believes that the reason that these grubs appear to plague him, is because there has been too much of the irreligious custom of eating beef going on, or else the demon of the east wind is angry and sends them.

At the approach of an earthquake, while no warning is given to man of the coming disaster, animals will feel it coming, become agitated and cry, and it has been more particularly noted among the animals in the barnyard or the poultry. Dogs will howl, horses will show uneasiness, and oxen become very restless. Humboldt says that in South America, where earthquakes are quite frequent, the oxen and other animals, stand with their legs stretched wide apart, as though they hoped, by this means, to steady themselves better for the shock, or to prevent their tumbling into the crevasse that might sud-

denly open under their feet. On these occasions, men are advised to extend their arms from their bodies in the shape of the cross, for the two reasons that the cross will protect them, and this attitude may assist them to keep their balance.

ANIMALS — THEIR DISEASES AND CURES—In the Orkney islands, the beasts, if sick, are sprinkled with factitious water.

A sick cow will recover by having a live frog pass through her.

In Scotland, a distempered cow could be cured by being washed in nine surfs.

There is a certain well in Wales called the well of Cynfran, of which to drink the water, is thought to cure diseases in animals.

The peasantry of Great Britain bore a hole in an ash tree, place within it a shrew-mouse, and feed it carefully, to keep off lameness from the cattle.

When cattle are diseased, the people of Norway bury a snake near the threshold of the stable. This, they believe, will charm the disease away.

In certain parts of Africa, if cattle die, they think some stranger has bewitched them; so they hunt for some unknown man, and if they come across one, they kill him on the spot.

The keys of a consecrated building shaken over the heads of cattle, dogs, or horses, will cure them of any disease.

Sprinkle ashes on animals and fowls on Ash Wednesday, and they will not be bothered with lice.

The blood of a black cat is a sure cure for wild-fire.

If you mix the water from several different springs in Albania, it

will be very efficacious in curing diseases of cattle, when you sprinkle it over them.

Some thirty years ago, cattle which were afflicted with "black-leg" were thrown into the sea at the Lhen-vuirr, in the hope that, as the tide carried them out, so would the disease be prevented from seizing their fellows. (Isle of Man.)

In order to preserve the cattle from disease, small crosses of blessed wax were fixed on the inner side of the doorposts. (Belgium.)

The natives of Natal think that the best remedy for hair-ball in the stomach of calves, is the material of the ball itself, from another animal, burnt to a powder and fed to the sick calf.

In East Prussia, if any domestic animal has a sore, it is believed that a cure may be effected by gathering four red thistles before the break of day, and putting one to each point of the compass, placing a stone in the middle between them.

In some parts of northern India, if a horse falls sick, it is believed to be cured by killing a fowl and letting the warm blood run down its throat; but if this cannot be done, the master takes off his clothes and strikes the animal seven blows on the forehead with his shoe.

Scottish people fold a sewing needle in a leaf taken from a particular part of the psalm-book, and sew it in the hair of a cow that is taken suddenly ill, for it is then "elf-shot," and the above is an infallible cure, also preventing future attacks.

There was a curious idea in Yorkshire, England, during a distemper among horses, that if a man who owned but one horse would

only kill that one and bury it, that the distemper would be buried and the other horses go free.

Horses will be cured of any one of the several diseases, if you will insert a bit of silver—a dime is the favorite coin—in the part affected; but it is imperative that you do this by the light of the moon. (Clover Bend, Arkansas.)

To cure a curb in a horse, rub it with a bone at the going down of the sun. (Plymouth, Ohio.)

A peculiar superstition still lingers among the Cotswolds. Only a short time ago, at Greet, when the cattle were suffering from a disease in their feet, a farmer had a cow with the complaint, which he was advised to send to an experienced farrier. "I won't do that," said the farmer, "until I have tried a favorite remedy of my own." Upon which he led the cow to soft ground, and then carefully cut out the impression of her bad foot from the turf. This he hung up on a thorn. As the turf shrivelled up, so did the disease. It not only proved a perfect cure, but the complaint among the cattle thenceforth disappeared.

To cure bots: Stand the sick horse with its head toward the east; measure it with a string from the tip of its nose down over its back to the end of its tail, and say three times over in the three Highest names:

"A man rode over the land,
With three worms in his hand,
The one was white,
The one was black,
The other was red,
And in an hour they were all dead."
(South Mountains, Pa.)

In Yorkshire, in the time of the rinderpest, the Duchess of Leeds had her cattle sprinkled with holy water by the priest; and in Staffordshire, there was a man living

near the Roches who sold rude wooden images at a guinea each, for the farmers to hang in their shippens. We smile at these fallacious superstitions; but what shall be said of the belief entertained by many educated men that the dreadful rinderpest that attacked our cattle, was to be attributed to certain heterodox opinions held about the Pentateuch and eternal punishment; as, a little later, the famine in India was attributed to the introduction of school boards and the exclusion of the Bible from the system of education?

APPLE—The Pennsylvania Germans say: Pick apples in the dark of the moon to keep them from rotting.

BEAN—If you raise beans without eyes, it is a sign that you will have a sickly husband.

BEE—In Transylvania, it is unlucky to count beehives.

To insure good luck to bees, the hive should be turned around when a corpse is taken out of the house.

If a person has his beehive robbed, he must not pursue the robber, but must give them up at once or he will never prosper afterwards.

In removing bees, care must be taken not to carry them across a stream, for they will not live after crossing water.

If a man owns a beehive and dies, the bees must be told about it before sunup the next morning, or they will die.

It is unlucky to remove bees from one hive to another, except on Good Friday.

In Brittany, when one is married, a red cloth is placed over the hive of bees; for, unless they are notified of all events interesting to the mas-

ter, they will not do well, and no luck will attend the house.

It is unlucky to buy bees for money, but they may be exchanged for goods.

If a bee-master, at honey-harvest, gives away to a good many, the bees will be generous to him.

If your bees fall sick and pine and die,
One of your house will soon in the
churchyard lie. (Warwickshire.)

It brings luck to keep bees, if only hardly-earned and honest money is used in buying the swarm. (Irish.)

"Bells ding-dong and choral song
Deter the bee from industry;
But hoot of owl and wolf's long howl
Incite to moil and steady toil."
(Langstroke.)

The following is an old Irish belief about attracting bees: Gather foxglove, raspberry, wild marjoram, mint, camomile, and valerian on May day, and mix them with butter made on May day. Boil them all together with honey, and rub the vessel into which the bees shall gather, both inside and out. Place it in the middle of a tree, and bees will soon come.

In Western Pennsylvania, it is strongly believed that no man can possess a hundred hives of bees. Something will always happen to prevent. Many say they have, or have had, ninety-nine, but could never get a hundred.

In some places in England, a piece of the funeral cake was given to the bees after the death of their master. This would prevent them from leaving their hives or dying.

It is a common belief that if you sing to your bees before they swarm, they will not go off your premises.

An old number of the "Magazine of Natural History" contained the story that an old man in Bedford-

shire sang a psalm in front of his beehives last year, because they were not doing well. It could not be ascertained whether the idea was a local or individual superstition.

It is believed by bee-keepers, that bees have an invincible tendency to emigrate to the south. What the attraction is they cannot find out, but one thing is certain, they are not indigenous to this country, but were first introduced here in Boston in 1670, and were carried over the Allegheny mountains by a hurricane. Since that time, they will go south every time they swarm.

Bad luck when honey-bees leave you. (Japanese.)

The prognostication drawn from the flight of bees that they go not far from the hive in a day before a storm, was known in ancient times; Virgil writes:

"Nor dare they stay,
When rain is promised or a stormy day,
But near the city walls their watering
take,
Nor forage far, but short excursion
make."

(Dryden's Translation of Virgil.)

A hive of bees that had been bought at the sale of a deceased farmer's goods, did not thrive well. But when some black crape was tied about the hive, the bees began to do well, and made much honey. This illustrates the old belief that bees always mourn their master's death, and have to be notified of it.

It was a common belief that "the bee-mother begot her young without losing her virginity."

In Winchcombe, Gloucestershire, England, there are many peculiar superstitions about bees. It seems to be a custom to deal and talk with them as rational beings: for instance, when a swarm takes possession of a hive, the owner follows them and whispers: "Now

you belong to me, and to-morrow you must begin to work for me!"

The practice of beating pans to make bees settle is a superstition as old as Virgil. He thus mentions it:

"If, when thou seest a swarming cloud
arise,
That sweeps aloft and darkens all the
skies,
The motions of their hasty flight attend
And know to floods or woods their
airy march they bend;
Then melfoil beat and honeysuckles
pound,
With their alluring savors strew the
ground,
And mix with tinkling brass the cym-
bal's dancing sound."

BLACKBIRDS—Many black-birds in a berry-patch, is a sign of an abundant berry season.

BRANDING STOCK—If you brand stock in the first quarter of the moon, the brand will grow; but if you brand it in the last quarter, it will always remain the same size. This maxim is always adhered to by Mexican stockraisers.

C A B B A G E—Cabbage which will head well, must be planted on the 17th of March.

A piece of wood from a coffin that has been dug up, placed among your cabbages, keeps the caterpillars away.

If a cabbage-plant blossoms the first year, a misfortune will happen in the owner's house.

CASTRATING ANIMALS—To castrate an animal when the astrological sign is Virgo, Libra, or Scorpio, is unlucky, and it may cause the death of the animal.

CAT—If the cats eat up their food "clean," corn will be dear.

CATTLE—In Texas, when cows hasten to timber, expect a "Norther."

In Scotland, if all your cattle are dying off, as you suppose from witchcraft, you burn a living calf, which will break the spell.

If your cattle are bewitched, go into the stable at midnight and you will find a stalk of straw lying upon each of their backs. Burn this straw, and they will never be troubled again.

When cattle first go to pasture, a piece of turf should be placed in the door where they step over, so that they will not get the grass dis-temper.

When cattle are driven out of the barn in the spring, axes, saws, and other iron tools, laid in the doorway, will keep them from being bewitched.

It is believed by the natives of Madagascar, that for cattle to stand with their forelegs on a platform while eating, will accelerate the fattening process.

Among the Korannas, a South African tribe, the herdsmen keep pieces of wood in their pockets, and if any of the cattle go astray, they burn them; this will keep the animals safe from wild beasts until morning.

In cases of fire, if some of the dung can be brought away from the stock, the cattle may be got out much more easily, and will not attempt to return.

If a farmer sees his cattle returning from pasture still chewing grass, there will be a hay famine.

If the cattle, on Michaelmas eve (the 28th of September), are driven in without noise, they will be quiet all the year.

When the hay on the mow gets low, the witches come down and ride the cattle, which will do them harm and make them poor.

If bulls lick their hoofs and kick about, it foretells much rain.

If a cow lies on her right side, it foretells rain.

"When a cow tries to rub her ear,
It means a shower is very near."

In some parts of Ireland, the farmers milk the cow, pour the milk on the cow's back, then bleed it and taste of the blood, to insure it being a good milker through the year. All this must be done on May night.

In Scotland, they put salt in a cow's first milk after calving, to prevent the machinations of evil demons.

In the Tyrol, it is believed a cow will be a good breeding animal if she gives birth to her first calf while the sun is in the sign of the twins (Gemini).

In the Tyrol, the cow is sprinkled with holy water, for the safe-keeping of itself and calf.

If a cow sneezes in winter time, it is an indication of an approaching snowstorm.

For the peasants of the north of France to secure their cows from misfortune, it is deemed necessary to drive them to church and have them sprinkled with holy water.

If you get angry and beat a cow, misfortune will fall upon you.

The elves are said to be fond of strawberries, and in order that they may be good-humored and bless her cows with abundance of milk, a Bavarian peasant woman will tie a basket of this fruit between the cow's horns.

To keep cows from being bewitched, cut a hole in the tail, pour mercury into it, and sew the skin over it.

When a calf died, the Scotch cut off the forelegs to the knee, and

placed them over the house-door, that the other calves might not die, also.

When cows bellow in the evening in winter, expect snow that night.

In Sussex, the most petted calf is turned out-of-doors if it sneezes; for if it should sneeze three times, everyone in the house would have a cold.

When a calf is born in Scotland, its mouth is smeared with the balsam of dung, before it is allowed to suck, to prevent the fairies from milking the cow.

If your cow has been frightened by a snake, it will give bloody milk.

It is unlucky to yoke oxen on Innocents' day.

Natives of East Africa think that a red heifer always breaks its fast on a certain wonderful plant, so that much time is spent by the Somal in watching red heifers, to see what they will first eat in the morning.

The devil rides the cow that leads the herd to the field. (Persia.)

Horses and oxen, and even ugly buffaloes, are tenderly hung with blue beads and bright bits of color, in Turkey, to attract the gaze of envy from their useful forms; and the white fleece of the pet lamb or monstrous Caramanian sheep, is not neglected.

If your cows eat the chestnut blossoms when they fall, they will dry up. (New England.)

To beat a cow with fantaka (a reed), will prevent her calving. (Madagascar.)

Put an egg on the threshold of the gate when you first drive the cattle out in the spring. If none step on it, you will be prosperous. (Bohemia.)

When taking a cow to a strange place, take a stone from the farm she lived on and place it in her trough. She will not bellow with homesickness.

Cowherds in the Swiss Highlands frequently hide coins in the crevices of the stone walls, between two lairds' lands, so as to keep away trouble from the cattle. This notion is probably based on the old pagan bribe to Mercury or Terminus, the god of boundaries.

If you wish to cure cattle, take nine leaves of the male crowfoot, plucked on a Sunday night, bruise them on a stone that was never moved since the world began and never can be moved; mix with salt and spittle, and apply plaster to the ear of the sick beast. Repeat this three times for a mare and twice for a horse. (Yorkshire.)

A special charm to preserve all cattle from witchcraft: At Easter, you must take certain drops that lie uppermost of the Paschal candle, and make a little candle thereof, and on a Sunday morning light it, and hold it so that it may drop between the horns of the cattle.

CATTLE-STICK—If cattle-sticks are made of ash, they are lucky.

CHEESE—

"If you would have a good cheese and have him old,
You must turn him seven times before he is cold."

CHICKEN-EGGS—If your hen lays an egg with a double yolk, it is a sign of a death in the family.

It is unlucky to bring in or take out eggs after dark.

Eggs laid during the twelve days after Christmas, should be carefully preserved; for if placed under a setting hen, they will produce beautiful, large, and fat chickens.

If you find a hen has laid a soft-shelled egg, do not keep it. Throw it over the house, and thus throw away your bad luck.

To break a new-laid egg when taking it from the nest, is a sign of some unpleasant event near by.

If you put eggs under a hen when the wind is in the east, it will take two more days than usual for the eggs to hatch.

CHURN AND CHURNING—

When you are making butter, dance about the churn, and it will come faster.

To make butter come, bind the churn with ropes.

Wear a silver ring when you churn, to make the butter come quickly.

To lend a churn is a bad thing to do, as it spoils your luck at making butter afterwards.

If the churning is done in the afternoon, the butter will not be good.

If a churndash is made of ash, the butter will come quickly. (Holstein.)

If butter won't come, stick a three-crossed knife in the churn.

It is unlucky to let water stand under the churn.

It is also unlucky to have a lame person in the house while churning. (Irish.)

Tie a tortoise for one hour to the dasher of the churn, and you will have much butter. (Persia.)

The reason red thread is laid on churns in Ireland, is because it is symbolical of lightning, and can therefore keep the butter from being bewitched, as no incantation can work through fire.

A cross made from the leaves of the veronica placed in the milk-pail, will bring fine butter when churn-

ing; but a sprig of mountain-ash is the best to drive off witchcraft.

When cream is bewitched, fire a charge of musket-shot into the churn, and the butter will come.

In the province of Pommern, the old folks believed that if the butter would not come, if they carried the churn to where two roads met in a cross, it would come at once.

If someone happens to come when a woman is churning, and counts the hoops of the churn, first up and then down, the butter will not come.

The crank of a churn or an egg-beater, must always be turned in one direction, the way of the sun.

The early Saxons believed that if you took a mirror and cast a shadow on the churn of your enemy, he might churn all day and no butter would come.

If butter would not come in some countries, the milk was stirred around nine times with a dead man's hand, the operator crying, "Gather, gather, gather!"

In Scotland, a housewife, busy at her churn, will hastily put it away if a stranger approaches, because she believes that there are certain people whose presence will prevent the butter from coming.

When butter will not come it is said to be bewitched, or that witches are in the churn; something hot is used at once, if only a hot pin stuck in the churn, and then the charm will be broken.

To make butter come, say:

"Come, butter, come,
Come, butter, come,
Peter stands at the gate
Waiting for a buttered cake,
Come, butter, come."

CLOVER—If lime is powdered and thrown upon the soil, a crop of white clover will sometimes arise

where it had never been known to exist. The farmer may consider this spontaneous coming up of the flower to be an infallible indication of richness in the soil.

COOKING—If, while a gipsy is preparing a meal, anyone places anything dead by the side of the pot, she will throw the whole thing away.

CROPS IN GENERAL—To obtain good crops, the Pawnee Indians formerly sacrificed prisoners from time to time, to the sun.

The Romans believed that incantations could seduce the crops from one farm to another.

In Scotland, if a man has a most unusually good crop, it is called a "fey-crap," and is looked upon as ominous, for the master is pretty sure to die after it.

When the crops are threatened with drought, relief is sure to come in the form of a rainstorm in quite a short time, if prayers are offered to Elias, the prophet. (Russia.)

Never cut corn, wheat, timber, or anything else in the form of a crop, before the full of the moon, as it will be good for nothing. (Rio Grande Indians.)

To find out what sort of a hemp crop may be expected, light a bonfire and watch the direction of the flames. If the flames mount up high, the crop will be good; but if they incline, the crop will be bad.

An old farmer in the vale of Glamorgan, Wales, used to say to the haymakers, if the hay crop was light, "Oh, you need not be particular about raking it clean, as we shall not want it all"; but if the hay crop was a heavy one, his cry was, "Get every morsel in that you can, all will be wanted before May comes." This indicated that a light

crop foretold an open and easy winter; a heavy one, a severe winter.

CUCKOO—

"When the wierling shrieks at night,
Sow the seed with the morning light;
But 'ware when the cuckoo swells its
throat,
Harvest flies from the mooncall's note."

DADDY-LONG-LEGS — In the Isle of Wight, the reapers take care not to kill or hurt a "daddy-long-legs," as to do so will bring them evil.

DAIRY—Butter made by a woman with red hair, is reputed not to keep wholesome for many days. (Wales.)

Every woman in charge of a dairy should wear three rings, blessed in the name of the Trinity; one to guard against the wiles of women, one to guard against the wiles of men, and one to guard against the wiles of witches.

DISTEMPER IN CATTLE—Distemper in cattle could be cured by making them drink water in which the *lengan* or "weird-stones" were dipped.

DOG—The ancient Romans used to sacrifice a dog to the dog-star Sirius, to render him propitious to their herds and fields.

DOVE—A great bustle in the dovecote means coming company.

In some parts of Italy, they give cumin to pigeons, in order to insure their continued attachment and fidelity. In Germany, aniseed or anise oil is put in the dovecote, to keep the pigeons from flying away.

DROUGHT—In some regions of India, when any drought is anticipated, the girls take a yoke and plough and go to the fallow fields, generally in a northeasterly direc-

tion from the hamlet, and divesting themselves of their clothes, draw the plough a few times over the field.

DUNG-BEETLE—In Denmark, there is a common "dung-beetle," from which the peasantry draw conclusions of the harvest to be. This is done by the mites or parasites which infest the bug. If there are many of these between the forelegs, there will be an early harvest; but if few, a late one.

EGGS IN GENERAL—To steal an egg, causes the thief to become leprous. (Madagascar.)

If a man gets an egg laid by a rooster, he will always be fortunate. (Korea.)

If water touches the eggs that are set, the chickens will drown. (Persia.)

Don't sell eggs after sunset.

If eggs have been carried over running water, they cannot hatch.

If a hen has laid nine eggs, the next will be the largest.

It is unlucky to put the eggs under a setting hen before sundown; for if you do, the chickens will be blind.

EGGSHELLS—It is said that if eggshells are burned, the hens will cease to lay.

FARM HANDS—It is lucky to employ a half simpleton about a farm.

FARMING IN GENERAL—In Scotland, the farmers were apt to leave a portion of their land untilled and uncropped year after year. This spot was supposed to be dedicated to Satan, and was styled "the good man's croft," that is, the landlord's acre. This was done as a charm, that the rest might be fertile, as reserving one

part to the devil, he would leave the rest alone.

FARMING TOOLS IN GENERAL—It is unlucky to carry a hoe, spade or any tool on the shoulder into a house, although it is said in some places that if a farmer brings a rake or fork into the house, his next child will be a boy.

FARMYARD—When the Irish peasantry pass by a farmyard, they say: "The blessing of God be upon you, and upon all your labors," else the worst results may be apprehended.

FENCE—It is ominous to have one's fence blown down by the wind.

It is unlucky to build a fence in the dark of the moon, for if it is a rail fence, it will "burrow right down into the ground," that is, rot rapidly.

If your iron fence begins to rust, look out for false friends and deceit.

It is bad luck to crawl through or under a fence or bars. To avert the ill luck, spit on the bars three times and wish luck to yourself.

In the eastern part of Pennsylvania, it is believed that fences must be built when the horns of the moon are turned up; if they are built when the horns are directed toward the earth, the posts will sink until the bottom rail touches the ground.

FIELDS—If the fields are covered with a heavy crop of weeds in the fall, there will be a severe winter.

FOG—If, during a fog, a turtle is drawn out of the water and placed on the ground with its face down, the fog will disappear.

FOWL—In many western poultry yards, the cock is believed to lay an egg every spring.

If the rooster runs in your kitchen and eats something, you will have a slight trouble.

It is only a cock hatched in March that will crow regularly at midnight, which is the signal for ghosts to disappear. (Irish.)

If a cock crows between ten and eleven o'clock in the evening, it is considered, in China, an unlucky omen. The same superstition prevails in various parts of Europe. In Shropshire, England, cocks that crow before midnight are killed.

If a rooster crows on the ground, it is a sign of rain; if it crows on the fence, it is a sign of fair weather; if it flies on a fence and crows while it is raining, the weather will clear up.

As often as the cock crows on Christmas eve, the quarter of corn that year will be as dear.

When a cock crows as if calling all the hens together, and they stand around him in a circle with their heads down, while he keeps up a croaking as if he were preaching a sermon, it is a sure sign of a rainstorm.

When a superstitious man returns from a journey, he is often afraid to enter the yard for fear that during his absence a cock might have hatched out a chicken, and that "cockatrice" should kill him by its baneful glance.

If a cock walks into the house and drinks, some epidemic will kill off all your fowls in a short time.

When the barnyard fowl rolls in the dust, it is a sign of rain. (Persia.)

It is unlucky to kill a fowl tied up. (Madagascar.)

It is a bad thing to rear a white fowl, in China.

It is unlucky for a man to see a woman caponizing a fowl; the bird will die. (French.)

In China, white fowls are sacred to the gods, and must, therefore, not be eaten.

To hold a fowl while it is quivering, after its head has been cut off, will cause you to have St. Vitus' dance.

When guinea fowls scream and turkeys gobble, it is a sign of rain. "When the April moon goes far in May, The fowls are always slow to lay."

It is unlucky to keep any kind of black fowls.

If you lose a fowl, tie a farthing in the tablecloth corner and let it hang out of the window. The fowl will come back.

When a new fowl is bought, chase it three times around the table, and give it wood from three corners of the table with its food; it will then surely stay at home.

In Normandy, France, a piece of iron is put in the nest with the eggs, in order to protect the chickens from death by lightning. In Belgium, this piece of iron is always a nail.

An old English custom still in vogue, is to throw pieces of pancake to the fowls on Shrove Tuesday. If the rooster eats them without calling the hens, it is a sign of a poor harvest; but should it call the hens, a bountiful harvest may be expected.

If you set a hen at dark, all the chickens will be pullets. (Persia.)

If a hen crows like a rooster, its owner will get an office. (Korea.)

It is said by many Irish country people, that the price of a black hen is lucky money.

If a hen is seen carrying a bit of straw in its bill, it is taken as a sign that guests are coming. (Macedonia.)

When the hens scrape together to look for lice, it will rain. (Belgium.)

A crowing hen is the announcer of evil. (Madagascar.)

Set a hen on a cloudy day, and all her chickens will be black. (Persia.)

To keep a hen which lays too large, or too small, or shellless eggs, is extremely unlucky. (Madagascar.)

Sprinkle water on a hen's head, and she will go to setting. (Persia.)

In Albania, if a hen shakes its feathers in the house and one hangs out askew without falling, a friend will arrive, or a letter from an absent friend will be brought.

When you see a hen walking backwards, it is a sign that she will lay soon.

If a hen lays two eggs in one day, it is a sign of kinfolks marrying.

In Portesse, hens are set only on the flowing tide, or else the chicks will not be strong and healthy.

If a deformed or extremely small egg is laid on the farm by a hen, it is an omen of disaster to property or health.

If you put nails in a nest when a hen is setting on the eggs, they will absorb all the noises which would be obnoxious to the chickens.

If the hens die in numbers, it is a sign the cattle will die in a short time. (Scotland.)

Never set a hen on unusually long eggs. They are sure to be roosters.

Poultrymen consider it lucky to keep a guinea hen.

Set a hen with an odd number of eggs.

It is a bad omen to have a hen lay an odd number of eggs.

A hen crowing at Christmas, prophesies good luck.

It is very unlucky to put a hen to hatch on the first egg which she has laid.

Hens that were hatched out of eggs laid on Monday or Thursday, will change their color every year.

If hens' eggs are ruffled on the small end, they will bring forth males; if on the large end, females.

In Scotland, it is considered unlucky to sell hens.

If you burn eggshells, the hens will not lay.

If hens persistently steal their nests, it is a sign of sickness to their owners.

Careful farmers' wives will never set a hen on an even number of eggs, because a hen is too superstitious to hatch out an even number of eggs.

It is unlucky to set a hen in August.

In Derbyshire, to insure a proper amount of laying on the part of the hens, it is considered necessary to collect the eggs every morning, just before noon.

In Somersetshire, England, it is believed that if a hen walks lame, a shrewmouse has run over its foot.

If a man, passing under a hen-roost, is bedropped by the hen, it bodes misfortune. If he is bedropped by the cock, it foretells good luck.

A hen that lays an egg without a shell, is believed to be impregnated by the wind; hence such eggs are called "wind eggs." The real cause, however, is usually that the hen is too fat.

In Albania, if a hen crows like a cock, without turning its head to the east, it signifies that there will be a death in the family, or something as bad as death.

When chickens stand before you and flap their wings, you will hear good and unexpected news.

A disturbance among the chickens at night, causing them to cackle and flutter about, without any visible cause, is regarded by the Pennsylvania Germans, as a sign of approaching death, either in the family or of some near relative.

A hen must never be put to set on a Friday, or when the moon is on the wane. Neither is the complement of eggs for that purpose complete without the usual one thrown in "for luck."

If a woman, on going to bed, salutes the stars in the sky, neither hawk nor vulture will touch her chickens.

If you try to kill a chicken and it gets away from you, you will have bad luck in business.

If a person carries the eggs out to set in one's apron, the chickens will all be roosters.

If it should thunder a short time before chickens are hatched, they will die in the shell.

In England, housewives swing a lighted candle over a nest of eggs being hatched, to prevent hawks from flying away with the chickens.

When chickens are seen on the top of barns or high buildings, or hawks are observed perching on high trees, generally on the topmost limbs, it is a sure indication of a high wind soon.

If the chickens hatch in the same month the hen was set, you must pass each chicken through an iron ring, so that they will live. (Greek.)

If a farmer has any five-toed chickens he must kill them, for they bring poor crops and a bad year.

If a mother gives her married daughter chickens, it is very unlucky.

A farmer said he always knew when there was to be a storm, by watching the chickens and turkeys go to bed at night. In calm weather, the fowls always roost on their perches head to tail alternately. When there is going to be a high wind, they always roost as near as possible with the heads in the direction from which the wind is coming.

Put a piece of mirror in your hen-coop, and the chickens will have no desire to leave it for another. (German.)

It is unlucky to set a hen so that the chickens will be hatched in the same month. Set her so they will come out in the next.

The crowing hen enjoys particular dislike by the southern negroes. The old Anglo-Saxon distich about a whistling woman and crowing hen never coming to a good end is current among them, but their hatred of the unsexed fowl goes further back. They attach bad luck to it. Pips come from its presence in the barnyard, pips and croup and cholera and all of the other ills to which chicken flesh is heir. The crowing hen is sometimes held responsible for sickness among the cattle or for a death in the family. Consequently the hen which manifests any desire to usurp the rooster's prerogative is a hen that goes to her pot promptly. She is eaten with gusto, no bad luck attaching to her flesh, but her feathers are scattered as far away as one of the pickininnies can be induced to carry them, and the viscera are buried or burned. If the hen has

laid any eggs within a reasonable time, they, too, are eaten, or if they are too old for food, they are destroyed. Never, under any circumstances, are they placed under another hen to be hatched out. What are known as "roosters' eggs," eggs with double yolks, or no yolk at all, are supposed to be products of a crowing hen. When one of them is found in the nests, a careful watch of the entire chicken tribe is instituted, in the hope of discovering the unmatronly culprit, and the first cluck which even partially simulates a crow, is equivalent to a death warrant.

FRUIT AND FRUIT TREES

—Fruit trees clipped at Shrovetide, are proof against worms and caterpillars.

It is very bad luck to burn fruit trees.

You can keep plums from getting wormy by nailing a nail into the tree and walking around it three times every morning.

The husbandman should pick no fruit in the "Twelves," or apples and fruit will spoil.

It is a belief among fruit-growers that heavy frost during the light of the moon, will not injure the fruit, either in bud or blossom.

"If you would fruit have, you must bring the leaf to the grave." (Transplant it.)

Never point your finger at growing fruit; if you do, it will drop from the bough without ripening.

Soon ripe, soon rotten.

A tree will bear much more fruit if a little parcel containing rose-berries, bustard seed, and a weasel's foot, is hung among the boughs.

If your fruit trees bear plentifully, thank them, or they will not bear as well next season.

In ancient times, the husband-man who desired his fruit trees to bear plentifully, bound them around with wheat straw on the night when the polytheists celebrated the renewing of the invincible sun.

Break a branch off any fruit tree on two Sundays before Easter Sunday, and place them in water; they will be in blossom on Easter Sunday.

Fruit picked by a female, is apt to be sour. (Turks Islands.)

In Germany, it is said that if the fruit of a tree in its first bearing is stolen, that the tree will never bear well.

If sweet flowers are planted near fruit trees, it is said to improve the flavor of the fruit.

On the Saturday before Easter, the Bohemians shake the fruit trees and clank their keys while the church bells are ringing, believing that they will get more fruit.

If one plays ball with fruit, the tree will not bear. (Japanese.)

When English farmers wassail fruit trees with cider for luck on the eve of Epiphany, they say:

"Wassail the trees that they may bear
You many a plum and many a pear;
For more or less fruit they will bring
As you do give them wassailing."

It is bad luck to count apples or any other fruit, on a tree. Counting seems to have a bad effect on anything. Pointing at and counting your cucumbers on the vine or your squashes or watermelons, will cause them to fall off. Continually telling how many children you have or how much money you have in bank—all this is unlucky. It is better not to know exactly how many things you have.

GARDEN AND GARDEN-ING—To dig in the garden after

dusk, is to bring sickness and death to the family.

A superstition prevails that to rid hotbeds of all insects, you must clean them in the dark of the moon.

The Romans and French believe that they can drive squashbugs and caterpillars out of the garden by having a woman go barefooted, with her hair down her back, three times around each vine, before sunrise; but if she touches the fruit or vegetables with her hands, she will stop their growth.

The Japanese pay special attention to the selection of flowers, shrubs, trees, etc., for their gardens, as most plants have a significance of good or bad with them.

Shedad, king of Ad, built to himself a great and lovely garden, the most beautiful of all earthly paradises. But the koran says that no sooner was it finished, than the death-angel struck it with his lightning wand, and it was never after visible to the eye of man.

GNAT—When gnats dance in January, the husbandman becomes a beggar.

GOAT—Goats are kept in horse-stables, to preserve horses from disease.

GOOSE—Put nails in the form of a cross in the nest of a goose, and the thunder will not prevent them from hatching.

In plucking a goose, it is lucky to find a little black mixed with the white of the breast.

To kill a goose on St. Michael's day, is luck to the people of Ireland.

If domestic geese walk east and fly west, it is a sign of cold weather.

If geese or ducks stand on one leg, expect cold weather.

In England, it is said that a good goose will lay two eggs before St. Valentine's day.

If a goose lays eggs the second time in the season—that is, after having hatched once—it means dire luck to the owner.

"If the November goose-bone be thick,
So will the winter weather be;
If the November goose-bone be thin,
Just such a winter you will see."

When a goose lays a single egg after having finished her litter, it portends death.

GOOSE-EGGS—If it thunders on Sunday, goose-eggs will not hatch.

GRAFTING—In cutting grafts let them not fall on the ground or the fruit will fall before its time.

Owners of vineyards have always regarded it ominous to give away a scion or shoot of a vine that bore plentifully, without receiving something in return, as from that time the vine would bear but scantily.

GRAIN—A spear of grain with two heads is a very good sign. (Korea.)

It is believed that the first sack of grain brought from the mill should be opened by a person who has christened a child. (Greek.)

When grain stands up in full growth and waves like the sea, the ears are said to be full and rich.

In measuring grain, if you sweep the top towards you, you sweep blessings into the house. If you sweep it from you, you sweep it into the devil's hand.

HARE—If the hare is often mentioned by farmers, it will come and damage the rye-grass. Never mention things that can harm you. Do not admit that they exist.

HARVEST—The harvest depends more on the year than on the field. (Denmark.)

"If the moon shows like a silver shield,
You need not be afraid to reap your field;

But if she rises haloed round,
Soon we'll tread on deluged ground."

If at the harvest you make the last sheaf very big, your next crop will be so good that every sheaf can be so large.

The person who binds the last sheaf on the field, will die in the course of the year. It is also said that whoever cuts the last corn of the farm will not live to cut corn the next year.

If the load of corn or hay is on the wagon and the beam to fasten it is handed up on the left side, some misfortune will happen; so the Belgian peasants call the left side unlucky.

In some countries the farmers make at harvest time a figure of straw which is carried on the last load of grain, and burned to ensure good fortune to the next crop. This figure is called Horkey.

HAY—It is unlucky to burn hay.

Hay is luck-bringing. Contact with hay and the smell of hay are of the best omen.

To bundle up hay means a surprise that will cause you to sleep in a strange bed.

If you steal hay the night before Christmas, and give the cattle some, they will thrive.

When you see a load of hay pass, make a wish and do not speak until some one asks you a question that you can answer yes, and you will get the wish.

HOE—To avoid the bad luck attending bringing a hoe into the

house, let someone walk out of the house with it on his shoulder and go backwards.

HOP-VINE—If the bees are plenty around your hop-vines, your brew of beer will be of a poor quality.

HORSE—It is said that if you lay, at Mass, the nails from the shoe of a horse that has gone lame, on the altar, the lameness will disappear.

A stone naturally perforated, and a horn, are appended to the keys of the outbuildings in Germany, to keep horses from having the nightmare.

If, when you drive your horse home from pasture, it lies down and wallows, it is a sign of a fine crop for his master next year.

If your horse runs about the pasture in a circle, you may be sure of a coming cyclone.

When horses and kine lie with their heads upon the ground, it is a sign of rain.

If horses stand free in the field with their tails to the wind, it is a sure sign of rain.

If horses and mules are very lively without apparent cause, it indicates cold weather.

Horses and cattle that are watered on returning home from Mass, will be saved from all ills.

If you see your horse eat a thistle, you will hear good news.

A death's head buried in the stable, makes the horses thrive.

It is a sign of good luck if a foal is brought to a new house and neighs a welcome. (Germany.)

When a horse on a farm is put to death on account of old age, the skin is stripped off; if this is not done, it is thought another horse will die. (N. E. Scotland.)

Horsedealers believe that they will do a good business if they wear a loadstone about them. (Spain.)

In the English border country, a horse is never sent to a fair to be sold without a good smack when starting, from one of the family, "for luck."

Grooms in India, throw a dirty duster over the withers of a horse when it is feeding; and when food is purchased in the open market, a little is thrown in the fire, to avert the evil eye and malignant influences of demons.

When buying a horse, put a handful of dust on its back; if it shakes it off, it is brave; if not, it is lazy.

If a man abuses his horses, he will surely abuse his wife.

When a horse lies down on the ground, notice whether it rolls over or not. The number of times it rolls over is the number of hundred dollars it is worth. (New England.)

The Wallachian peasants have a popular superstition that horses are much better when kept in the dark. All the most celebrated horses mentioned in Wallach poetry were kept in subterranean caverns.

Before starting, German farmers step before the horses, and with the butt end of a whip, make the sign of the cross, to prevent mischief being done to the team.

To tell how tall your colt will be when grown, measure it when it is three days old, from the center of the first joint up to the joint in the shoulder. The horse will be just as much taller as that measures.

LUCK CHARMS—It is considered good luck to carry an alligator's tooth.

MAIZE—When the wind blows the corn into waves, the German says the "corn wolf" is abroad.

After a death, the corn in the loft must be moved, else the sown corn will not sprout.

Plantation negroes think to eat the first ear of corn at the beginning of the season, boiled in gin, will make the whole crop a large one.

When the people of Voigtland, in Germany, find a double ear of corn, they hang it on the looking-glass, to protect the house from lightning.

When a person has fifteen maize-plants standing in a row, he will be wealthy. (Madagascar.)

Cut corn in the decrease of the moon, to keep it from spoiling.

Look at your corn in May, and you'll come weeping away;
Look at your corn in June, and you'll sing another tune.

Corn-fodder is very sensitive to hygrometric changes. When it is dry and crisp, it indicates fair weather; but damp and limp, rain.

For an unmarried person to find a red ear of corn at a husking party, is a sign they will marry one of the party before the year is out.

If a farmer, in tying strawbands at Shrovetide, uses but one to a sheaf in a whole stack of corn, no mouse can hurt.

Of the first corn brought in at harvest, farmers take a few of the sheaves and lay them crosswise in the four corners of the barn; then the dragon cannot get any of it.

If the ears of corn burst open, there will be a mild winter.

If ears of corn are plump and tightly encased, a severe winter will follow.

MANURE—In China, the shavings of hair, which must amount to a great quantity, as millions of people daily shave their heads

close, are saved to manure the land, to obtain good crops.

If dung falls off the cart and is picked up again, it will breed vermin.

MILK—If you milk a cow on the ground, it will go dry.

It is considered very risky to sing "the pretty girl milking her cow," in Ireland at night, for fear of evil spirits.

In Sweden, it will bring good luck to the cows to milk a little from each teat, on the ground.

They say in Ireland, never to let a strange hand milk the cow on May day, for if the first can is filled in the name of Satan, there will be no more milk for the family that year.

If you meet a hare on a May morning, the milk is likely to be charmed from the cows. (Irish.)

The Irish have a superstition that to dip the left hand of a corpse in the milkpail, has the effect of producing more cream and milk, of a better and richer kind.

The milk drawn before a cow calves, should be poured upon its back, so as to insure it plenty of milk.

Give no thanks for given milk, or the cows dry up.

After milking a cow, never wash your hands in hot water, for it will make the cow go dry.

If you mix the milk of cows belonging to different men, the cows will dry up. (German.)

In Carinthia, a red cloth is laid under the churn when it is in use, to prevent the milk from being bewitched and yielding no butter.

When the cow knocks over the milk it has just given, it is a sign to the milker that he will hear bad news.

Pour a young cow's first milk on her back, and she will always stand well to be milked; also, pour some in running water, and she will always give enough.

If a milker lets strangers into the barn at milking time, it is unlucky.

If a maiden happens to fall from her stool when milking, she will soon be married.

Put salt into the milk of a cow after calving, especially if it is to be given to a sick person to drink.

Never give milk away while churning is going on.

Pour some of the first milk from a cow around the roots of the nearest thornbush, to insure the rest of the milk and butter being good.

If a stranger, going past a woman milking her cow, does not stop and say, "God bless the cow!" it will soon meet with a misfortune.

Some people of Africa consider it an omen of evil to give or sell milk, as it will bring evil upon the tribe.

Bewitched milk, from which butter cannot be churned, must be burned.

If you get much more milk than usual from the cow, someone is coming to dine.

In the South, if you have cows and do not wash and wipe the udder before milking them, the milk will not be good.

Natives of East Africa believe that a milkpail will become like a cornucopia, by the insertion of a wooden plug of a magic tree, and will give forth milk continually.

To prevent the milk being bewitched, one should milk crosswise, that is, alternate teats, not two on one side. (Bohemia.)

To milk a ewe, will bring the owner to poverty. (Madagascar.)

If you want the cows to milk well, pour water on the cowboy. (Bohemia.)

When milking a cow for the first time, milk a little on the ground, and your generosity (to the spirits of the earth) will be rewarded with plenty of milk. (Persia.)

It is not good to carry fresh milk in an open milkpail across the street; it could get enchanted. In order to protect it from witchcraft, a little salt must be put in the pail. (Belgium.)

Milkmaids in Switzerland are valuable in proportion to the sweetness of their voices; as it is thought that by their singing while milking, the cows will give more milk.

An aged correspondent relates a story of a vicious cow at Ifton Heath, which nobody about the place durst go near to milk. The difficulty arose after an old woman had been denied a cup of milk, and so the cow was supposed to be bewitched. In their perplexity, they took counsel with a neighbor, who came over, took a Bible, opened it at the last chapter of Ezekiel (which treats of "the wives of the devil"), and placed it on the cow's loins, when the animal at once became "as docile as a Christian," and submitted to the operation as meekly and quietly as the rest of the herd.

A charm in England, to make a cow let down her milk:

"Cush-a-cow-bonny, let down your milk,

And I will give you a gown of silk;
A gown of silk and a silver tee,
If you will let down your milk to me!"

In Scotland, the following is repeated, to get milk:

"Mares' milk and deer's milk,
And every beast that gives milk,
Between St. Johnston and Dundee,
Come a' to me, come a' to me."

In Carolina, U. S. A., it is believed that a cow will kick the per-

son who puts a knife or a fork into the bucket or vessel containing milk of that cow, or into the milk-pail into which he is about to milk.

An old farmer, nearly ninety years of age, told the writer that if a man will go out into the field the first Sabbath in May, just as the bars of light are coming over the hill, and wish to himself that all his neighbors' milk shall come to him, it will do so. Once a farmer did it, and afterwards met the man whom he had secretly robbed, who complained that he had no milk, whereupon the farmer owned up what he had done and took his wish back, when the neighbor's milk came back to his cows.

MISCELLANEOUS CHARMS AND OMENS—To mark three crosses with chalk on the doors and windows of the stable, will keep the horses and cattle from having diseases.

A leather purse in which is a triangular paper, is fastened around horses' necks in Arabia, as a defense against witchcraft.

The gall bag of an ox, hung over the stable-door, will prevent evil luck from entering there.

To nail an owl on a barn-door, will bring good luck.

To hang an egg on the roof of the house on Ascension day, will preserve the house from all harm.

The more cobwebs there are in a stable, the more fortunate it is. (France.)

In the Pyrenees, a toad hung up to die in a stable, is lucky.

It is believed in Cornwall, England, that if you hang the slough of a snake on the rafters, that the barn will be protected from fire.

It is good luck to hang a string of birds' eggs in an outbuilding.

If the skull of a horse is fastened over the gate, it brings luck to the house.

In France, a new farmhouse is not entered until a cock has been killed and its blood sprinkled in the rooms.

He who puts a wheel over his gateway, will have the best of luck.

Lay herbs and rags on the place where a cowhouse is to be built, and if black ants crawl on them, it is a good sign; but if red ants go to them, the spot is not fit to be built on.

In Brittany, a piece of money is held in the hand for luck, or as much as five francs in silver hidden somewhere, to insure luck with the dairy.

It is very unlucky to toast any bread between the sowing and the reaping time, as the crops will suffer. (Greek.)

Farmers in China believe it will bring them good luck to give a small portion of rice to any who present themselves at the harvest time.

All north country English folk know the "kern-baby." The last gleanings of the field are bound up in the rude shape of a human figure and dressed in some tag-rags of finery. Attended by a crowd of reapers, it is attended home, amidst rejoicings, and will give good luck to them and their harvest.

In clearing out corn and grain-bins, leave a little behind, or you will have misfortune. (Wales.)

In Mangalore, the farmers, to protect their fields from witchcraft and the influences of evil spirits, erect through the middle of them, a line of half-burnt bamboos about six feet high.

In Wales, people whiten their houses, to keep out the devil.

The bodies of birds of prey nailed on the barn-door, with their wings stretched out, will keep away others.

If one of a herd of cattle dies, in Albania, its head is buried in the barnyard, to prevent the others from sharing its fate.

If the first thing that dies in a farmer's new abode be a beast with hairy legs, luck will rest on that house.

In Poland, to insure good crops, a wreath of corn-ears is put on a girl's head, and whoever meets her, must sprinkle the wreath.

If a woman walks around a newly-planted field of corn, unseen and unclothed, it will insure a prolific crop. (Indian.)

In Cappadocia, Asia Minor, women at certain times, perambulated the fields of grain, lest they be devoured by worms and caterpillars.

In Australia, it is considered unlucky to bleed a woman.

During the Middle Ages and even to this day in some parts of Wales, twelve fires, with a larger one in the middle, were built on Christmas eve; then a cow was brought near, a cake placed on its horns, and a bucket of cider was dashed in its face, this would naturally make it toss its horns and the cake would fall off. If it fell forward, the coming harvest would be a good one; but if it fell backward, the harvest would be poor.

If you happen to find the fellow of an old wheel and throw it into the barn, in the name of the Holy Trinity, mice will not trouble your corn.

When farmers quarrelled in the higher regions of Wales, they had a curious way of revenging themselves on each other. They would

rise before the dawn of day, when the dew was on the ground, and draw a large sheet after them, backwards and forwards. If an animal happened to graze in any place where the dew had fallen, it would surely die!

Farmers think it unlucky to have a walnut tree growing in a field that is under cultivation.

In the Anglo-Saxon laws (says Mr. Baring Gould) in the "*Codex Exoniensis*," is a most curious formula for blessing a field that has been blasted by witchcraft, and this bears some analogy to the blessing of the bed on which the sleeper is about to lie. According to this Anglo-Saxon authority, all sorts of seeds are cast out on the earth, as an oblation to the plough. Then turves of green grass from the four corners of the field are cut in the name of Matthew, Mark, Luke, and John. These are carried to the church and four masses said over them, and are replaced at the four corners of the field before sunset, and certain incantations recited over them. At the same time that the four corners of the field are consecrated to the four evangelists, the cross of Christ is signed over the center, just as in the French forms of the prayer of the bed the Virgin or Christ occupies the center. One is inclined to suspect that in all this is a reminiscence of the sun and the four quarters of the heavens, with the deities ruling them.

The Indians bring a blessing to their cornfields by having their squaws go about the fields at night, without any covering except the blanket, which they drag after them.

Boccacio tells us that the skull of an ass, set up on a pole in a cornfield, is a potent amulet against blight.

In order to protect the fields from hail and failure of crops, Belgian farmers planted bunches of box-tree therein on Palm Sunday.

It brings death and disease on men's cattle, to cut through or dig up old barrows or raths. (Irish.)

To keep their ground free from the influence of witches, Portuguese farmers stick up either a sheep's horn or a mule's shoe in the field.

At Mourzak, in Central America, the people set up the head of an ass in their gardens, to avert the evil eye from their crops.

Smith's coal, put around a plot of yams or other vegetables, injures anyone who attempts to steal the crop. (Turks Islands.)

"Cuckoo oats and woodcock hay makes a farmer run away." If the spring is so backward that oats cannot be sown till cuckoo's time (April), or if the autumn is so wet that the aftermath of the hay cannot be got in till the time of woodcock shooting (middle of November), the farmer must be the sufferer.

The natives of San Salvador, British West Indies, use the following charm to keep people out of their gardens or fields. When it is springtide at sea, they go to a graveyard and take out some earth from the last grave made, leaving in its stead a penny, which is buried in the earth on the grave. Then they go to the sea when the flood springtide is rolling in, and fill a bottle with sea water, for this also throwing a penny in the sea. Into this is placed the grave-earth, and the bottle is hung up in the garden or field, which, thus protected, nobody will then dare to trespass on.

In the province of Extramadura, Portugal, exists a superstition of

"throwing away bad herbs." To preserve the ground from poisonous herbs, one person calls to his neighbor, on the eve of the Carnival, and then, before he can reply, cries out:

"Herbs for us,
Herbs for you,
I take the ass,
And punished will be you!"

As soon as he finishes the verse, he begins to blow a horn so loud as to drown his neighbor's voice, who would wish to reply, for should he be heard, the charm would cease to work. This throwing of herbs is continued from neighbor to neighbor, and in many villages, this is kept up all night before Carnival, and the noise of horns and crying aloud becomes a perfect din.

NESTING—If birds build their nests in newly-mown hay, it means the failure of the harvest.

ORCHARD—To eat in an orchard, signifies a speedy love affair.

PEAS—If you have eaten peas or beans, plant some the same week or they will fail.

PIG—When hogs are killed in the spring and the pork is hard and solid, it indicates a hard, cold winter. If soft, the opposite.

If your pigs run away, there will be sickness in the family.

To have good luck with pigs, the swineherd, in driving his herd to the pasture for the first time in the spring, must do so being naked.

If you kill a pig and bury it under an apple tree that does not bear, it will bear a fine crop next year.

If you make a pig jump over your apron the first time it is driven to pasture, it will readily come home.

If the spleen of a hog is short and thick, the winter will be short; if it is long and thin, the winter will be long.

A broken black bottle is always placed at the head of the pig-sty, to keep off the evil eye from the animal, else it will die. (Madeira.)

The first pig and the last whelp of the litter are the best.

If you hear a pig squeal at night, prepare for cold weather.

It is said that if a sow gives birth to an extra large litter of pigs, and of an even number, that it portends a sudden death in the family of the owner during the succeeding twelve months.

If hogs were penned up to fatten at the time of the new moon, so as to get the benefit of the increase of the moon, they would thrive and fatten much better than as if they were penned in the waning.

PITCHFORK—If, in loading hay, the pitchfork should slip from your hand and stick handle-down in the earth, it is considered a very good omen.

To leave a portion of a field unplowed, insures good crops.

It is lucky if you see the first plow of the year coming towards you.

It is unlucky to yoke up a team to plough, when a dead body is awaiting burial. (Irish.)

Peasants in Prussia sprinkle the returning ploughers with water, so that the crop may be plentiful.

If a man is ploughing, no one should cross the path of the horses.

It is unlucky to steal a plow.

When the Thuringian farmers cease to plough, the giants must go hungry.

Stale water cast on a plow, keeps off the witches.

When the plow is at home, lift it off the dray, or the devil will sleep under it and poison your crops.

"Whoever sees the first plowman ply and the first swallow fly,
On a year of good luck may rely."

To eat bread and cheese at the first ploughing of the year, and share it with the horses and birds, is an omen of luck with the Scotch.

Old Scotch farmers never ploughed their furrows straight, because if they did the devil could see from end to end, and if he did, he could blast the crops.

When a little bird perches on ox-yokes, while men are ploughing, and continues to twitter, it indicates an epidemic as near at hand. (Sweden.)

On the first day of ploughing, when the servant returns from the field, his master must give him a present, so that he may remain faithful all through the year. (Persia.)

Ploughing on smooth and even ground, signifies good luck.

Ploughing up stones, signifies better luck still.

If the plow gets hitched into a stump or rock, bother and trouble will be ending in good luck.

PLUMS—A great show of plums on the trees, foretells death by fever.

PRUNING—Vines and fruit trees are only pruned in the new moon. (Madeira.)

Unlucky in Minorca, to prune a tree or any plant except vines, for it is a sure sign of death.

QUAIL—In France, the quail is called the bird of prophecy. If it calls twice without resting, they expect two francs per bushel for wheat; if four times, twice as much.

RAKE—To break a rake, denotes strife.

RAT—To find a drowned rat in the milk, is a sign that the cow will go dry.

RAVENS—When the ravens come, it is a bad lookout for the lambs. (English.)

ROBIN — If robins approach nearer to houses than usual, it is a sign of frost.

If a robin enters a house, it is a sign of bad weather.

If a robin is killed in Yorkshire, the cows will give bloody milk.

"If the robin sings in the bush,
The weather will be coarse.
If the robin sings on the barn,
The weather will be warm."

RYE—In some places, the last sheaf of rye is left, as a shelter for the "rye wolf."

SCARECROWS — Bohemians believe that if they stick a splinter of wood, from which a coffin has been made, upright in their field, the sparrows will not molest their crops.

SHEEP—Shepherds put the spoon that has been used to remove eggs from the Easter-egg pot, in their belts, to protect the flock from witches.

When sheep scatter and go up the hills, it is a sign of clear weather. (Persia.)

When sheep seek shelter and bleat, it is a sign of snow. (Persia.)

In the Netherlands, shepherds will not let their flocks feed after sunset, for then the elves are said to poison many of the plants.

It is considered lucky to shear sheep at the moon's increase, as the wool will soon grow again, and thickly, too.

The birth of a deformed lamb, is the sign of death in the family.

If one of a shepherd's flock is found dead on the Sabbath, it is believed that two or three more will die in the course of the week.

A Western superstition of Great Britain is, never to count the sheep and lambs until the end of the season; if you do, it will cause many to die.

No stock-raiser should shear sheep in seed-time. The wool does not grow again properly.

In Transylvania, it is unlucky to count a flock of sheep on any day but St. George's.

To preserve other sheep from all kinds of diseases, it is thought necessary, by the Bouraits, who reside on the frontiers of China, to have a sacrifice yearly, when a sheep is chosen, the heart removed, and a lock of its wool placed in its lungs.

The Bouraits also throw pieces of meat in the fire, to prevent evil spirits from injuring their herds.

Should a Lapp possess a numerous herd, he never knows its exact number, for counting the flock will surely be attended with evil.

SOWING AND PLANTING —The ancient Mexicans used to make idols of seeds and then eat them, so that they might be favored by the gods. This was especially done by those in ill health.

In Bohemia, it is considered lucky to have an aspen planted on the premises.

If you sow rape seed with imprecations, it will grow and thrive; but if sowed with praises, it will do the reverse.

"This rule in gardening never forget,
To sow dry and set wet."

Sow thin, shear thin.

Sow flax in the morning, and you will have yellow seed; but if you sow it in the evening, it will be large and red.

Never plant anything on your birthday, for it is a sign that it will outlive you.

If you sow wheat on St. Maurice's day, it will be blighted.

Sowing dill, anise, or fennel, brings death into the family. The seed should be laid on the ground, and allowed to blow and sow itself.

As many nights as the moon is obscured by clouds, so many days will be delayed the coming up of planted seed.

Who in January sows oats, gets gold and groats.

In Norfolk and Wales, if a drill goes from one end of a field to the other, without depositing any seed, some person connected with the farm will die before one year.

Some people think that if seeds are sown on Palm Sunday, they will be sure to come double.

If you are having flax sown, give the sower a fee, else the flax will spoil.

Tuberous-rooted vegetables, such as potatoes, turnips, etc., should not be planted in the sign of Pisces (the fish), but in the sign of Libra (the reins or scales).

Flowers should be planted or potted in the sign of Virgo, the virgin.

If seeds, planted under proper conditions, do not germinate until the second year, it is a sign that the planter will never be rich.

If you plant single flowers when the sign in the heavens is Gemini ("The Twins"), they will come out double.

If you plant peas, beans, peanuts or corn, do not burn the cobs, hulls or shells. Strew them over the field. If you burn them, there will be very dry weather, and your crop will not do well.

It is not good to plant or sow in the sign of Leo, the lion.

It is unlucky to sow any kind of seed on the last three days of March.

Our American Indians, when sowing maize, put in seven grains of corn to each hill. One was for the crows, one for the squirrels, one for the worms, and the other four to bear fruit in the hill.

In Tyrol, before sowing his seed, a peasant sprinkles his field with small bits of charcoal, for good luck.

Sow your beans:

"One for the mouse, one for the crow, One to rot, and one to grow."

Plant cucumbers in the sign of the fishes, so that they will be long and thin.

Peasants in Prussia sprinkle the returning sowers with water, so that the harvest may be plentiful.

Mr. Brown, of Fayette county, says that corn should be planted when the new moon is in the sign of the head, so that it may all go to ear.

Potatoes should be planted in the new moon, so that they will have sufficient light to strike root, but the sign of the moon must be in the feet.

In India, a pasture is dedicated to the gods, and when the peasants sow, they veil their faces, so as not to see an inauspicious person.

Southern Negroes say of corn:

"If you plant in May, the corn will weigh;

If you plant in June, the corn will rue!"

Cucumbers must be planted in the morning before sunrise, or they will be destroyed by bugs.

If the seed you are going to sow is laid on the table, it will not come up.

If, in sowing, you accidentally drop a handful of seed, you must not pick it up, or you will not have a good crop.

It is unlucky to thank anyone who gives you seed to sow.

When a flax-sower comes to the flax-field, let him sit down three times on the bag of seed and rise again. It will bring good luck.

If seeds are planted or plants transplanted, on Sunday, you will have no success with the flowers.

Never save seed and then lay it out on a table. If you do it will not grow.

Before the seed is put into the ground in the Isle of Man, the mistress sends out some salt to sprinkle in the furrows, for luck.

If you want a good crop, go out in silence on a certain day, fetch mold from three inherited fields, and mix it with your seed.

In Albania, when the spring planting is finished, the farmer rubs the handle of his plow with earth, so that the wild swine will not dare to touch his crops.

If an unchaste maiden sets out plants, they will not grow, but will wither. (Bohemia.)

Farmers of ancient Greece, believed that certain fruits would not burst on the tree if three stones were cast into the hole when the seed was planted.

People who have lost some of their teeth should not plant maize, or the cobs will have corresponding places empty of corn. (Madagascar.)

In Germany, a few nuts are mingled with the seed-corn, to render it prolific.

Pumpkin cuttings should only be planted on Maundy Thursday. (Madeira.)

To plant a tree on new ground, was, in Biblical times, sure to bring great prosperity to the planter.

During the time of the new moon, carrots should not be sown, as they will be fork-rooted. The salad sown in this period will stalk, and the potatoes will bring only leaves. (Belgium.)

Who sows thorns should not go barefooted. (Sicilian proverb.)

To secure a good crop of corn, sow it when there are plenty of stars in the sky; and if sown by a woman who expects to become a mother, the crop is certain. (Turks Islands.)

Corn, castor-oil, beans, peas, seeds, in fact everything to be planted in the fields, should be planted in the waxing of the moon, and nothing in the waning of the moon. (San Salvador, British West Indies.)

To insure good crops, Negroes say, when sowing:

"Some for de bug,
Some for de fly,
Some for de debbil,
And in comes I!"

A correspondent writes: "The other day, in going through Mid-Cardiganshire on election business, I observed one row of turnips growing in the middle of a field of potatoes, on a farm occupied by a Nonconformist minister. When asked how it happened that that solitary row of turnips came to be there, the minister explained that by accident the planters missed putting down potatoes, and the idea prevailed in the district that if the

vacant row was not filled up by sowing something in it, someone would die in consequence, in the neighborhood."

STABLE—It was formerly believed that a stone with a hole in it, tied to the stable-key, would keep the witches from riding the horses.
 "Hang up hooks and shears to scare
 Hence the hag that rides the mare,
 'Til they be all over wet
 With the mire and with the sweat!
 This observed, the manes shall be
 Of your horses, all knots free."

Monkeys are tied in the stable, in India, to protect horses, and then if anything happens, the responsibility will rest on the monkey's head.

Unlucky to clean a stable after dark. (Bulgaria.)

To see a large stable as you go visiting, is a sign of hospitality and good entertainment.

The farmer who goes into another's stable for the first time without saying, "Luck is here," is a witch-master.

In Persia, a monkey is kept in the stable with the horses, for good luck, or rather to ward off evil luck from the more valuable animals. So fully believed is this notion that the monkey will catch all the bad luck that is going, that they have a proverb, "The woes of the stable be on the monkey's head!" ("Vikram and the Vampire.")

STRAW—If a straw lies in the room, there is a snow coming.

SWALLOW—In Swabia, if a man kills a swallow, his cows will give red milk.

In Transylvania, if a swallow flies under a cow, the milk will be bloody.

"Every swallow you have slain,
 Makes a month of steady rain."

The Westphalians say that the slaughter of a swallow causes a four-weeks' rain; and if swallows are driven away, all the vegetables in the garden will be cut off by frost.

THRESH—Do not thresh in the Twelves, or all the corn within hearing of the sound will spoil.

If you thresh before sunrise on Shrove Tuesday, you will drive the moles away.

TITMOUSE—If a person seeking cattle in a forest, meets a titmouse, he or she will find the cattle.

TOAD—Many toads on your grounds, is a sign of great harvest and an increase of riches.

If you kill a toad, the old cow will give bloody milk.

TREE—Set trees at Hallowe'en, and command them to prosper.

Set trees after Candlemas, and entreat them to grow.

Set trees poor, and they will grow rich.

Set trees rich, and they will grow poor.

TURKEY—When turkeys stretch their necks to stare upward from their roosts, it will rain before morning.

Turkeys perched in trees and refusing to descend, indicate snow.

VEGETABLE — Vegetables growing in mines, are said to possess talismanic powers.

It is said to be unlucky to have any vegetable grow in any resemblance to the human form, or any part of it.

To have vegetables grow to a large size, let children plant the seed.

Very large vegetables foretell luck for the farmer.

To leave a row of vegetables uncovered, is a sign that the one who forgot to cover them, will himself be covered with earth before another season.

If, in cutting the vegetables in autumn, a mole-hill is found under a cabbage, the master of the house will die.

WAGON—When greasing a wagon, it is bad luck to turn the wheel backward. Always turn it one way.

If a woman climbs over the wagon-pole, the horse will always be frightened.

WEASEL—At Athens, it was considered a very unlucky omen if a weasel appeared during an assembly of people.

In Southampton, they mark every egg which is set under a hen, with a black cross, to keep weasels away.

In some districts of Ireland, they say that if you kill a weasel, all the other weasels will come and kill your chickens. To avert the evil, kill one of the chickens yourself, make the sign of the cross over it, hang it up on a stick, and let it stay there one year.

WHEAT—Wheat is never fully ripe in any month until the full of the moon.

If you burn wheat-straw, the wheat in the field will turn sooty.

When wheat in a bin becomes covered with fine silky webs, it will keep; but if it has none, it is in danger.

WHIP—Cracking a whip in the house is an evil omen.

WINE-GROWING—It is unlucky to plant vines in leap year.

"Make the vine poor, and it will make you rich." (Prune it.)

The German vintners say that a white lady wanders at night through the vineyard; if the season is not to be prosperous, she is closely veiled, hides a bunch of keys, and weeps; but if it is to be prosperous, she smiles and rattles her keys gaily.

The vintners go to a spring at midnight at New Year's; if the year is to be prosperous, a little man will stand there with three ears of corn in one hand and three bunches of grapes in the other; if the year is to be bad, he will have a sour face and empty hands.

The Swabians say that the grapes will receive a fine flavor if the vines be shaken on St. John's day.

The Bavarians say that if you would have good wine, write on the cask: "O taste and see that the Lord is good."

To make good vinegar from wine, throw the names of three witches in it.

WINE— Make wine in the dark and vinegar in the light of the moon.

To have good wine, the firstborn should make it. (Greek.)

In Surinam, exists the belief that wine will sour if a woman comes into the cellar while it is being bottled.

Journeys and Walks Abroad, Riding and Driving.

CHAPTER XIV.

ACCIDENTS—To be chased by a bull, indicates injurious reports about the person chased.

In Hindustan, it is unlucky to collide with a cripple. He will put his lameness over onto you.

It is a sign that you will be sorry you started, if your hat is blown off.

To be upset from a sleigh, is a sign that you will soon go upon a journey, and to be upset from a wagon is a sign that an enemy is endeavoring to do you an injury.

It is said to be lucky for two persons to accidentally run into each other.

If someone should run into you and bump your nose, it is a sign that a friend would like to see you.

To fall from a high place, denotes loss of position and goods.

If you jump for joy, you will soon be rising in society.

To drop one's cane in a railway carriage, indicates some accident to the train.

If a wheel breaks off a wagon in front of your house, someone will die.

A person running into an old lady and upsetting her, will die within a year.

When, in Ireland, anyone happens to fall, he must spring up again and turn three times to the right. Then he must dig up the

earth with a sword or knife, otherwise the spirit of the earth will do him some harm.

If you are in a fearful accident and miraculously escape from injury, it prognosticates that you will make a good name for yourself before you die.

BAGGAGE—It is unlucky to lock a trunk until it has been taken out of the house.

If the lid of a trunk falls on you, it is a sign that you will not be very happy during your next journey.

BEGGAR—To meet a beggar, is a good omen. To tip one, will give you good luck on your journey.

Seeing beggars on a walk, is a sign of wealth.

A very unusual number of mendicants is a sign that some strange thing will happen.

If you meet a beggar early in the morning and help him, you will be fortunate in your whole day's enterprises.

BIRDS IN GENERAL—Meeting a tame pigeon is unlucky. If a single pigeon crosses a lady's path, she may anticipate sorrow; if two, a sign of joy; three, a wedding, and four, a birth. Similar superstitions exist in other countries in regard to ravens and magpies. (Nova Scotia.)

If there are many birds together on the ground, and they do not fly away while you are passing them, it is very lucky for you.

It is ill luck to find a dead or wounded bird in your road when out walking.

BRIDGE—It is considered fatal to the first person to cross a new bridge.

If you cross a bridge, say the Lord's prayer to prevent a flood.

A person walking over a bridge should never turn around, as it foretells a quarrel.

If you pass over a bridge on your way to sell a horse, you will make a good trade.

There is an old superstition that if a mother's one son and a mare's one foal cross a bridge at the same time, they will fall.

Walking under a train, which is running over a bridge or trestle-work, will bring a disappointment.

When a new bridge over the Nuka river, in Japan, was formally opened, the first to cross it and thus to give it long life, were three couples, the oldest that could be found in the vicinity.

In Bosnia, there exists a superstition that a bridge cannot be firm and lasting unless a human being is walled up in it.

CAMP—If an accident happens to a gipsy just before the party is about to camp, they will consider it a bad omen, and go to some other place to camp.

COMPASS — The Japanese, when traveling, always carry a compass, so that they can tell which way is east. They think that they would not live to see the sun rise, if they laid down with their head to any other point than east.

CROSSROADS—If you cross a street where five streets meet at one point, you should say, "In the name of the Father," or evil will befall you.

In the northern part of the Grand Duchy of Luxembourg, numerous wooden crosses are seen at crossroads. On those places it is said the witches gathered about midnight to keep council. When on such places crosses were erected all specters disappeared. The same belief is also found in many other countries in Europe.

Never pass a crossroads at the midnight hour, or you will hear your dear friends moan.

Make a hole in the road at a place where four roads meet, put your ear to it, and you will learn the occupation of your future husband. (English.)

Crossroads are often designated as "four-went-ways," and have from the most ancient times been considered haunted; they are the place to conjure and the place to see ghosts and fairies and make charms.

At places where three roads met, three stones were set up in ancient times, to be worshipped by travelers, who anointed them with oil, in order that their journey might be successful.

CROWS—They say the reason why it is so hard to shoot crows, is that they can smell powder through a mountain.

DANGER—In the face of danger make the sign of the cross, and it will avert it.

DEER—If, when driving, a deer crosses your path, it is considered lucky.

DEPARTURE—If dust blows in your eyes when starting on a journey, it will bring you bad luck.

To throw some dust at a merchant when he is going on a journey, is a charm to make him lucky. (Arabian.)

To start on a journey on a dark, dismal day, was an omen of ill luck in ancient times.

If you set out before the table is cleared, you will have a toilsome journey.

If you sweep the home on the first day that the head of the house starts on a journey, he will never return. (Persia.)

The ancient Egyptians considered it unlucky to begin a journey on the first day of August.

In Hindustan, it is considered extremely unlucky for a man or woman to look back as they leave their home.

In India, when setting out on a journey, it is considered ominous to hear the chirping of a lizard.

It is lucky to meet a maiden with a jug full of water, on starting.

To throw a slipper after one who is going on a journey, will bring the person good luck.

It is unlucky to meet a colored person with spectacles on, if you are starting on a journey.

One who is going away in a carriage should not be looked after by the people of the house, for it will give the traveler bad luck.

If, on starting on a journey, you see two chickens fighting, your journey will be a safe one.

Don't start on a journey in foggy or rainy weather, if you can help it. Clear weather and sunshine only are omens of success.

If, on leaving the house in the morning, you repeat the words, "Father, Son and Holy Ghost," you will have good luck all day.

If you eat a bean before going on a journey, you will have good luck.

If oxen meet you at the gate as you start on a business trip, success will follow your every step.

If you meet an ass as you start on a journey, you will have trouble from some obstinate person.

If, in starting on a trip, you have to go in the direction a storm is coming from, it is a sign of danger.

You will have an unpleasantness on your journey if, on setting out, you meet with a servant weeping.

It is an old Bavarian custom for the father, when going on a journey, to drink a glass of wine, and then throw a few drops over his right shoulder, for a safe return.

If a thunderstorm occurs just before you start on a journey, and the lightning is bright and vivid, you will have a pleasant trip; but if the lightning is forked and distant, you will meet with disaster.

The Irish thought that tying a knot in the handkerchief when going a journey, would insure their safe return.

Nails must not be cut just before going on a journey, or disgrace will overtake the traveler.

If two dear friends part for a length of time, and on parting they exchange knives, the rusting of a knife will tell of a severe illness or death of the original owner.

It is lucky to go from west to east, from left to right, or "widdershins," when starting on a journey.

If about to travel, do not tell your wife she cannot sharpen a

pencil or hit a hen with a stone, for she can pack more articles into a trunk than a man can into a hay-wagon.

If you drop your purse and trip over it in starting on a journey, you will have good luck.

If you watch your friends out of sight, you will never see them again.

To see the full moon immediately on leaving your home at night, is not a good omen. It is the forerunner of quarrels.

If you wash in hot water before going on a journey, good luck will attend you.

It is unlucky to bid good-bye over a stile. (English.)

It is lucky for the oldest one on the plantation, black or white, to throw an old shoe after anyone starting on a trip. (Southern Negroes.)

Journeys taken immediately after meeting a wall-eyed person, will prove unfruitful; if the wall-eyed person passes to the left, turn back.

If, on starting on a journey, you forget to say good-bye to some of the family and have to go back to do so, it is a sign that you will never see them again.

It is unlucky to meet a sister of charity when starting out.

If, on starting out on a journey, you happen to see a tack, you may be sure you will come back.

To insure good luck when taking a journey, run around three chairs three times before starting.

If a lady starts on a journey and loses her veil, she will be disappointed.

It is lucky to make the sign of the cross on a doorpost as you set out on a journey.

According to a Swedish superstition, it is a good sign to meet a courtesan when starting on a trip.

It is unlucky to meet a flat-footed man when starting out.

In India, when a man is setting out on a journey, if he hears a call of a partridge on his left side, it is a sign of success in his undertaking.

If, on leaving home, the friends will stick a piece of live-forever in the ground, it will indicate the fortunes of the absent one.

It is unfortunate to drop a glove while putting them on, when starting out.

"Part with handshakes, meet with laughter; part with kisses, meet with tears."

When taking leave of friends, it is unlucky to shake hands twice; some people think they will never meet again if they do.

When a Russian leaves home, he leaves a silver snuffbox, which will turn black if any misfortune happens to him.

The nails must not be cut just before starting on a journey, lest disgrace fall on the traveler at his destination. (Japanese.)

It is considered unlucky in India, to be called back or to strike the head against anything, when starting on a journey. It is also unlucky to see an empty waterpan, (a kalasa), while a full waterpan is a good omen.

On going on a journey, Arabs of the neighborhood of Aden will never, on any account, mount their camels at the village, but will always lead them out of the village for some little distance and then get on. They can give no reason for such a practice, but "it is our custom."

No orthodox Hindu sets out upon a journey until he has consulted a priest, to ascertain if the time proposed is auspicious. Should the decision be adverse, he stays at home until he is assured that his journey will be a prosperous one.

To see a single crow in the morning, when starting on a journey, was most unlucky, and portended an unfortunate journey; but to see two crows together was, on the contrary, a most happy omen.

"Dwy fran ddu, "Two crows I see,
Lwo dda i mi." Good luck to me."

If you happen to dash your foot against anything, be it ever so insignificant, on leaving your house to start on a journey, you had better put it off for a short time, if you wish to avoid being completely disappointed.

When Mungo Park took his leave of Sir Walter Scott prior to his second and fatal expedition to Africa, his horse stumbled on crossing a ditch which separated the moor from the road. "I am afraid," said Scott, "that this is a bad omen to you!" Park smilingly answered, "Omens follow them who look to them!" and striking the spurs into his horse, he galloped off. Scott never saw him again.

In Gloucestershire, England, it is considered lucky not to shake hands with anyone at parting, and lucky to have the last word, as a preventive of sudden death.

It is an omen of bad luck if, on starting out on a journey, the horse refuses to start, to go through the gate, or if it stumbles. Some misfortune is sure to happen to the rider.

Pour a pail of water behind a person leaving a house for a journey. (Turkish.)

On departing from his home, the "samurai" retainer would have a farewell feast given him by his family, of a baked "tai" (a perch, which is an emblem of luck in Japan), served on a teg ash iwa leaf.

Before a married man sets out on a journey, he twists together in a peculiar manner two branches of broom called "reteen"; if on his return he finds them still twisted, it is an omen of his wife's fidelity; but if they are untwisted, no argument can convince him that she has been true.

If you start out for a journey and cross a ladder which obstructs your way, postpone that voyage for a day or more, as otherwise it will bring ill luck to you.

If a Japanese traveler fails to honor the fox before he starts on his journey, he will meet with trouble, as the fox will take his revenge by causing will-o'-the-wisps to spring up all over the rice swamps and so mislead him that it prolongs his journey, and perhaps he never gets home.

On going on a journey or on leaving the house in India, the rupra bird seated with its silvery feathers, is an omen of success.

The shama bird on the left or on a green tree, is a sign of good luck on his way.

In India, one of the most binding oaths is for a man to place his hand on the head of his son and heir, and with his left grasping a cow's tail, to make his statement. If he does not speak the truth, he believes he will receive injury through his son, and a murrain will come on his cattle.

The ancient Greek used to swear by laying his hand on his son's head and invoking curses upon him if he lied.

DITCH—If you jump a ditch, you will forget the errand you set out on.

DRIVING—If a cat is in the cart, the horse will soon tire.

If you are driving and the horse snorts, you will be welcome to the place you are about to visit.

If you are in a buggy with a friend and the horse drops suddenly and dies, it is a sure omen of wealth to you both.

If you see two white mules hitched to a red wagon, you will have bad luck for three years.

It is considered unlucky to have a chicken fly in the carriage when you are driving, and equally unlucky to run over a chicken and kill it.

If the tire of a wheel breaks while driving, it is a sign of the breaking of some close friendship.

When driving, a twist in the trace is said to insure good luck.

Some people think that if the lady sits on the gentleman's right when driving, it foretells an accident.

If, when starting out for a drive, you accidentally reach out and take the left-hand rein with your right hand, and the right-hand rein in your left hand, you will have an accident.

If, when out driving, the horse shies at a hearse, the driver will be the next to die.

Do not drive on the anniversary of your father's death, or you will meet with an accident.

When driving, it is considered lucky if a horse casts a shoe.

Conyers Middleton says that when he was in Rome he had his horses blessed, for his own curiosity and for the contentment of his

coachman, who dared not drive them without, because there would certainly be an accident if they were not blessed.

When a Russian peasant takes the reins in his hands to drive, he crosses himself to ward off accidents.

If a gentleman and lady are riding and are tipped out, they will be married. (Nashua, N. H.)

Don't hitch a black and a white horse together, or you will have bad luck. A horse and mule hitched together are also unlucky.

DUST—If a dust whirlwind comes up before you when going on a journey, do not continue on the same road, but go by another road, for the dust whirlwind warns you of danger on that road, such as a robbery, an accident, or a fight.

FAIRIES—In Ireland, the fairies have the credit of laying bannocks (a kind of griddle-cake) in the way of mountain-travelers who, if they decline the proffered favor, seldom escape a beating or something worse.

FENCE—It is bad luck to shake hands over a fence.

Never jump a fence when starting on a journey.

In Wales, if a person is seen jumping over the first fence, it is a sign of death.

To sit on a fence is very bad luck; you will experience some sorrow which you might have avoided.

In climbing fences:

"Get over, meet with a clover;
Get through, meet with a shoe;
Get under, meet with a blunder."

FIELD—In the Netherlands, no man dares to sleep in a meadow or

pasture, as some great evil would happen to him.

Never lie down in a meadow or field to sleep; it is bad luck.

FINDING—To find silver in a horse-track is one of the certain signs that good fortune will attend you.

Never pick up human hair lying in the road; it is bad luck.

FISHING — When fishing is poor in the Orkney Islands, a cross of tar is marked on the boats and factitious water sprinkled over it, for luck; this is done especially on Hallowe'en.

FOREST—To go into the woods at night, causes a person to be followed by spirits. (Madagascar.)

If, in the evening, the people hear the leaves rustle in the wood, it is nothing but the faint murmur of misery coming up from the souls in purgatory. (Belgium.)

If you are walking in the woods and a faded leaf falls on your hat, do not do anything important that day, or it will turn out unlucky. (Belgium.)

HOMESICKNESS — Hide a stone or some dirt in a person's trunk without their knowing of it, and it will prevent them from being homesick when they are away.

To be relieved of homesickness, you must look up through the chimney. (Pennsylvania German.)

When a Tyrolean leaves home, he takes with him a piece cut with his own hand from the loaf baked at home, and when he has arrived at his destination, no matter how hard or even mouldy the bread may be by that time, he will not taste other food nor drink, until he has silently devoured the home-

baked crust. This will move the weary homesickness from his heart, and give him strength and courage to endure until his return.

It is said that when you are moving from one country to another, a stone picked up in your own country and flung on the ground in the new, will keep you from being homesick.

If you are homesick or worried about anything, you will be relieved by putting a handful of salt on the fire.

If a person is homesick, he or she can be cured by eating the scrapings of the four corners of the table, placed on buttered bread.

Salt sewed into the garment of a homesick person without his or her knowledge, will cure him or her.

INSECTS IN GENERAL—If a frog should jump over your foot while you are walking along a path, it is a sign that you will not live long, or that you will have an accident that will almost cause your death.

If a bee keeps flying about you while going through a field, it is a sign that you have a spiteful enemy.

If, while walking along the common highway, you should run across spider-webs hanging across the walk or road, wish before you brush them away, and it is likely your wish will come true.

LAKE — Roumanian peasants warn the traveler to beware of throwing small stones into a lake high up in the mountains, where thunder is supposed to be brewed, lest it should wake the dragon and provoke a thunderstorm.

The boatmen of Killarney call the waves which, on a windy day, come in crested with a foam, "O'Donohue's horses." The spirit

of O'Donohue is supposed to glide over the lake of Killarney every May-day, on his favorite white horse, to the sound of unearthly music.

Some five miles southward of Sligo is a gloomy and tree-bordered pond, a great gathering-place for water fowl, called because of its form, Heart Lake. It is haunted by stranger things than heron, snipe and wild duck. Out of this lake, as from the square stone at Ben Bulben, issues an unearthly troop. Once men began to drain it; suddenly one of them raised a cry that his house was in flames. They turned around, and every man saw his own cottage burning. They hurried home, to find it was but a fairy glamour. To this hour, on the border of the lake is shown the half-dug trench, the signet of their impiety. (Yeats, "The Celtic Twilight.")

Two or three miles from Heart Lake, in Ireland, lives an old woman, who was stolen away in her youth. After seven years she was brought home again, for some reason or other, probably she had lost her beauty, at any rate, she had no toes left. She had danced them off at the fairy revels. Many near the white stone door of Ben Bulben have also been stolen away. (Yeats, "The Celtic Twilight.")

LOSING THE WAY—If you are lost, stand still and decide which road you ought to take, and then take the opposite.

MEETING—In Turkish and Bulgarian villages, where the people depend upon a common fountain or well for their water-supply, a man thinks it very unlucky to meet a woman carrying water or have her cross his path. If a woman carrying water sees a man com-

ing, she generally steps aside to let him pass.

To meet a bald woman, portends sickness and poverty.

It is lucky to meet a load of barrels, although it will rain next day.

Should you meet a cross-eyed person, be sure to say "Hee, hee," three times, to ward off the evil eye.

If a person on a journey meets a fox, it signifies a safe and pleasant return. (Russia.)

Meeting a funeral procession is said to bring bad luck to a person soon afterwards. (Turks Island.)

If a cross-eyed man is the first you meet in the morning, beware that you do not break a bone before sundown.

To meet an ambulance three times in one day, is a sign of ill luck.

When you meet a colored person, you should pull your ear for good luck.

To meet a man with a gun on starting out on a journey, is a good sign. All evil will flee from his gun.

It is always good luck to meet a fat person early in the morning.

If you see a person taken to prison, it is a sign that you must be careful in conducting your business, as someone is trying to take advantage of you.

In Hindustan, it is unlucky when starting on a journey to see anyone carrying a pot of lard or a fish.

In Italy, it is considered very lucky if you meet any person with a bucket of water, when coming from church.

If you meet a leopard on a journey, happiness and misfortune will alternate until you get home.

Always avoid meeting a cripple face to face. Turn to one side.

To meet a goat where they seldom come during the last three days of the week, is a sign of bad luck.

If you see a scaffold when on a business trip, it is a sign of dangerous speculations.

If an engaged person, taking a trip on the water, should by chance be introduced to a preacher on the same boat, there is sure to be a disappointment in his love affair.

If you meet a young man at a waterfall and he speaks to you with a smile, you will marry him.

It is a superstition in the country that if two people meet with raised umbrellas, bad luck will follow them, unless they make a cross-mark and spit in it.

If you meet a friend in the middle of a crossing, you will obtain a victory.

If a Turk meets three persons with blue eyes and they are the first three he meets, he considers it very good luck.

Sometimes a little girl dressed in white is thought to be a messenger of coming evil. (Negro.)

To meet a lady on entering a bridge, signifies that your wants will be granted; a gentleman, your wants will be refused.

To see a person killed, is a sure sign of grief and unhappiness, either to you or to a dear friend.

If you meet a fox, it is a sign that you will meet with thieves.

In Oriental countries, to meet a camel on a bridge is said to insure good luck for the remainder of the journey.

If two walking together come across a black hen, the one whom

the hen passes nearest will be the first to die.

If you meet an oiltank-team in the morning, you will have the best of luck.

It is very good luck to pass, in the given order, a white horse, a black horse, a hunchback, a priest, and a soldier.

If you suddenly come upon a turtle, right in front of you, you will shortly hear slander of a friend.

Meet a snake and you will speedily meet your enemy.

To see pigs and crows when out walking, is bad.

If you start with a pet project and the first person you see is colored, proceed with care.

It is a good omen to meet the same person twice, that is, on your way going and returning.

If a stranger calls across the street to ask you a question, do not call back, but go over before you speak to him, else he will bring you bad luck.

It is unlucky to salute a red-haired man or a bearded woman, unless you have three stones in your fist, to protect you from the evil eye.

To meet a load of old iron, is a sign of shedding of blood. (Norwegian.)

Among the ancient Scots, if a barefooted woman crossed the road before them, they seized her and drew blood from her forehead, to ward off the evil omen.

If a man meets us with his head uncovered, we will have bad luck, say the Malabrians. (East India.)

If you dodge when you pass a person as if you thought you were going to be slapped, it is a sign that you will soon have a quarrel.

If, while driving to town, a woman crosses the road in front of the team, the German farmer will turn back, as he can have no good luck that day.

The Malabrians interpret it as a bad omen if a blind man meets one in the way.

To meet a Chinaman with spectacles on, is lucky.

It is bad luck to pass one of your enemies without speaking.

If you meet a man in his shirt-sleeves when you are just starting on a journey, you will have good luck.

If a drunken man speaks to you, it is a sign of bad luck.

To salute aged men every time you meet them on the street, is a sign of long life for you.

If you start out in a certain direction to meet a person with whom you have an engagement, and feel a strong inclination to go in another direction, do so, for the person will be there.

It is very ill luck to meet a squinting person; if you are out on any important business, defer your affairs until another day, if you wish success.

To counteract the meeting with a cross-eyed person, one should cross the fingers and say "Muggins," or spit and say "Satan."

It is an ill omen not to salute a soldier every time you meet one; always pass him on the right.

If you meet a one-legged person after dark, it will bring sorrow to your heart; but if you meet him in the sun's rays, prosperity will attend you all your days.

If you meet a procession of priests, it will rain before the day is over.

If you meet a minister and force him to the wall, it will bring forth an unlucky marriage. Always let a minister have the best of the walk.

A bow-legged man is a hoodoo, when you meet him on starting out on a journey.

To meet an empty hearse, is a sure sign of disappointment.

If you meet an old "hag," a woman with her hair flowing loose or bound loose, it is unlucky. He who meets an old woman, or has to walk behind two old women in the morning, will have bad luck all day.

Four vehicles passing along a road together is a sign of a wedding.

It is considered good luck to meet a chimney-sweep on the street.

To meet a monk in the morning, is a bad omen; the earlier you meet him, the unluckier it is.

If you meet two nuns face to face you had as well turn back, for you will meet with disappointment at the end of your trip.

If you meet a sheep while fasting, it is lucky, and you will soon get your fill; but if you meet a whole flock, it is bad; actors consider it good luck in either case. To see lambs when out walking, is good luck.

It is lucky to meet a person with a bundle.

If you meet a crippled person before breakfast, you will be lucky all day.

Bad luck attends a person who, meeting another face to face, tries to pass while the other does the same thing, so that both are stopped.

A man walking along the street and hailed by a stranger who thinks he knows him, will be very fortunate the rest of the day.

To meet a person who looks very much like you, is a very bad omen.

To see a balloon, signifies news.

If one happens to pass an axe with the sharp edge toward him, he may expect misfortune.

If two boys meet a negro, the one who draws his finger down the other's coat-sleeve, saying, "Grease," will have good luck.

It is bad luck to meet a cripple face to face.

To see a load of empty barrels, is a sign of rain.

To meet a nun on the street, will be unlucky to your errand. (Chinese.)

If you meet a perfect giant of a man or woman, you will have better luck than ever before.

It is unlucky to meet a negro when leaving a house.

If you meet a blind person when your hands are in your pockets, the devil has a mortgage on you.

If a gentleman tips his hat to a lady whom he does not know, but whom he thinks he knows, it is a sign that he will soon meet a very prominent person.

To see a balloon in the afterglow, Foretells the coming of pain and woe.

If, on going away from home you meet a sow, you will probably meet with disappointment or else bodily injury before you return.

It is bad luck to meet a person who stares at you.

To meet an earthen-potmaker when traveling, is a sure sign of disappointment, among the Malabrians.

If a man on a journey passes through a flock of sheep, he will die. (Persia.)

An author of the fifteenth century says that "some men had rather meet a frog than any knight, or man of religion or of holy church; for if they meet a frog, they will get a cold; but if they meet the devil in the religious guise, they will be poor all their days."

To meet the same person several times during a day, is considered lucky for both.

Among the Malabrians, it was most unlucky to meet a blind man in the morning. Equally unlucky was it for a Malabrian to meet a Brahmin.

In ancient times, it was deemed lucky to have images of the gods on the table when eating.

It is considered a good omen in India for a traveler to meet a dead body, a full water-pan, a cow, a deer, or a Brahmin, on the right side, or a jackal on the left side.

If a cat runs across your path, while walking abroad, spit three times or throw a stone behind you, to avert ill luck. (Silesia.)

If you are whistling and meet a lady, stop whistling before you pass her, or some misfortune will befall you.

If you meet a widow on your way to mail a letter, it is a sign of money.

The Chandrakanta is a fabulous gem, named so for being "lovely as the moon." It was a moonstone of great size, supposed to be formed by the congelation of the rays of the moon, and to dissolve under the influence of its light.

A meeting with the pinaviztli (a large spider) on the road, was a

sign that he who saw it was about to receive a present of something good to eat. (Ancient Mexican.)

When one is met by a snake, he will hear of the death of a relation. (Madagascar.)

To meet in the morning a person of bad reputation, portends evil to a Hindu.

Two pieces of wood or two straws lying in cross form in your path, are a sign of misfortune. (Belgium.)

If an Arab meets a simoon while crossing the desert, he gains security by pronouncing the word "Iron! Iron!"

It is unlucky to meet the great dog on the streets of Bayeux in the winter nights. (Norman.)

To meet a priest the first person going out, is a bad sign. (Turkish and Albanian.)

For a crow to settle in a path before a person walking, will cause him to become leprous, unless he spits three times. (Madagascar.)

Something will go wrong if you meet swine. (Belgium and Luxembourg.)

Albanians say it means bad luck to see a spider running across the road. Fire a gun to break the spell.

To meet a hump-backed woman in Belgium, is unlucky, but a hump-backed man is lucky.

To meet a priest on the way, is a sure sign of mishap to yourself or your beast. (Stepniak, "Russian Peasantry.")

If one is met by a crow or a kestrel hawk, his journey will be lucky. (Madagascar.)

When you meet a white horse, turn the silver in your pocket, and you will have great luck.

If, in leaving the house in the morning, you see a black cat crossing the road, you will have some misfortune that day. (Belgium.)

If you meet a monk with a long beard, and sandals on his feet, it is a sign of good fortune that is about to happen to you, and if you touch his garment, you will have no sickness for a long time.

In Malaga, girls believe that if, while walking along a country road, they should happen to meet a large lizard, remaining motionless and looking them firmly in the eye, they will not marry; but if it runs off, they will get married soon.

Among the Malabrians (East India), it is a bad sign to meet a blind man, a Brahmin, a washerwoman, a man with an empty panel, an oil mill, a man with his head uncovered, a fox, a dog on the right, to sprain the foot, to fall on the head, to be called back, a beggar, a cat crossing the path, an earthen pot-maker, or a widow.

If a cat, a jackal or a snake cross the path of a Hindu, he is sure that evil will befall him.

A fox crossing his path, his heart is light, for that is a harbinger of good.

If a lizard lights on a passer-by and runs nimbly up his body, the man moves forward with spirits elated, for this little creature is a messenger of blessing.

At Verviers, near Liège, Belgium, it was considered a bad foreboding if the first person one met in the morning was a priest. In order to destroy the bad effect, it was necessary to touch iron, for instance, a key, a chain, or something of the kind. It was necessary to have gone through these

operations before the cause of the ill omen was out of sight.

To see and stamp one hundred colored men without meeting a Chinaman before you reach the hundred limit, brings good luck and success in any undertaking you have in view at the time. The mode of stamping a negro is by wetting the right thumb with the tongue, touching it to the palm of the left hand, then with closed right fist to strike the left palm, as in stamping a letter. Do this every time you see a colored man until you have stamped 100.

To meet a politician, denotes advancement.

To meet a prince, denotes honor and profit.

To meet a lame man, denotes misfortune in business.

To meet a woodcutter, denotes labor without gain.

To meet an uncle, denotes sudden return of a long-absent friend.

To meet a beggar, denotes unexpected help.

To meet a painter, denotes long and happy life.

To meet a doctor, denotes honor, happiness.

To meet soldiers, denotes arrangement of affairs.

To see unexpectedly animals slaughtered, signifies that you will meet with some accident.

To see unexpectedly an ape, signifies deceit.

To see unexpectedly rotten or wormy apples, signifies that you will be thrown into low and mean company, much to your disgrace.

To see unexpectedly an ass, signifies a quarrel between friends.

To see unexpectedly a bear, signifies danger from persecution.

To see unexpectedly a blackbird, signifies scandal and deceit.

To see unexpectedly birds in a flock, signifies a journey.

To see unexpectedly a bird's nest, signifies luck and increase of fortune.

To see unexpectedly a wild boar, signifies bitter enemies.

To see unexpectedly a canary bird, signifies death of a friend, sudden trip.

To see unexpectedly a bride approaching in dark clothes, signifies a journey.

To see unexpectedly a bride approaching in white clothes, signifies sadness and misfortune.

To see unexpectedly a calf, signifies certain gain.

To see unexpectedly a camel, signifies quickly dissipated fortune.

To see unexpectedly cattle feeding in green pasture, signifies thrift and success.

To see unexpectedly strange cattle standing in water, signifies that you will buy some soon.

To see unexpectedly a corpse, signifies to hear news.

To see unexpectedly a cow, signifies prosperity and abundance.

To see unexpectedly a crow, signifies a refusal of an offer of marriage.

To see unexpectedly a deluge, signifies evil reports.

To see unexpectedly a dove, signifies happiness at home.

To see unexpectedly a duel, signifies a projected party which will come to nothing.

To see unexpectedly a burned dwelling, signifies that you will hear of a death.

To see unexpectedly an eagle, signifies gratified wishes.

To see unexpectedly a fallen dwelling, signifies good luck in games of chance.

To see unexpectedly an eclipse of the sun, signifies a loss.

To see unexpectedly a falcon, signifies increase of fortune.

To see unexpectedly black feathers, signifies hindrance and loss.

To see unexpectedly white feathers, signifies great joy and friendship.

To see unexpectedly fleas, signifies weariness and disgust for life.

To see unexpectedly a fountain, signifies plenty and health.

To see unexpectedly a hopping frog, signifies annoyance and vexation.

To see unexpectedly a funeral, signifies unexpected heritage.

To see unexpectedly a white goat, signifies prosperity; a black goat, sickness.

To see unexpectedly an open grave, signifies good fortune.

To see unexpectedly a groom with dark gloves, signifies brief pleasure.

To see unexpectedly a groom with light gloves, signifies affected modesty.

To see unexpectedly a hare, signifies wealth, quickly dissipated.

To see unexpectedly a horse, signifies good fortune.

To see unexpectedly a leech, signifies help, protection.

To see unexpectedly a leopard, signifies triumph over evil reports.

To see unexpectedly lightning, signifies a love-quarrel.

To see unexpectedly a lion, signifies lasting friendship.

To see unexpectedly an old man bowed down with age, signifies good luck.

To see unexpectedly a lion's cub, signifies friendship and protection.

To see unexpectedly lizards, signifies plots of distant enemies.

To see unexpectedly a mare, signifies abundance.

To see unexpectedly mice, signifies business embarrassment through plots of faithless friends.

To see unexpectedly the moon, signifies, if bright, continual pleasure.

To see unexpectedly the moon, signifies, if cloudy, danger of death of beloved friend.

To see unexpectedly the moon, signifies, if full, wealth.

To see unexpectedly the moon, signifies, if shining straight in the face, a fall physically or socially.

To see unexpectedly the moon, signifies, if new, over right shoulder, good fortune.

To see unexpectedly the moon, signifies, if new and seen through glass, misfortune.

To see unexpectedly the moon, signifies, if new and seen through trees, mixed fortunes, unexpected changes.

To see unexpectedly an eclipse of moon, signifies profit.

To see unexpectedly a mule, signifies obstinacy, loss of a lawsuit.

To see unexpectedly a nightingale, signifies a happy and fruitful marriage.

To see unexpectedly a parrot, signifies slander, a dangerous neighbor.

To see unexpectedly a peacock, signifies an accident.

To see unexpectedly a porcupine, signifies business embarrassments.

To see unexpectedly a prelate, signifies a legacy from a distant relative.

To see unexpectedly a procession, signifies constancy in love.

To see unexpectedly a young quail feeding, signifies good success.

To see unexpectedly a rabbit, signifies expensive pleasure.

To see unexpectedly a raft floating, signifies a journey.

To see unexpectedly a rainbow, signifies separation.

To see unexpectedly a ram, signifies to meet a shameless person.

To see unexpectedly a raven, signifies misfortune. Bad omen.

To see unexpectedly a reaper, signifies dignities, honors.

To see unexpectedly old ruins, signifies that you will travel abroad.

To see unexpectedly a serpent, signifies ingratitude and betrayed friendship.

To see unexpectedly a shark in water, signifies that you will escape danger.

To see unexpectedly a sheriff sale, signifies a message of good luck.

To see unexpectedly a ship, signifies fulfillment of wishes.

To see unexpectedly a ship in danger, signifies unexpected good fortune.

To see unexpectedly a shipwreck, signifies separation.

To see unexpectedly a ship sink, signifies approaching marriage.

To see unexpectedly a skeleton, signifies an invitation to a ball or wedding.

To see unexpectedly spiders in the morning, signifies anxiety, loss.

To see unexpectedly spiders at night, signifies triumph, success.

To see unexpectedly snails, signifies debauchery, infidelity.

To see unexpectedly a stag, signifies loss through a failure in business.

To see unexpectedly stars, signifies happiness.

To see unexpectedly shooting stars, signifies death, unless you make a wish.

To see unexpectedly a stork, signifies robbery.

To see unexpectedly a stream overflow its banks and surround your house, signifies you will acquire wealth in proportion to the overflow.

To see unexpectedly rising sun, signifies bad news.

To see unexpectedly setting sun, signifies great losses.

To see unexpectedly sudden sunlight, signifies discovery of secrets.

To see unexpectedly a swallow, signifies complete success in all enterprises.

To see unexpectedly a thunderbolt fall, signifies death of a friend.

To see unexpectedly a tiger, signifies fierce enmity.

To see unexpectedly a hopping toad, signifies that you will meet enemies.

To see unexpectedly triplets of any kind, signifies a long journey.

To see unexpectedly twins, signifies a narrow escape from danger.

To see unexpectedly a turtle, signifies delay and vexation.

To see unexpectedly wasps, signifies annoyance by enemies.

To see unexpectedly a wolf, signifies gain, pleasure.

To see unexpectedly a woman using a skewer, signifies ruin through a lawyer.

To see unexpectedly worms, signifies contagious disease.

To see unexpectedly a zebra, signifies betrayal by a friend.

LOCOMOTIVE—If you see a locomotive off the track, you will discover money that has been hidden from you.

MARSH—If you come across a marshy place when you are out for pleasure, it denotes that you will enter upon a dangerous enterprise. (Norwegian.)

MISCELLANEOUS CHARMS AND OMENS RELATING TO TRAVELING—To burn coffee just before going on a journey, will give you good luck.

It will bring you great luck and safety in traveling if you wear a white flower.

If you always wear a white ribbon while traveling, whether it is concealed or not, you will always have friends.

At Beulba, in Central America, the Wajiji have an omen that a traveler must take with him pieces of pipe-clay, to insure for him safe passage and good fortune.

If you wish to take a journey and desire everything to go smoothly and without accident, go to a little eminence and say: "Oh, Romulus and Remus of Rome!" Mention the seven hills of Rome, fall on your knees, clasp your hands, and look up to heaven. All will go well.

To lose your hat out of a car-window, means good news from home.

Don't travel on a car with a one-armed man.

It is lucky to carry the 16th Psalm under the left arm-pit while traveling; it avoids danger.

In Japan, the word "Red," written in Japanese characters on the

hand, and licked off when starting on a journey, will preserve from danger and insure good luck at the journey's end.

Put a wisp of straw in your trunk when traveling, and you will be safe.

To walk around the house twice, is said to insure safety on a journey.

If you pass an axe lying on the ground with the edge turned toward you, expect misfortune.

Travelers should spit upon a stone and then throw it away. This will insure them a safe and prosperous journey.

In Sweden, it is a sign of a pestilence if a traveler hears the gravediggers at work on Christmas.

The Mexicans, when traveling, carried a black stick for luck.

It is lucky to travel in an old pair of boots that have belonged to an upright magistrate. (Chinese.)

If a sow crosses the road when one is going on a business journey, it is an ill omen.

If an Indian hears the howling of a wolf when traveling, he at once expects an enemy in ambush.

If anything carried by the wind falls and rests upon you, it is an omen of death.

"A sudden hush or unnatural silence in the air,
Bids the poor traveler beware, beware."

When you arrange your stockings in a circle in your trunk, it is a sign that you are safe from danger.

It is a belief common in lower Germany that if you place a pebble under your tongue at night when going out, you will return in safety.

In Spain, if the cat's skin and fur is bright, a traveler may expect a good day.

If a negro thinks a man is following, he will return; as he believes that the spirits are opposed to his journey.

If the Burman comes across mushrooms at the beginning of a journey, he considers it a good omen.

An ivory knife is a necessary protection from the wind-god in India, for one who travels after sunset.

Among the Mexicans, travelers carry a black stick, which they believe preserves them from all harm, and when they stop, they worship it.

If, on first entering a place, you are impressed that you have been there before, it is a sign that you will die there. (English.)

Give cakes, called "pan," to anyone when he is going on a journey, and he will be certain of success. (China.)

A writer in 1656 says: "It has been credibly reported that if a man takes an elder stick and cuts it on both sides so that he preserves the joint, and puts it in his pocket when he rides on a journey, he will never be galled."

Wear ornaments of gems hung by your side, and you will never fall when out walking. (China.)

In Britain, it is a common belief that if a man at night loses his way, he always sees a lantern. If he tries to catch it and falls down, he will not be able to get up till the judgment day.

In Madagascar, things fady or forbidden are without number and often give a great deal of trouble to travelers, as one traveler, for instance, had to cross a dangerous river on a floating log, because it was "fady" to use a boat.

"When ye come to some roads that cross and ye know not which way to go, if the reeds and grasses blow eastward, go eastward; if the clouds and the thistledown float southward, it is a sure sign you must go south." (Ancient Syracuse.)

In order to have success when traveling, the Jews will occasionally repeat some passage from the sacred books relating to traveling, meanwhile with their feet turned toward the holy city.

St. Ambrose thought it a good omen to follow the customs of the people with whom he lived, and said: "When I am in Rome, I fast on Saturday, but when I am in Midian I do not!" Hence, probably, the saying: "When you are in Rome, do as the Romans do," which Marshall P. Wilder, the American humorist, supplemented by saying: "And when you are in Turkey, do as the Turques do."

A person going on a journey should not lie on rice for his pillow; the result would be that it would take a very long time to finish his business. (Madagascar.)

On a gentleman's estate in Guref, Russia, there were two footpaths up through the mountains. When the people go to a certain place by the side of these footpaths, they collect a little bundle of sticks and put them down in their appointed place; then they say a prayer for a safe journey and pass on. It is believed by the common peasants that an angel guards the road, and as a tribute for a safe journey, they offer this little bundle of sticks, so that when several hundred of these bundles are collected together, they burn them on a bonfire as a sacrifice. This custom, however, is said not to have been practiced for thirty years or more.

In going on a journey, the Chinese hang incense from the temple, from the neck or buttonhole, in a red bag. When the traveler stops for the night, he then burns other incense before this sacred incense, and it is replaced as before. This is done that he may have a prosperous journey.

It is an ill omen to have sun-rays or rain fall upon the sacred incense when it is being carried from the temple to the house. An umbrella is carried over the head at such times, no matter what the weather is.

When first going abroad in the morning, look at some near-by church-steeple and make the sign of the cross, so that you may succeed in your undertakings that day. (Russia.)

If no church-spire is in sight, a Russian listens for the church-bell, then turning toward it, crosses himself, to secure a blessing throughout the day.

The Albanians do not let a traveler go away unprotected. They set a jar in front of the house-door, filled with "unspoken water," and hang foliage and ear-rings upon it. The traveler takes the ear-ring and some foliage in his hand, hits the jar with his foot, and sets out, accompanied by his relatives for a mile. He then gives them the ear-ring and goes on, not looking back for the world. Thus he is safe from accidents.

If, on going a journey, you see a crow feeding on a carcass, it is lucky. If you see a cow suckling her calf, it is also lucky. If you hear a jackal howling to the right, it is unlucky; but if you see a solitary jackal on the left, that will bring luck. To see a snake passing from the right to the left, and to kill it, is a good omen.

Park, in his "Travels in the Interior of Africa," said that the guide sought diligently for a certain kind of tree when they were journeying, and when he found it, he hung a white chicken by the leg in the tree, to make their journey prosperous, as the woods are inhabited by a powerful race of spirits, who are of a white color and have long flowing hair.

If you cannot sleep when in a sleeper, repeat to yourself the following words: "A sleeper is one who sleeps. A sleeper is that in which the sleeper sleeps. A sleeper is that on which the sleeper which carries the sleeper runs; therefore, while the sleeper sleeps in the sleeper, the sleeper carries the sleeper over the sleeper under the sleeper until the sleeper which carries the sleeper jumps off the sleeper and wakes the sleeper in the sleeper by striking the sleeper under the sleeper, and there is no sleeper in the sleeper or under the sleeper." If you are a light sleeper, you will probably have to repeat this several times during your night in the sleeper.

OBELISK—If you mount an obelisk, great honors will be conferred upon you.

If you see an obelisk on a journey, it is a sign of fame and wealth.

RAIN—If two friends, walking together for the first time, are caught in a shower, great blessings will be theirs, and their friendship of long duration.

If you can catch raindrops or they fall on your head just as you start on a journey, it will give you good luck.

If you start for church and it commences to rain, turn back; for it is bad luck to go on.

If you are suddenly caught in a rain while out for a walk, it is a sign of good luck.

RETURNING—To start from home and then go back, after going a short distance, brings bad luck. Repeating the rhyme:

"One, two, three, four, five, six, seven,
All good children go to Heaven,"

will act as a charm to ward off the evil.

To turn back from a journey in the cars, is unlucky.

After starting out on election day, do not go back or you will have bad luck all day.

In Hesse, if one wanted to bring a comrade back from a foreign land, one had but to boil his boots for four days in a pan of water drawn from a stream against the current. At the end of the fourth day news would come that he had started for home, or he would appear himself.

If when starting out you forget your umbrella and return for it, you will hear surprising news.

In West Africa, when a man returns home after a long absence, before he can visit his wife, he must be washed with a certain fluid, and receive a certain mark upon his forehead, in order to counteract any magic spell put upon him by any strange woman.

A person can avoid the bad luck that follows on going back for something after he has started out, by sitting down and saying:

"If I sit, bad luck will flit."

It is lucky to be greeted first by a boy, on your return from a journey.

If a person forgets something on starting out, it is a sign of their safe return.

Hindus light a small lamp placed in an earthen dish adorned with flowers, and let it float on the stream, when they wish to offer up vows for the safe return of friends who have gone on dangerous voyages. If the lamp sinks at once, the omen is disastrous. If it continues to burn till out of sight, favorable.

If a woman wishes that either her husband or her son return from abroad, she is to light a lamp and leave it behind the entrance door. If the party expected does not return on the following morning, she is to light the lamp again on the following night, and keep doing so until at last she sees her dear one entering the house.

If you are anxious to see a person who is far away, you can make him or her come to you by piercing the ring finger of the left hand at midnight, taking a pen and writing your name and that of the beloved person with the blood, and burying the piece of paper on which is the writing, about two inches deep in the ground. From that moment the absent person will be restless and uneasy, and will make every effort to go to you, not being satisfied until he or she sees your face.

RIDING—If you have a gallop on a bay horse, it is a sign that you will have trouble that will soon pass away.

If a lady straddles a horse, she will be greatly disappointed.

If a person riding a horse has cat's fur on his dress, the horse will soon flag.

If you ride a blind horse, you will die a violent death.

The carrying of a sprig of elder in the pocket when riding, will prevent what is called "losing leather."

To break a saddle-girth while riding on horseback, is said to be a sign of business reverses in the near future.

If a man passes along the street on horseback, leading another horse with a woman's saddle on it, it is a sign of a funeral.

"If your whipstock is made of rowan,
(ash)
You may ride your nag through any town."

It is bad luck to sing at night when riding alone, for you will have an accident before you reach your destination.

It is unlucky to ride behind white horses.

To ride backwards in a wagon, indicates prosperity.

If a man sits on a pair of saddle-bags, one on top of the other, his wife will have twins. (Turkish and Albanian.)

If the snaffle of a bridle is made of the sword that has killed a man, the rider can control any horse with ease.

It is said that if you fall from a horse, difficulties will overtake you.

A handful of arse-smart (smart-weed) put under a saddle, will enable the horse to carry his rider easily.

If a charm of blue beads dangles from a horse's neck in the East, it will carry its rider safely; without this protection, it is liable to kick up and run away.

In various parts of the Kaffir country, there are artificial heaps of stones, and a Kaffir, when traveling, may often be seen adding a stone to the heap. He repeats no words, but merely picks up a stone and throws it on the heap. He does it so that good fortune may

attend him; that he may not be carried away by the river-spirit when crossing a stream; that he may find food prepared for him where he is to rest; that he may be successful in the business in which he is engaged. It is an act partly of superstitious custom, partly as an offering to the Supreme Being, Qamata.

RIVER—In Bengal, in crossing a river, the herdsmen take hold of a cow's tail. They think nothing can drown them if they perform this act.

It is bad luck for sick persons to cross a running stream.

The Kaffirs have a root which is to be chewed when crossing a stream, to prevent the river-spirit from biting a person.

In Transylvania, it is unlucky to walk on the left bank of a river.

The Basutos, in South Africa, believe that if a man walks on the river-bank so that his shadow falls onto the water, crocodiles will have the power to seize the shadow and draw the man in.

RUNAWAY HORSE—It is a very lucky omen if you can stop a runaway horse.

If a horse runs away with you and you check him without injury to yourself, you will overcome every obstacle.

RUNNING—It is an evil sign to run to get a train or carriage. An accident will happen if you do.

SNAKE—Hindus repeat the name of Garuda three times when walking in the fields and on going to sleep at night, as a safeguard against snakes.

SNOW—To see blood-stains on snow, is good luck. Do not obliterate them. If they have been par-

tially obliterated, it is bad luck to see them.

SPRING—If you drink from a spring and the sand begins to bubble up directly under your face, it denotes a fortune waiting for you.

STAGE-COACH—To ride unexpectedly in a stage-coach, is a sign of losses and unnecessary delays.

To see a stage-coach pass when you are in trouble, it will take your trouble away.

If you are hurt by a fall from a stage-coach, it is a sign of misfortune.

STILE—Some Shropshire people, when they come to a stile, turn their gown or some other article of dress, believing that if they do not, the evil one will get possession of them.

STREET-CAR—If a colored woman is the first passenger on a street-car in the morning and she spits on the step, the car will be lucky all day. (Pennsylvania.)

STUMBLING—Stumbling over a bootjack is an omen of bad luck.

If you stumble before breakfast, you will have bad luck all day.

It is unlucky to stumble over a pick-axe.

It is an evil omen to stumble over the carcass of anything dead when going on a journey or making a call.

If you stumble in the dust, you will marry a scoundrel.

If you trip or stumble over anything, go back and pass it again until you can pass without stumbling, or the next stumble will be more disastrous.

It is unlucky to stumble going downstairs.

A person can avert the bad luck attending stumbling by turning about and saying:

"I turn myself three times about
And thus I put bad luck to rout."

In "Richard III." Hastings says:

"Three times to-day my footcloth horse
did stumble,
And started when he looked upon the
Tower,
As loath to bear me to the slaughter-
house."

Milton, in his "Astrologaster," says that if a man comes out of his house and stumbles the first thing in the morning, it is bad luck.

Stumbling has always been unlucky. We are told by Ovid how Myrrha, on her way to Cinyra's chamber, stumbled thrice, but was not deterred by such a warning from committing a terrible and unnatural crime.

Stumbling at graves was, since olden times, considered ominous. Thus Shakespeare says, in "Romeo and Juliet":

"How oft to-night
Have my old feet stumbled at graves."

To stumble downstairs is a sign that a person will be married. To stumble upstairs is a sign that you will not be married for a year. To stumble in the middle of the stairs is a sign that you will be married; the nearer the top you stumble, the sooner it will be.

To stumble in the morning as soon as one goes out of doors, is a sign of bad luck for the day.

Bishop Hall, in his "Characters of Virtue and Vice," under the head of "The Superstitious Man," observes that "If he stumbles at the threshold, he fears a mischief."

If a lady is alone in a strange city and she stumbles and falls, she is sure to find a lover there before she leaves.

TICKET—Getting the wrong ticket at a railroad station foretells that your train will meet with an accident.

TRAVELING — Formerly, when old people were to make a journey, they put the germ of a bean in their shoe, to prevent them from being tired. (Belgium.)

When a passenger changes cars, or starts with fresh horses, he crosses himself, so that he may be taken safely. (Russia.)

To fall upon entering a foreign country for the first time, is a bad omen.

The Scotch and Irish think it lucky to turn their bodies with the sun at the end of a journey.

If you are traveling at night, turn some of your clothing inside out, and it will ward off danger and "jack-o'-lanterns (will-o'-the-wisps).

A Creole notion is that it is unlucky to travel with a priest.

In the East, it is still the custom for the wife to walk or ride behind the husband. This custom is supposed to have originated with Lot's wife having looked back from behind him when they were leaving the doomed city of the plain.

The Egyptians take a pickaxe on a journey, to root up danger.

Always eat up all your lunch in traveling, or else share it so it will be eaten, or you will be hungry before you get home.

To see corn in tassel as you ride home from a journey, signifies an increase in your family.

It is unlucky to travel west on Sunday or Friday; north on Tuesday or Wednesday; east on Monday or Saturday; south on Thursday.

If you are traveling or visiting on New Year's day, it will be a year of changes.

To take three trips to one place in one day, will bring you bad luck. (Norwegian.)

If a Chinese goes on a journey, he takes a bag of incense with him, suspended from his neck or his buttonhole. Wherever he stops for the night, he burns this incense for protection from evil.

If you have to make two trips on the same errand, expect company.

To be absent from home when Saturn makes his appearance in the east, is ill luck to the Hindu.

Always cross yourself on a journey at every steeple you see, to avoid an accident. (Russia.)

When a Japanese gentleman is away from home, his meals must be prepared and served the same as usual, or else he will suffer hunger on his journey.

Never try to get a good look at the engine when the train is in motion and you are sticking your head out of the window. The machinery will work just as well if you don't superintend it, and besides it is said that that is the last engine you may ever see.

TRAVELING-DRESS—It is good luck to have your traveling-gown trimmed with leather.

For a woman to wear silk in traveling, is a sign it is the best she has.

Do not wear a dress that is not paid for, on a journey.

Never travel with rough dried clothes in your trunk. It is dangerous. Rather have them laundered and sent after you by express.

If you are putting a dress on which has a belt, you must put the belt on the last thing, or you will be disappointed on your trip.

VOYAGE—Choose the increase of the moon for travel by land.

If you go on the ocean with your lover and the waves get rough and high, it is a sign that he is paying you attentions that he does not mean.

WAGON—Don't stop and wait for a wagon to cross your path. Walk along on the side until it has overtaken you.

Never climb in or out of the back end of a wagon. If you mean to sit at the back, climb in at the front. You will go backwards in your fortunes if you climb in behind. Flunkeys are always doing that!

WALKING—It is unlucky in the United States to turn to the left.

Bad luck to follow anyone, stepping in his or her tracks.

You must never step in a footprint that points toward you.

If you walk between two old women in the morning, you will have no luck that day.

The girls say: "Three in a row is the sign of a beau." Four in a row denotes disappointment. If four girls walk abreast, the outside girls will lose their sweethearts.

If, on going out at night with a lantern, the wind blows it out, it means that you are going to have trouble of some kind.

You will have good luck when walking along the road, to remove stones and debris from the roadway, repair the footpaths or build bridges.

When you are out walking and a spiderweb strikes you on the face, it is a sign that you are going on a journey.

When abroad at night, never turn at the sound of footsteps behind you; they may be the dead, hungering for human society.

If you are walking with a young companion of the opposite sex at a time when the so-called gossamer threads are floating in the air, and one of these fibrous veils sweeps by and forms a band between you, it is a sign that feelings of a tender nature will spring up and bind you to each other.

It is said to be unlucky for two persons not to go the same way, if they start at the same place and mean to meet at another place.

If you see a bunch of wheat while walking abroad, it is a sign of money.

Walking in the wheel-rut is a sign that you will never get married.

Some people think that if a very sick person is very anxious to go somewhere and does not, he will surely go there after his death, in the spirit form, and be seen by his friends.

Wish and count the stones on the sidewalk and say, "yes," "no," to each until you come to the end of your walk, and if it comes "yes," on the last stone, you will get your wish.

If, in walking, you suddenly find yourself on the brink of a very high precipice, it is a warning for you to change your course in any enterprise in which you are engaged and make a different plan, as the present one will be unfortunate.

If, while out walking, you should find the head of a cat with no

flesh upon it and the jaws and teeth intact, get down on your knees and, without the aid of hands, pick it up with your teeth, and as many steps as you carry it, as many years you will be free from tooth- or jaw-ache.

If you are walking along a road in the woods and you hear a crackling behind you, you must look back, because it is a sign that two duppies are following you, one good and one bad; and if you look back, it shows that you are the good one's friend and no harm will come to you. (Jamaica.)

If you are journeying through a forest or over mountains and you become lost, notice the top branches of the hemlock tree or the spruce. The tops of these trees tip to the east, and the moss on these trees always grows on the north side, so you can be guided either east or north, and thus find your way.

WATER—After dark one must not go over water, for fear of getting a whitlow.

If you beg a drink of water and the person who hands it to you accidentally pours some of the water on both your hands and his

or hers, you will be fast friends for life.

Do not pass a hydrant without touching it, if accessible. Water keeps evil spirits away, and touching the hydrant is an appeal to the water.

If a person should refuse you a drink of water, it would be of the worst luck to him.

When a person walks at night into water thinking it dry land, he will soon walk into his grave.

It is very unlucky to go near the place where a person was drowned, for the water-spirits are always looking for more.

To cross muddy water when in a carriage going to a funeral, is a sign of ill luck in business.

If you draw water at a well and see your face reflected in it, you must drink two or three drops or you will die before you are twenty.

To drink water out of a gourd-dipper handed to you by a stranger, especially a woman, is the best of luck; also to drink water from a rusty tin cup, if handed to you by a stranger, is good luck.

WIND—To be caught in a gust of wind, portends a fright.

Hunting, Fishing and Sport in General.

CHAPTER XV.

ANIMALS IN GENERAL—To draw blood of any animal on New Year's day, will bring luck for the year to fishermen and hunters.

BAIT—On the inner side of a horse's leg is a scab about the size of a silver dollar. It used to be believed that flakes from this wart or scab made excellent bait for fishing. (New England.)

To start out for fishing and depend upon getting the bait after you get there, is a sign that you will catch no fish.

When fishworms appear on the top of the ground, it is a sign that the fish are ready to bite.

If a minnow dies on the hook, the person using it may as well go home, as it is a sign that he will have no luck in fishing that day.

Never put grasshoppers in a bottle; if you do, fish will not bite them. Always use a can or a pasteboard box.

Never change bait when you are having good luck; it drives it away.

BATHING AND SWIMMING—To prevent cramps while bathing, put mud on your head before entering the water.

To bathe at the noon hour, is very lucky.

If persons wear snake-rattles on their ankles when they go swimming, they will not be drowned by cramps.

When you bathe, be careful not to put steel in the water; it will make you sick.

If, when going in bathing, you put your right foot in the water first, you will not be drowned.

If you swallow a fish-bladder, you can learn to swim easily and well.

When you bathe, be careful to put steel in the water to bind the neck and cry: "Neck, steel in stand, thy father was a steel-thief, thy mother was a needle-thief, so far shalt thou be hence as this cry is heard." This will drive off disease and cure the evil influences of witches.

BICYCLE—For a bicyclist to pass over a dead snake, is unlucky; but to ride safely over a live snake, is lucky.

BOAT—Fishermen believe that boats made of "she-wood" sail faster at night.

It is unlucky to place shoes with the soles upward in a boat, as the boat will capsize. (Chinese.)

East-coast fishermen will occasionally burn a boat from which any lives of the crew have been lost, no matter how valuable the boat may be.

The Burmese believe that it is lucky in a boatrace to have a man at the prow holding a cocoanut, for then there will be no delay or accident.

CAT—It is unlucky to shoot a cat; it spoils the gum.

DEER—If a hunter kills a white deer, he will have bad luck ever after, and will die soon.

The North American Indians believe that if one should draw the picture of a deer on bark and then shoot at it and hit it, their hunt will prove successful on the morrow; but if they do not hit it the first time, the hunt will be given up.

DOG—Bad luck to have your dog roll over when hunting.

EEL—To catch eels unexpectedly, signifies satisfied vengeance.

To catch a live eel unexpectedly, is a sign of treachery.

FISHERMAN — Fishermen think it unlucky to be asked if they have had a good catch of fish.

Scotch fishermen consider it unlucky to sell the first fish to a person with broad thumbs.

Fishermen consider three, five, and seven lucky numbers, except in case they fire a salute, when they always fire even numbers.

To whistle at night is an unpardonable sin among the fishermen of St. Ives.

It was the custom in Germany in the sixteenth century to offer sacrifices to St. Ulrich, the fishermen's patron saint, for good luck.

Esthonian fishermen consider it lucky to quarrel with a member of the family, when starting out.

Fishermen of Brittany say it is a good omen if cats begin to purr. Cats love fish and can scent it far.

A fisherman considers it most unlucky to drive a nail on Sunday.

Baltic fishermen would not set their nets between All Saints' and St. Martin's days.

In Scotland, if a hare was seen and it sat still or ran to the beach,

it was not considered unlucky by a fisherman; but if it crossed his path, that settled his fishing for the day.

It is unlucky for Scotch fishermen to have anyone point at their boats and count them.

Swedish fishermen consider it unlucky for anyone to find out where their fishing-ground is.

Breton fishermen consider it unlucky for anyone to wish them a good voyage.

The Filey fishermen will not go to sea on any day when they have seen a pig the first thing in the morning.

Fishermen must not envy one another, for the fish will then disappear.

In Iceland, fishermen will not sing at the line or dredge with a net, as it is unlucky.

Scotch fishermen think it unlucky if a woman wishes them good luck.

It is lucky for a fisherman to get his feet wet.

It is unlucky for a fisherman to drop a hatch into the hold, or to leave a hatch upside down.

Scottish fishermen believe it is unlucky to be the one to save a drowning man.

Cornish fishermen think it is unlucky to eat fish from the tail to the head.

It is unlucky for a fisherman to tread on his line.

It is unlucky for a fisherman to meet anyone with red hair.

It is unlucky for Baltic fishermen to quarrel over the catch.

In some parts of England, fishermen put a stick through the two eyes of the first fish caught, and

throw it overboard, else they would not catch another.

A Canadian fisherman thinks it unlucky to touch a certain kind of fish called St. Peter's fish.

When Cornish fishermen place their fish in barrels and they hear a squeaking sound, made by the bursting of the air-bladders, they consider it a sign of good luck.

The fish-hawk and gurnet are lucky to fishermen.

It is unlucky for fishermen to talk of hares.

Bishop Hall alludes to a Cornish superstition to avert ill luck befalling such fishermen as ventured to sea on Sunday. A figure of rags was burned on their chimneytops.

Before setting out on a voyage, Russian fishermen offer small sacrifices to the river gods, that they may return safely.

The bell that rung the people of St. Monans, in Scotland, to public worship, hung, in former times, upon a tree in the churchyard, and was removed every year during the herring season, because the fishermen believed that the fish were scared from the coast by the noise.

If a fisherman sends his son to fetch his sea-boots, the son must be careful to carry them under his arm. If he should place them on his shoulder the father would not go to sea, for something terrible would happen.

There is a belief among fishermen of the Shetland Islands, that water from the "third die," if gathered in a vessel, has great medicinal power.

Jersey fishermen strongly resent being asked if they are going to fish, considering it unlucky. The

proper phraseology to use is, "Are you going to the sea?"

It was believed that if a quarrel and bloodshed occurred in the boat after herring, the herrings would leave immediately and would not return that season.

English fishermen have a song from which presages are drawn from the actions of the cat: If the cat wipes its face with its paw, it is a bad omen; if it rubs its ear, the helmsman cannot steer; if it turns its back to the fire, the boat will upset; if it burns its claws, the crew is lost; if it begins to purr, the omen is good.

The stalwart fishwives in various European countries, while marching in single file from their villages to dispose of the contents of their creels, consider it very unlucky if anyone counts them or says over their number.

On the coast of Ireland off County Mayo, there are some small islands. The fishermen have a stone image about two feet long. When there is an epidemic, they draw this image to a boat and make out to sea with it, to carry away the epidemic; and they also do this when there is a scarcity of fish, believing that the gods or God would send plenty. The boats have parts covered with skin of horses.

Cockenzie fishermen thought it unlucky to have a pig or a blind man cross their path on the way to the beach.

They also think it an omen of ill to have a stranger the first to greet them in the morning.

A certain township had all its corn destroyed by a tempest. The old men of the village assembled and set a price on it, the amount of

the loss. God, who had sent the wind, they thought should repay them in some way, being under obligation to do so. So while they were deliberating, a shoal of fish came into the bay and they got so many that, although they had no corn, they had plenty of fish for the year, and the smith made a small fortune making their fish-hooks.

Fishermen do not like to lend anything to a neighboring boat, lest their luck go with it. In lending even a match, they keep a part, hoping to keep their luck. Their dislike to have anything stolen is increased by the fear that the thief may have also stolen their luck.

FISHING IN GENERAL—
Stormy petrels flying round a boat with her nets set at night, is a sign of bad weather.

Talking about rabbits while going on the fishing ground, will bring bad luck.

Placing coins or money in the end cork of a train of net, is a superstition that it will bring good luck.

If, while fishing, you hook a watersnake, look out for false friends.

Fishermen in anger froth
When the wind is in the north;
For fish bite the best
When the wind is in the west.

The fisherman who meets a lone crow will have no luck.

In England, it is considered lucky to quarrel with your family before going fishing, and if you come to blows, there will be a fish for every blow.

If you wish to be lucky in fishing, burn the teeth of the large fish you catch.

In the Isle of Man, if a sailor, when going fishing, will pluck a

straw from the roof of a friend's house with whom he has quarreled, that friend will not catch any fish.

If you catch a live fish in your hand and can hold it, you will get money.

When hauling in their lines, if the Shetland sailors find they have drawn in a stone, they will carefully carry it on shore, for it is very unlucky to throw it back into the sea.

When the new moon is seen while fishing, the crew of the boat will look at the first coin they take from their pockets, and if the majority show heads, they will have good luck.

At Portesse, the housewife throws salt after the herring-fisherman for good luck.

It is lucky for a bird to fly across a fisherman's line.

Among Northern fishermen, the tern is an omen of good luck.

"Let nimble tern and screaming gull
Fly round and round and our net is full."

If, when you are fishing, you keep an account of what you have caught, you will catch no more that day.

If you eat the eyes of a fish, it is a sign that you will never be afraid after dark.

If the first fish caught manages to get back into the stream out of which it was caught, it will carry away your luck with it.

If you catch thirteen fish and then fail to get more bites right away, you will get no more bites that day.

Fish bite best when the moon is on the wane.

If a person casts his line and drags out a limb of a tree, it is the

sign that the next fish will be a big one.

When fish jump up after flies, expect rain.

Don't spit in the water in front of you; it drives away the fish.

Peruvian fishermen put chewed cocoanut on their hooks for luck when fishing.

Fish in general, both in salt and in fresh water, are observed to sport most and bite best against a rain, than at any other time.

Indians prefer a hook that has already caught fish, and they never put two nets together for fear they will be jealous.

It is bad luck for a fish to leap from the water into a boat.

To make fish bite, take the eye out of one you have caught to change your luck. It will look for its mates and draw them to it.

If a girl or widow catches an eel when fishing, it is a sure sign that she will be married to a widower.

If an angler does not spit on his bait and say:

"Fish, fish, fish, come bite my hook, You'll be captain and I'll be cook," he is not apt to be very successful.

Bad luck to string the first fish you catch.

In Scotland, to secure good luck at fishing, the owner's wife must put the first mop of tar on the boat.

When fishing, if you cannot land your first bite, your luck will not be sufficient to satisfy your appetite.

When the hook gets fixed to the bottom, the fisherman throws a stone over the side and shouts, "Let go!" and it will come up.

If a Scotch fisherman pronounces the word "parten" (crab),

some evil will befall him, as poor "shot" of fish, the loss of lines, or such like.

Sit with your feet crossed, in fishing.

To hook a fish in the side, is a sign of good luck.

Never swear when fishing. Fish are sensitive to blasphemy and run away.

Never cross poles or lines with another when you are fishing; you will have no luck if you do.

The sense of smell is popularly ascribed to fishes, and asafoetida and other odorous substances are used to render the angler's bait more attractive.

If you go fishing on a day when you have just been disappointed, you will not get any fish; they will disappoint you, too.

"Little lady wash dish, stops us to catch fish."

To catch a water-puppy (a mud-eel), will bring bad luck to a whole fishing party.

To sell the fish before you catch them, is a sign that you will not get a bite.

A trout or salmon caught in the herring net was regarded as a most untoward circumstance, and was looked upon as the harbinger of the failure of the fishing during the rest of the season. (N. E. Scotland.)

If a fish-hook gets in the hand, take it out and strike it three times with wood, and the wound will not fester.

When fishing, men must be careful not to quarrel about the draught, else the fish will disappear from the spot.

A person going fishing must not carry money, or mention the word

andreana (noble), or eat meat, or go with a full stomach, or he will return unsuccessful. (Madagascar.)

Don't fish over another's line, or you will have poor luck.

In Cove, it is unlucky to speak of salmon when the line is being baited.

The Karens, a native race of Burma and Siam, offer up prayers before going to fish.

A cock, if taken in a boat, will crow when fish are beneath.

If you don't keep the first fish you catch, even if it is only a minnow, you will have no luck.

After catching a water-dog, you will not be able to catch much more.

A sure sign of luck for early May fishermen is to "always keep worms in grass and go on a misty morning, or you won't get any."

Never set your pole over a sycamore tree; it drives away luck.

Unlucky for women to cross your fishing stream, as it drives the fish away.

Indians think it unlucky to put two fish-nets together.

It is unlucky to count the fish you have caught, for you will catch no more that day.

It is unlucky to have a stranger see how many fish you have.

Hawaiian fishermen consider it a bad omen if the hook catches in the tail of a fish.

It is unlucky to try to fish when the clouds are full of water, for they will not bite.

Boats are sprinkled with "fore-spoken" water, in order to make them succeed and prosper in the fishing.

The chirping of a fish long after it has been taken out of the water, is a sign of death.

A new fishing-line is unlucky, unless made on the rising tide and finished without interruption.

In Weisland, if clouds come from the sea on St. George's day, it is a good omen for fishermen.

When more than one go fishing and come to a fence, they should go over it all at the same time, in order to have good luck.

If you catch the first bumblebee which you see in the spring and take it with you when going a-fishing, you will catch many fish.

Near Kerry, Ireland, fishermen think it unlucky to go to sea until the first star appears.

A coal of fire thrown after a fisherman, will bring him the best of luck.

Before the fishermen set out from Filey, in Kent, a piece of sea-beef is sent on shore from each boat so that they may return safely, and that the several families may not want food during their absence.

If half a fish is eaten and the other half thrown into the sea, it is said that the following year the whole fish will return to the place and wait for you to take the other half.

In some fishing towns, they dress a cooper in a flannel shirt, with burrs stuck all over it, and carry him in a hand-barrow through town, to bring good luck to the fishing.

According to the fishermen of Buckie, full nets may be insured by dressing a corpse in a flannel shirt stuck over with burrs, and wheeling it through the village in a barrow.

The Hawaiians who use the greenolwine stone for fishing for squid, have an omen that after having cooked a fish that was caught with a given stone, the stone would be useless for fishing afterwards. To injure an enemy, a native will try to steal a piece of squid caught by him, and by cooking it, deprive the fishing-stone of its virtue.

It is unlucky for fishermen in the North of Ireland to pull their boat out stern foremost.

Fishermen in the North of Ireland will not fish in a boat that a corpse has been in.

In the North of Ireland, fishermen always spit in the mouth of the first fish caught, for luck.

If fish will not take the hooks, it is lucky to repeat the following charm:

"Bite, fish, bite,
Your mammy said you might,
Your daddy doesn't care a dash
So bite, fish, bite."

In one of the incantations for catching large fish, the Cherokee Indian says: "Our spittle shall be in agreement, let them (your and my spittle) be together as we go about." It implies that there shall be such close sympathy between the fisher and the fish, that their spittle shall be as the spittle of one individual. The expression used by the fisher in his incantation, "Your spittle has become agreeable," is explained by Ayuiniyas as an assertion or wish that the fish may prove palatable. The spittle is believed by the Indians to exert an important influence upon the whole physical and mental being.

Off Wexford, Ireland, on St. Martin's night, no one thinks of going out, as St. Martin traverses the bay; and all who are seen fishing by him that night are doomed.

Japanese share the dislike with many other nations, of meeting a priest on their way to the fishing-boats.

Scotch fishermen will not even let you say the word "minister" or "kirk" in their boats. They say it is always unlucky.

Among the natives of the South Pacific, the extremity of a great cocoa leaf comprising ten or twelve lesser leaves, when cut off and newly bound with a piece of yellow and red cord by the "priest of all good," constituted the fisherman's god. Without this "Makairo," as the divinity was called, no canoe would venture over the reef to fish.

FISHING-TACKLE — Stolen fishing-tackle is lucky.

FOX—If there is an unusually large number of foxes in the spring, it is a sign that ruffed grouse will be plenty in the autumn.

HERRING—It is unlucky to give away a dish of herring.

It is unlucky to wash off the scales of fish during the herring season.

Sailors throw wren feathers into the air, to foretell the success of the herring-fishing by the way that they are carried by the wind.

If fishnets are set on Sunday, the herring will leave the district.

Irish fishermen think it unlucky to give or loan anything during the herring season.

At the beginning of the herring season, the fishermen all strive to catch hold of the first herring that is drawn on board, to see whether it be male or female. If it is a male, their fishing trip may be expected to be a poor one; if a female, it will be successful. To break the

spell, the skipper sometimes takes it, if it is a male, and salts it down, thus skipping past to the next season for bad luck.

Wife-beating to the effusion of blood, is a novel method of securing luck in the herring fishing; but to draw blood is practiced in some of the villages of Scotland, and all believe that success will follow the act.

Some fishermen perform a rite before going to the herring-fishery, by drinking to a white "lug," so when they examine a corner or "lug" of their nets, they may see it glitter with the silvery sheen of the fish, which is a sure sign of a heavy draught.

HORSE-RACE—If you turn your horse's tail up so that you can sit on it in a race, you will win the race.

To prevent a horse from winning a race, collect the dirt from the hoofs, and wrap it up with asafetida in a cloth tied with the wildslip plant. Put this under a very heavy weight, and the horse will be sure to lose the race. If the owner of the horse, however, collects the dirt first, the charm will not work, provided he throws away the dirt on the day of the race. (Jamaica.)

HUNTERS AND HUNTING—When hunting, it is lucky to carry the gun on the left shoulder.

A hunter who discharges his gun accidentally as he is starting out to hunt, will bring back plenty of game.

It is good luck for two hunters to whoop to the dogs at the same time.

Indians believe that if they do not bite off the tip of the tongue of any wild animal they kill, they will not have good luck in hunting.

It is bad luck for a hunter to shoot a dove when he hears it cooing.

If the hunter lets his gun point down until he is near the game, he will not miss it.

It is unlucky to chew spruce gum or eat cheese when out hunting. (Indian.)

For a hunter to meet a priest or friar, is unlucky.

It is lucky, when hunting, to fire the ramrod out of a gun.

If an Indian draws the picture of a deer on bark and shoots it, it is a sign that he will kill a deer next day.

Old hunters wash their game and dress it by a swift running streamlet, to secure the meat from taint and decay, and to make it of a much sweeter taste.

The California Indians consider it unlucky if a hunter eats the game which he kills himself; therefore they go in pairs and exchange game.

If a bird which you have shot drops a drop of blood on any object as you carry it into the house, it is an unlucky object ever after, and will break or burn.

The Eskimos think it unlucky to work deer-sinew into thread while sealing. To get good luck at seal-hunting, give the first seal caught a drink of fresh water. Bad luck comes of putting seals where venison is on the scaffold.

When the hunting-dog rolls itself three times in the dewy grass, it will hunt no more that day. (Belgium.)

An old and successful hunter used to set up a stick, and holding it at the top, would let it drop in whatever direction it would, and that would be the direction he

would take in which to hunt that day.

If the cat eats any of the first game you bring home, you will not have success in hunting. (Persia.)

In buffalo-hunting, the Omaha Indians believe that their ponies can understand what they say; and so on coming in sight of the herd, the hunters talk kindly to their horses, applying to them the endearing names of father, brother, uncle, etc. They petition them not to fear the hisons, but to run well and keep close to them, but at the same time to avoid being gored.

Artemis was often called Diana, and her favorite enjoyment was bathing and hunting. Once when she was bathing, she was seen by Actaeon, who was out hunting, and the goddess changed him into a stag, that was torn to pieces by his own dogs.

Dr. Janner's reasons for not going hunting because of signs indicating rain:

"The hollow winds begin to blow,
The clouds look black, the glass is low,
The soot falls down, the spaniels sleep,
And spiders from their cobwebs peep.
Last night the sun went pale to bed,
The moon in halos hid her head.
The boding shepherd heaves a sigh,
For, see! a rainbow spans the sky,
The walls are damp, the ditches smell,
Closed is the pink-eyed pimpernel.
Hark! how the chairs and tables crack;
Old Betty's joints are on the rack.
Loud quack the ducks, the peacocks
cry,

The distant hills are looking nigh,
How restless are the snorting swine!
The busy flies disturb the kine,
Low o'er the grass the swallow wings;
The cricket, too, how sharp he sings;
Puss on the hearth, with velvet paws,
Sits wiping o'er her whiskered jaws;
Through the clear streams the fishes
rise,
And nimbly catch the incautious flies;
The glowworms, numerous and bright,
Illumed the gloomy dell last night;
At dusk the squalid toad was seen
Hopping and crawling o'er the green.

The whirling dust the wind obeys,
And in the rapid eddy plays;
The frog has changed his yellow vest,
And in a russet coat is dressed.
Though June, the air is cold and still,
The mellow blackbird's voice is shrill;
My dog, so altered in his taste,
Quits mutton-bones on grass to feast;
Rain. 'Twill surely rain. I see with
sorrow,
Our jaunt must be put off to-morrow."
(From Swainson's Weather Folk-Lore.)

HUNTING CHARMS—If a hunter wears a bittern's claw in his buttonhole, it will bring him good luck.

There was a certain hunter among the Algonquin Indians who kept an elf in a little box, and while he kept it, he always had good luck in the chase. But one day his wife found the key of the box, and let the elf escape, and that night her husband brought home no game. He had lost his luck.

Indians carry the wishbone of a prairie chicken, which they claim gives them good luck in hunting.

A lady giving a hunter a shilling as he starts out to hunt, insures his success.

The natives of Honduras keep the bones of a deer in their houses, thinking it gives them power over the deer. If they lose them, they will kill no more deer.

Hunters in Germany often carried mistletoe with them to insure success.

A Cherokee charm for hunting:
"Give me the wind! Give me the breeze. Yu! O great terrestrial hunter. I come to the edge of your spittle where you repose. Let your stomach cover itself; let it be covered with leaves. Let it cover itself at a single bend, and may you never be satisfied. And you, ancient Red, hover above my breast while I sleep. Now let good dreams develop, let my experiences be

propitious. Ha! Now let my little trails be directed as they lie down in various directions. Let the leaves be covered with the clotted blood, and may it never cease to be so. You two, the water and the fire, shall bury it in your stomachs. Yu!" The two great gods of the hunter are fire and water.

MACKEREL—In Somerset, it is a sign that mackerel are not in season, until the lesson of the 23rd and 24th of Numbers has been read in church.

To catch mackerel unexpectedly, signifies robbery.

Crews of mackerel-boats, while shooting their nets and throwing a mark-barrel into the water, will repeat the following verse:

Watch, barrel, watch, mackerel for to catch,
 White may they be, like the blossom
 on the tree,
 God send us a thousand, one, two and three,
 Some by the head, some by the tail,
 God send mackerel, never fail,
 Some by the nose, some by the fin,
 God send us a half-a-last (5000)
 And a fair wind in.

OPOSSUM — When you go opossum-hunting, grease the left front foot of the dog with bacon-fat, and slit the left ear of the first opossum you catch, to insure good luck.

OYSTER—During the oyster season, it is considered necessary in some countries for the fishermen to keep up a song, which charms the oysters into the dredge.

During the oyster-dredging, the fishermen charm them by singing:
 "The herring loves the merry moon-light,
 The mackerel loves the wind,
 But the oyster loves the dredgers' song
 For he comes of a gentle kind."

PIG-HUNTING — The Dyaks of Borneo avoid eating oil previous

to going on pig-hunting, lest the pigs should slip through their fingers.

QUAIL—If a hunter fires into a flock of quail, kills one, and cannot find it, he will get no more quail from that covey.

RABBIT—To shoot at a rabbit under an elder tree, is a very bad omen.

RACCOON — Raccoon and opossum hunters are discouraged by hearing an owl's cry on the left-hand side of the path; but if an owl hoots on their right, or if the dogs lie down and roll, the hunt will be successful.

ROWING—It is good luck to be rowing and see fish rise up to the top of the water, as though looking at you.

It is bad luck to row in a pond that has many snags.

When out in a boat in the Western Isles, the natives usually sing, to drive off the fairies.

RUNNING—If you hold a pebble under the tongue when running, you will not get easily out of breath.

SALMON—To catch salmon unexpectedly, signifies family misunderstandings.

In going past a salmon-cobble in the harbor, a fisherman would not allow his boat to touch it, for fear of ill luck. (Danish.)

The salmon was held in great aversion by some of the fishing population, and the word salmon was never spoken among them, as it was regarded as ill luck. (N. E. Scotland.)

Over against Rosse, on an isle named Lewis, sixty miles in length, there is but one fresh river, and it

is said that if a woman wades through the stream, there will be no more salmon seen there for a twelvemonth afterwards; whereas, otherwise, salmon are known to abound there in great plenty.

In the Isle of Lewis (Western Isles of Scotland), the natives of the village of Barves send a man very early on Mayday across Barves river, to prevent females crossing it first; for they believe, if they should fail in this and a female should cross it first, there would be no salmon come up the stream that year.

SHAD—An old boatman's sign of a good shad-season is to watch the bubbles rising to the surface of the river on a calm day; if a fly comes from each bubble and lights upon the boatside, it is a good sign.

SHELLFISH—In spring when the sheep is lean, the shellfish is fat.

SHOOTING—If you count the bullets before you start out shooting, you will have bad luck.

The gunflint boiled in vervain and rue, insures the shot taking effect.

If you drop a shot while loading a gun, that is your lucky shot.

Never to miss one's aim in shooting, one must repeat:

"Come devil, and hold for me the game, I'll give thee my soul in return."

To rub a gun three times on the left leg when bought, brings luck in shooting and hunting.

If a woman touches a gun, it will not shoot straight. (Turks Islands.)

An incantation to shoot dwellers in the wilderness: "Instantly the red Selagwutsi strike you in the very center of your soul—instantly. Yu!" This short formula obtained

from Awanita, is recited by the hunter while taking aim. The bow-string is let go, or rather the trigger is pulled, at the final Yu!

German legend tells of an archer called "Freischütz," the free-shooter, who was in league with the devil, from whom he had received seven balls, six of which were to hit infallibly whatever the marksman aimed at, and the seventh was to be directed according to the will of his co-partner.

People who were remarkably good shots were believed to be in league with the devil or to have received "free-balls," either from him directly or by the aid of a conjurer. Old books on magic contain full descriptions of the charms and weird ceremonies required to obtain these "free-balls."

Save whatever shot you find in the first wild duck you pick in the autumn; it will bring you good luck.

If a shot is taken from game killed by it, it will be lucky when used again. It is sure to kill.

If you drop a shot when loading a gun, it is a sign that you will not kill anything with that load.

For the guns of two hunters to accidentally strike together when out hunting, is a sign that they will be together next year.

A gun will shoot straight if rubbed with the fat of a corpse. (Irish.)

"One day . . . he brought his rifle alone . . . which he declared was bewitched; . . . he nailed a target on a tree, drew on it the face of the person whom he charged with having bewitched his gun, and then, standing back, shot it with a silver bullet; after which the spell being now undone, he dug the

bullet out of the tree again and went off to hunt, with confidence in his luck." (James Lane Allen, *The Choir Invisible*.)

SNAKE—If you shoot a snake with a gun, it will never kill anything else.

STREET—If an unusual number of men are noticed on the street, pleasant weather may be expected; but if women, unpleasant.

TRAPPER AND TRAPPING—The trappers of Central Maine spit on the bait in their traps, to attract the game.

If you take a gold ring and look through it with one eye at a trout in a clear pool of water for a space of two minutes, the fish will be fascinated, and you may go and take it out of the water in your hand.

When a Finn sets a trap for a rabbit, he says:

"O, forest matron, Elina,
Woman with body undefiled,
Bring now the game from far away,
Toward my trap, toward my snare,
With its feet to tread upon my gin,
(Standing in front of its two paws,
Avoiding other people's snares,
Shunning the traps of other men,"

and this invocation is supposed to have great efficacy in bringing game to the trap.

To catch trout unexpectedly, signifies hope.

If, in fishing for something else, you unexpectedly catch a trout, it is a sign that you will receive money; the larger the trout, the more the money.

"When the bud on the alder is as big
as the trout's eye,
Then that fish is in season in the river
Wye."
(English.)

The Physical Sciences and Nature in General.

CHAPTER XVI.

AIR—Where there are strange draughts of air, there are malicious, treacherous spirits, who endeavor to injure the bodies and souls of men. (Belgium.)

Aerial spirits and devils in India cause tempests, thunder and lightning, and have their quarters in the air, where they fire steeples, make it rain wool, frogs and blood, and strike men they do not like.

That intelligent demons control the weather, is proved by Marco Polo, who tells that every year when the Lord Kublai Khan resides at that place, if it should happen to be bad weather, there are certain crafty enchanters and astrologers in his train who are such adepts in necromancy and diabolic arts, that they are able to prevent any cloud or storm passing over the spot on which the emperor's palace stands. "Whatever they do in this way is by the help of the devil."

A stratum of air warmer than the surrounding atmosphere, which may be noticed frequently on a summer's evening, is thought by some Southern negroes, to indicate the presence of a "spirit." It is also frequently believed to denote the presence of the devil or some fiend from the lower regions, and people hasten to get away from it, considering it an omen of evil.

An Irish coachman near Boston, who also thought that it indicated

the presence of the devil, or was in some way related to his satanic majesty, always crossed himself and would neither breathe nor speak in passing through it.

ALCAHEST—In the Middle Ages, the philosophers believed that there was in existence, if it only could be found, a universal solvent, something that would dissolve anything that it touched. It was called the alcahest.

ALCHEMY—Alchemy is the immature chemistry of the Middle Ages, characterized principally by the pursuit of the transmutation of base metals into gold and the search for the philosopher's stone, which was supposed to be needed to accomplish that; the alcahest, an imaginary liquid, reputed to be a universal menstruum, capable of resolving all bodies into their constituent elements; the panacea, a remedy to cure all diseases; the "elixir vitae," a cordial, which could sustain life indefinitely; and other secrets of science.

The philosopher's stone was supposed to be a red powder of amalgam; the word stone, in this expression, does not mean the mineral so called, but the substratum of article employed to produce a certain effect.

Legend tells that St. Leon became possessed of the elixir of life, and the power of transmuting metals into gold, but these acquisi-

tions only brought him increased misery.

Legend also tells us that the true and genuine philosopher's stone was the one which Noah suspended in the ark, and which gave light to all living creatures therein.

The search for the philosopher's stone was the cause for many valuable inventions. Thus Berthold Schwartz invented perchance the gunpowder; Bötticher invented the Dresden porcelain manufacture; Geber found the properties of acids; Dr. Glauber, the salts which bear his name, etc.

From "Magic of the Middle Ages," by Rydberg, who credits the extract to a rare old work on Alchemy, we give the following directions for making an artificial man:

"In a retort of the most beautiful crystal glass is poured one measure of the purest May-dew, collected when the moon is crescent, and two measures of blood from a youth, or three measures from a girl. Both the boy and the girl must be healthy and of pure life. When this mixture has fomented during a month and been transformed into a reddish clay, the menstruum which is formed on the top is drawn off by means of tubes hermetically attached to the retort, gathered into a clean glass vessel, mixed with one dram of animal tincture, and the mixture is again poured into the retort where it is kept during a month in gentle heat, a sort of bladder will have then formed, which is soon gradually covered with an organic net of little veins and nerves. Sprinkled every fourth week with the menstruum above quoted, the bladder grows during four months. When you now notice a peeping sound and move-

ments of vitality in the glass, look into it, and you will discover to your joy and amazement a beautiful pair, a boy and a girl, which you can contemplate with heartfelt admiration for this lovely work of nature, though their height is but six inches. They move and walk about in the glass where in the midst there is a tree growing with all kinds of pleasant fruits. If now you pour into the retort every month two grains of animal tincture, you can keep them alive six whole years. When one year old they can inform you of many secrets of nature. They are benevolent in their disposition and obey you in everything. At the end of the sixth year this beautiful pair who have eaten hitherto of all kinds of fruit, except those growing on the tree which sprang up in the middle of the retort, now begin to eat also the fruit of that. Then a vapour is found in the retort, which grows denser, assumes a blood-red colour and emits flashes. The two are terrified and try to hide themselves. Finally everything around them is parched, they die, and the whole is changed into a foaming mass. If the glass is not very large and strong, it explodes, causing great damage."

However absurd the preceding relation may appear now, it must be remembered that it speaks of an age when superstition had full force, and when the most marvellous theories were indulged in, of the power of the alchemist to controvert the ways of nature, and to wrench from her the secrets of her innermost recesses.

ASTROLOGY—If planets do not occupy benefic places, all that a person may do to promote his welfare will only prove injurious to him, just in the same way as the

ceremony of exorcism of the ghost injures a person when not properly conducted. (Hindu.)

Napoleon I. believed in his "star of destiny," which went down when he divorced Josephine.

When the three upper planets meet in a fiery trigon in Aries, Leo III. and Sagittarius, it is an omen of rage and contention.

Much depends on a person's own industry and perseverance to overcome the influence of a bad planet or a day marked "unlucky" in the book of fate.

It is unlucky for the Shah of Persia to enter his capital until the signs of the planets and stars are auspicious.

The American nations believed in four great primeval ages, as the Hindus do to this day.

"In the Greeks of Homer," says Volney, "I find the customs, discourse, and manners of the Iroquois, Delawares, and Miamis. The tragedies of Sophocles and Euripides paint to me almost literally the sentiments of the red men respecting necessity, fatality, the miseries of human life, and the rigor of blind destiny." (Volney's "View of the United States.")

It has been argued that if two persons are born at just the same moment, in the same place, that according to astrology, their fortunes should be the same; an astrologer of the time of Julius Caesar, named Nigidius, however, used the following argument against such reasoning. Nigidius requested a potter to make two contiguous marks on his wheel, and set it revolving rapidly. When the wheel was stopped it was found that although the marks started almost exactly together, they had very much di-

verged and were far apart. Nigidius is said to have received the name of Figulus (the potter), in remembrance of the illustration.

Burton, the author of "The Anatomy of Melancholy," having cast his own horoscope and ascertained that he was to die on January 23, 1639, is said to have committed suicide, in order that the accuracy of his calculations might not be called in question. So it appears his calculations were correct, no matter what was the cause of his death; he died when he said he should.

An astrologer had prophesied that Mary Stuart would die a violent death. (Dumas, Mary Stuart, Queen of Scots [trans. by J. M. Howell, page 173.])

Goethe was born on the 28th of August, 1749, at midday, on the stroke of twelve, and astrology and astronomy were in auspicious harmony, as he himself records in his autobiography. The sun stood in the sign of the Virgin, Jupiter and Venus were in smiling concord, Mercury not hostile, and Saturn and Mars supremely indifferent.

In "King Lear," Shakespeare shows up the current superstition of the people who would creep out of the responsibility of their own sins by laying it to the influence of the planets on their destiny. He says: "This is the excellent foppery of the world, that, when we are sick in fortune (often the surfeit of our own behaviour) we make guilty of our disasters the sun, moon and stars, as if we were villains on necessity, fools by heavenly compulsion, knaves, thieves and treacherous by spherical predominance, drunkards, liars and adulterers by enforced obedience to planetary influences and all that

we are, evil, by a divine thrusting on!"

The belief in the influence of the stars and planets on the newborn child, was still rife when Shakespeare made Glendower boast:

"At my nativity
The front of heaven was full of fiery
 shapes
Of burning cressets; know, that at my
 birth
The frame and huge foundation of the
 earth
Shook like a coward."

And Shakespeare showed himself a skeptic in Hotspur's witty reply:

"So it would have done
At the same season, if your mother's
 cat
Had kitted, though yourself had ne'er
 been born!"

(Henry IV., iii., 1.)

Tacitus, the celebrated Roman historian, says: "Certainly, the majority of mankind cannot be weaned from the opinion that at the birth of each man his future destiny is fixed; though some things may fall out differently from the predictions, by the ignorance of those who possess the art, and thus the art is unjustly blamed, confirmed as it is by notable examples in all ages." These reflections were suggested to Tacitus by the conduct of Thrasyllus (chief astrologer of the emperor Tiberius), when his skill was tested by his imperial employer after a manner characteristic of the agreeable monarch. The story runs thus: Those who were brought to Tiberius on an important matter were admitted to an interview in an apartment situated on a lofty cliff in the island of Capri. They reached this place by a narrow path accompanied by a single freedman of great bodily strength, and on their return, if the emperor had conceived any doubts of their trust-

worthiness, a single blow buried the victim and his secret in the ocean below. After Thrasyllus had in this retreat stated the results of his art as they concerned the emperor, Tiberius asked him if he had ever calculated how long he himself was to live. The astrologer consulted the aspect of the stars, and while he did so, showed hesitation, alarm, increasing terror, and at last declared that "The present hour was for him critical and perhaps fatal!" Tiberius embraced him and told him he was "right in supposing he had been in danger, but that he should escape it," and made him henceforth his confidential councillor. It is evident that the Emperor was no match for the Astrologer in craft.

If the moon should be of the color of the eye of a parrot or a dove or of the color of honey or if the mock-moon should be green, there will be immediate rain.

Venus presides over chariots, silver mines, elephants, horses, elephant drivers and rich men; perfumes, flowers, perfumed paste, gems, diamonds, ornaments, lotus or conch shells, beds, bridegrooms, young men, young women, objects tending to provoke lustful desires and persons that eat good and sweet meals; gardens, waters, voluptuaries and lewd men; over fame, comfort, generosity, beauty, and learning; over ministers, merchants, potters, birds and triphala, simple silk, colored silk, flannel cloth, white silk, pypili, and sandal.

If the course of Jupiter, Mercury, Mars and Saturn should just precede that of Venus, mankind, elephants, and magicians will be at strife among themselves; storms and deaths will afflict mankind. Friends will cease to be friends; the Brahmins will cease to per-

form religious ceremonies properly; there will be no rain; and mountains will be riven asunder by thunderbolts.

If the course of Saturn should just precede that of Venus, the Mlechas, cats, elephants, asses, buffaloes, black grains, hogs, barbarians, the Sudras and travelers in the South would suffer by diseases of the eye and by windy disorders.

If the course of Mars should just precede that of Venus, mankind will suffer from fire, from weapons, from hunger, from drought and from thieves; all the creatures and objects of the North will suffer and the sky will be filled with fire, lightning and dust.

If the course of Jupiter should just precede that of Venus, he will destroy objects that are white, the Brahmins, cows and temples; the East will suffer; there will be a fall of hail from the clouds and diseases of the neck; the crops of Sarat will thrive well.

If a child is born while Aries is ascending, it will have a mole on the head or face.

Under Taurus, a mole on neck or throat.

Under Gemini, a mole on arms or shoulders.

Under Cancer, a mole on breast.

Under Leo, a mole on back.

Under Virgo, a mole on stomach.

Under Libra, a mole on sides.

Under Scorpio, a mole on thighs.

Under Sagittarius, a mole on hips.

Under Capricorn, a mole on legs.

Under Aquarius, a mole on the ankles.

Under Pisces, a mole on the feet.

The following extracts are taken from a Hindu astrological work of

very great antiquity, certainly fifty-six years before Christ, and possibly far earlier. It is called the *Brithat Samhita*, and has been translated into English by N. Chidambaram Iyer, B. A., F. T. S. In this part over one thousand phenomena of nature have been treated, each of which must have taken the ancient Hindus years of observation and tabulation. The translator says: "The whole book is one huge attempt to interpret the language of nature and ascertain its bearing on the fortunes of men and nations. Where the lapidary discovers a diamond, the simple negro finds a piece of glass; where the botanist discovers a simple with valuable properties, the farmer sees a thistle. Nature has been found to speak in a thousand ways at every moment of time, and the Hindus from the earliest times, have learnt to hear and understand her language. This language, the modern scientific world at present ignores, and with the simplicity of a negro or a farmer, can even afford to laugh at the supposed ignorance of the Hindus. 'What is truth?' asked jesting Pilate, but would not wait for an answer. They have not the patience to try and see what amount of truth there is in the Hindu interpretation of nature's language. The author was Varaha Mihira, a native of Avanti, and was one of the twelve gems of the court of Vikramarka."

The volume begins with a series of paragraphs on the effect of the sun, moon, and planets upon the earth and men; these are followed by signs and omens referring to eclipses, comets, rain, and numerous other objects. Having given several thousand portents of all kinds, the venerable author (said to be more than 500 years old) gives this conclusion:

Planting the hill of my learning in the vast ocean of Jyotisha Sastra and churning it, I have thus brought out this bright moon of science, which sheds its light of knowledge over the whole world.

O ye good men, I have not omitted to mention anything contained in the old Sastras; you may compare my work with the Sastras and follow the rules freely.

If good critics discover a few merits in an ocean of demerits, it is their nature to bring the former to the notice of the world, while the nature of bad critics is just the reverse.

By the blessing of the sun, the sages and the revered preceptors worshipped by me, I have been able to write this brief treatise. Salutation to the ancient writers of Samhita.

In China, astronomy has, from time immemorial, been a favorite study. Their knowledge of this subject is, however, large but not profound, and many curious notions and superstitious beliefs exist commonly to this day. Their idea of the earth and the sun are mentioned under the "Universe," and their curious superstition about the eclipses will be found under that heading. The comets are called "broom-tailed stars," and are believed to foretell war and disaster, and especially calamities to the ruling houses. The different phases of the planets are watched with much solicitude, and portents, too numerous to mention here, are derived from every real or imaginary chance in their relative positions and colors. Astrology, therefore, plays in China a most prominent part, and nothing of any consequence is done without having first consulted the astrologers.

The Imperial Board of Astronomers so far gives its sanction to this inquisitorial astrology as to publish annually an almanac, in which are given the lucky and unlucky days throughout the year, and the kind of business which may be undertaken with advantage on those days which are described as *kih*, or lucky. For instance, the first day of the first month is appropriate for sacrificing, beginning to learn, and bathing. The second is an unlucky day, and nothing of importance should be done upon it. The third, on the other hand, is suitable for meeting friends, marrying, taking a concubine, asking names, cutting out clothes, putting up pillars, trading, opening granaries, and burying. The fourth is lucky for shaving the head, sending for doctors, taking medicine, receiving appointments, entering on official posts, starting on journeys, etc. As certain doings are appropriate to certain lucky days, so other specified undertakings should on no account be begun on such days which may not be otherwise unlucky. The prognostics for each day are carefully set out, and are eagerly studied by the educated among the people. Those who have not this invaluable source of information ready at hand, have recourse to the professional fortune-tellers, of whom there is no lack in every city in the empire. Some of these mystery-men occupy shops, but a great majority of them are possessed of only a small portable table, and the usual stock-in-trade of their calling, and with these they daily establish themselves in the outer courtyards of much-frequented temples, or by the sides of crowded thoroughfares. (Douglas, "History of China.")

Aries, or the Ram, king of congenial spring,
Invites you to rejoice and o'er your child to sing.

If under Taurus, the Bull, male children are born,

They will be fond of farms and vineyards, fruits and corn.

Under Taurus females born will be fond of fine dress,

Also fond of pleasure and meet no success.

Gemini, or the Twins, bestow on children good parts,

So they will incline to wisdom and the fine arts.

Cancer, the Crab, is an acute and subtle sign,

A babe with an inventive genius shall be thine.

Children born under Leo, the lion, have a strong inclination to justice, are lovers of purity and honest.

Children born under Virgo, the virgin, are clever, prudent, attentive and sociable.

Children born under Libra, the balance, are true-hearted, discreet, pious and solitary, and good to the poor.

Scorpio, the Scorpion, is truly a vicious sign,

Children born under him shall never brightly shine.

Sagittarius the Archer, seldom good unmixed with evil shows,

All children born under him much wealth cannot know.

Capricorn, the Goat, is another varied sign,

Babies born beneath it, with melancholy will whine.

Aquarius, the Water-bearer, shows wisdom sedate,

An excellent disposition will be the child's fate.

Pisces, the fishes, give understanding and power. When her babe is born here, the mother may bless the hour.

Astrologers say that the sign that produces the best and purest type of beauty is Libra. Aquarius comes next. Then follows Taurus. With regard to the planets, the loveliest women are born under Venus.

If both planets should be equally bright, large and shining, the conjunction is known as Samagama—mere meeting, as opposed to a meeting in fight. In such cases, there is a mutual liking between the planets—and hence also between the persons and objects they represent; but if both planets should be otherwise, the same persons and objects will perish.

If Venus should be visible before sunset there will be fear in the land; if visible throughout the day, mankind will suffer from hunger and from disease; if visible at mid-day in conjunction with the moon, the king's army and capital city will suffer.

If Jupiter and Venus should be opposite to, that is, 180 degrees apart from, each other, and if they should be at the same time due east and west of each other, mankind will suffer from disease, from fears and from sorrow, and there will be no rain.

If Venus should be of the color of burnished gold, there will be disease; if green, there will be asthmatic complaints; if ashy-pale or black, there will be drought in the land.

If Venus should be of the color of coagulated milk, of the white water lily, or of the moon, or if her course be direct, or if she should be the successful planet in conjunctions, mankind will enjoy the happiness of Kritayuga.

If Jupiter should be the lord of the year, the sound of Vedic hymns chanted aloud by Brahmins in sacrificial rites will fill the sky, cause distress to the enemies of the rites and bring joy to the minds of the Devas that partake of the offerings.

Abundance of excellent crops will mark the Earth, large numbers

of elephants, horses, cows, and foot-soldiers will thrive; there will be an increase of wealth; mankind will be happy under the protection of just rulers and the Earth will assume an appearance quite as bright as the starry heavens.

The sky will be full of various huge clouds yielding abundance of rain; crops will thrive and there will be prosperity in the land.

If Venus should be the lord of the year, rice-crops and sugar-canes will flourish, low grounds will be filled with rain water, tanks will appear beautiful on account of the lotus growing in them; and the Earth will assume an appearance quite as charming as a lady bedecked with jewels.

Rulers will achieve success in war; the sky will be filled with the sound of the joy of triumph from the soldiers of the army; all good men will be happy and wicked men will dwindle and perish; towns and villages will thrive and the earth will be under the protection of just rulers.

The spring season will be marked by husbands frequently imbibing delightful honey (wine) in the company of their wives; pleasant music from the flute and the lyre will oft delight the ear and mankind will partake of their meals in company with visitors, friends and kinsmen and the god of love will revel in triumph.

When Mercury should disappear, the chief towns in the land will be besieged by enemies, but when he reappears the siege will be raised. According to some writers, the latter occurs only when Mercury reappears as an evening star; and learned writers also say that the chief rulers will also get an accession of territories.

If Mercury should be of the col-

or of gold or of a parrot or if it should resemble the hue of the Sasyaka gem, or if his disc should appear glossy or big in size, mankind will be happy; but if otherwise, they will be afflicted with miseries.

If Saturn should appear variegated in color, birds will perish; if yellow, there will be fear from hunger; if of blood color, there will be wars in the land, and if of ashy color, mankind will be very much at strife.

If Saturn should appear as bright as the cats'-eye gem or pure or of the color of the bana (a black flower) or Atasi flower, mankind will be happy. Whatever may be the color of Saturn, the persons who or objects which correspond to the particular color will suffer.

If the disc of Jupiter be full of pure rays and large and appear of the color of white jasmine or white water lily or crystal, and if he does not suffer by occultation by or conjunction with, other planets, and when he is in his good course mankind will be happy.

AURORA BOREALIS—The Mandan Indians affirm that the northern lights are occasioned by a large assembly of warriors and medicine men who boil their prisoners and slain enemies in large cauldrons.

Some Indian tribes believe the aurora borealis is "the ghosts of departed warriors moving along the horizon in shining garments."

The aurora borealis is a sign of very cold or stormy weather.

"If Aurora with half-open eyes
And a pale sickly cheek salutes the
 skies,
How shall the vines with tender leaves
 defend
Her teeming clusters when the storms
 descend." (Virgil.)

The aurora borealis in Lapland, foretells trouble and sometimes war.

The Eskimos believe that the aurora borealis is caused by departed spirits playing ball with the head of a walrus.

When an Indian sees the aurora borealis, he says many human beings are dying.

The superstition of all ages has taken the appearance of the aurora borealis as a premonition of war.

The flaming streamers of the aurora borealis indicate war. There was this fiery omen in the sky at the time of the battle of Bunker Hill, and other contests of the American Revolution, as well as during the older French and Indian wars.

The aurora borealis is believed by the Makah Indians to be the light caused by the fires of a man-ikin tribe of Indians who live near the north pole, and boil out blubber on the ice. They say that far beyond north, many moons' journey, live a race of little Indians not taller than half the length of this paddle. They live on the ice and eat seals and whales. They are so strong that they dive into the water and catch whales with their hands, and the light is from the fires of those little people boiling blubber.

CALM—A dead calm often precedes a violent gale, and sometimes the calmest and clearest mornings in certain seasons are followed by a blowing, showery day. Calms are forerunners of the hurricanes of the West Indies and other tropical climes.

CLOUD—When a cloud is rising in the spring or summer, and it is tinged with yellow and purple, it has hail in it.

A cloud rising out of the west, foreshoweth rain.

To see two clouds fighting, is a bad omen. (Korea.)

Behold there ariseth a little cloud out of the sea like a man's hand.

Prepare thy chariot and get thee down that the rain stops thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind and there was great rain. (Kings xviii, 44, 45.)

To see a dagger in the clouds, is a sign of war.

After a wet day, the whole sky often clears at night. This is not a certain sign of fair weather. The clouds may, and often do, form just as heavily after sunrise next morning.

If a long black cloud called "Noah's ark," is seen pointing from north to south, it portends fine weather. If from east to west, wind and rain.

When the sky darkens so that someone exclaims, "It is the end of the world!" it is a sign that a babe is born who will be a scourge to himself and his neighbors.

After sunset there is frequently formed what is called a "weather-tree," a form of cloud resembling a tree, according to which the weather will be regulated. To whatever point the top of the tree points, the wind will blow.

Clouds were very ominous in the Bible. They were a sign of the immediate presence of the Lord, as a cloud by day and a pillar of fire by night. It was unlucky to command the clouds not to rain. Dark clouds were a sign of desolation, swift wind-driven clouds with lightning, gave warning of the presence of Jehovah.

Above the heights of Amboto, in the Basque mountains, appears a heavy dark cloud, presaging a storm. On its appearance, the fishermen return precipitately to port; the field laborers, the traveler and the shepherds fly terrified back to their dwellings; and as they do so, murmur, amid words of prayer, the strange words: "The lady of Amboto, the lady of Amboto!" And who is this lady? The wandering soul of a woman bereft of faith and conscience, who, after sacrificing to her ambition the love of a wife, that of a daughter, and even her hope of eternal salvation, commits the last and greatest crime, that of self destruction, by casting herself down a precipice; and her spirit, in just expiation of so much sin, finds itself condemned to wail and wander forever, a victim to remorse, among the peaks of Amboto. Her apparition is always followed by some great misfortune. The traces of her footprints are always marked with blood and tears, and like to the birds of prey which are only roused by the smell of blood, she foretells also the hour of calamity, and quits her haunts to revel in tears and cries.

On the other hand, a white lovely mist is seen to rise and hover over the top of Morumendi, and this mist becomes lost in space like a soft vapor. If, on beholding this mist, some become alarmed, this is soon succeeded by gleams of hope springing up in their hearts, and they hail the beneficent lady who comes to announce to them that although the hours of trial are at hand, she will help to surmount them. "Here comes the good lady! Here comes the good lady!" is heard from every lip, blessing the spirit of the chaste and heroic

sister of the former, who, sacrificing for her aged father her own happiness and affections, and her very life, ended her lonely days in prayer on the rugged peaks of Morumendi. The soul of the unnatural daughter always comes back accompanied by black clouds presaging disaster. The apparition of the innocent maiden ever comes amidst vaporous mists, white like her spotless soul, announcing hope and peace. The lady of Amboto symbolizes ingratitude, ambition and crime. Her spirit dwells in the midst of general execration and curses. The lady of Morumendi symbolizes abnegation, virtue and innocence, and lives amid the blessings of the people. All this is fantastic and absurd, there is no doubt, but to the Basques it has been, during twenty generations, a moral lesson, written with cloud upon the gigantic peaks of Amboto and Morumendi. (Marianda Monteiro, *Legends of the Basque People*.)

DEW—Dew on the cobwebs at sunrise will bring rain at sunset.

DROUGHT—What frightful results may be the end of playing on the fears and superstitions of the populace of Korea, is shown in the massacre of the queen, the ministers, and the Japanese, in 1882. The long drought having ruined the rice crop, the leaders of the anti-foreign faction told the common people that the spirits were annoyed at the introduction of foreigners into the country, and therefore withheld rain. They killed the foreigners, and oddly enough, it so happened that their belief was strengthened, from the fact that it rained heavily for many hours after the Japanese had been driven out of Seoul.

DUST—It was once believed that when the dust arose in columns, a troupe of fairies were passing along.

THE EARTH—The earth is masculine and feminine on alternate years, and the year that is feminine is most productive. (Persia.)

To take the earth from the tomb of St. Ulric at Augsburg, will drive away vermin.

"The Voices," in "As It Is To Be," call earth "The Planet of Memory."

Some seamen believe in the remarkable theory, put forth by a certain New York genius, that the world is a living body, whose respiration is proved by the tides. The trees and vegetation are the hair. The volcanoes are chronic ulcerations on its body. The winds indicate the exercise taken by the creature, being calm when it is quiet and violent when it is moving about.

The Indians of the East believe that the earth has a navel which is its center, and that it is located at the north pole. (Grassmann's Translation of the Rig Veda.)

Some of the large mounds left in Mississippi were called navels by the Chickasaws, although the Indians are said not to have any idea whether these were natural mounds or artificial structures. They thought that Mississippi was the center of the earth, and the mounds were as the navel of the human body. (Gerald Massey.)

The worship of the earth-goddess, or "Mother Earth," assumes many different forms in India. The pious Hindu does reverence to her as he rises from bed in the morning, and even the indifferent follow his example when they begin to

plough or sow, for it would be unlucky not to do so. They pour libations of milk when they buy or sell cows, and sprinkle the ground with milk on the 28th of August, so that both earth and air shall share it. It was probably through respect to mother earth that Kublai Khan ordered his captive Nayan to be wrapped in a carpet and mercilessly tossed to and fro till he died, so that the Khan would not have the blood of his line imperial spilt on the ground and exposed to the eye of heaven and the sun, which would bring on it the most baleful calamities. Marco Polo says that the Tartars have a "god of the earth," who watches over children, cattle and crops; they show him great worship and honor, and every man has a figure of him in his house, made of felt or cloth, and they also make in the same manner images of his wife and children.

Throughout the north of India, the sanctity of the earth is universal. The dying man is laid on it, and so is the mother in parturition. Sacred earth is used in making the marriage-altar, and the fireplace on which the wedding-feast is cooked.

According to the Hindu belief, the earth is dug in secret by the aboriginal devil-priest, and it consists of five shovels full (which is a lucky number), and it is brought home in the sheet of a virgin. In the same way, little village children collect and pat with their hands the dust which has been sanctified by the touch of an elephant's foot.

Among the Kunbis of Kolaba, when the woman's neighbors come into the room to see a newborn child, they touch the soles of the mother's feet as if picking some dust off, then wave it over the child and blow the dust partly in the air

and partly over the baby. Earth-dirt is always used to clean the cooking-pot, which is looked upon by the Hindus with particular respect. This symbolizes the cleansing away of impurity, and shows the free and pure condition of the soul.

The Mohammedan phrase for burial is "to give earth." The unburied mariner asks Horace for the "gift of a little earth," and we ourselves, like many Hindu races, consider it a pious duty to throw a little earth on the coffin of a departed friend. Our great and universal mother, although not worshipped to-day with ceremonies, is yet held ever in great respect, for it is said that we were formed of the dust. Yet we are reminded that:

"Dust thou art, to dust returneth, was not spoken of the soul."

Among the Dravidian races of Central India, earth-worship prevails widely. In Chota Nagpur, the Oraons celebrate in spring the marriage of the earth. The Dryad of the Sal tree, who controls rain, is propitiated with a sacrifice of fowls. Flowers of the sal tree are carried around from house to house in a basket. The women wash the priest's feet and do obeisance to him and he dances with them. They douse him with water so that it will rain well and refresh him with beer so they will have plenty from the harvest. All this is an excellent example of "sympathetic magic" in which they so firmly believe. When in Mirzapur the earth goddess is duly worshipped, crops prosper and there are no epidemics. Many more ceremonies are adapted to the various needs of the community, but in almost all women are excluded and there is a secrecy in the celebrations.

EARTHQUAKES—Some people in Russia have the notion that the earth is held up on the horns of a great bull, and when the flies tease him he shakes his head, and that causes the earthquake.

Once, when an earthquake happened in Rome, a voice from the temple of Juno advised the people to make instant expiation for sacrificing to the angry goddess a sow.

In the islands of Tonga, it is believed that if the god Marri (who lives under the earth) turns over in his sleep, an earthquake will follow.

When the Lord weeps on account of the sins of his children, he lets two tears fall in the ocean, the noise of which is heard from one end of the world to the other, and this is what makes an earthquake. (The Talmud.)

In an ancient Hindu astrological work called "Brihat Samhita," we find the following superstitions of earthquakes:

Some people say that earthquake is caused by huge water monsters, and some that it is caused by the elephants supporting the earth, resting for a time from their labor.

According to some, earthquake is caused by the violent collision of winds and their striking the earth in consequence, and according to others, the cause is some invisible and unknown agency.

Once upon a time, in the days gone by, the earth, being shaken by the rising and falling of winged mountains, addressed Brahma (the creator) in the court of Indra, as follows, and with feelings of shame:

Lord, I was named by Thee as the Unmoving. This character has now suffered, and I am unable

to bear the troubles caused by moving mountains.

Brahma, perceiving her broken speech, trembling lips, bent head and weeping eyes, spoke as follows:

"O Indra, relieve the earth of her grief; throw thy weapon—the Vajrayudha—to destroy the wings of mountains." Indra saying, "It is done," told the earth not to fear, and spoke to her as follows:

Vayu (the wind), Agni (fire), Indra and Varuna (God of rain), will however henceforth shake thee respectively in the first, second, third and fourth, six hours of day and night, to indicate the future good or bad condition of the world.

If the fall of thunderbolt should occur at sunset, low-caste men will suffer; if it should occur in the first three hours after sunset, crops will suffer; and if before midnight, ghosts will suffer.

If the dust-storm should be so black and dense as to render mountains, towns and trees undistinguishable, the reigning prince will die.

Earthquakes are naturally a source of terror, and among uneducated people, are believed to be caused by very odd things. Pythagoras believed that they were caused by dead men fighting beneath the earth, and making it shake, and the common explanation of the phenomenon in India is that Vishnu, in his boar incarnation, is changing the world from one tusk to another. By another account, this is done by a great bull or elephant that supports the world. Another theory is that the world shakes on account of the burden of sins of mankind in this evil age, sometimes heavier on one side than the other. Among the Korwas, the rumbling in a cave

by an earthquake caused extreme terror, because they thought it the roaring of their blood-thirsty divinity.

EBB-TIDE—It is bad luck to begin work except when the tide is going out.

In St. Malo, France, it is thought that when the tide falls, sick people are apt to die.

When at the seashore, it is only lucky to be on the beach at the ebbing of the tide.

"Tide flowing is feared for many a thing,
Great danger to such as be sick it doth bring.
Sea ebbing long some respite doth give
And sendeth some comfort to such as shall live." (Moon Lore.)

Among the Maoris of New Zealand, the tides are attributed to the mighty and regular inbreathings and outbreathings of a monster named Parata.

ECHO—Echo was a beautiful nymph. She was like some beautiful women, too fond of argument and contradiction. She would always have the last word. Juno, becoming displeased with this conduct, passed sentence upon her in these words: "You shall forfeit the use of your tongue, except for that one purpose of which you are so fond, having the last word. You shall still have the last word, but no power to speak first." So when people spoke to her and said, "How are you?" all she could answer was, "are you!" This so grieved her that she shrunk and pined away, and her bones turned into cliffs, rocks, and high pinnales, while of all her beauty was only left her voice.

ECLIPSE—A total eclipse of the moon is thought to predict some important historical event.

If you begin a journey on the day after an eclipse either of the sun or of the moon, your trip is bound to be successful.

An eclipse of the moon is an evil sign for the Israelites, for they reckon their time from the moon, other nations from the sun.

If an eclipse is in the east, it is an evil omen for the people of the East. If in the west, for the people of the West; but if the eclipse appears at the zenith, it is a bad sign for all the inhabitants of the earth.

During an eclipse, all hidden treasures are open, and if you are wise enough to carry a primrose with you, you will be able to help yourself to any of them.

The beating of kettles, basins, and other brazen vessels, used by the ancients during the eclipse of the moon, kept off devils and drove away the monster who was trying to swallow her.

Soldiery do not like eclipses. They say they bring defeat.

Although it is not wholly believed in, still many think that if there is an eclipse at the birth of a child, it will be doomed to die through the malice of some person.

At an eclipse of the sun, cover all the wells and fountains, or the water will become poisonous. (German.)

To avert the evil caused by an eclipse, the Chinese make a great noise, firing guns, beating drums and pans, and screaming. This will drive off the evil spirit who is trying to swallow the moon.

The Chinese regard the eclipse as an omen of ill to the reigning emperor.

If a Bavarian throws an offering of palm and crumbs on the fire dur-

ing an eclipse, he will never be troubled by the sun.

The Peruvians thrashed dogs at an eclipse, to keep evil spirits away.

"The year in which Christ was born had the same great solar eclipse as when Adam appeared. The transit of Mercury on the 10th of November, 1894, was a proof of the accuracy of the first chapter of Genesis, because the team would be broken if the first team was not complete." (Zadkiel's Almanack, 1897.)

The Chaldeans believed the sun and moon to be black on the hidden side, and upon the displeasure of the gods, the darkened side was turned to the earth, thus causing an eclipse.

Indians believed that eclipses were forewarnings of loss of their people, and the loss of their lands.

An eclipse of the moon is caused by the dragon eating her up. (Turkish.)

William of Malmesbury connects the eclipse of August 2nd, 1133, as a forewarning with the fact that Henry I., who left England on that day, was never to return alive.

On the 13th of April, 1140, there was a total eclipse of the sun seen throughout England, and the people took it as a forerunner that King Stephen would not continue a year in government.

At any eclipse of the moon, the Romans would take their brazen pots and pans and beat them, lifting up many torches and firebrands into the air. This was to scare away the evil spirit who was swallowing it. They always succeeded in chasing him away at last, and the moon appeared, smiling as ever.

In France, the very moment they see the moon beginning to darken, the people fall on their knees and beat their heads on the ground. The Irish and Welsh, during an eclipse, run about beating drums, kettles and pans, thinking their vexation available for the help of the stricken orb.

There is a planet called Adamida, on which reside the unborn spirits of saints, martyrs and believers. There they remain, awaiting their time to be born into this world. When a martyr is recognized by us, we know that he came from Adamida, the planet of unborn souls. At the crucifixion, Uriel, the angel of the sun, was ordered to interpose this planet between the earth and the sun, thus producing a total eclipse. This is mentioned in the description by the apostles. They say "the sun was darkened." (Klopstock, "The Messiah.")

If, within seven days from the termination of an eclipse, there should appear a halo round the sun or moon, there will be disease in the land; if there should be an appearance of false fire about the horizon, mankind will suffer from rulers and from fire; if there should be a storm, there will be fear from robbers.

If the eclipsed disc be of the color of red dust, the Kshatriyas will suffer and there will be no rain. If of the color of the rising sun, of lotus, of the rainbow, there will be suffering from weapons.

If Mercury should see the eclipsed disc, honey and oil will become scarce; princes will suffer. If Mars should see the eclipsed disc there will be war in the land and fear from fire and robbers.

If Venus should see the eclipsed

disc, crops will be injured and mankind will be variously afflicted. If Saturn should see it, there will be drought and famine in the land and fear from robbers. (From an ancient Hindu astrological work, entitled, "Brihat Samhita.")

It is unlucky for an enterprise of lawful nature to be started in the moon's eclipse; but that time is favorable for unlawful designs. Milton, in "Lycidas," alludes to that in the following lines:

"It was that fatal and perfidious bark
Built in the eclipse."

Shakespeare also, in Antony and Cleopatra:

"Alack, our terrene moon
Is now eclipsed; and it portends alone,
The fall of Antony."

Eclipses of the sun and the moon are regarded in China with superstitious awe. On rare occasions, when expected eclipses have either not taken place, or have been invisible in China, the circumstance has been regarded as a direct intervention of heaven in favor of the emperor, its sense of whose virtue it thus signalizes. The popular notion with regard to an eclipse is that some monster is attacking, and unless prevented, will devour the sun or moon as the case may be. The danger, therefore, to the empire is great, and the intervention of every official in the country is called for to save the threatened luminary. Some months before the expected eclipse, the board of astronomers notifies the exact date of its appearance to the officials of the board of rites, who in turn announce its approach to the viceroys and governors of the provinces. These transmit the message to all their subordinates, so that, when the time arrives, an army of mandarins stands prepared to avert the disaster. Their procedure is sim-

ple, and as neither the sun nor moon have ever been devoured, it is regarded as efficacious. At the appointed time, the mandarins assemble at the yamen of the senior official, and arrange themselves before an altar set up in the courtyard, on which incense is burning. At a given signal, they fall down on their knees and perform the *Ko-t'ow*, after which the attendants beat drums and gongs, to frighten away the oppressive monster, while priests move in a procession round the altar chanting prayers and formulas. To assist the mandarins in their patriotic efforts, the people mount to the roofs of their houses, and add to the din which issues from the yamens, by beating everything capable of emitting resounding noises. (Douglas, "History of China.")

The Hindus have eclipse demons. One of the theories they hold of the cause of an eclipse, is that the sun and moon once borrowed money of some of the Dom tribe and failed to pay it back; so once in a while, to punish them, a Dom swallows them up, but cannot contain such evil things, and therefore vomits them up again. This belief is held by the Ghasiyas of Mirzapur.

Bathing in sacred streams and the recital of certain formulas are believed to be efficacious in releasing the sun or moon from the clutches of the eclipse demon, and very little food is permitted to be either cooked or eaten.

In Bombay, an expectant mother will do no work during an eclipse; for if she does, her child will be deformed, and the deformity will be like the work she does. Thus, if she were to sew anything, her baby would have a hole in its flesh, generally near the ear; if she

cut anything, the child would have a cut on its body, generally near the mouth. Therefore knives, scissors, needles, pins and all kinds of sharp instruments, are carefully kept away from her.

Expectant mothers are also carefully kept awake, as they declare that the infant's security depends upon the mother being kept from sleep.

No respectable Hindu will sleep, sit, or lie on a bedstead during this time, and he will give alms to the poor, because this is supposed to relieve the pain which the sun and moon endures while being swallowed.

Pregnant cattle are smeared on the horns with red paint during an eclipse, as the demon hates that color and will keep away.

In Ladakh, ram's horns are fixed in the stems of fruit trees as a propitiatory offering at the time of an eclipse, and trees are believed to bear an unfailing crop of the choicest fruit that are thus honored.

Saints have, of course, the same power over eclipses as over the powers of nature in general, and an eclipse of the moon was suddenly and miraculously terminated by the birth of Chaitanya, the great religious reformer.

ELECTRICITY—The Chinese believed, when telegraphy was introduced in their country, that the foreigners cut out the tongues of children and suspended them on the insulators, to transmit the news from pole to pole. It is ironically added that the tongues were all taken from female children.

Louis Galvani was an Italian philosopher from whom galvanism, galvanic batteries, and the like, take their name. The physician

having prescribed the superstitious remedy of boiled frogs for his wife's sickness, he happened to notice that even after they were skinned the legs kicked. Observing this involuntary motion, he made some experiments, which conducted him to his discovery. Thus for once, superstition led to a benefit to mankind, as had the doctor prescribed a common drug, the name of Galvani would have probably remained unknown.

FIRE—If sunlight strikes a fire, it will not burn well.

It is said smoke follows handsome people.

It is unlucky to take up fire on a sword.

If a firebrand is extinguished, ill luck will follow.

In Chaldea, if the fire should ever go out, which the priest lighted on the wedding day, it was considered a bad omen; either death or family trouble would come.

It is unlucky on some occasions to call fire by its name, but it must be called *hetta* (heat).

Mulciber or Vulcan is a blacksmith and god of fire. His home is in the skies. At the stroke of his anvil, thunder roars and lightning flashes.

No Mohammedan will pronounce the word "fire" directly, as that would be extremely unlucky. They call it "sweet," and in the Moslem law, flame and water, being the instruments of Allah's wrath, are forbidden to be used by temporal rulers.

If there is thunder when there are no leaves on the trees, there will be many deaths.

Vedic philosophy tells of a race of spiritual beings who discovered fire and taught its use to men.

They shut up the fire in the wood, and it can only be gotten out by friction or the application of other fire to it.

Among the ancient Romans, if by any accident, the sacred fires were put out on the altar, it was equivalent to the extinction of the state.

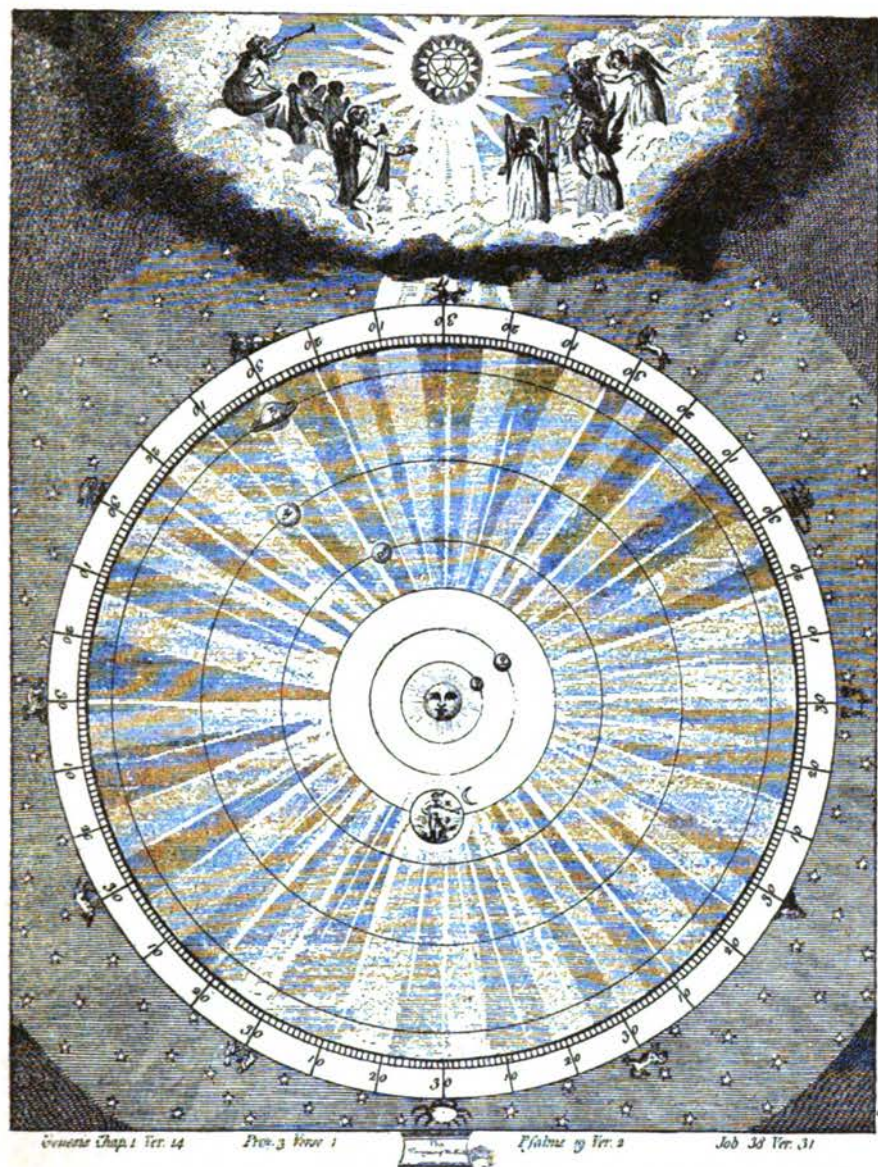
The Ojibways will never cut a stick that has once been on fire, because the spirit of the fire is in the stick, and would get out.

In the Isle of Man, it is most thoroughly believed that if at any time all the fires were to be put out, so that there would be no fire on the island, the most terrible revolutions would take place.

Aaron had two sons, and the second neglected to burn incense with fire taken from the great altar, but burned it with common fire; so he was slain, with his elder brother Nadab, by fire which came down from heaven, to avenge the insult.

The Tartars believe that if they cut with an axe near a fire, or stick a knife into a burning stick, or touch the fire with a knife, that it will cut the top of the fire off, which would be very bad luck. The Sioux Indians will not stick an awl or a needle into a stick of wood on the fire, or chop on it with an axe or knife, and the Irish do not dare to tempt bad luck in the same way.

In the chapel of St. Bridget, at Kildare, Ireland, is a fire which is believed to have never gone out. The place is famous for it. St. Bridget returns every twentieth year to tend the fire herself. The part where the immortal fire burns is called the "fire-house." Through long ages of darkness and storm, through all vicissitudes of government, or calamity, the sacred fire



Ancient Astrological Chart of the Nativity of Christ.

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has burned on, and to the faithful believer, represents the fire of life, eternally renewed.

The Irish believe that the fire caused by the friction of wood upon stone, is sacred, as the spirits of the fire dwell therein; and when the priests invoke them out of the stone and wood, they bring good luck to the household for all the year coming; but if invoked by an unconsecrated hand or on an evil day, the influence will be malefic.

Romulus, the founder of Rome, was, according to Roman mythology, the first who consecrated holy fire and instituted holy virgins to keep it, called vestals. He carried a crooked rod, which the soothsayers used to describe the quarters of the heavens when they sat to observe the flight of birds for good or bad fortune. This rod of his, being kept in the palatium, was lost when the city was taken by the Gauls, and afterwards, that barbarous people being driven out, the magic rod was found in the ruins under a great heap of ashes, untouched by the fire, all things about it being consumed and burnt, as if the fire wished to honor and protect him who instituted rites in its honor.

In Hindustan, in a persecution which did not spare even the unborn child, Aurva Bhargava, the son of Urva and grandson of Bhri-gu, was miraculously preserved and brought to birth. The fire of his wrath threatened to destroy the world, when the intercession of the manes of his ancestors caused him to send the fire into the ocean, where it remains waiting to this day.

Firdusi, the Persian poet, tells how fire was discovered by a chance. Hushang, the king, flung a stone at a demon and it struck

fire. This accident, of so great benefit to man, is celebrated on the tenth day of the month Bahman, a fire festival on which the Persian kings lighted fires and attached burning wisps to the feet of birds, to represent the flying demon.

Cowper alludes to the following superstition in his "Winter Evening":

"Me oft has fancy ludicrous and wild
Soothed with a waking dream of houses,
towers,
Trees, churches and strange visages ex-
pressed
In the red cinders, while with poring
eye
I gazed, myself creating what I saw!
No less amused have I quiescent
watched
The sooty films that play upon the bars
Pendulous and foreboding to the view
Of superstition, prophesying still
Though still deceived, some stranger's
near approach."

There still continue to be relics of an ancient form of fire-worship which once prevailed among the Mayas of Yucatan. The missionaries refer to it as the "festival of fire," but the exact rites were so carefully concealed that there is no authentic record of them. That they are not yet out of date is shown by a native calendar for 1841-2, obtained by Mr. Stephens. In it the days are marked as lucky or unlucky, and against certain ones entries are made as "now the burner lights his fire"; "now the burner gives his fire scope"; "the burner takes his fire"; "the burner puts out his fire," etc. The sacred fire, in ancient Mayaland, is said to have been guarded by chosen virgins, and it appears in some way to have been identified with the force which gives life to the vegetable world.

In the peninsula of Abeheron, in the province of Shirwan, there is found a perpetual, or as it is called, an eternal fire. It has risen from

time immemorial from an irregular orifice of about twelve feet in depth and one hundred and twenty feet in width, shooting forth a perpetual flame. The flame rises to a height of six or eight feet, is unattended by smoke, and has no smell. The inhabitants have a veneration for this fire, and worship it with religious ceremonies.

In the Hartz mountains and on the Rhine, there are so-called "Judas fires." In South Germany, and particularly in the Bavarian highlands, we find the Easter and St. John's fires. These are all "for luck," and a certain divination, as to crops, the cattle and the happiness of lovers. Whoever jumps over these fires will not suffer from sunstroke or rheumatism throughout the year.

Fire was anciently worshipped and has been believed to be a living animal that fed upon wood. According to Pliny, fire was a long time unknown to some of the ancient Egyptians, and when a celebrated astronomer showed it to them, they were absolutely in raptures. The Persians, Phoenicians, Greeks, Chinese, and several other nations, acknowledged that their ancestors were once without the use of fire. The inhabitants of the Marian Islands, which were discovered in 1551, had no idea of fire. Never was astonishment greater than theirs when they saw it on one of the deserts of their islands. They were sure it was alive, and they began to propitiate it with prayers and sacrifices.

The Australian natives of the Encounter Bay tribe, have the following legend about fire. When their forefathers were holding a feast near the head of Hindmarsh river, they had no fire and sent two messengers, Kuratje and Kanmari,

towards the east to Kondole, to invite him to the feast, as they knew he possessed fire. Kondole, who was a large, powerful man, came, but he hid his fire, on account of which he had been invited. The men, displeased at this, determined to obtain fire by force; but no one ventured to approach him. At length, one named Rilballe determined to wound him with a spear, and then take the fire from him; he threw the spear and wounded him in the neck. This caused a great laughing and shouting, and nearly all were transformed into different animals. Kondole ran into the sea and became a whale, and ever after blew the water out of the wound which he had received in his neck. Kuratje and Kanmari became small fish. The latter was dressed at this time in a good kangaroo skin, and the former only a mat made of seaweed, which is the reason, they say, that the Kanmari contains a great deal of oil under the skin, while the Kuratje is dry and without fat. Others became opossums and went upon trees. The young men who were ornated with tufts of feathers became cockatoos, the tufts of feathers being the crest. Rilballe took Kondole's fire and placed it in the grass-tree, where it still remains, and can be brought out again by rubbing. (The operation for obtaining fire is as follows: A split piece of the flower stem is placed on the ground flat side uppermost, and the lower end of a thinner piece pressed on it, while the upper part is held between the palms of the hands, and an alternate revolving motion is given to it by rubbing the hands backwards and forwards until it ignites.)

In the primitive condition of life, perhaps nothing was regarded as of greater importance, or more

mysterious in its nature, than fire. Its beam dispelled the dread of darkness, and its warmth removed the chill of winter. The fire of the hearth was the center of domestic life. At the forge, tools and weapons were fashioned. It was an emblem of the life of man, with its flash and sudden extinction on the one hand, and the illumination of its prolonged blaze on the other. In storms, it was seen descending from the sky, and in volcanic eruptions it was seen issuing from the earth. The source of it all was readily believed to be in the close keeping of gods; and how mankind came to obtain the use of it was explained in the Greek mythological story of Prometheus.

Zeus, foreseeing the arrogance that would arise from the possession of so great a blessing, had from the first refused to transmit any portion of his sacred fire to men. Their deplorable condition, however, owing to the want of it, found a champion in the person of Prometheus (a son of the Titan Japetos), who had previously identified himself with the cause of humanity in a dispute that arose at Mekone (Sikyon), as to the rightful share of the gods in all sacrifices offered to them. On that occasion an ox had been slaughtered as a sacrifice, and Prometheus, having wrapped up all the eatable parts in the skin of the animal as one portion, and having cleverly covered the bones and worthless parts with fat as the other portion, asked Zeus to select what he thought the better portion for the gods. Zeus, though perfectly aware of the deceit, chose the worthless parts, and more firmly than ever determined to withhold his fire from men. Prometheus, however, resolved to obtain it for them, and succeeded in snatching some of it from the

hearth of Zeus, or, as another version of the story has it, from the forge of Hephaestus in Lemnos. As a punishment, he was condemned to be chained alive to a rock in the remote Caucasus mountains, and to submit while every day a vulture came to gnaw away his liver, which daily grew afresh. For a long time he bore this suffering, and indeed would never have been released but for the secret which he possessed concerning the ultimate fate of the dominion of Zeus, who, for the purpose of learning the secret, permitted Herakles to shoot the vulture, to free Prometheus, and bring him back to Olympus. (Murray's *Manual of Mythology*.)

FLOOD—The almost universal tradition of the East respecting the great flood, is that the waters were boiling hot.

Disastrous inundations, accompanied by terrible marine monsters, were considered by the Greeks to be a sign of the displeasure of Poseidon.

To be in the midst of a flood, signifies honor and riches in store for you.

The Mandans celebrated their great religious festival in the season when the willow is first in leaf, and a dove is mixed up in the ceremonies; and they further relate a legend that "the world was once a great tortoise, borne on the waters, and covered with earth, and that when one day, in digging the soil, a tribe of white men, who had made holes in the earth to a great depth digging for badgers, at length pierced the shell of the tortoise, it sank, and the water covering it, drowned all men with the exception of one, who saved himself in a boat; and when the earth re-

emerged, sent out a dove, who returned with a branch of willow in its beak." (Donnelly, Atlantis.)

Vishnu, the god of the Hindus, first appeared in this world as a fish. The primeval man, Manu, was warned that a great flood was going to destroy the world and commanded to build a ship and go on board, with the seven patriarchs and the seeds of all existing things. When the flood came, Vishnu appeared as a vast fish with a horn on its head, to which the ship's cable was fastened. The ship was thus dragged along and secured to a high mountain until the flood passed away.

According to Eastern tradition, the deluge gushed from a fire-pot near the spot where Kufa now stands, and streamed irresistibly forth until the whole world was submerged; and the first employment for braziers was given by the old woman near Kufa from whose oven the deluge flowed. The fire-pot or mangal constantly used in the household, is by some attributed to her, as the inventress; but some say it was Noah who, when the rains had ceased and the waters were dried up from the earth, went forth and made a pilgrimage to Kufa, where he found the mangal from which the deluge had proceeded, and preserved it carefully, handing it down as a model to posterity.

Deucalion was, in Greek legend, what Noah was in Hebrew legend. He was a king of Thessaly and he, with his wife and family, were saved from a flood sent by Zeus by building a wooden chest, in which they floated safely until they landed on Mount Parnassus. To renew the human race lost in the flood, he and Pyrrha, his wife, were told to veil their faces and throw behind

them the bones of their mother. Their mother being the earth, they threw stones, and those thrown by Deucalion became men, while those thrown by Pyrrha became women. With these was founded a kingdom in Locris.

Chinese legend tells of a great deluge that devastated the country under the virtuous Yao, the last emperor but one of the first dynasty; and that Kwen, the minister of works, labored in vain to control the waters. Kwen was banished for life to Mount Yü in 2286 B. C., while his duties were intrusted to his son, Yü, who at last, after nine years, in 2278 B. C., succeeded in draining the floods.

The women of Egypt observe a singular custom on the night of the rising of the waters of the Nile. They place upon the terrace of the house after sunset as many lumps of dough as there are inmates of the house, and each person places his or her mark upon a lump. At daybreak on the following morning, they look at each of these lumps, and if they find any cracked, they infer that the life of the person who marked it will be long, or that the person will live at least a year; but if any dough has no cracks, the owner will surely die before the year is out.

The Tupi Indians of Brazil have the following fascinating legend of the destruction of the world, and the deluge which put out the fires of heaven, which were consuming it. "Monau, without beginning or end, author of all that is, seeing the ingratitude of men and their contempt for him, who made them thus joyous, withdrew from them and sent upon them tata, the divine fire, which burned all there was off the surface of the earth. He swept about the fire in such a way that in

places he raised mountains and in others dug valleys. Of all men, one alone, Irin Mage, was saved, whom Monau carried into heaven. He, seeing all things destroyed, spoke thus to Monau: 'Wilt thou also destroy the heavens and their garniture? Alas, henceforth where will be our home? Why should I live, since there is none other of my kind?' Then Monau was so filled with pity that he poured a deluging rain upon the earth, which quenched the fire, and flowed on all sides, forming the ocean, which we call the parana, the great waters." (Brinton's *Myths of the New World*.)

The following is the Greek myth of the flood:

When the human race had become degenerate during the iron age, Jupiter determined to destroy it by a great flood. The whole of Greece lay under water, and none but Deucalion and his wife Pyrrha were saved, on account of their piety. On the advice of his father, Deucalion built a ship, in which he and his wife floated in safety during the nine days' flood, which destroyed all the other inhabitants of Hellas. At last the ship rested on Mount Parnassus in Phocis, or, according to other traditions, on Mount Othrys in Thessaly, on Mount Athos, or even on Aetna in Sicily. When the waters had subsided, Deucalion offered up a sacrifice to Jupiter Phyxius, and he and his wife then consulted the sanctuary of Themis, how the race of man might be restored. The goddess bade them cover their heads and throw the bones of their mother behind them. After some doubts and scruples respecting the meaning of this command, they agreed in interpreting the bones of their mother to mean the stones of the earth. They accordingly threw

stones behind them, and from those thrown by Deucalion there sprang up men, from those thrown by Pyrrha, women. Deucalion then descended from Parnassus, and built his first abode at Opus or at Cynus.

FOG—Fog is caused by a white or "landwashed" bear drinking too much water and bursting. (Labrador.)

So many mists in March we see,
So many frosts in May shall be;
So many fogs in August we see,
So many snows that year will be.

"When the fog goes up the mountain
hoppin'
Then the rain comes down the mountain
droppin'."

(New England.)

The hovering clouds of mist which rise over meadows are not regarded by the people as clouds, but the transparent silvery gray veils enrobing the "forest women" in their wild dances by the light of the moon. (Bohemia.)

The Sierra da Estrella, Portugal, is subject to dense fogs, and to drive them away a shepherd boy will climb up on a large stone and will cry:

"Fog! fog! go behind the hill,
Where you will find John Cabriero,
With his burnt trowsers,
Burnt by the fire!
The fire in the wood,
The wood given by the goat,
The goat that gives the milk,
The milk for the old woman,
The old woman who gives the corn,
The corn that is eaten by the hen,
The hen that gives the eggs,
The eggs the priest eats,
The priest who says the mass,
BEHIND THAT HILL."

FROST—To obtain frost, kill a crow and spread its fat on the salt water. (Eskimos.)

There will be no frost until the cockle-burrs are matured.

Frosty nights and hot summer days
Set the cornfields all in a blaze.

Three white frosts in succession are a sign of a storm.

The inhabitants of Cleone, in Argolide, imagined they could stop the frost-fairies from spoiling their crops by sacrifices and prayer to their gods.

GLACIER—The Haidas Indians of Queen Charlotte's Island, B. C., have the following legend about the outbreak of a glacier. At Quilcah, where the oil works now stand, about three miles west of the village of Skidegat's Town, there lived long ago a boy with his aged grandmother. He was the youngest of a family of eleven sons, his parents and all his brothers being dead. Excepting himself and the old woman, no other person lived in that place, all the other Indians in that quarter being on Mand Island. Close to the place where they lived were three stone-boats, canoes made by means of stone instruments. The boy was very weak and feeble from his knees down.

One day he said: "Granny, put me into one of these three canoes," and this she did. After sitting in the canoe for a considerable length of time, he became quite strong, and was able to walk like any other person.

After becoming strong, he used to swim about in the bay. One day, instead of a swim, he concluded to have a sail, and with this idea got his grandmother's aid to put one of them into the water. While this was being done, two of them broke, but they were successful with the third. After this, instead of swimming, he used to sail about on the bay, gradually venturing farther and farther from the shore.

One day, making a further venture than usual, he sailed up the

Hunnah river, a mountain stream emptying its waters into Skidegat channel, four or five miles west of the place where he lived.

Tradition says that this river in olden times was three times larger than it is now. At present there is seldom water enough to float a canoe. It is also related that the waters of the sea came higher up on the land than is now the case. (Of the rise of the land, evidence is everywhere to be found.)

After pulling up the river, he became tired; so in order to rest, he pulled ashore and lay down. In those days, at the place where he went ashore, in the bed of the river were a number of large boulders, while on both sides of the stream were many trees.

While resting by the river, he heard a dreadful noise up-stream, coming toward him. Looking to see what it was, he was surprised to behold all the stones in the river-bed coming down toward him. The movement of these frightened him so much that he jumped to his feet and ran into the timber.

He found he had made a mistake, because all the trees were cracking and groaning, and all seemed to say: "Go back, go back at once to the river, and run as fast as you can." This he lost no time in doing. When again at the river, led by his curiosity, he went to see what was pushing the stones and breaking the trees; on reaching them he found that a large body of ice was coming down, pushing everything before it. Seeing this, he took his canoe and fled towards home.

(Professor Dawson says that everywhere in the islands we find evidence of the descent of glacier-ice from the axial range to the sea, and describes a number of valleys where action of ice on their hill-

sides is plainly shown. He also shows from the evidence given, that the final retreat of these valley-glaciers would seem to have been pretty rapid.)

GOSSAMER — When fairies spread their lace curtains (gossamer) thickly on the grass, there is going to be fine weather.

Gossamer (God's seam or thread) is an exceedingly fine thread of silk, spun by many spiders, and floating in the air, especially in the late summer and early fall. In England, it is also called "summer-goose," from its supposed likeness to the down of the goose. It is also called "Mary's threads," as legend explains it to be the ravellings of the Virgin Mary's winding-sheet, which fell on her ascension to heaven. In Germany, gossamer is called "old women's summer."

If a person gets entangled in one of "Mary's threads," it is a sign that the angels are trying to keep him from danger and harm.

HAIL—To be caught in a hail-storm is a sign that your friends are growing cold.

It is said in the Book of Revelations, that there was a great hail-storm, and that every stone was of the weight of a talent, that is 114 pounds. (Revelations, 16, 21.)

Not long ago, a lady at Naini Tal saw her gardener, at the approach of a hailstorm, rush into the kitchen and bring out the cook's chopper, with which he made strokes on the ground where the hail was falling. It appeared that he believed that the hail would dread being cut, and so cease falling.

ICE—As long as the icicles hang from the roof in winter, so

long will flax hang on the distaff the next year.

IGNIS FATUUS—Ignis fatuus is a phosphorescent light, seen in the air over marshy places, supposed to be caused by the evolution and spontaneous combustion of some highly inflammable gas. It plays a very prominent part in superstition and folklore. Some people believe these lights to be elves or fairies who hold their dances at night over swamps and marshes. Others think they are souls broken out from purgatory, and come to earth to obtain prayers and masses for their deliverance. Again, others call them the mucus sneezed from the nostrils of rheumatic planets. They are certainly very ominous signs; mostly predicting evil, often death; misleading weary wanderers at night; yet they are also said to indicate hidden treasure, hovering over places where such are buried. They are known in different localities by many different names, such as will-o'-the-wisp, jack-a-lantern, Puck, Robin Goodfellow, fool-fire, running-drake, burning candle, corpse candle, Dank Will, death-fire, Dick-a-Tuesday, elf-fire, fair maid of Ireland, friar's lantern, Gillion-a-burnt-tail, Gyl Burnt-Tail, Kit-o'-the-canstick, Kitty-with-a-wisp, Mad Crisp, Peg-a-lantern, shot stars, spittle of the stars, star jelly, Sylham lamp, walking fire, wandering wild-fire, etc. When seen on the mast-tops at sea, they are called St. Elmo's fires, corposants, Castor and Pollux, St. Helme's fires, Leda's twins, fires of St. Peter and St. Nicholas, etc. There are just as many stories purporting to explain their mysterious nature or origin, as there are names, and almost innumerable superstitions connected with them.

The following are a few of the most current and widely known.

With the Magyars, the will-o'-the-wisp, dancing on marshy grounds, was the "pooka," probably the origin of Puck. English "bogies," and "hobgoblins" are equal to "bwback" in Wales, malignant kobolds and water fairies.

The "will-o'-the-wisp" is the soul of one buried without masses said for him; they indicate the places of hidden treasure.

A species of the *ignis fatuus* (a dancing light) is said to haunt prisons in Buckinghamshire. Every felon to whom it is visible, accounts it a fatal omen.

The "will-o'-the-wisp" is "The hateful messenger of heavy things, Of death and dolour telling," to the inhabitants of the house toward which it appears to be going. (England.)

In Wales, a "will-o'-the-wisp" is an omen of death.

Portuguese sailors believed that to see an *ignis fatuus* prefigured bad weather.

Jack-o'-lanterns are believed in Denmark to be the spirits of unrighteous men. The best safeguard against them when they appear, is to turn your cap inside out when you meet them.

In South Altmark, if a person prays when he or she sees the *ignis fatuus*, it will come towards the person; but if the person curses it, it will recede.

If you follow a will-o'-the-wisp or a firefly until it stops, you will find a pot of gold beneath it.

It is believed that the jack-o'-lantern will lead its victim, who is obliged to follow, either into the river, where he will be drowned, or into bushes of thorns, which tear

him to pieces, the jack-o'-lantern exclaiming, "Aie, aie, I have you."

Jack-o'-lanterns are believed to be the ghosts of unbaptized children, who have no rest in the grave and must hover between heaven and earth.

Virginia negroes believed that the "jack-o'-lantern" would fly up and strike them a hard blow, if they did not hurry and change their garment.

If you are pursued by a will-o'-the-wisp, put a steel knife in the ground with the handle upwards. It will run around this until the knife is burned, and you can thus make your escape.

In British Guiana, fire-bells are will-o'-the-wisps, that hang over the rivers at times, and must be carefully avoided by boatmen, or some misfortune will follow. These too are believed to be spirits.

In Africa, the worst kind of jack-o'-lantern is one who comes out of graveyards, and, stunning folk, sucks their blood and leaves them as dry as a husk. Some grow fat and tall as the largest trees, but all their life is on the outside; their hearts are cold as death.

There is a popular superstition that the *ignis fatuus* which appears at night in swampy places, are the souls of the dead men who, during life, fraudulently removed landmarks, and they must flit about after death, hunting for the right boundaries, which are miraculously hid from them, as being of misty fire.

The Basque people believe that the "will-o'-the-wisp" is a guardian spirit which accompanies the good and warns them of danger. It will float towards a person and stand persistently in the path of danger, not permitting one to go forward.

Such a one was the mother of Antonio, which saved him from much trouble, and which he devoutly recognized as the spirit of his deceased parent.

Mr. John F. M. Dovaston, writing to the *Gentleman's Magazine* in 1813, suggested as the origin of the belief—to which reference is made in Burns's "Tam O'Shanter,"—that goblins cannot cross a "running stream," a natural phenomenon of which he was a witness: "Some nights ago, as crossing the busy little stream of the Morda, near its uniting with the Vyrnwy, I observed a very perfect *ignis fatuus* coming along the meadowstowards the river. The night was fine and calm, and I paused on the bridge to watch it. Slowly gliding, and very near the ground, it reached the edge of the stream, and instantly started back a yard or more, somewhat agitated; but soon approached the stream again, and was again repulsed: it then repeatedly attempted lower; but, unable to cross, glided down the meadows on the same side of the stream, and I soon lost sight of it among some thick alder-bushes. . . . The cause of its not being able to cross the stream arose, probably, from the brisk current of air that needs must accompany running water."

The common folk of the island of Guernsey believe, like many others, that if you see a will-o'-the-wisp, you will become infatuated with it and follow until you meet with some injury or death. The only way to resist its power is to turn your coat inside out, or else to stick your knife in the ground. The spell is at once removed, and the knife will be found blood-stained in the morning.

"An *ignis fatuus*, that bewitches
And leads men into pools and ditches."
(Butler, *Hudibras*.)

LAKE—In ancient times existed a belief that certain small lakes called the "Acherusian bog," were connected with the lower world, or Hades, and that the waters welled up from that infernal country.

At Cape Coast Town, two ponds were deified and worshiped by the natives.

Lake Echni at Coomassie, in Africa, was believed by the natives to be the guardian divinity of their capital.

It was believed that when the water in a lake was whirled aloft in the air in circling eddies, evil spirits were there, and it was at those times considered dangerous to be near.

In Ethiopia was a wonderful lake, to drink the waters of which would make one remember all his secret sins, long since forgotten.

When a mermaid made its appearance on a certain lake in Greece, it was considered to foretell heavy rains, and was also frequently taken as a prognostication that some one would be drowned.

In a mysterious part of the Sierra Nevada, there lies a ten-acre valley, containing a lake of gold. To discover it, the hunter must first possess a magic word, without which he is doomed to die if he should come near it.

There is a pond on Mt. Pilate which will brew a tempest, if you throw a stone into it.

The Welsh believed that lakes covered the former habitations of man, like Lake Bala, supposed to cover the castle and belongings of a prince who was full of crimes and careless of God or man.

The price of corn rises and falls with Barton Mere, a small pond four miles from Bury St. Edmunds,

Great Britain. So it is said if the water is high, corn will be high, and vice versa.

The boatmen in Austria never try to save a person from drowning in Lake Traunsee, as the lake must have its annual victim for good luck.

In the Highlands, they thought that certain lakes were inhabited by spirits, and when the waters were swollen by heavy rains, they frequently appeared and prognosticated drowning.

There is a small loch in the North of Scotland, which possesses extraordinary virtues in healing diseases. The patient need not visit it himself, but may be represented by a deputy, who must take the waters in the following way: He must take a portion of the clothing of the patient and offer it to the spirit of the lake. He must dip the water with a vessel that has never touched the ground. He must turn around sunwise, and throw his offering over his left shoulder, and in going away he may not look at the lake, but like the prophet's servant, must salute no man by the way. The water thus procured will cure the sick person.

Lakes and waterfalls are held in veneration and worshiped in India, and the holy lake Manasa was formed by a mental effort of Brahma, and a golden linga arose out of the middle of it, which is worshiped. In the Chanda district of the central provinces is the lake Taroba, which was formed in this way. A marriage procession was passing the place when an old man suggested that the bride and groom should join in digging a spring. They laughingly consented and removing a little earth a clear fountain gushed up, became a wide lake and overwhelmed the married pair.

On quiet nights the country people hear faint sounds of a drum and trumpet passing around the lake and old men say that in one dry year when the water was very low, the pinnacles of gold of a fairy palace were seen glittering but a short distance below the surface.

There is a Japanese myth of delightful interest about a pond in a garden where a banished Emperor slept seven hundred years ago, and for seven hundred years the frogs of that pond have never been heard to croak! For the Emperor Go-Toba having one night been kept awake by the croaking of the frogs in that pond, arose and went out and commanded them saying: "Be silent." Wherefore they have remained silent through all these centuries. And also a fine tree that stood near disturbed the emperor's rest, so he commanded it: "Be still!" and never thereafter was that tree heard to rustle, even in time of storms. (Lafcadio Hearn, "Glimpses of Unfamiliar Japan.")

Tradition of the "Lagunita De Calinda," Nicaragua. This lake is one of five sunken areas located about four miles from the notable western-terminal group of volcanic cones named Obraja, Choncho, San Lorenzo, and Viego, on the numerous cone-bearing Sierra Viego, and is one-half mile long by 800 feet wide, and in some parts over 1,000 yards deep. Surrounding it on east and north are numerous large matapala-trees, a variety of banyan, each having several trunks of aerial roots in addition to main trunks and aerial roots, descending from large limbs of the trees, some just budding out, and some thirty feet long, just entering the ground; all forming grottoes of pleasant dream-appearing resting places

from the tropical sun, beneath the evergreen foliage that is in poetic motion by the constant genial currents of the trade winds. The water of this lake extends under a small volcanic cone and is in constant motion, pulsating up and down, as if responsive to the contractions and expansions of aqueous vapor in the subterranean grottoes or caverns beneath.

Several traditions are related in reference to this lake. One by the Negranda Indians from their ancestors, who occupied this part of Nicaragua when the Spaniards invaded the country first, about 1514. Another by the Indians who now reside near the lake, and whose ancestors were invaders themselves in 1050, coming from Yucatan or from some other branch of the Nahuatlans of Mexico. The Negranda Indians relate: At the "Santa Christe" season of each year, a most beautiful female form, with eyes of celestial azure and long ringlets of golden hair and folded downy wings of purest white appears floating in the air over the lake, accompanied by numerous bright-winged angelic forms displaying such illuminations even at midday as to cause the rough jagged walls of rock above the lake to dazzle in its brilliancy, and for hours with charming voices and instruments, fill the air with music, singing such enchanting songs of praises, so cheerful and entrancing as to draw many listeners up into the air in their midst and transform them into similar beautiful forms, ethereal, like those heavenly visitors. The waters of the lake rise up in points and cones nearly to the feet of these angelic ministrants, greeting them and staying so while they remain; but retire and hide beneath the volcanoes for several hours after this beautiful vision

of shining priestess and brilliant attendants disappear, as if in sorrow and disappointment. Sick children, brought to her presence when she appears, are cured, and feeble ones are strengthened, and all young people who have been affectionate, loving and kind during the year, who bow their heads and make a wish, have their prayers granted. It was this wonderful priestess, who to relieve their ancestors in a time of drought, brought waters from Lake Xolotlan (Managua), far to the east, and blessed the water and sang charming songs over it, dropping it drop by drop into this lake, which spread and increased until it became of its present quantity, purity, and refreshing temperature; and her annual visits are to continue to bless these waters and keep them pure, and to comfort the people who meet her with faith, admiration and adoration. Thus, in ancient times as at present, the priestess helps the thirsty and suffering people and restores them to cheerfulness and praises. When the "Southern Cross" constellation arrives at a certain position, relative to this lake and the large pile of volcanic ejectments, this priestess reappears on snowy wings over these waters, now named Lake Calinda, with a host of ethereal, beautiful mystic musicians, and fills the valley with music and songs of such enchanting sweetness that all persons, Indians especially, who then present themselves along the margin of the lake, are cured of diseases and restored to strength; and lovers true to their vows are blessed so that no evil can hurt them nor disturb their peace and joy. The music lingers in soft reverberations for many days after the Priestess Calinda and her attendants have ascended from the lake to invisible heights.

LIGHTNING—In some Eastern countries, it is considered a divine favor to be struck by lightning.

The ancients believed lightning to be a visible sign of divine wrath. Hence what was struck was considered accursed, and was separated from human uses.

If lightning strikes a building, it burns, and you rebuild it, you may expect the same thing three times.

Thunder-stones placed at the door, are good charms against lightning.

Thunder-stones placed at the door will keep nightmares away.

In Mexico, great temples were built upon the spots made sacred by the stroke of lightning.

No one is killed by lightning when asleep.

If you will wind a snake's skin about you, you cannot be struck by lightning.

It is a popular belief that when rocks are riven by lightning, the devil had taken refuge in or under it, and was thereby slain.

It is unlucky to mention lightning immediately after the flash.

Whoever looks long at lightning will become mad:

Forked lightning at night,
The next day clear and bright.

Whoever stands gazing at summer lightning will go mad. (Transylvania.)

If there is lightning without thunder at the close of a fine day, it is a sign of continued fair weather.

If you are afraid of lightning, take care to keep in your house a plant of live-forever.

To be awakened from sleep by a streak of lightning, is a fortunate omen.

If any mention is made of the lightning just after the flash, the boys in England believe that the seat of their trousers will be torn out.

While a fire burns on the hearth, lightning will not strike the house.

To burn a piece of blessed palm when it is lightning, is to ward off a stroke.

A featherbed will keep lightning away.

The Indians formerly believed that even to touch a tree that had been struck by lightning, would bring them ill luck.

To touch a person struck by lightning before the priest has said a brief prayer over it, is considered very dangerous in the Tyrol.

It is uncanny to enter a spot struck by lightning. It should be hedged in.

From the most ancient days, the Japanese believed that lightning cannot strike anyone under a mosquito net.

To be killed by lightning was, in ancient Greece, thought to be good. They thought it was an especial favor of the gods.

In other countries, as well as Oriental lands, it used to be believed that whoever was struck by lightning was a favorite of the gods, and such a person was held sacred.

The Slavs thought that lightning could see. At a flash of summer lightning, gone before one can catch its gleam, they cried out that Perun was winking. (Laura E. Poor, Sanskrit and Its Kindred Literatures.)

After a place has been struck by lightning in Natal, the people will kill a white sheep, as they say the sky likes something white.

To avert lightning, cast a bell under a cloudless sky and ring it on the approach of a storm.

Modern Romans remark as a well known fact that the lightning never strikes the capitol, while in every thunderstorm it dances on the roof of St. Peter's, and also has split the walls, as if Jupiter was still angry and hurling his bolts.

If, during a thunderstorm, blessed wax is burned in a house, the lightning will not hit it. (Belgium.)

The thorn is safe from lightning:
"Beware the oak it draws the stroke.
Avoid the ash it courts the flash.
Creep under the thorn 'twill save from harm."

The Haidah Indians of Queen Charlotte's Island, B. C., believe that the lightning is produced by a fish, like the hypocampus, which he gets from the ocean and hides among his feathers. When he sees a whale, he darts one of these animals down with great velocity, and the lightning is produced by the creature's tongue, which is supposed to be like that of the serpent. This is the general idea of the mythological legend, slightly altered in the narrative by different tribes and differently depicted by various painters.

There used to be a curious superstition that when a person fell by being struck by lightning or shocked by thunder, to let him or her lie there and to fence in the place, sacrificing a sheep or erecting an altar there.

MILKY WAY—The Indians say the milky way is the road taken by the ghosts of the dead.

The way the milky way points at night will be the direction of the wind the following day.

The edge of the milky way which is the brightest, shows which way

the next storm will come from. (United States.)

"If woolly fleeces spread the Heavenly
way
No rain, be sure, disturbs the summer
day."

(Mysteries of all Nations.)

The galaxy running from north to south in the fall, is a sign that the coming winter will be a severe one.

It is believed by the Japanese that the milky way is the silver stream up in heaven, where the goddess of weaving meets her lover once a year.

If, in September, the northern end of the milky way is the most brilliant, snow will not fall until Christmas is past.

If the south end of the milky way is more brilliant at the end of September, snow will fall both before and after Christmas. (Esthonian.)

"The way of fortune is like the milky way in the sky: which is a meeting or knot of a number of small stars not seen asunder but giving light together, so are there a number of little and scarce discerned virtues or rather faculties and customs that make men fortunate." (Lord Bacon.)

The Australian natives of the Encounter Bay tribe, believe the milky way to be a row of huts, amongst which they point out the heaps of ashes and the smoke ascending. These huts are supposed to be dwelling-places of the stars, who were formerly men.

MOON—Kiss the first person you meet after seeing the new moon, and you can get whatever you wish for. At the very least, you will get a handsome present before the month is out. (New England.)

When the moon is red, there will be war. (Macedonia.)

The Arabs have a superstition very similar to our own in connection with the new moon, that it is very unlucky to get the first glimpse of a new moon when inside a building of any sort.

The Hebrew women thought it lucky to offer sacrifices of incense, drink-offerings, and cakes, and to kiss the hand to the moon.

It is a common belief in British Guiana that if you sleep in the moonlight, your face will be twisted. Some old men in Demerara always carry an umbrella when walking on a moonlight night, to keep off the dangerous rays.

At the time of the new moon, there should be no ceremonial spitting, jumping, or touching of silver among the Mexican women of the Rio Grande.

The Danes fancy that the moon is a cheese, made from the milk of the milky way. Pearls and all other stones excepting diamonds, are in sympathy with the moon, according to the Rosicrucians, and should be worn on Mondays.

The ancient Jews considered it very unlucky to extend one's arm and point at the moon.

It is a common saying among the Chinese that there is a rabbit in the moon, pounding out rice. The dark and white spots on the moon's face suggest this to them.

The ancient Jews used to fast at the time of the new moon, believing that the moon would be propitious to their wishes.

The Alaskan, as well as other Eskimos, consider sun and moon as sister and brother. The moon being merely a hole through which the light shines from a land where the supply of game is inexhaustible, all a shaman has to do for his tribe

is to go up and throw some down through the hole.

In Wales, it is the custom for women to make twelve reverential curtseys at the first sight they catch of the new moon. It is there also considered most unlucky to see the new moon for the first time through a glass window.

If you see the new moon for the first time through the lower pane of a window, you will hear of the death of a young person before the week is out.

Many Hindu women watch over a lamp made of clarified butter for twenty-four hours at the wane of the moon. This is done to obtain great blessings.

To see the reflection of the moon in a well, is the sign of fame.

If you make a vow to the new moon, she will give you a gift.

Dante, the great Italian poet, makes the man in the moon Cain. In Egypt, he is Horus, held to the breast of his mother. In France, he is Judas.

The Hakkas believe if the clouds obscure the moon before midnight, on a certain day in mid-autumn, the price of oil and salt will be high.

It is most unlucky in the Island of Innisboffin, for a young girl to be out of doors in the full of the moon.

To see the new moon full in the face, is a sign that you will be insulted.

If one horn of the new moon is hidden, it is a sign of a storm.

If the full moon throws your shadow on a white door, beware of the undertaker.

"A ring around the moon will pass very soon,
A ring around the sun gives water by the ton."

Tiberius hoped to stave off baldness by never letting the barber cut his imperial locks except at the new moon.

Some Indians have a short verse which they address to the new moon, to get it to assist in their hunting. Standing with their face to the waning moon, they say:

"Like the moon from day to day,
Let my sorrows wear away."

If the moon looks in at the chamber window, the maid breaks many dishes.

Swabian girls refuse to spin by moonlight, lest they should anger it, and thus bring bad luck on themselves.

When the Egyptian fellah must go out into the bright moonlight, he does so with a prayer on his lips, lest he should never return, the moon being able to lure him from his native land.

To cure toothache, gaze at the new moon and say: "I see the moon with two points. My teeth shall neither shoot nor ache till I see the moon with three points."

It is a great sin to knit or weave by moonlight, as you are believed to weave a rope by which shall be hung a relative.

"Lie on your back and look at the moon,
Good luck will come to you very soon."

In Kirkwall, they never kill an animal unless the nights are lighted by the moon, for fear the meat will spoil.

The Irish frequently cross themselves on the sight of the new moon and say: "May thou leave us as safe as when thou foundest us."

There is a well near the Boyne wherein King James washed his sword after the battle, and ever since the water has the power to cure king's evil.

It was once the custom of the women of Scotland, particularly those of the Highlands, to salute the moon with a solemn courtesy.

It is bad luck to point at the moon.

The peasants of Peru fear the bright moonlight, and think the stern eyes of the moon will bring them bad luck.

If the new moon has its points upward, it is full of water and indicates rain; but if the points are down, it has spent all its rain and indicates fair weather.

Should you wish to be admitted to the presence of a prince or any great man, wait until the moon is in conjunction with the sun, for it is then that the society of an inferior with a superior is salutary.

A star ahead of the moon towing it, and a star behind chasing it, are signs of a storm.

If the moon is pale, rheumatic diseases abound. (Shakespeare.)

Crops planted on the increase of the moon will surely flourish.

Shear sheep in the moon's increase. Fell hard timber from the full to the change.

The Mandingo Indians pray to the new moon in a whisper, then spit upon their hands, and rub them over their faces for luck.

The negroes claim that if you take a skiff and row out to the middle of the river at exactly midnight on a moonlight night, that you can see a moon in the water making all sorts of faces at the moon in the sky.

The Brazilian matmakers of Petropolis account for some of their mats wearing out so quickly because of having been cut at the wrong time of the moon.

Gardeners hold the red moon (the lunation between the Paschal and the Pentecostal moons) responsible for the morning frosts which occur occasionally at this season.

Woodmen say that if trees are felled with a waning moon, they speedily decay.

The Mussulmans of Turkestan shake off their sins every month by the simple process of jumping up and down seven times, with their faces turned toward the new moon.

It was considered unlucky to put on a new garment when the moon was in a fixed sign, as the donor of the suit would either be bedridden or die.

A full moon on Christmas day is unlucky.

The Chinese believe that the moon will blight anything that it shines upon.

If the moon shines on your face, you will be insane unless you lie with your head to the north.

A misty moon is a sign of ill luck.

Look at the new moon through a silk handkerchief which has never been washed. As many moons as you see (the threads multiply the vision), so many years will pass before you are married.

In Italy, they say that if the moon changes on a Sunday, there will be a flood before the month is out.

Moonlight will decay fish-meat, and dull razors.

To see a star between the points of the crescent moon, foretells a death in the night.

"An old moon in a mist is worth gold in a chest;

But in a new moon's mist you will never lack thirst."

If the new moon stands on end, much wet weather may be expected; but if it lies on its back, dry weather may be expected all that month.

"I see the moon the moon sees me,
The moon sees someone I want to see."
If the above is repeated while looking at the moon, the person will surely come.

The Turks believe the crescent moon to be the emblem of prosperity. They have it on their flag as a national emblem, and think whoever wears a crescent-shaped ornament is bound to be lucky.

If an Indian's dog barks and howls as the moon passes behind a cloud, the Indian prepares to go to the happy hunting grounds before another month passes.

It is said that no one but a rascal can see the moon in the daytime. This is an indirect way of saying that all of us are a bit of a rascal now and then.

It is unlucky to build fences in the dark of the moon; they will sink into the ground.

If the new moon is first seen by a woman and she tells of it to another woman, it is very unlucky for the person told.

"New moon, I hail thee! By all the virtue in thy body,
Grant this night that I may see, who my lover is to be!"

The Romans believed that all crazy persons had been made so by the moon.

When the moon looks red like blood, and the kitchen fork drops straight, sticking up, it is an omen that war is at hand.

If you see the moon with a star in the center, it is a very fortunate omen. It means prosperity in all your financial undertakings for thirteen months.

If you see a full moon forming the background of a church steeple, some of your friends will marry.

Among some African tribes, the moon produces a queer kind of mania. When under its influence, the man adopts the ways of the woman, assuming the dress, voice and domestic manners of his wife.

A cross on the moon is a prediction of great religious controversy.

In Yorkshire, on first seeing the new moon, the people kneel upon a ground-fast stone or ledge, so that they may have prosperity.

To see a full moon rise with a black cloud partly across it, is a sign of good luck.

It is generally believed that the weather of the day of the new moon will be the predominating weather for the next twenty-eight days.

In Transylvania, it is unlucky to whitewash a house when the moon is decreasing, as it causes bugs.

Choose the full of the moon to write letters asking a favor.

It is said that the bad effects of seeing the new moon through glass, may be counteracted by turning over the money in one's pocket.

Shingles will warp upward on the edge, unless put on in the wane of the moon.

If the new moon falls on a Saturday, the following twenty days will be wet and windy.

It is said that to quit any habit successfully, you must begin to leave off on the second day that the moon is in the sign of Sagittarius (the Archer).

The halo around the moon is, to the inhabitants of Oudh, the radiation from the council of the gods, who sit there and settle the affairs of the world. If they sit around the

sun they bring abundant rain, but if they sit around the moon, it means famine and drought.

To sleep in the moonlight, is said to make one weak-minded. It is also widely believed that people on whose faces the moon shines while they are asleep, will become somnambulists. Some people, however say that to awaken in the night and see the moon shining full in your face, foretells good to come.

Two full moons in a calendar month bring on a flood.

Whatever is undertaken during the moon's increase succeeds.

In Iceland, when the crescent moon hangs with the horns to the earth, they say that a wreck will occur that month.

He who turns his back to the moon at play will be unlucky.

In Greece, it is unlucky to sow or graft when the moon is full.

Men die who sicken when the moon is three days old.

If the crescent of the new moon is tipped so that water could run out, it indicates dry weather.

It is a bad sign in Italy when the new moon comes on Wednesday.

A full moon birth or marriage augurs prosperity.

Much of the veneration for the moon is caused by the belief that it is the abode of the sainted dead, an idea common to many of the primitive races.

If on her cheeks you see the maiden's
blush,
The ruddy moon foreshows the winds
will rush.

A south moon indicates bad weather.

The Mexicans represent an eclipse of the moon as the moon being devoured by a dragon; and the Hindus have precisely the same fig-

ure; and both nations continued to use this expression long after they had discovered the real meaning of an eclipse.

In Sweden, great influence is ascribed to the moon, not only as relating to the weather, but to human affairs in general. They reckon new or full moon the most auspicious time to begin any business, and think she has efficacy in sickness, death, etc.

When the Mohammedan feast of Rhamadan was ended, the priests assembled to watch for the new moon, and then welcomed it with clapping of hands, beating of drums, firing of muskets and other rejoicings.

In former times, it was customary to swear by the moon, but since Juliet complained of its inconstancy, men have little used it for an emblem of truth.

If you look at the moon through a telescope and see water spots on it, there will be wet weather.

If the moon comes new and goes out on a Sunday, no seed planted in that month will grow.

The Canada Indians say that if children point at the moon, their fingers will be bitten off.

The talismanic crescent has ever been the badge of Islam, and it still glitters on the minarets and temples.

The Mandingo tribe in Africa think it unlucky to begin a journey in the last quarter of the moon.

A blood red moon announces a murder.

If you have something in your hand when you see the new moon, you will have a present.

If your husband leaves you in the wane of the moon, you will never see him again alive.

The first thing you see after the new moon will belong to you.

If the moon is three days in the sign of the fishes, you may expect great floods.

The Indians believe that every time when the new moon appears, it is newly created, and say a short prayer of thanksgiving.

The old Germans thought they would not conquer in battle if they fought before the new moon.

Moon-drop is a vaporous drop, supposed to be shed by the moon on certain herbs and other objects, when powerfully influenced by incantations.

"Upon the corner of the moon,
There hangs a vaporous drop profound;
I'll catch it e'er it comes to ground!"
(Shakespeare, *Macbeth* iii., 5.)

The Anglo-Saxons considered it very ominous to bleed a person on days when the new moon and tides were increasing. Another superstition, however, claims that it is unlucky for a physician to bleed a patient when the moon is on the wane.

Astolpho found the moon to be the great depository of misspent time, wasted wealth, broken vows, unfulfilled desires and good intentions. Bribes, he tells us, were hung on gold and silver hooks; princes' favors were kept in bellows; wasted talent was stowed away in urns; but every article was duly labelled. (Ariosto's *Orlando Furioso*.)

If you have griefs, you can get rid of them by standing with your face to the waning moon and saying:

"Like the moon from day to day,
Let my sorrows wane away."

Mahomet made the moon perform seven circuits around Caaba or the holy shrine of Mecca, then

enter the right sleeve of his mantle and go out at the left. At its exit, it split into two halves, which he reunited in the center of the firmament. This miracle was performed for the conversion of Hahab the Wise. (Reader's Handbook.)

Whoever looks at the full moon in August, will be the victim of false accusations throughout the rest of the year. The only way to avoid this is to do a sort of penance by getting someone to shy brickbats at your house, which is at any other time considered a great insult and degradation.

In India, the moon is most generally looked upon as masculine, and Soma is the name given to its god. His angry father-in-law cursed him with consumption and childlessness, but his wives interceded; but the curse could not be wholly removed. His decay and sickness begins every month, but is at last overcome, and he gets fat again.

A prayer to the moon, in the face of a west wind accompanied by rain, will cause you to dream of your future husband. So think the Scotch. A west wind accompanied by rain is very rare, and the opportunity comes seldom.

The maids of Great Britain pray many times to the moon and fast on St. Agnes eve, so that they may have the lover of their choice for their husband.

Some people think it will bring them good luck to sit astride on a gate or stile, on first seeing the new moon. If they immediately afterwards go to bed, they will dream of the one they are to marry.

Indians in Western Kansas believe that if they see the full moon reflected from a body of water, the Great Spirit is looking at them in

anger, and that they can only appease his wrath by plunging headlong into the water.

A dim or pale moon indicates rain, a red moon indicates wind.

"The moon, her face if red be,
Of water speaks she."

(Zuni Indians.)

If the full moon rises red, expect wind.

When the moon rises red and appears large, with clouds, expect rain in twelve hours.

Neapolitan ladies used to wear small silver moons on the arms, as a protection against epilepsy.

At the change of the moon it is usual to bring, even from a great distance, infirm persons, to bathe in a stream which pours from a hill, and dry them in a certain cave in the neighborhood of Dunskey.

"When first the moon appears if then
she shrouds
Her silver crescent, tipped with sable
clouds,
Conclude she bodes a tempest on the
main,
And brews for fields impetuous floods
of rain.
Or if her face with fiery flushings glow,
Expect the rattling wind aloft to blow;
But four nights old (for that is the best
sign),
With sharpened horns, if glorious then
she shine,
Next day not only that, but all the
moon,
Till her revolving race be wholly run,
Are void of tempests both by land and
sea."

The Greeks and Romans believed the moon to be a protection against the evil eye, and hung small moons of metal about their necks as amulets.

On the night of the first new moon of the New Year, take a tub of water, place it in some part of the yard where the trees will not interfere, and kneeling down beside it, look into a mirror held in an angle to the water; the number of

moons you see reflected there will tell you how many years it will be before you are married.

The Kols worship Sing Bonga, the creator and preserver, as the sun. He is said to have married Chandu Omal, or the moon, but she deceived him on one occasion, and he cut her in two; repenting of his anger, he afterwards allowed her to be restored to her original shape once a month, when she shines in her full beauty.

A new moon on Monday is an omen of good luck.

When you see the new moon, say:

"New moon, new, tell me true,
Who my husband is to be.
The clothes he will wear the color of
his hair
And the happy day he will wed me."

If you cut your corns when the moon is on the increase, they will grow apace.

"But if you always do take care,
After the full your corns to pare,
They do insensible decay,
And will in time wear quite away."

"If the face in the moon wear a frown,
alas!
Luck will be poor till the month doth
pass.

If the face in the moon wear a smile,
why then!
Luck will be good till it frowns again."

It is considered unlucky in the South of France if the new moon comes on a Friday.

"Friday moon come when it will,
Comes too soon."

The sight of more than one moon in the heavens has ever been supposed to mean impending trouble. Hubert tells King John:

"They say five moons were seen to-
night
Four fixed, and the fifth did whirl about
The other four in wondrous motion.
Old men and beldames in the street
Do prophesy upon it dangerously."
(Shakespeare, King John iv. 2.)

A pale moon is a sign of wet weather, as Shakespeare says in "Midsummer Night's Dream" (ii. 2):

"Therefore the moon the governess of
floods

Pale in her anger washes all the air
That rheumatic diseases do abound."

It was formerly considered good to purge with electuaries the moon being in Cancer; purge with pills, the moon being in Pisces; with potions, the moon being in Virgo or the latter part of Sagittarius; to purge the head by sneezing, the moon being in Cancer, Leo or Virgo; to stop fluxes and rheums the moon being in Taurus, Virgo, or Capricorn; best to bathe when the moon was in Cancer, Libra, Aquarius, or Pisces; best to cut the hair or beard, the moon being in Libra, Sagittarius, Aquarius or Pisces.

You cannot get a riverman to look over his left shoulder at the new moon. They tell a story of how a man down the Mississippi did this once and then bragged about it; the next day he fell overboard, and in an instant even the splash of his body had disappeared forever.

The farmer is thus admonished regarding the moon's influence upon harvest:

"If the moon show a silver shield
Be not afraid to reap your field,
But if she rise a haloed round,
Soon we'll tread on deluged ground."

The common notion that the weather changes with the moon's quarters, is still believed by most people in this country, although as the meteorologists long ago pointed out, there is no foundation for this familiar belief. It is curious, however, to find educated persons to whom exact weather records are accessible, putting credence in these maxims. Hence, in many

parts, great attention is paid to the day of the week on which the moon changes, and according to a widespread belief, Sunday is a most unlucky day for the moon to change.

The following admonition is also heard in England:

"The bonny moon is on her back,
Mend your shoon and sort your thack."

This means, as Mr. Chambers tells us in his "Popular Rhymes of Scotland," that you must mend your shoes as wet weather is coming, and look to the thatch of your cottage, lest it leak.

In Australia and Egypt, the cat and the panther are both thought to be connected with the moon in some mysterious fashion; when the moon is at its height, those animals are supposed to have occult powers, and should be carefully avoided.

The moon, on the 15th, is anxiously watched by Coreans. If thin clouds cover it, there will be bad times in crops and trade; but if it is only partly covered, this misfortune will be confined to the district over which the cloud hangs.

We read in the Psalms that "The sun shall not smite thee by day nor the moon by night," which alludes to the Eastern belief that moonlight has most evil effects upon the human frame. From Sind to Abyssinia, the traveler will hear the most wonderful tales of its malignant effects.

As soon as you see the first new moon of the new year, go to a place where you can set your foot upon a stone naturally fixed in the earth, and lean your back against a tree. If you are ever to be married, you will then see an apparition exactly resembling your future husband.

No work is done in Albania on the day of the new moon. It would be useless and unsuccessful if done.

It is a saying in Llanyblodwel parish, Wales, that two full moons in April is a sign of a hot, dry April month, and also of a dry summer.

There are many superstitions connected with the moon which may be dated back to the time when our Anglo-Saxon forefathers worshiped the fair planet under the name of Friga, and held unbounded faith in her influence over her spouse Thor, as well as her power over man. It is usual in the Northern counties of England, for maidens to courtesy to fair Luna, in the hope of obtaining a husband before the year is out, and seeing his features in a pleasant vision of the night.

When the new moon falls on a Tuesday, go out to a stake 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 chastise anyone whose name I mention." Then pull the stick and carve on it, "ABIA, OBIA, SABIA." Lay a smock frock on the threshold and strike it hard, naming the person who is to be beaten, and that person will feel it, although many miles away.

In the moon dwells the old woman who never dies. She has six children, three daughters and three sons. They live in the stars. The eldest daughter is the morning star and is called "The woman who wears a plume." The second daughter, called the "stiped gourd," is a star which revolves the polar star. The third star, being the evening star, is the daughter near the setting sun. (American Indian.)

In former times, farmers would not commit their seed to the earth when the soil, but when the moon demanded it! They would not have their hair cut when the moon was

in Leo, because it would come out stiff and bristly like a lion's mane. They would not take physic when the moon was in Taurus lest, as that animal chews a cud, it might make them spew it up again.

In Albania, the girls and women look at the new moon through a sieve and rub their faces with silver, so as to have a fine complexion.

Selene, the moon, was once so attracted by the charms of a mortal named Endymion, that she left her starry host in heaven and came down to earth. She found her beloved one lying asleep on Mount Latmus, and stooped to kiss him. In order that Selene might enjoy his love forever, and be able to kiss him nightly without his knowledge, she gave him eternal slumber and undying youth. This Greek myth is doubtless a symbolical representation of the gentle influence of the goddess of night, who watches the slumbers of unconscious creatures.

At Oporto, Portugal, on seeing the new moon, the people sing the following verse:

"New moon God bless thee!
My God-mother is God's mother!"

or,

"New moon you see,
Give money to me,
In month's of three!"

or literally, all the months.

In West Africa, it is considered lucky to anoint idols with a powdered red wood on the first day of each new moon.

The Mandingoes, in Africa, offer a short prayer when they first see the new moon, as an omen of good luck.

The natives of Amazula foretold a coming war by a bright star appearing near the moon in 1878.

The Shangalla believe that when a star passes near the horns of the

moon, it is the sign of the approach of an enemy.

In the New Hebrides, the Erangans believe the images have power to protect them at the new and the full of the moon.

The Phœnician moon-goddess was called Astarte, and was called by Jeremiah in his "Lamentations," "The Queen of Heaven." Milton says, in his "Paradise Lost":

"With these,
Came Astoreth, whom the Phœnicians
called
Astarte, Queen of Heaven, with crescent horns."

The Australian natives of the Encounter Bay tribe believe the moon to be a woman, and not particularly chaste; she stays a long time with the men, and from the effects of her intercourse with them she becomes very thin, and wastes away to a skeleton. When in this state she is driven away, and is employed in seeking roots, which are so nourishing that in a short time she re-appears and fills out and becomes fat rapidly.

The natives of the Adelaide tribe believe the moon to be of the male sex. He is called "Karkara," and is a benevolent being, to whom no particular influence is ascribed. Of the sun and moon, it is said: "The sun sits (or is permanent), but rests or sleeps at night." "The moon climbs, by and by is dead." It is thus believed there is literally a new moon every month.

"Diodorus Siculus, (a Roman historian who lived during the last century B. C.) speaks of a nation whom he calls the Hyperbo-reans, who had a tradition that their country is nearest to the moon, on which they discovered mountains like those on the earth, and that Apollo comes there once every nineteen years. This period

being the metonic cycle of the moon, shows that if this could have really been discovered by them, that they must have had a long acquaintance with astronomy." (Flammarion, "Astronomical Myths.")

"A Parisian professor gave an account of the famous moon hoax, which came out in 1835. It was full of the most bare-faced absurdities, yet people swallowed it all, and even Arago is said to have treated it seriously, as a thing that could not well be true, as Mr. Herschel would certainly have notified him of these marvelous discoveries." (Oliver Wendell Holmes.) The above alludes to the description of the scenery of the moon, its beasts and inhabitants, as seen by means of refractors and particularly arranged telescopes. The world took it in as a fact, and it would take in something as much a hoax to-day; it would seem as if people delight in anything mysterious so much that even "natural foolishness" is preferred to truth. "I remember being gravely asked in 1874 whether an account given in the *New York World*, purporting to describe how the moon's frame was gradually cracking, threatening eventually to fall into several separate pieces, was in reality based on fact! As gauges of general knowledge, scientific hoaxes have their uses, just as paradoxical works have." (Proctor, *Myths and Marvels of Astronomy*.)

German folklore tells that the man in the moon was a mortal, who had been working, carrying wood, on a Sunday, and in punishment therefor was banished into the moon, there to carry his burden until the end of the world.

There are of course many versions, which differ more or less in detail.

The Swabians tell their children that the man in the moon was a man, who worked in his garden on Sunday. Another version is that he stole vines. He denied the theft and exclaimed: "If I am guilty, may I go to the moon!" He died and there is he, condemned to eat molten lead forever.

The Black Foresters say he stole a bundle of wood on Sunday. He met the Almighty, who reproved him, and for punishment bid him to choose between going to the sun or the moon. So there he is in the moon with his fagot, to which the Almighty set fire, that it might burn perpetually, so that the man might not freeze to death.

One German legend has it that on Christmas a person had a keen desire to eat cabbage. He went to his neighbor's garden to help himself. Just as he had filled his basket, the Christ-child rode past and said: "Because thou hast stolen in this holy night, thou shalt immediately sit in the moon, with thy basket of cabbage."

In the neighborhood of Wittengen, the man tied up a bundle of brooms on Maundy Thursday, and was therefore punished by banishment to the moon.

In Westphalia, the crime was not theft, but hindering the people from going to church on Easter day, by placing a thorn bush in the gate through which they must pass.

At Dillinghofen, he is accused of mowing the meadows on Sunday.

In Limburg, he is accused of stealing wood on Easter morning.

In one locality, it is said that once a poor woman asked a rich man to give her some milk. He refused, whereupon she wished that he might go to the coldest place in existence, and he was banished to the moon, where you will see him with his milkpail to this day.

At Hemer, in Westphalia, they say that he was fencing his field, and had just taken up a bunch of thorns on his fork when he was transported, thorns and all, to the moon, because it was on Good Friday.

Some people also say that he is accompanied by his wife, who was churning during the hours of divine service on Sunday.

In Ritson's "Ancient Songs," we read: "The man in the moon is represented as leaning upon a fork, on which he carries a bush of thorn, because it was for 'pychude stake,' on a Sunday that he is reported to have been thus confined."

In some countries, they say that the man in the moon is Cain, and when the moon is at its full, lunacy and murder are rampant.

According to a Buddhist legend, the moon became enamored of Ahalya, the wife of Gautama Buddha, and visited her in the absence of her husband. He returned, and finding the guilty pair together, cursed his wife, who was turned into a stone; and threw his shoe at the moon, which struck him and left a black mark, which is seen to this day.

A curious Eastern fancy is that the figure in the moon is that of the pattern wife Ina, who weaves the clouds into white cloth, and who after the lapse of many years, sent her mortal husband back to earth by the rainbow bridge, in order that death might not defile her heavenly home.

In China, the celestials say there is a frog in the moon, and worship it accordingly.

In Rantum, the man in the moon is a giant, who at flowing tide stops to pour water on the earth, and at

ebb tide stands upright, so that the waters may subside.

MOUNTAIN—Do not speak of secret matters in a field that is full of little hills.

It was said in ancient Greece that whoever slept on Lycorea, one of the two peaks of Mount Parnassus, was either inspired or mad.

The mountain Atlas was believed to have been a demi-god, who carried the whole world upon his huge shoulders, and was eventually turned into a mountain.

In the Alpine regions, the mountain people think a maid called the "Alpine Fay," sits enthroned on the top of the snow-covered mountain, and when avalanches and storms come, it is a sure sign that she is displeased with them. When the mountain tops snile, she is pleased.

Zeus once wanted to know where the middle of the earth was, and let fly two doves at the same moment from the two ends of the world, to see where they would meet. They met on Mount Parnassus, and thus it was proved beyond a doubt that this mountain must be the center of the earth. (C. Witt, "Myths of Hellas.")

John Bill, in his work entitled, "A Delineation of the Universall Notions of Geographie," says of the wonders of Herefordshire: "Of remarkable things in Herefordshire, the spring called Bone-well, neere Richard's Castle, is famous for fish-bones and no fish, which, though it be cleerly cleansed thereof, will shortly after be furnished afresh with the like. But the great wonder was the admirable motion of Marcley Hill, containing about twenty-six acres, within our own memorie, anno 1571, which, with great noise, removed itself from its

own place, and went continually for three days together, carrying with it sheepe in their cots, hedgerows and trees, and overthrowing Kinnaston Chappell and divers trees, turning two high waies neere one hundred yards from their usual road, and heaving the earth before it the space of four hundred yards."

There is a mediaeval myth of the mountain of Venus, the Hörselberg, and in the cavern under it Venus was believed to hold her court. With it is connected the story of Tannhaeuser, who spent here some time in the company of Venus, and then returning to the world, hears of the suicide of his love. He goes to Rome as a penitent, asking absolution of Pope Urban. The pope refused, saying that he could no more hope for mercy than his dry staff could be expected to bud again. The knight departed in despair and returned to the "Venusberg." A few days afterwards, the staff actually began to bud; the pope sent for Tannhaeuser, but the knight was nowhere to be found; Venus did not let her vassal escape a second time.

The Australian natives of the Encounter Bay tribe believe that the steep hills and large pond at the head of Hindmarsh river were produced by the dancing of their forefathers at that place. Having no fire, this dance was held in the daytime, and the weather being very hot, the perspiration flowed so copiously from them that it formed a large pond, and the beating of their feet upon the ground produced the irregularities of surface in the form of hills and valleys.

Fusi-Jama is the sacred mountain of Japan, to which all the devout Japanese make, at least once in their lives, a pilgrimage. Upon arrival, they wait for the next day;

kneel before sunrise and watch for the moment when the sun-goddess appears upon the far distant horizon; then prayers are chanted and the toilsome circuit of the crater is begun, sunwise, with the right hand to the center. The pilgrim takes home with him a duly-signed certificate of having made the arduous ascent, and keeps it forever among his household treasures, as a powerful talisman. The house, which is so situated as to command a view of the mountain, is well-omened. To the citizen of Yedo, the Fusi-Jama is a barometer, a protective genius; to the peasant, it is something sublime and grand, to be spoken of but with profound reverence.

The hill of the Harz called Giebi-chenstein, covered with holy firs, amidst which a village nestles, has two explanations of its existence. According to one, it was flung by a giant out of his shoe, as a grain of sand which would hurt him; while the other states that the mountain floated there at the time of the deluge. However that may be, there are beautiful cones found there, which are wrought into various ornaments. On one occasion, the wife of a poor sick miner went to gather cones to sell them, as the last resource against the starvation of her family. She met a little man in the forest, with a long white beard, who told her where she could get the best cones. When she arrived at the point indicated, the cones fell so thick that, being frightened, she ran away. Nevertheless, the cones had fallen into her basket, and this basket as she went home grew constantly heavier. Well it might. The cones had turned to pure silver. The next day she went to the wood and found the little man who, laughing

at her fright, told her that he was Geibich or king of the dwarfs, and to the wealth which he had bestowed upon her, he added some plants which restored her husband to health. The now wealthy miner preserved one of the cones, which it is said may be found in the "Grund" to this day.

It is said that "Ariel," the titular genius of the Biscayans, one day stretched out his powerful arm and wrenched from its base the singular, black, fir-covered mountain of Aquelaire, in the Pyrenees, placing it at a distance from its companions so that they should not become contaminated by any contact with the one accursed. In fact, Aquelaire is an accursed promontory. Sombre, lugubrious, darksome, it resembles the giant peak of Lithuania, or the cypress which grows in the fissures of the stony hills of Arabia Petrea, a funereal sinister hue, which saddens the spirit. It is in harmony with evil, the devil reigns there, and its ancient beauty has become loathsome. Sometimes it echoes with irreligious songs, which are intoned in the praise of Satan. There are some who have seen columns of smoke, black and dreadful, rising, and have perceived a nauseous smell emanating from the confines, and have with reason concluded that the smoke was produced by the holocausts offered to the genius of evil by his wicked worshipers in their mysterious sacrifices. In fact, it ought to be well known that there is one spot on earth which is really inhabited at times by the devil. It is the mountain of Aquelaire, amid the Pyrenees, in Spain.

There is a mountain of Mendaro which is called the "Black Cliff," in which there is a chasm so deep that the people believe that it ends

in the bottomless pit of hell. It is out of this pit, doubtless, that the devil comes up, when he comes to Aquelaire. (Marianda Montiero, *Legends of the Basque People*.)

"He who thinks of the Himalaya mountains, though he should not behold them, is greater than he who performs all worship at Benares; as the dew is dried up by the morning sun, so are the sins of mankind by the sight of the Himalayas." Such was the devotion with which the early Hindus looked upon the mountain as the home of the gods. Beyond, their fancy created the elysium of Uttara Karu which may be most properly regarded as an ideal picture created by the imagination of a life of tranquil felicity. The belief in the sanctity of mountains survives among existing aboriginal or Dravidian races, especially in connection with the gods of rain. When Rama was building the bridge across the strait to Lanka, he sent his followers to Himalaya to collect materials. They returned with a mighty burden, but meanwhile the hero had completed his task, so he ordered them to throw down their loads, and where the stones fell these ranges were produced. They were jealous of Himalaya, however, the peaks of which were each morning visited by the earliest rays of the rising sun. The sun, on being appealed to, declared that it was impossible for him to change his course. Immediately the Vindhya swelled with rage and rising to the heavens, intercepted the view of the sun, moon and constellations. The gods, alarmed, called on the saint Agastya to interfere. He went, accompanied by his wife, and requested the Vindhya to sink and let him pass to the south, and not rise until he returned. They agreed, and

gave passage to the saint, but as he never came back, they never resumed their former size.

The Gobardhan, near Mathura, is another famous hill. Krishna held it aloft on the top of his finger for seven days, to cover the people of Braj from the tempests poured down upon them by Indra, when deprived of his wonted sacrifices. As the waters are yearly decreasing in the river Jumna, so this hill is gradually sinking. Not a particle of stone is allowed to be removed from it, and even the road which crosses it at its lowest point, where only a few fragments of rock crop out of the ground, had to be carried over them by a paved causeway.

NODIWU—The Kaffirs have a toy called a nodiwu, which they whirl around at the end of a string. It makes a noise that can be heard at a considerable distance. They believe that playing with it will bring a gale of wind, just as whistling at sea is widely believed to bring a wind.

PHENOMENA — A spot of white like a gigantic coffin appeared near the sun on St. John's day, 1396, and many believed it a dire portent.

It is a sign of trouble to see a "jack-o'-lantern."

The Druids always maintained that at the death of a great man there was always a marked change in nature.

A mirage, although a beautiful sight, is considered unlucky.

Follow a phantom dog, mark the place where it disappears, and there dig for hidden treasure.

In Germany, it is believed that people who see the "phantom city," or city in the clouds, will never

have a quiet heart until they see it again. It is especially unlucky for lovers to see it.

Earthquakes, rains of blood, rains of stones, etc., were deemed so ominous that any assembly in Athens or Rome would be broken up immediately.

In Iceland, if a lambent flame was seen on the ground, it was believed that hidden treasure was under it.

If there is a rain of blood or a rain of insects, it betokens some great calamity. (Korea.)

If you see a light in the air flickering to and fro, you may be sure that some spirit is not at rest.

"There shall be signs in the sun, moon, and stars, the waves roaring, and then shall come the Son of Man, coming in a cloud with great power and glory." (St. Luke.)

If you see a blue fire at night, fling a knife into it, and if you go there in the morning, you will find money.

In the year 1391, a shower of real blood was said to have fallen near the Narrowgate, Northampton, England, which bespattered everything that was exposed and, turning black, emitted a frightful odor. This uncanny bloodfall was supposed to cause the pestilence which followed.

It is said to be a good sign when a "mock sun" or "solar dogs," as the phenomenon is called, appears in this latitude. It consists of a distinct band of variegated colors, such as are observed in a rainbow or prism, encircling the sun at a distance of several degrees.

In Greek mythology, Jupiter (the god-father) was supposed to have control of all the phenomena of the heavens. Sudden changes of

weather, the gathering of clouds, and particularly the burst of a thunderstorm, made his presence felt as a supernatural being interested in the affairs of mankind. Hence, he was frequently invoked by such titles as "thunderer," "cloud-gatherer," "god of the murky cloud," etc.

To rain blood is called one of the most ominous of natural or unnatural phenomena. All sorts of evils follow, and the people are struck with terror. Nicoll, in his "Diary," informs us that on the 28th of May, 1650, "It rained blood in the space of three miles in the Earl of Buccleuch's bounds (Scotland), near the English border, which was verified in the presence of the Committee of State."

Fata Morgana was the sister of King Arthur, and lived on the Isle of Avalon, where Ogier, the Dane, who afterwards became her lover, was taken. She is the personification of fortune, and her name is given to a mirage sometimes seen in the Straits of Messina, because she is superstitiously believed to produce it. Whatever is fleeting and uncertain, is called a Fata Morgana.

POTTER—When the old moon is dying the potter need not try to make any pots, for the clay is sure to be rotten.

RAIN—When the sun comes out during a rain, the devils are marrying. (Persia.)

When you see whitecaps on the pond or river, it is going to rain. (New England.)

When the Labrador Indians want rain, they point towards a high hill in Grosswater Bay, called the great knife. This will bring rain.

Conjurers can stop rain by throwing up clods of dirt. (Alabama.)

If you see froth along the shores of the streams, you may know it is going to rain. (New England.)

When the rain beats on the north side of the house, it will soon be fair again. (Madagascar.)

In Bohemia, it is a sign of rain if worms crawl out of the ground, making tiny cells; if the salamanders look out of their holes, but lizards and spiders hide; if the sparrows fly close to the ground.

According to Buddha Bhata, rain may be produced in the dry season as follows: The priest shall, after bathing, and in an auspicious hour, get to the tops of storied buildings whose floor reflects the sky above, and shall recite aloud mantras, accompanied by the music of the Dundubhi. Heavy rain will fall. (Hindu.)

The Indians have a magic stone for rain-making.

When a swinging sign creaks, it foretells rain.

To put an iron pot on the water would cause a heavy rain. (British Guiana.)

If the sun shines while the rain is falling, the fairies are baking bread.

If the smoke of a locomotive forms a ring, and rises into the air without separating, it is a sign of rain.

A Chinese omen is that water melted from hailstones is poisonous, but that the rain that falls on certain feast-days is a sure cure for ague and malarial fever.

If it rains on St. Swithin's day, the weather will be foul for forty days.

The Arcadians believed that if water were stirred with an oak bough, it brought rain from the clouds.

In spring, a tub of rain makes a tub of mud. In autumn, a tub of rain makes a spoonful of mud.

A shower in July when the corn begins to fill,
Is worth a plough of oxen and all belongs theretill.

When rain is desired in India, naked women drag a plow through a field and their prayer will be answered.

The Maltese believe that Calypso, an ocean nymph, who fell in love with Ulysses and kept him seven years with her, lived on their island, and when it rains they say: "Calypso weeps for Ulysses."

A charm for rain is to say: "Come and be like the wide sky, the long sky, the gloomy sky, the night dark sky!"

When black scum forms on rain-water, it is a sign of rain.

To lay an axe with the blade to the sky, will stop rain.

If on the 8th of June it rain,
It foretells a wet harvest, men sain.

It never rains hard at night in July.

Shower in sunshine indicates rain for the morrow.

"Rain all day and sunshine at four,
'Tis at an end, 'twill rain no more."

It always rains during Quaker-meeting week.

It always rains in New York when there is a convention of ministers.

If you wish to make it stop raining, plant a cross in the middle of the yard and sprinkle it with salt.

The Dakotas say that the storm-bird dwells so high as to be out of sight, and carries a fresh-water lake

on its back, so that when it plumes itself, it rains; when it winks its bright eye, it lightens; and when it flaps its wings, the thunder rolls.

Timur, in his memoirs, speaks of the Indian Jats using incantations to produce heavy rain, which hindered his cavalry from acting against them. A Yadachi was captured, and when his head was cut off the rain ceased.

"If rain-drops stick to the window-pane,
You can be sure it will rain again.
If they run off as fast as they fall
In an hour it will not rain at all."

George Eliot mentions the idea that "happy is the corpse that the rain falls on," in this way in "Adam Bede": "It 'ud ha' been better if they ha' buried him in the forenoon when the rain was falling; there is no likelihood of a drop now. An' the moon lies likes a boat therel That's a sure sign of fair weather."

Several African tribes have a firm belief in the power of their medicine-men to make rain. These performers will take charcoal made of burned bats, serpents' skins, lions' hearts, bulbs and roots and various plants, and make a fire. The smoke they say will open the clouds, and in a day or two down will come the flood. Sometimes they take a certain bulbous plant and give it to a sheep. The sheep will die in a few minutes, in great agony. They then burn the sheep, and the smoke will make rain come.

One of the boyish charms to stop rain is to place two straws cross-wise on the ground and say: "Cross out the rainbow!"

Another way was to take two sticks and place a pebble at the ends of each in the form of a cross, and this was believed to be simply infallible.

A New England correspondent writes: "I was sure it was going to

rain when I started out this morning, it looked so dark and dull. Then I see one o' those leetle whirlwinds and it turned around from right to left, like you wind your watch, an' then I knew we wouldn't hev no rain thet day, anyhow."

Samuel was probably the first recorded rain-maker. He told the people to stand still and see what he could do. It was the wheat harvest. Said he: "I will call on the Lord, and he shall send thunder and rain." So the Lord sent thunder and rain that day. And all the people greatly feared the Lord and Samuel.

During the Gorakhpur famine in India in 1873-74, a gang of women stripped themselves naked and went out by night to drag a plow across a field, as a potent spell to bring rain, and the men were kept carefully out of the way, or they would have vitiated the spell. Again, it is stated that on the festival of the local goddess at Serúr, in the Southern Mahratta country, many women walk naked to the temple in fulfillment of vows, but "they are covered with leaves and boughs of trees, and surrounded by their female relations and friends."

A correspondent writes: "When ducks and drakes quacked more than usual in Scotland, it was a sign that it was going to rain; and I have heard an old farmer named Bobby Craig, say to them: 'Stop your quacking! Don't you see I am going out to get in the hay! You might see from the rake in my hand! Hold up till I get it in!'"

The rain began to pour at the death of the Duke of Wellington, and never abated a jot until he was buried; but the moment he was buried, the sun came out, and the whole atmosphere ceased its weeping. This gave rise to the saying,

during a heavy rain: "Oh, the rain won't give over till the Duke is buried!"

When it has not rained for a long time and the fields are dry, the Roumanians take stones and roll them through the field, saying:

"I wish indeed to roll this stone
And yet it is not it alone:
I roll the stone that water may
Come in these fields so dry to-day!
And water well the thirsty field
So that it may good harvest yield."

Among the Vey people of Western Africa, it was always said when the sun shone while rain was falling, that a leopardess was giving birth to her young.

In Japan when it rains during sunshine, it indicates that a wedding procession of foxes is passing near by, and the children have a habit of running to the supporting pillars of the house, to place the ear against the timbers to listen to the footfalls of the foxes. The little people also interlace their fingers in a certain way, then peeping through the chinks between the fingers, they declare they can see the wedding train.

Navajo prayers for rain are addressed to two gods, who stand on the mountain-tops and call the clouds to gather around them. The Navajo Indians believe that the world was destroyed five times. The first time by a whirlwind, the second by immense hailstones, the third by smallpox, when each pustule covered a whole cheek; the fourth all was destroyed by coughing, and the fifth time the two gods went all over the earth slaying their enemies.

In Thessaly and Macedonia, the Greeks have processions for rain. In times of prolonged drought, it is customary to dress up in flowers a girl, who heads a procession of

children to all the wells and springs of the neighborhood, and at each halting place she is drenched with water by her companions, who sing a very beautiful invocation, a few lines of which run:

"O my God upon the plain
Send thou us a still small rain;
That the fields may fruitful be
And vines in blossom we may see."

The Moslems of Egypt thus account for the absence of rain from their drought-stricken lands. When Jacob lost his Benjamin, he cursed the land of Misraim, declaring that it should know no rain; Joseph, on the other hand, blessed it, asserting it should never want water. A similar legend is current in the Sind Hindu country, where the demon-tyrant, finding the cloud-king troublesome to his dominions, bound him with chains, and only released him on his oath not to trouble the unhappy valley with his presence.

Evil-minded people sometimes wish to prevent rain when it is most needed. They can do this by filling lamp saucers with melted butter and lighting the wicks, when the clouds gather overhead. After a time they blow out the light, and this causes the rain to disperse. The rain is ashamed to put out the sacred light, so it will not fall and do so.

Signs of rain, from the poet Virgil:

"The wary crane foresees it first, and sails
Above the storm and leaves the lowly vales;
The cow looks up, and from afar can find
The change of heaven, and snuffs it in the wind;
The swallow skims the river's watery face;
The frogs renew the croaks of their loquacious race;
The careful ant her secret cell forsakes,
And drags her eggs along the narrow tracks.

At either horn the rainbow drinks the flood.

Huge flocks of rising rocks forsake their food,

And, crying, seek the shelter of the wood.

Besides the several sorts of watery fowls That swim the seas or haunt the standing pools,

The swans that sail along the silvery floods,

And dive with stretching necks to search their food,

Then lave their backs with sprinkling dews in vain,

And stem the stream to meet the promised rain;

The crow, with clamorous cries, the shower demands,

And single stalks along the desert sands; The stars shine smarter, and the moon adorns

As with inborrowed beams her sharpened horns;

The filmy gossamer now flits no more, Nor halcyons bask on the short sunny shore;

Their litter is not tossed by sows unclean,

But a blue, droughty mist descends upon the plain,

Above the rest the sun, who never lies, Foretells the change of weather in the skies;

For if he rise unwillingly to his race, Cloud on his brow and spots upon his face;

Or if through mist he shoots his sullen beams,

Frugal of light in loose and struggling streams,

Suspect a drizzling day; * * *

If fiery red his glowing globe descends, High winds and furious tempests he portends;

But if his cheeks are swollen with livid blue,

He bodes wet weather by his watery hue;

If dusky spots are varied on his brow, And streaked with red a troubled color show,

That shallow mixture shall at once declare,

Winds, rain, and storms, and elements at war."

It the eastern provinces of the Northwest, the people will not kill a wolf, as they say that wherever a drop of wolf-blood falls, there will be no rain. Sacred stones produce rain, and the relics of Gautama

have the same influence. But if excessive rain sets in, they place the stone near the fire and keep it warm, and then, of course, the rain stops and the fine weather begins.

Babar speaks of one of his early friends who was acquainted with the art of bringing rain or snow by enchantments. In the same way, in Nepal to-day, the control of the weather is believed to be vested in the Lamas (priests).

Nudity and rain-making, for some occult reason, are connected in the belief of the people, so that, as in other countries, if there has been a long drought and the country is suffering, women dance naked, and draw a plow all around the village. Also, in the temples, nude and obscene figures are set up to prevent lightning. The idea may be that the gods cannot bear to see nakedness, and so will they keep away.

Another way to make rain come is for the boys to go out and have a grand good fight with slings and stones. They fight as long as they can, for the local belief is that if they give over the rain will not fall, but will instead produce a plague of rats. A good fight is supposed to cause abundant rain.

The making of rain is one of the grandest ceremonies among the Southern Australian Dieyerie tribe. When there is a drought or dry season, the natives have a hard time of it. No fresh herbs, no roots, nothing but nardoo have they to subsist on. The parched earth yielding no grass, the emus, reptiles, etc., are so poor as to be nearly valueless for food; it is, therefore, easily perceived that to the natives rain is the supremest blessing. Believing they have the power of producing it, under the inspiration of Mooramoorra (the good spirit), they

proceed as follows: Invitations are sent to the various camps to assemble together at a given place. After the tribe is gathered, they dig a hole, about two feet deep, twelve feet long and from eight to ten feet broad. Over this they build a hut, by placing stiff logs about three feet apart, filling the space between with slighter logs, the building being of conical form, as the base of the erection is wider than its apex—then the stakes are covered with boughs. This hut is only sufficiently large to contain the old men, the young ones stay at the entrance or outside.

This being completed, the women are called to look at the hut, which they approach from the rear, then dividing, some one way and some another, go around until they reach the entrance—each looking inside but passing no remark—they then return to their camp, distant about five hundred yards.

Two men, supposed to have received a special inspiration from the Mooramoorra, are selected for lancing, their arms being bound tightly with string near the shoulders to hinder too profuse an effusion of blood. When this is done, all the men huddle together, and an old man, generally the most influential of the tribe, takes a sharp flint and bleeds the two men inside the arm below the elbow, on one of the leading arteries, the blood being made to flow on the men sitting around, during which the two men throw handfuls of down, some of which adheres to the blood, the rest floating in the air. The blood is supposed to symbolize the rain, and the down the clouds. Whilst this is proceeding, two large stones are placed in the center of the hut; these stones representing the gathering clouds, presaging rain. At this stage, the women are again

called to visit the hut and its inmates, but shortly after they return to the camp.

The main part of the ceremony being now concluded, the men who were bled carry away the stones for about fifteen miles, and place them as high as they can in the largest trees about. In the meantime, the remaining men gather gypsum, pound it fine, and throw it into a water-hole. This the Mooramoor is supposed to see, and immediately he causes the clouds to appear in the heavens. Should they not show as soon as anticipated, they account for it by saying the Mooramoor is cross with them; and should there be no rain for weeks or months after the ceremony, they are ready with the usual explanation, that some other tribe has stopped their power.

The ceremony considered finished, there remains yet one observance to be fulfilled. The men, young and old, encircle the hut, bend their bodies and charge, like so many rams, with their heads against it, forcing thus an entrance, re-appearing on the other side, repeating this act, and continuing it until nought remains of their handiwork but the heavy logs; their hands or arms must not be used at this stage of the performance, but afterwards they employ them by pulling simultaneously at the bottom of the logs, which thus drawn out outwards, causes the top of the hut to fall in, so making it a total wreck.

The piercing of the hut with their heads symbolizes the piercing of the clouds; the fall of the hut, the fall of rain.

Signs of rain from the ancient Hindu astrological work, "Brihat Samhita":

If there should fall a shower of

rain attended by dust-storm, or if children should in play blow through their mouths, or birds sing or play in the dust or in water; if the halos round the sun and moon should appear bright and not much disfigured, there will be rain and all crops will thrive.

If the cat should be found to scratch the ground with its claws, if metallic dross should be found to be of bad smell or if children should erect banks and bridges in the street with earth out of play, there will be immediate rain.

If mountains should appear black like collyrium, if the caves should be felt warm or if the lunar halo should appear like the color of the eye of the cock, there will be immediate rain.

If the ant, when undisturbed and of its own accord, should leave its hole with its egg, if serpents should be found to copulate or to climb up trees, there will be immediate rain.

If the blood-sucker (*Iacerta cristata*) should be found to stare at the sky from the tops of trees, or if cows should raise up their heads and look at the sun, there will be immediate rain.

If the sheep should be found reluctant to go out, if they should shake their ears or kick with their legs or if dogs should be found to do the same, there will be immediate rain.

If dogs should be found to get to the tops of houses, if they should look at the sky all round, or if during the day lightning should appear in the northeast, there will be immediate rain and the earth will be covered with water.

SIGNS OF RAIN—Asses shake their ears and bray.

Bees remain in their hives or fly but a short distance.

Dead branches fall in calm weather.

If, in handling bread, you break it in two.

Cats eat grass and dogs also.

Cats lick their bodies and wash their faces.

The cat wipes its jaws.

Cattle leave off feeding in the pasture and chase each other.

If cattle descend from the hills to the valleys.

Chairs and tables creak and crack.

Clouds in the south are ruddy at evening.

The clouds look black.

If clover contracts its leaves.

Coals covered with thick white ashes.

The convolvulus and chickweed close.

The cordage of ships tighten.

Cows stop and shake their feet, and refuse to go to pasture.

Cows low and gaze at the sky.

Cranes tuck their bills under their wings.

The cricket sings louder than ever.

Croaking crows in an odd number.

"Mists in the new moon
Rain in the old;
Mists in the old moon
Rain in the new."

One crow flies all alone.

Crows make a great deal of noise and fly round and round.

The ditches smell.

Foxes and dogs howl.

Donkeys bray and owls hoot.

The ducks quack loudly.

Dust rises high.

Fire hard to kindle; oiled floors very damp.

Fish appear in quantities on top of the water.

Vapory fluid rests on stagnant pools.

Fowls in farmyards flocking together in some covert.

When frogs call in March, there will be a flood of rain after one hundred days.

Frogs and toads croak more than usual.

To kill a frog or beetle.

Geese wash themselves and gulls soar to lofty heights.

Guinea-hens scream.

Hérons fly up and down as if they cannot rest.

Distant hills look near.

Horses stretch their necks and sniff the air.

The jackdaw in England stands on the vane of the cathedral tower.

Leaves of the maple tree are turned upside down.

The marigold continues shut after seven in the evening.

Moles cast up hills.

Face of the moon covered with light vapor.

The saw-like note of the great titmouse sounds.

The peacocks cry.

The pimpernel is closed.

Porpoises and whales sport around ships.

If it rains before noon, it will be a fine afternoon.

Rain on first Sunday of month, rain every Sunday.

Rats and mice are restless and squeak.

Rocks seem to fall.

Rooks make an extraordinary cawing in flying overhead.

Sheep and goats spring about and fight.

Seabirds fly to land.
Smoke falling to the ground;
sparks stick to the poker.

The soot falls down.
Soot burns on the back of the
chimney.

Sounds can be heard at unusual
distances.

Loud roaring of falls and rum-
bling of cars.

The spiders creep from their
webs.

The stars appear obscure and
dim.

Rays of the sun at noonday more
than ordinarily dazzling.

When the sun sets in a cloud Fri-
day night, rain before Monday.

The sun does not set clear.

Swallows fly lower than usual.

Swine are restless and grunt
loudly.

Turkeys gobble.

Toads are seen crawling on the
grass.

The walls are damp.

When the wind is in the south,
the rain is in the wind's mouth.

If women quarrel at their wash-
ing.

If women or maids are washing
cornsacks.

A great many women on the
street.

Glowworms shine at night. Fire-
flies burn.

Worms creep out of the ground
in great numbers.

RAINBOW—The Mandan In-
dians believe that the rainbow is a
spirit that accompanies the sun.

Four very distinct colors in a
rainbow denote a hot summer.

A rainbow in winter indicates
that there will be no more snow.

Among the Greeks, if a rainbow
appears over a cemetery, it is a
bad sign.

If you stand so that the rain-
bow's colors reflect on your cloth-
ing, you will be as rich as a queen.

It is a well-known belief in
Shropshire, that it is bad luck to
point at a rainbow.

The Zuni Indians think that a
rainbow is a worm, which appears
after a rain.

If the rainbow should be seen in
the middle of water, there will be
drought; if on earth, crops will be
injured; if on trees, there will be
disease in the land; if on ant hills,
there will be wars, and if seen at
night, ministers will perish. (Hin-
du.)

In Transylvania, a rainbow in
December is considered an unlucky
omen.

A Montgomeryshire superstition
is to the effect that a "steane" of
money is deposited at the end of a
rainbow.

Two rainbows, one over the
other, called a "water gaul," is a
sure sign of continued fair weather.

To secure luck when a rainbow
appears, make a cross on the
ground and spit on all the four cor-
ners.

In many parts of the world, it is
a general belief that the rainbow
has the power to change sex. The
Zulus believe that a young man
was turned into a wrinkled old
woman by touching the many-hued
arch.

Wood that a rainbow shone
upon was held sacred by the Egyp-
tians and used for sacrifice.

There is an old belief that you
will find a pot of gold if you can
find the end of the rainbow.

If you point at a rainbow, you will have a felon.

In Norse mythology, the rainbow is called the gods' path.

Ever since the earliest days of history and according to Scripture, it has been said that the rainbow in the sky is a sign that the storm has passed away, and it has never been known to deceive.

Bohemians believe that the rain that falls through the rainbow blights all that it falls upon.

The rainbow is said to be the Thunderer's sickle, with which he punishes the under-gods who try to work evil on men.

Dahomey natives consider it lucky to see a rainbow, which is Dauh, the heavenly serpent, and a harbinger of happiness.

An English custom to secure good luck when a rainbow appears, is to make a cross on the ground and spit on the four corners, wishing yourself good luck.

In the opinion of certain Hindu writers, the rainbow is formed of the expired breath of certain serpents of the divine order; princes that march out for fight in the direction of the rainbow will suffer defeat.

To see a rainbow and repeat the following, brings fulfillment of your wish:

"Rainbow, rainbow, in thy colors of different hue,
My wish is.....dear rainbow let it come true."

In France and Germany, people believe that if anyone walks under a rainbow, the person will have his or her sex changed. Children run into the house as soon as they see one; but sometimes they do not get in quick enough, and a bright boy will become feminine in his actions, and a girl a regular tomboy.

The Burmese, Finns, Mexicans and other people, believe that a rainbow is a living monster, which will drink up all the springs, and is in every way unlucky, even to look at.

A rainbow arched over a cemetery will cause an epidemic. (Greek.)

Heimdallin, in Celtic mythology, lives on the extremity of the rainbow. His hearing was so acute that he could hear the wool grow on the lamb's back, and the grass grow in the meadows. In his sleep he could see anything that happened.

The Zulus believe that the rainbow spreads sickness and death. The Karens say when they see one: "The rainbow has come to drink; do not play for fear harm may come to you." Others say: "It will drink you up." The Greeks say that if you wish to change your sex, jump over the rainbow. The Delians offered cakes to the rainbow to induce it to desist from harming them. The Caribs hid from sight when one appeared. The Arabs say it is the road over which souls pass to Paradise. With the Greeks and Romans, it presaged storms and war.

Here is a charm for getting rid of a rainbow:

"Rainbow, rainbow, go away home,
All of your children are dead but one,
And it lies sick at yon gray stone,
And will be dead before you get home."

RIVER—To find river-water turn red like blood, is a bad omen. (Korea.)

The river Lethe was a stream of oblivion in the lower world, and caused forgetfulness of all things past. (Greek Mythology.)

The negroes believe that the river sings until the mocking bird

begins, and then is silent to listen to its voice.

In most of the Thessalian songs about the "river of the dead," it is identified with the great river of Thessaly, the Salembria, and according to Homer, the stream by which it is joined near Tempé, and which flows from the gorge of Sarandaporos, comes up from Hades.

If a Brahmin passes a vessel filled with water from the Ganges to a Hindu, he feels that he has received a benediction.

In China, it is believed to be a bad omen for a newly married couple to cross the Yellow river, which is called the "Sorrow of China."

Drink of the waters of St. Mary's river in Florida, U. S., and you will be sure to revisit the state.

Grimm shows from old documents that the Alemanni and Franks used to sacrifice horses to the river gods at river crossings.

An Indian will never cross a stream on a fallen soft maple, as it brings bad luck in warfare.

Water from the Ganges sprinkled about the house, will drive away evil spirits.

Some Hindus believe it most unlucky to die within sight of the Ganges.

No one was allowed to swim at the head of rivers in Italy in ancient times, for the rivers were sacred and it would pollute them to be touched by a naked body.

If a person who is sick shall wash himself in a south-running stream and drink some of the water, he will be cured.

Upon the return of a Hindu from the Ganges, his feet are washed by his wife and the water afterwards

drank, as an omen of good and an absolution from sin.

It is unlucky to repair the bank of a river, for the labor will be lost.

It will bring lasting good luck, and beauty as well, to see your face in a running stream before sunrise.

It was unlucky to swim near the head or source of a river. Small pieces of money were thrown into the sources of rivers to render the gods propitious.

It was believed by the Romans that if the matrons were wreathed with myrtle and bathed in the Tiber near the temple, the country would be prosperous and the day auspicious.

In the neighborhood of Dunskey, infirm and diseased persons are bathed in a stream which pours from a hill; then they are dried in a cave at the change of the moon, and this will cure them.

When the brook that runs past the seat at Dilston Hall looks bloody, it is a sign that the owner is about to die. This happened when the Earl of Derwentwater in Northumberland was beheaded.

The Nile, named Hapi, was always worshiped as the source of abundance. Whenever there was famine, the people went to the river to pray to it to increase its benevolence. They called it "Father Nile."

The river Castlelay gave poetic inspiration to whoever drank its waters.

The fords and ferries are always haunted by kelpies on stormy nights. That is the time of their "nights out."

It is an old superstition among rivermen that if an accident happens to one boat, there will be two more of the same kind.

If a weir is building across a river, it will not rain until it is finished.

If a river overflows its banks and floods around your house, it is a sign of coming wealth.

The dirt, sand and grass growing upon the banks of the river Jordan are looked upon as omens of luck by the Syrians, and the water is carried away in bottles to bring good luck to the home.

It was once believed that he who drank of the river Gallus in Phrygia, would certainly go mad.

If a woman looks at her face in a stream of water and another person unexpectedly looks into it over her shoulder, their two destinies will be connected.

When the river Ouse (England) stands still and leaves its bed dry for some distance, some great public calamity may be expected. This occurred before the war of the Roses, and before the execution of Charles I.

Who sees an apparition crossing the ford of the Rosses, Donegal, is fated to be drowned in that estuary.

To "south-running water" extraordinary virtues have been attributed. When a sick person was unable to drink of it freely, his night-shirt was cast into it and then flung around the patient.

The river Spey is spoken of as "she," and it is a common belief that the female spirit of the river demands at least one victim a year.

In Great Britain, the existence of water spirits is a widespread belief. It is curious that in Scotland, persons who bore the name of the river Tweed, were supposed to have as an ancestor the genius of the river.

The inhabitants of the land near the river Dee assert that the waters

of this river change their fords every month; as it inclines more towards England or Wales, they prognosticate which nation will be successful or unsuccessful during the year.

It is recorded in the Bible that Joshua made the waters of the Jordan river stand still in a heap and stay so, in order that the people and the priests bearing the ark of the covenant could pass over. And they did pass over on dry land in the midst of the river, although at that season of the year the river always overflowed its banks.

The Chinese have a remarkable superstition about the Chu river, which is the local name on the border of the Chiating. A considerable trade in drugs is borne along this river, for which an especial class of boat, made of very light wood fastened with wooden nails, is built. The Chinese believe that the magnetic attraction of the river gods in the bed of the river is so great that, were ordinary boats used, the iron nails would be pulled out.

The river of oblivion was called Lethe, from the daughter of Eris, and was one of the rivers of Hades. Its waters possessed the property of causing those who drank of them to forget their former existence. Ariosto places it in the moon, and Dante in purgatory. The river Acis was formed from the blood of Acis, a beautiful youth beloved by Galatea and slain by Polyphemus, the cyclops, or one-eyed giant. He was crushed under a rock, and his blood, as it flowed, was changed to water, and so remains to this day.

In 1848 the first Holyoke dam, built across the Connecticut, was finished. After the escape of the water had been shut off, and the

flood was piling up against the new structure, it is said that the builder exclaimed: "God Almighty couldn't sweep that dam away!" The words were no sooner out of his mouth than there was a crackling of timbers and the whole structure gave way, and crumbled from sight in the torrent that then broke loose.

There are three rivers in Africa that are worshiped by the natives, who believe that their enemies cannot pass over them.

On the north banks of the river Prah was a fetish house, in which the natives made oblations before plunging into the river.

The Sakun river was believed to bring all their blessings and escapes from evil.

There is a river in Arcadia called the Stygiis, whose water is so cold and poisonous as to prove fatal to all who drink it. This, together with the circumstance of its disappearing into the earth, led the poets to feign it to be a river of hell, around which they said it flowed nine times. It was held in such veneration by the gods that they usually swore by it, and if they violated their oath at any time, they were to be deprived of their divinity for one hundred years. (Greek Mythology.)

The Hindu maidens have a "feast of lamps." Lighted lamps are set adrift in the river Ganges, and from their fate is foretold the fortune of the owners.

To prove her virginity, a Hindu maiden used to dip a sieve into the sacred river Ganges, and hold it above her head; if she were truly chaste, not a drop would fall through the meshes.

Thomas Fuller (born 1608; died 1661), in "The Holy and Profane

State," in discoursing on "Company," refers to the tradition with reference to the Dee passing through Bala lake without mingling with its waters, in the following quaint manner. "4. If thou beest cast into bad company, like Hercules, thou must sleep with thy club in thine hand, and stand on thy guard. I mean, if against thy will the tempest of an unexpected occasion drives thee amongst such rocks; then be thou like the river Dee, in Merionethshire, in Wales, which running through Pimblemere, remains entire, and mingles not her streams with the waters of the lake. Though with them, be not of them; keep civil communion with them, but separate from their sins, &c." (See *The English Essayists*, Nimmo's Edn., p. 51.)

It is believed that the Dee in its course through Llyn Tegid flows through without mingling its waters with those of the lake; and in days gone by it is said that the changing of the direction of its channel in meandering through the valleys was supposed to indicate the success or reverse of the arms of the contending nationalities who so often fought upon its banks.

The sacred portion of the river Phalgu, in India, is said to run with milk at certain seasons, and just to look at and contemplate the Narbada will obtain forgiveness of sins and cure leprosy. According to the Bhavisyas Purana, the sanctity of the Ganges has ceased, for its efficacy was to come to an end on the expiration of the 5,000 years of the Kaliyuga, or the fourth age of the world, which occurred then. But the Ganges priests repudiate this calumny, and it may safely be assumed that the worship of "Mother Ganges" will go on for many years to come.

Pliny says that there were many men who lived solely upon the odor emitted by the river Ganges. (*Natural History*, xii.)

Camoens, the Portuguese poet, must have believed in this tradition, for in his "*Lusiad*," he says:

"By Ganges bank, as wise traditions tell,
Of old the tribes lived healthful by the smell;

No food they knew, such fragrant vapors rose

Rich from the flowery lawn where Ganges flows."

The name of one stream is accursed in the ears of all Hindus, the hateful Karamnasa, even to touch which destroys the merits of piety. Bathe in it, and all your sins are heaped threefold upon you. When the sage collected all the sacred waters of the world to rescue the wicked king from his sins, the water fell, burdened with these sins, into the Karamnasa river, and it has remained defiled ever since. But by another account, the sinner was hung between heaven and earth for a punishment, and from his body still drips a baneful moisture, which still pollutes the water. Even now-a-days, no good Hindu will touch or drink it, and at its fords many low-caste people get a good living by conveying on their shoulders the more orthodox and scrupulous brethren across the hated river.

To drink the water from the river Neva through the ice at Petersburg, at the festival called "the benediction of the waters," is sure to bring blessing and happiness.

Infants plunged in the sacred water of the Neva at Petersburg never need fear evil spirits.

During the festival of the waters, some of the transparent liquid is carried to the houses, to keep the inmates pure and free from evil.

When certain distempers are raging, sprinkle the patient with holy water from Petersburg, and the trouble will disappear.

It is a remarkable fact that when a sick Hindu is carried to the river Ganges to be restored, he cannot be legally a healthy man, or even a live man after, for he is legally considered as already dead.

Many of the bodies of dead Hindus are thrown into the Ganges, that their souls may be purified. It has been officially stated that, in the course of a month, more than a thousand human bodies have been seen floating on the surface of the river in the immediate vicinity of Calcutta.

At Balasore, there are certain sacred stones, to which pilgrims throng to pay their worship. Having made his salaam, the pilgrim mutters a few mystic words and pours from a glass phial the sacred water taken from the river Ganges. Thus he propitiates his divinity, or in other words, invokes good luck to himself.

River-worship, far from being peculiar to Hinduism, is common to the whole Aryan world. In thirsty lands, mighty streams would naturally arouse gratitude and awe. The Dravidian races of the Vindhyan plateau take the bones of their ancestors and of their dead relations to some tributary of the Ganges and reverently consign them, to be carried to the sea, the resting place of their people. Thus, those streams become connected with the ancestors of successive generations, and are held sacred.

Fear also provokes worship and propitiations of rivers. There are the water-demons and malignant spirits who infest them in their dangerous places, and these malignant

creatures are often the ghosts of persons who have been drowned or committed suicide. They will attack fishermen, and maidens of the water entice young men down to their palaces. Sometimes the young men come back as young as ever, after years of enchantment, and tell of the wonders they have seen. All nations have water-demons and mermaids. The water-bull of Manxland, is of this class.

In India, the most divine river is the Ganges, because it flows from the toe of Vishnu, and was brought down from heaven by the incantations of the saint Bhagiratha, to purify the ashes of the 60,000 sons of King Sagara, who had been burnt up by the angry glance of Kapila the Sage. Some think it comes from the brow of Siva, and its descent disturbed the saint Jahnu in his austerities, and in his anger he drank up the stream; but he relented, and allowed the river to flow from his ear.

To bathe in the waters of the Ganges, will cleanse a Hindu from all sin, and even to touch it is a great alleviation of the consequences of sin. The greatest efficacy is, however, secured by bathing in it at full noon and eclipses. On these occasions, an opportunity is taken to make oblations to the sainted dead, whose ashes have been consigned to its water. They believe that the ocean is one of the homes of the dead, and that in casting the ashes of the dead on rivers, they will be taken to their proper home. They think that bathing is of the greatest consequence, as when the body is cleansed from physical pollution, so the soul is purified from sin. The wickedest king that ever was, King Trisanku, he who committed the three deadly sins, killing a cow, displeasing his

father, and eating flesh not duly consecrated, was forgiven when he bathed in the Ganges, and the king who killed a Brahmin and married his step-mother, was at last relieved of his sin when the Sage Viswamitra took pity on him and having collected water from all the sacred places in the world, washed him clean of his offenses!

During the execution of important river-works at Chia-chuang, Shantung, in the spring of 1875, involving singular difficulty, the river-gods, eight in number (their names are given categorically), appeared on successive days in the metamorphosed form of snakes, and by their inspiring presence ensured the successful completion of the task. It is the supernaturalist Ting Pao-chêng, in a memorial published May 5, 1875, who reports this manifestation, and he adds, courtier-like, that the gracious intervention of the gods in the interest of the country is doubtless due in great measure to the virtues of Their Imperial Majesties the Dowager Empress and the Emperor (then a boy of three), by whose devoutness the gods have been influenced.

It would seem that private individuals, who are neither gods nor have even attained canonization, can influence the course of nature, provided they are no longer alive. During the prevalence of floods on the Yellow river, in the autumn of 1873, near a district city called Yün-chieng in Shantung, the water broke through the embankments, and the officials and people to the number of some thousands, endeavored to stay the disaster in vain. Fortunately the spirit of a certain Li Yü-mei, a superintendent of the Yellow river in the time of Toa Kuang, still frequented its old haunts. The people in despair

knelt in the mud and prayed, whereupon the spirit of Li was seen to rise out of the river, and after hovering about for a little, vanished in a westerly direction. As it hovered, the waves and whirlpools became still, the water seemed to retire along with it and the wind and rain ceased.

The people of Roumania have a national aversion to the river Pruth. It is the subject of verses far from complimentary, and they declare that all misfortunes, from cholera, war and famine, down to the burrs brought by the Russians in their horses' tails, come from the farther side of that ill-famed river. The burr in this part of the world is a wonderful production, a complicated grape-shot sort of burr, that has a way of creeping up its victim like a living creature, and that sews and binds and weaves the garments together into perfectly hopeless masses of entanglement; the horses' tails become stiffened with them into heavy immovable clubs, and a dog's life is a burden to him if he happens to be provided with a shaggy, woolly coat. To show with what dread and superstitious hatred the people regard the river, we give the following folk-song. Ubicini, in a short historical sketch that serves as an introduction to Alexandri's "Ballads and Legends," gives a French translation of the "Song of the River Pruth." There is a fierce ring in this note of defiance, flung at the eastern boundary river that is not without significance:

"Pruth, accursed river!
Mayest thou become wide as a deluge,
with tossing waters;
That shore may not see shore,
Nor voice be answered by voice!
Neither let glance meet glance
Across thy vast expanse!
When the locusts shall pass—
May they drown in mid stream!

When the cholera passes,
May it sink in thy waves!
When the enemies of our country shall
pass—
May they drown on our shore!
And thou, Pruth, glorying in thy broad
waters—
Mayest thou roll them and still roll
them onwards!
As far as the Danube:
As far as the sea:
As far as the gates of Hell!"

ROCK—To lie on a rock in the middle of the day, causes epilepsy. (Madagascar.)

It is an old English superstition that on May morning, the Skellig rocks go out full sail to meet the opposite rocks, which advance half way to meet them and then slowly retire, like retreating ships.

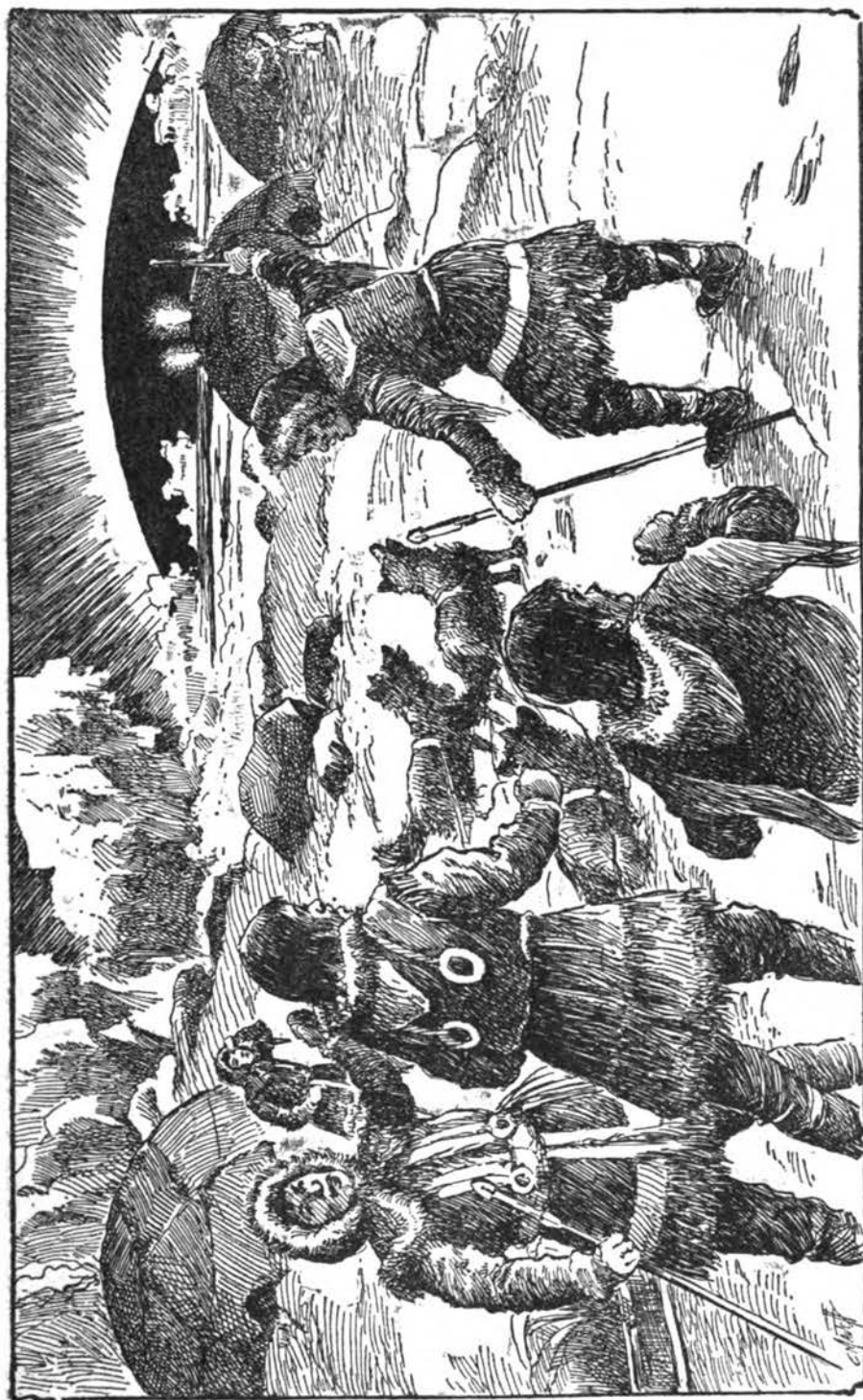
It is said that in the bed of the Rhine are seven rocks, which were once seven Countesses of Schönberg, who were thrown into the river for their cruelty and hard-heartedness towards the knights whom their beauty had made captive.

A large table-stone consisting of seventy-three small stones, is found in Innis-Murry, Sligo. If the islanders suffer any injury, they come and turn over these stones; should the one who inflicted the injury be guilty of intent, he will be sure to die or suffer some calamity, before the year is out.

Milk and wort are poured, before churning, through a stone called the "Browney's stone," which has a hole in it, in order that the butter may come.

Milk and wort are also poured through the Browney stone just before brewing, to prevent the witches from spoiling the beer.

About fifty-five miles north of Pierre, Dakota, is a flat stone, about fifteen feet long and eight wide. Imbedded in the rock to the



St. Elmo's Light on the Eskimo's Hut a Sign of Death.

depth of an inch are the perfect footprints of a man. On one side of the rock are the prints of a hand. The Indians worship it and make pilgrimages to it, laying offerings of beads and tobacco on it. They say if anyone breaks a piece off, that person would never live to carry it away.

When, in 457 A. D., the Japanese set out on a Korean expedition, there was among them the gallant Sate-hiko, one of the mikado's bodyguard. Just as he sailed away, his wife, Sayo-hime, climbed the hills of Matsura to catch the last glimpse of his sails. Thus intently gazing, with straining eyes, she turned to stone. The peasants of that neighborhood still discern in the weatherworn rocks high up on the cliffs, the figure of a lady in long, trailing court-dress, with face and figure eagerly bent over the western waters. Since then, the name of Matsura Sayo-hime has become the symbol of devoted love and the famous author, Bakin, made this legend the subject of his romance of the "Great Stone Spirit of Matsura."

Near Land's End, in England, is a Druidic circle called the "Merry Maidens and the Piper," consisting of sixteen moss-grown gray stones, ranged in a circular form. They were once, it is said, frolicsome Cornish maidens, petrified for dancing on Sunday. But how hard and angular they have grown since then! In the storm-wind that whistled by them, the ancient piper might be said to play again, but their dancing days are over!

The stalactites in the Behar hills are regarded as images of the gods.

The stones on the sacred hill at Gobardhau, near Mathura in India, are never removed from there, be-

cause they are supposed to be endowed with life.

The mountain goddess of the Himalaya is revered in the form of two great stones, glittering with mica and reflecting the rays of the sun.

Many stones in India are believed to have the power of curing disease. These are washed in water and the patient bathed in the water. A decoction of the lichen that grows on some of the fetish stones is also used as a remedy for disease; charmed stones are placed in water and diseased cattle made to drink thereof. The virtue of all these fetish stones arises from the gods which they are supposed to embody.

The Australian natives of the Encounter Bay tribe believe that all animals were formerly men, who performed great prodigies, and at last transformed themselves into different kinds of animals and stones. They point out several large stones or points of rock along the beach whose sex and name they distinguish. One rock they say is an old man named Lime, upon which women and children are not allowed to tread, but old people venture to do so from their long acquaintance with him. The occasion upon which he transformed himself was thus. A friend of his, Palpangye, paid him a visit and brought him fish. Lime enjoyed them very much and regretted that there were no rivers that he might catch them himself, being river fish. Palpangye went into the bush and fetched a large tree, and thrusting it into the ground in different places, water immediately began to flow, and formed the Inman and the Hindmarsh rivers, which flow into Encounter Bay. Lime, out of gratitude, gave him

some sea fish and transformed himself into a rock, the neighborhood of which has ever since abounded in this kind of sea fish. Palpangye became a bird, and is frequently near the two rivers above named.

In a line across the flat and the river Stickeen, near the town of Wrangle, Southern Alaska, stood a number of rocks, two large ones and three or four smaller ones. Excepting the two larger ones, which stood in the middle of the river, these stones were near the shore, or on the level ground beyond. The lesser ones were shaped like pillars, while the two larger ones varied a little, and assumed something of a triangular form. These rocks appear so strange that it is impossible for any one to pass up or down the river, by boat or steamer, without wishing to stop in order to examine them closely. About these stones, the Stickeen Indians have the following legend:

Katt-a-quin was a chief among the Tlingit. He lived very long ago, our fathers tell us, so long that no man can count the time by moons nor by snows, but by generations. He was a bad man, the worst that ever lived among our people. Not only were he himself and his wife bad, but the whole family were like him. They were feared and shunned by every one, even by little children, who would run away screaming when any of the family came near. Nothing seemed to give them so much pleasure as the suffering of other people. Dogs they delighted to torture, and tore their young ones to pieces. Most persons love and fondle a nice, fat little puppy, but not so the Katt-a-quin family; when they got a nice puppy it was soon destroyed by hunger and ill-usage.

When the people met their neigh-

bors from above, at Shakes-heit, if Katt-a-quin came there, he generally spoiled the market, and if he could not get what he wanted by fair means, he would take it by force. The people, seeing this, would pack up and leave. So tired had they grown of the family, that the rest of the tribe had decided to make them leave the village, or, failing in that, endeavor to get clear of them by some other means. But before doing anything of that sort, they were delivered in a way terrible and unthought of. From old versions of the story, it appears that the people had become so disgusted with the family that when they wished to go hunting, or to gather wild fruit, they would strictly conceal their object and the direction of their journey from those whom they disliked. One morning, while all were staying at Shakes-heit, they made up their minds to go to the large flat where these rocks stand, and lay in a stock of wild fruits for winter use. So in order that none of the Katt-a-quin might come, they all left early and quietly. When the others got up, which was far from early, as they were a lazy lot, and found that they were left alone, they were displeased at not being asked to go along with the others. After a time they all got into a canoe, and went up the river in order to find the rest, which after a while they did, by finding their canoes hauled up on shore.

After this they also landed, and began to pluck berries; but finding that the people who had preceded them had got the best of the fruit, they gave up picking in disgust, and were seated on the shore when the others returned, having, as might be expected, plenty of fine fruit. Seeing that the rest had a fine supply, and they themselves

nothing but sour, unripe stuff, they asked for a few which the others gave them, but at the same time saying they should not be so lazy. Just then others came with full baskets, and the Katt-a-quins fell upon them and scrambled for the fruit, destroying it and spoiling the hard-earned harvest of the workers. Seeing this, all the people caught up their bows and arrows, and determined to wreak vengeance for all their wrongs. The offenders then knew that their only safety lay in their canoes, and so rushed to them before the others could follow. They left in their haste their two children behind them. But a new and terrible retribution awaited them. When they reached the middle, Yehl or Yethel, the Great Spirit, who had been watching their conduct, turned them in an instant to these stones and placed them where they now stand, to be an eternal warning to evil-doers. The largest is Katt-a-quin. The next is his wife and the small stones in the land and in the water are his children. What is seen is only their bodies; their souls, which can never die, went to See-wuck-cow, there to remain for ages or until such time as they have made reparation for the evil done while in the body. After this they will ascend to Kee-wuck-cow, a better land. Such was the doom of the Katt-a-quins.

SAND—Arabians believe that the deserts are the homes of lonely demons, and that they amuse themselves by blowing up the great sandstorms that create such destruction.

The reason why sand has a golden color is because Bacchus, who had the power of turning things into gold, went to the river to wash, and the sand at once became golden in color.

SKY—The Egyptians believed that there was an ocean above us, and that the sun and moon were floating islands.

If your initials can be seen in the heavens, you will find those of your future husband there also.

SMOKE—It is a bad omen if smoke rises dark and dense.

SNOW—Red snow is a bad omen in Korea.

When the air is full of thick snow-flakes, the children of Thuringia believe Frau Holle is shaking her featherbed.

If you make a snow man, your fortune will melt as he melts.

A snow year, a rich year.

If a snowstorm begins when the moon is young, the moon as it increases will clear the snow away.

A shower of snow falling from a pine tree upon a person, denotes a great blessing.

Take a shovelful of the first snow of winter and throw it over your head, and you will not be cold all winter.

It is said by old people that if the first snowstorm goes off clean, there will be an open winter.

An abundance of snow makes a good crop, hence it is called the "poor man's manure."

It will bring you good luck to wash in the first snow that falls in the winter.

It is said to be a sure sign of death if the snow in your yard drifts into sheet-like folds, or a "winding-sheet," as it is called in some parts of the country.

Snow is usually attended by great animation of both man and beast, which continues until the snowfall ends.

If it snows as fine as meal, it will come a good deal.

If the snow cracks under your feet, you will meet with success on whatever errand you are bound.

When the ground is covered with snow, and the turkeys go into the fields, or the guinea-hens halloo, there will be a thaw.

When the snow hangs heavy on the trees, it is the sign of more snow.

The first snow that falls in Denmark is supposed to cure fevers, toothache and sore eyes.

An Indian saying is that if snow thaws off the tree, it will rain; if it blows off, it will snow.

SOUND—The Hindus believe that no sound ever dies. If it did, it could not be remembered. Therefore sound exists somewhere, no matter what it is, words, cries, music, or howls, all are to be found in the universe.

SOWING—Sow beans in the mud, and they will grow like wood.

SPRINGS AND WELLS—Unlucky to fill up an old well.

If you stoop and drink out of an open spring at night, you will surely go blind.

It is very unlucky to cut, hurt, or disturb a tree growing by a sacred well. (Irish.)

Just outside of the city of Samakov, Turkey, is a spring built up like a well. The water is considered to be holy. Into this spring the people drop money in order to have their health.

To drink virgin water, that is, who drinks fasting from a fountain in the early morning before sunrise, will cure the malignant fevers so prevalent in Roumania.

A well in Ireland has long had the reputation of curing blindness. Anyone so afflicted may be cured at once by casting in a pebble and immediately drinking of the water.

"Thence to St. Fillan's blessed well
Whose spring can frenzied dreams dispel

And the crazed brain restore."
(Scott's Lay of the Last Minstrel)

The Maddern well in Cornwall is said to have great curative properties. Cripples who bathe in it three times are cured of their lameness.

Don't go to the fountain at night; you offend the nymphs. (Greek.)

Water brought from the fountain Callirrhoe at the foot of the Acropolis, was considered by the ancient Athenians lucky for bathing before marriage ceremonies.

A person must not kneel down over a spring to drink, or the presiding genius of the place will be offended and cause the mouth of the offender to become sore. (Madagascar.)

According to a Mahometan tradition, the fountain of youth is found at the rising of the Euphrates river.

For one to touch any of the articles, as pins, that have been thrown into wells for the cure of diseases, is very unlucky, as the disease is apt to be transferred to them. (Wales.)

In India, it is a current belief that wells must be married to trees, else they will give impure water.

On the Island of Gigha there is a well with some stones in it, and it is affirmed that if the stones are taken out, a great storm will arise.

The well of St. Euny was considered especially efficacious in healing if the patient bathed in it the first and third Sundays in May.

Amongst the Eskimos, when a new spring of water has been found, the oldest man present drinks first, to rid it of any evil influence.

To dig a well that can be used by the public, is one of the luckiest things one can do in India.

To drink of the water of a certain spring in Sweden, without first spitting into it, is unlucky. This act must be done in order to avert the influence of evil spirits.

The Albanians believe that magical beings dwell in wells and springs, and that they can cure all manner of diseases if you drink the waters.

There is a wishing well in Wooler, Northumberland, England, where the crooked pins thrown in by love-distraught maidens may be seen in great heaps.

Halloo down a well. If there is no echo, death is not far off.

Bad luck to two Chinamen who look into a well at the same time.

It is bad luck to let a full bucket of water drop back into the well.

In Westmoreland is a well into which rich and poor drop a pin for luck.

If you kneel by the well of St. Roch and put your hand in the water as you wish, you are almost sure to obtain what you desire. (New Orleans.)

Some Scottish wells have the power of preventing a man from being hanged with a hempen cord. Friends try to avert a sentence of death by getting some of the water to the condemned man.

One well in Scotland has a magic stone for matrimony. A couple sitting upon it together, would be married if seas and continents came between.

There is a stone near a sacred well in the Isle of Man where barren women go and sit down and drink the water from the well. This will render them fecund.

In Stirlingshire is a well that has the peculiar quality of preserving from death. If you drink its waters before sunrise on the first Sunday in May, you cannot die for a year.

In the Isle of Skye is a well called "the holy or sacred luck." Invalids resort there to drink and bathe in its waters, but to be effectual all must turn sunwise three times before drinking.

The ancients, when nearing a well, crept around it on hands and knees.

Bad luck to carry water back to a spring or well from whence it came.

In Wales, wells that opened and flowed eastward were considered to give the best and luckiest drinking water.

Mneme is the name of a well in Bolivia which quickens the memory. Near it is another well which has exactly the opposite effect.

To be baptized in water from St. Ludgoan's well, will secure from the gallows. (England.)

In Sweden, there is a spring out of which the peasants will not drink before spitting in it, to drive off the evil spirits which congregate there.

A person can cause a curse to fall upon his or her enemy by putting a pebble on which his or her name is inscribed, together with a pin, into the well of St. Elians in Wales.

The breaking of a well-rope signifies a death in the neighborhood.

Cambro Britons waste away and die after their names have been placed in the famous cursing well.

In times of great drought, the villagers of Brittany believe that by praying to Baranton fountain they will get rain.

An old woman who claims to be able to locate springs and wells, never ventures on such expeditions without a necklace of dried thistle-balls about her neck.

Drink of the fountain of Trevi, and you will be sure to revisit Rome.

Near Loch Maree is an isle where there is a fountain which will cure care and madness, if the forehead is bathed in it.

If you try to find out the depth of a man's well, it will dry up. (Esthonian.)

There is a fountain near Elba, which presages war by becoming blood-red.

A spring in Yorkshire gives warning of approaching death by rising to an unusual height.

In Stirlingshire, the belief exists that whoever drinks from St. Corbet's spring on the first Sunday in May, will have life prolonged for another year.

If you go "by cool Siloam's shady rill," and wash your eyes in the water, your sight will be restored.

A certain well of Midlothian predicts a storm by a peculiar rumbling noise.

When a patient was brought for cure to the well of St. Maelrubha, and but a scanty supply of water was in the well, it was considered an unfavorable omen.

The spring of Balmano, in the parish of Marykirk, Kincardineshire, was believed to possess the miraculous property of restoring lost eyesight, and making weakly infants strong and healthy.

In France, there is a belief that the water from the well of the Church of St. Gertrude of Nivelles will drive away the rats and mice, if sprinkled about the house.

If the "sympathetic fly" at the well of St. Michael in Banff (Scotland) appears dejected, the lover or husband you are inquiring about will not get well.

It was believed that anyone baptized with the water from St. Ludvan's well in Cornwall, would never die of a hempen rope.

In Perthshire, Grew's well would cure children, but it was unlucky if you did not leave some offering, a penny, a rag, or a pin.

There is a well in Northumberland that drums when there is to be any important event.

In Lacomia, the people cast cakes of bread-corn into a well sacred to Juno. If they floated, it portended great evil; but if they sank, it signified good fortune.

The well of St. Elian was presided over by an old woman, to whom anybody wishing to take a wicked revenge upon another person would go and drop a pin into the well in the saint's name; all sorts of evil would at once befall the person against whom ill was willed.

In St. Neot's, Cornwall, is the well of St. Keyne, celebrated for making a married woman master of her husband.

If, in August or July, you have the colic and can get to the well at Aberdeen and drink of the water, you will be cured.

If a murder is committed near a sacred well, it loses all its power to cure.

It is believed impossible to drown a dog in the well of St. Winifred.

It is deemed inauspicious for murderers or thieves to drink of the water of the well of St. Brendan on High Island. It will betray them.

If you are love-sick, go to the well of St. Dwynen's and drink of the waters nearest the well, and the affection you feel will flee.

Inquiry as to the fate of a sick one is inquired into at the well of St. Andrews on the Isle of Lewis by means of a plate, being gently placed on the water. If the plate turns "sun-way," the patient to whom the water is to be taken will recover; if otherwise, he or she will die.

On the Island of Gigha is a well with some stones in it, and if any one takes out one of these stones, the well will have its revenge by causing a terrible storm to arise.

Clippings of hair, and rags are offered to holy wells in Ireland, Borneo, Malabar, etc., not merely as offerings to deities, but in order to effect a transference of diseases to the people who may take hold of them.

The Trinity well had the virtue of preventing anyone who was baptized in it from having the plague.

When St. Treadwell's lock appears like blood, it is a sign that some disaster will befall the royal family.

When a certain fountain near the river Elbe turns red and bloody-colored, it is a sign of war. (Brand.)

In the northeast of Scotland, the people believe that wells change their position when any indignity is offered them.

The people believe that some judgment would follow them if they cut so much as a branch from a small coppice near Lochsiant's well. (Brand.)

Place the right knee bare to the stones placed between the wells of Walsingham, and then, swallowing as much water as can be borne in the hand to the mouth, make a wish, and it will surely be fulfilled.

St. Loy's well is said to be always full, yet never to overflow.

When the well at Oundle, in Northamptonshire, dries, it is a sign that important events are about to transpire.

In Ayrshire, England, Lady Cross' well was lucky and sought after for the cure of cows afflicted with "the severe ill."

St. John's well in Scotland anciently enjoyed a great reputation. It was a sovereign remedy for sore eyes, and sick children were brought to be washed in the stream.

Maddern well in Cornwall is believed to cure all pains, aches, and stiffness of limbs.

In England, there is a well dedicated to St. Oswald, of which it was believed that a shirt taken off a sick person and thrown into it, would show whether the patient would recover or not.

St. Eriny's well, in the parish of Sancred, was thought to have salutary powers on the last day of the year, for whoever would come and wash in it.

The Irish had many superstitions concerning foot-water, and no woman was allowed to wash her feet in the sacred wells, though the lavation was permitted to men.

The spring of Tobar-na-demhur-nich was believed to denote whether a sick person would overcome his complaint. Water was drawn from the well before sunrise, and the patient was immersed in it. When it remained unsullied, the patient would get well; but if its pu-

rity was darkened, death was held to be near.

The Greeks had the Castalian fountain and many others, which they thought possessed the prophetic quality. From the figures portrayed on the surface of a mirror dipped in the well, they obtained notice of sickness and death.

There are various springs in Kashmir that are sacred. In one, water rushes out when a goat or a sheep are sacrificed; another runs, if the ninth of any month happens to fall on a Friday; in another, those who have any especial need, throw a nut; if it floats, it is considered an omen of success; if it sinks, it is adverse.

There is a spring of brackish water caused by the Virgin's heel in Mexico, and it is said the water will cure the sick; and on the eve of a wedding, it is said if the bride prays to the Virgin and washes or dips her hands in this water, good luck will always follow her, and she will be blessed with lovely children.

When a Highlander goes to bathe, or to drink out of a sacred fountain, he must approach it by going around the place from the east to the west, or "sun-wise," for that is the lucky way. The opposite course will turn his blessing around into a curse.

The fountain of Bodilis, near Landividian, is famous as an ordeal to test the propriety of conduct. The pin which holds the habit-shirt is dropped into the water, and if it falls to the bottom point first, the girl is innocent; but if the head goes to the bottom of the well first, the girl's character is irretrievably ruined.

In Jerusalem, the gardens known as the king's gardens are watered

by the pool of Siloam, which receives its water from the fountain of the Virgin. From this fountain the Virgin drew water in which to wash the swaddling clothes of the Divine Child, and this water, sprinkled on the head of a bride, will render her prolific, loving and faithful. The water from the fountain of the Virgin will also heal the sick and protect a person from sickness and sudden death.

Opposite to the temple of Brahma lies a great and deep tank, whose waters are credited with miraculous qualities. If the shadow of a woman falls during her menstrual period on the waters of this tank, they turn red and keep their color until purified by Mantras.

There is a "wishing well" at St. Madron, in Wales, the omen of which is told in the following rhyme:

"Plunge your hand in St. Madron's
spring,
If true to its troth be the hand you
bring,
But if a false palm your fingers bear,
'Twill be unto them like a hot plow-
share!"

The Indians of Colorado and the Greasers of New Mexico have their sacred wells, where they offer sacrifices and incantations. In Ireland and Wales, these wells have much to tell to lovers, and they try their fortunes by saying this spell:

"Water, water tell me truly,
Is the man that I love duly
On the earth or under the sod,
Sick or well; in the name of God?"

If the water bubbles up clearly, the lover is well; but if it runs muddy and dark, he is dead.

The sacred well Monghyr, in East India, was caused to be purifying by the goddess Siva having thrown herself into it. Originally, it was a pit of fire, but when she came out purified, a hot spring flowed in its

place. It still works miracles. The Governor saw that so many pilgrims bathing in it, so sullied the waters that it was not a fit place for Europeans, and forbade the people to bathe in it. Shortly before, the waters had so cooled down that thousands of pilgrims came to bathe, but as soon as he gave this order and the bricklayer began to build a wall around it to exclude the bathers, the waters became so hot that no one dared to touch it, so that the precaution became unnecessary, and the work of the infidels was abandoned.

When the people in the East Indies dig a well, they are well aware that it is a solemn proceeding; and they go about it with due ceremony. When it is finished, a spiral ammonite stone sacred to Vishnu, is solemnly wedded to the basil plant, which represents a garden, with the regular marriage ceremonies. This is done to keep the waters of the well from turning bitter and brackish, as they certainly would do if this marriage were not performed; for in old times a headman went to a *faquir* and asked him to pray for rain, and promised if he would make some he would give him his daughter in marriage. The rain came, but the headman would not perform his promise, and the *faquir* cursed the land, so that all the waters turned bitter and brackish. But if a well is properly married as it ought to be, it will keep sweet. Unmarried wells and water-tanks are believed to be haunted by evil spirits, and their waters will only increase thirst instead of quenching it.

There is a well in Argyleshire, called the "lucky well." It has the power of making the wind blow in whatever direction you wish. The person lifts the cover and cleans out

the spring with a wooden dish or clam shell, and then scatters the water with a certain form of words in the direction from which he wishes the wind to come, to bring home his absent friends or speed a sailing ship. When the ceremony is finished, the well is most carefully covered up again, as it would be fatal to leave it open, for a tempest of wind would at once desolate the whole locality.

A well at St. Sillani was believed to cure insanity. The luckless patient was thrown into the well from a high rock, and afterward locked up in a ruined chapel for the night. In the morning he was sane or dead. On the oak above this well rags and ribbons are hung by the patients brought to be cured. Hundreds are brought here every year for the miracle.

At other wells lunatic patients, after being bathed in the fountain, were tied to a pillar, supposed to be much older than the church wherein it stood. If he was found loose in the morning, his malady was deemed to be gone.

There is the superstition connected with the well of St. Keyne, Cornwall, that "if the bridegroom drinks therefrom before the bride, he will be master of his house; but if the bride gets the first draught, the grey mare will be the better horse." Southey has a ballad on this tradition, and says the man left his wife at the church porch, and ran to the well to get the first draught; but when he returned his wife told him his labor had been in vain, for she had taken with her a bottle of the water to the church.

A graceful string of couplets, called "The Shadow," speaks of the custom followed by Roumanian girls and women, who fill their "coftzas" at the fountain when

they blow upon the surface of the water in order to "break the shadow," and spill some of the liquid on the earth, thus offering a libation to the nymph of the source. The story is of a traveler who is sent to the fountain by a maiden returning to get water, but who is warned to blow on the surface of the pitcher, lest some hidden "neluca" should remain there and thus bewitch the water of the spring. "Mirca thanks the maiden, and advancing to the fountain, finds the cofitza freshly filled, but he forgets to make the sign of the cross, he forgets to blow upon the liquid surface. Scarcely has the water touched his lips, than he feels a tender longing for the young girl who has passed out of sight. He drinks a second time, and an icy shudder strikes his heart. He drinks a third time, and falls dead beside the fountain. He has swallowed the shadow!"

There was a fabulous island said to belong to the Bahama group, but lying far out in the ocean, named Bimini, where, according to tradition current among the natives of Puerto Rico, was a marvelous fountain, said to possess the power to restore youth. This was the object of the long-continued and eager quest of the celebrated Spanish navigator, Juan Ponce de Leon.

The Urda fount is in Scandinavian mythology the sacred fountain of light and heat, situated over the rainbow bridge Bifrost. The three Nornas or Fates, use its water, mixed with clay, to sprinkle over the great ash tree, Ygdrasil, which binds together heaven, earth, and hell, to keep its roots from rotting and its branches from withering.

In Ireland, there is a sort of well-worship, given to the well-spirits.

The customs take different forms in different places, but all are for the purpose of securing the good will of the spirit and therefore good luck, health and prosperity.

In Ireland, near the giants' causeway, is the giants' well, a spring of the purest water. Then comes the ladies' chair, the back, sides, and footstool being all regularly formed out of the broken columns. Any lady who will take three drinks out of the giants' well and sit in this chair, may think of any man she loves, and by a strong wish, can gain his affections, so that they will be married within a twelvemonth.

A small spring in the north of Scotland has the power of telling whether a sick person will survive or not. When bathed in it, he will get well if the water remains pure; but if it is brown and mossy, he will die. Also, if the motion is from south to north, the patient will recover; but if, when you put it in your pail, the water whirls from north to south, he will die.

An old Indian well which is located in Fairchild county, Connecticut, was a resort for the Indians far and wide. Once when a tribe were encamped near it, the chief, to get a better view of the bottom of the well, climbed up a high cliff above it and accidentally fell into it. His tribe searched for his body, but it was never recovered. It is said that if a paleface looks into this well after sunset, he too will fall in and his body never be recovered, for the spirit of the dead chief will drag him down to the dark depths below.

The "head of the cursing wells" is St. Elian's well, in Denbighshire, England, and it is thought by throwing a pebble into the water inscribed with the name of the per-

son you hate and wish to injure, at the same time performing certain impious rites, the victim will be caused to pine and die, and his fields to be blasted.

In a churchyard in Scotland, is a well where it used to be said that three stones have been whirling around and around from time immemorial. The waters would cure any disease. You had to take one of the stones in a bucket of water to the patient, and he had only to touch it to become perfectly well. Its mission accomplished, the talisman was religiously returned to the well, where it at once commenced whirling as before. But alas! one of the stones now lies at the bottom of the well, refusing to whirl. It refuses because once a woman, great in her faith, took it home with her, to try to cure a sick goat. This was too great a sacrilege; the stone resented it, and has refused to this day to effect any more cures.

The Bohemians frequently make pilgrimages to the shrine at Svato-novitz, and when they enter the village, the first thing they do is to go to the sacred well, whose waters gush out in seven streams from under a tree upon which is hung a picture of the Virgin Mary. There they kneel down and pray, and each one takes a drink of the water and moistens his face and eyes three times. That clear cold water is believed to possess miraculous powers of healing, and by it thousands of people have been restored to health.

Children that are ailing are brought to this or other fountains at the shrine, and water is allowed to run over them three times, when the healing power will be exercised and the child cured.

On these pilgrimages, many trinkets and trifles are bought,

which, being touched by relics or blessed, would become full of virtues for good luck, healing, love, and the like. A rosary, ring, picture, or prayer-book "touched" in this way, becomes a precious memento.

Some generations back, there was a great drought in Connecticut, New England. The water disappeared from the hills, and the farmers living on the hills drove their cattle down toward the valleys, and had them supplied at the wells and fountains of the neighbors. But these after a while began to fail, and the neighbors said to Mr. Birdseye, of whom I shall speak: "You must not send your flocks and herds down here any more. Our wells are giving out." Mr. Birdseye, the old Christian man, gathered his family at the altar, and with his family he gathered the slaves of the household—for bondage was then in vogue in Connecticut—and on their knees before God they cried for water, and the family story is, that there was weeping and great sobbing at that altar that the family might not perish for lack of water and that the herds and flocks might not perish.

The family rose from the altar. Mr. Birdseye, the old man, took his staff and walked out over the hills, and in a place where he had been scores of times without noticing anything particular he saw the ground was very dark, and he took his staff and turned up the ground, and water started, and he beckoned to his servants, and they came and brought pails and buckets until all the family and all the flocks and the herds were cared for, and then they made troughs reaching from that place down to the house and barn, and the water flowed, and it is a living fountain to-day. (T. De Witt Talmage.)

The Chinese believe that a benevolent dragon inhabits a well on the top of the Ang-shan mountain, a hundred li from the town of Kuei-hsi in Kiangsi. If pieces of metal are thrown into this well, they float, a phenomenon which recalls to a certain extent the floating stone. Light articles, such as silk and paper, on the other hand, sink. Anything not perfectly pure and clean is rejected and sent whirling up again. The god dwells in the blackest depths of the water, in form like a strange fish with golden scales and four paws, red eyes and a long body. As a rule he remains deep down in the water without stirring; but in times of great drought, if the local authorities purify themselves and sincerely worship him, he rises to the surface. He is then solemnly conveyed to the city and prayers for rain are offered to him, which are immediately answered. The gold fish with four paws and a long body would be an interesting object for scientific determination by a sceptical naturalist.

There is a certain fountain in Germany which foretells a death by becoming troubled and thick, when generally it is clear and limpid.

When the water decreases in the fountains of Germany, it presages dearth of victuals; but when it grows dry, it signifies a dearth.

If the fountain in Golmütz, near the river Elbe, appears covered with acorns or grains, it is a sign that it will be a fruitful year, and the land at peace. If the same fountain appears thick with blood and ashes, it denotes misery and ruin, especially by war.

Hermaphroditus, the son of Hermes and Aphrodite, had inherited the beauty of both his parents,

and was brought up by the nymphs of Mount Ida. In his fifteenth year, he went to Caria. In the neighborhood of Halicarnassus, he lay down by the fountain of Salmacis. The nymph of the fountain fell in love with him, and tried in vain to win his affections. Once when he was bathing in the fountain she embraced him, and prayed to the gods that she might be united to him forever. The gods granted the request, and the bodies of the youth and the nymph became united together, but retained the characteristics of each sex. Hermaphroditus, on becoming aware of the change, prayed that, in future, every one who bathed in the well might be metamorphosed in the same manner.

At the hot springs, Sejah Chermik, near Sivas, Turkey, there is a ravine or great fissure in the rocks called inferno (Gehenlamlik), into which a man is said to have been carried off by spirits. Bathers at the hot springs call to the spirits in inferno to put more wood on the fire, to make the water hotter.

At the cold springs near Sivas, there is a high rock called Achmet's gable. Achmet was a cobbler giant. From his seat on the rock, three hundred feet high, he dipped his leather in the stream which flows below. He is buried there in a grave twenty feet long, and is doubled up seven times. The tomb is sacred, and visited by many Turks for luck.

At the lead baths at Sivas, many years ago, a bride was one day all alone in the bath, when spirits caught her up and carried her off through the roof.

STARS, CONSTELLATIONS AND PLANETS—Arrangement of the stars, etc.:

The Planets—Mercury, Venus,

Mars, Jupiter, Saturn, Uranus, Neptune.

The Zodiac—Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces, Aries, Taurus.

Constellations — Orion, Great Bear, Pleiades, etc.

Comets, shooting stars, meteors.

To see a comet or meteor, is a very bad omen. (Korea.)

When a meteor is seen in the sky in Portugal, the wish is made:

"May my soul run to heaven like thee!"

Hens set in the sign of the crab will have chickens that move backwards.

The Assyrians called the pole-star the "judge of heaven."

The Egyptians and the Romans both believed that the rising of the star Sirius, the "dog star," was always followed by evil.

Two stars close together near the moon are a sign of fire. (Japanese.)

If, while a star falls in the sky, you can say: "To God!" three times, you will assist a soul that is in purgatory to get into heaven. (Belgium.)

The war announced by a comet would be in the country toward which its tail was turned.

If Australians see a meteor, they think an evil spirit has come down to get someone who will die.

If a person thinks he sees the planet Venus set twice in one night, he will soon be struck with death. (Australia.)

The pole-star is called Cynosure, and means the observed of all observers. Cynosura was an Indian nymph, one of the nurses of Zeus.

The Mandan Indians believe that the stars are deceased men. When a child is born its star descends to

earth and inhabits a human form. After death it reascends to the heavens.

If an ancient Greek saw a meteor as a single flame, it was an ill omen; but if parted or double, a sign of good luck.

When the stars shoot, there will be a year of war. (Persia.)

The comet is "the whip of God," and brings bad luck, a scourging. (Bohemia.)

Every man has his star; when a star shoots, it is a sign that the man to whom it belongs is dead. (Persia.)

Shooting stars and comets are omens of disaster.

If a New Zealander sees a falling star, he thinks it an omen of the death of his chief.

When Saturn is in the ninth sign of the zodiac, the Hindus believe that dreadful evils will befall them.

In Scotland, if one among the people did not believe that falling stars and meteors meant evil to come, he was shunned as an "unbeliever."

The Arabs believe that falling stars are stones thrown by the angels at devils, who are trying to get into paradise.

Wine made in a comet-year is the best.

If there are any falling stars on a fine summer's evening, it is a sign of thunder.

Callisto and Arcas were nymphs, who were changed into bears and afterwards carried to the sky, and now are known as the constellations Ursa Minor and Ursa Major. (Egyptian.)

The beautiful stars that shine brightest, belong to people whom God especially loves, his elect, who

have accomplished many good works and have never displeased him. (Bohemia.)

It is very lucky to see two meteors going in different directions. You will meet with some good fortune the next day. (German.)

The negroes say that when the stars are so thick that there is not space between them for your finger tip, it will rain next day.

The Mahommedans believe that the shooting stars are good angels driving demons from the gates of heaven.

If a star seems to move, wish and you will get it.

The Egyptians believe it is fine luck to see a star directly over the head of the Sphinx.

The first recorded appearance of Halley's comet was supposed to herald the birth of Mithridates.

A constellation of two stars is called "sweethearts"; once a year they come together and kiss. If one sees them at this time, he may ask millions and his wish will be granted. (Persia.)

The comet of 1066 was looked upon as a forerunner of the victory of William the Conqueror, and also of the success of Mahomet II.

In 1223, the comet was considered the precursor of the death of Philip Augustus of France.

When the planets move irregularly, stars appear and disappear, grow large and go out, it portends evil to man.

Spit three times for luck when a star falls, and make your heart's wish. (East India.)

In Persia the Shah waits for days outside of his capitol, until the aspect of the constellations declares that it is favorable for him to enter.

Before the death of Nero, a blazing star, which is commonly supposed to portend the death of kings and princes, appeared above the horizon several nights successively. (Suetonius.)

The comet of 43 B. C., which appeared after the assassination of Julius Caesar, was looked upon by the Romans as being a celestial chariot sent to convey his soul heavenward.

The Karens of Burma call the evening and the morning stars the stars of death who light the soul to Hades.

It is lucky to see the first star at night and say:

"Star light, star bright, first star I've
seen to-night,
I wish I may, I wish I might, have the
wish I wish to-night."

Comets are the harbingers of war, pestilence and famine.

The fall of a meteor presages death.

When the stars set still, the times are to be pleasant. (Zuñi Indians.)

When the sky is very full of stars, expect rain.

Many stars in winter indicate frost.

In summer, when many stars twinkle, clear weather is indicated.

Observe carefully the dipper which is called "the lucky group of stars," and you will be fortunate for a week to come.

The Zulus believe that a bright star near the moon is an omen of war.

"When the stars begin to huddle,
The earth will soon become a puddle."

It will not frost until the seven stars rise just at dark.

When the stars flicker in a dark background, rain or snow follows soon.

The Persians were superstitious about the seven planets, and called them the seven gates of heaven.

People born under the planets in Pisces are very learned, cautious and require a reason for everything. They are fond of history, and liable to have headache and stomach troubles.

To see the "great dipper" on your first glance at the sky at night, means that your cup of joy will soon be full.

If a meteor passes directly between you and the moon, you will soon have wealth.

Comets signify corruptions of the air. They are signs of earthquake, of wars, of changing kingdoms, great dearths of corn, yea, a common death of man and beast.

The Australian natives are keen observers of the stars, and give them different names according to their sizes.

Tennyson calls Venus the "Planet of Love."

If you see a shooting star, say the Lord's Prayer to prevent a flood.

A house beside which a star has fallen will soon have a death.

Mars and Saturn in conjunction produce putrid diseases.

While the planet Saturn reigns, there is much theft and little charity, say the Hindus.

If an Indian begins to count the stars and he desists before he counts all of them, he will die in the midst of his counting.

Indians believe that aerolites (meteors) are children of heaven, and have souls in them.

In Russia, if meteors fall in August and anyone comes across one that has landed on the earth,

he must instantly rub it on his head or he will not live long.

When the comet of 1628 appeared, it foretold a pestilence.

During the first games which Augustus consecrated to the memory of Julius Caesar, a comet blazed for seven days together, rising always about eleven o'clock, and it was supposed that it was the spirit of Caesar, now received into heaven. For this reason, his statue is represented with a star on his brow.

If you see the dipper in the heavens as you go on a business trip, you will be successful.

Cholera is produced by the influence of the star Canopus.

That your sight may never be dim, when you see a star fall or fly across the sky, and count quickly before it disappears, and as many numbers as you can count, so many years will you be able to see clearly without glasses.

Under the planet Mars are born thieves, robbers, night-walkers, quarrelers, boasters, scoffers, mockers, smiths and workers of iron, liars, swearers, good to be soldiers, and barbers and dentists.

For a comet to be visible in the sky at the time of one's birth, is a sign that the person will be famous.

For two comets to be in the sky at one's birth, presages preëminent greatness.

Saturn is a very evil planet to be born under; such persons will be wranglers, chiders, and they will never forgive until they are avenged of their wrongs.

It was stated by a Parisian professor in 1832, that during the panic caused by the comet of 1773, "there were not wanting people who knew well how to play upon

the superstitious fears of the people by turning to their advantage the alarm inspired by the portentous body, and selling places in Paradise at a very high rate."

Colors are assigned to every planet, and believed to be the prevailing hue of each, and to affect the fortunes in a symbolical manner. Thus Saturn is black, and has always been regarded as a malefic planet; Jupiter has mixed red and green; Mars, red; the sun yellow or yellow and purple; Venus, white and purple; Mercury, azure blue; the moon a color of white, mixed with others.

Voltaire, in his justly celebrated "Letter on the Pretended Comet," remarked: "The Parisians will not desert their city on the 20th instant, they will sing songs, and the play of 'The Comet and the World's End' will be performed at the Opéra Comique." Proctor says that this last touch is as fine in its way as Sydney Smith's remark that if London were destroyed by an earthquake, the surviving citizens would celebrate the event by a public dinner among the ruins.

A pyramid belonging to the palace of Nineveh is referred to repeatedly in the inscriptions. It was composed of seven stages, equal in height, and each one smaller in area than the one beneath it; each stage was covered with stucco of different colors, "a different color representing each of the heavenly bodies, the least important being at the base: white (Venus); black (Saturn); purple (Jupiter); blue (Mercury); vermilion (Mars); silver (the moon); and gold (the sun)." (Lenormant's "Ancient History of the East," vol. i., p. 463.)

A comet foretells great wars and disasters to the countries under

its sway, which includes all to whom it is visible. A poet gives its influence less dreadful effect by saying: "Foretelling to traitors the doom of disaster."

The planet Jupiter was considered by the Hebrews propitious for weddings, and the newly-married gave rings on those occasions on which the words "Mazal Tob" were inscribed, signifying that good fortune would be secured under that planet.

Our red brother has his beautiful myths as well as the rest of God's children, not the least being that of the birth of the morning star. Their "Beauty and the Beast" story is to the effect that a lovely young Indian girl is kind and good to a very old man, who turns out to be, as might be expected, a handsome young brave, son of the evening star.

The Maoris, the primitive inhabitants of New Zealand, believe that shooting stars are spirits, and in falling are supposed to rest upon an ancient tree which grows about half way down with foliage. The natives of Maori were wont to indicate a particular branch as being the halting place of the spirits, but a missionary having cut it off, the tree has of late diminished in sanctity.

When a star falls, it is a sign that some one the angels love is sinning on earth.

"Whenever a mortal falls in sin,
Tears fall from the angels eyes,
And that is why at times there fall
Bright stars from out the skies."

"Meteors fight the fixed stars of Heaven
The pale-faced moon looks bloody on
the earth.

And looked prophets whisper fearful
change:

These signs forerun the death and fall
of kings."

(Shakespeare, Richard II., ii., 4.)

If, in looking out of the window, the moon shines full in your face, you will have a bad fall.

The Pleiades were the daughters of Atlas and nymphs of Diana's train. They were distinguished for their virtues and mutual affection. The hunter Orion having pursued them one day, in their distress they prayed to the gods, when Jupiter in pity transferred them to the heavens.

The Babylonians believed that the five planets, Mercury, Venus, Mars, Jupiter and Saturn, were "interpreters of human fate," and foretold events by the rising and setting and by their colors. The other planets, Uranus and Neptune, were not known to them.

When you name three stars for three of the opposite sex for three consecutive nights, the first time you meet any of the persons face towards you, it is a sign that he or she loves you dearly; if the person turning his or her right side to you, he or she likes you as a friend; if the left side, he or she dislikes you; if the person's back is turned towards you, he or she hates you beyond measure.

In India, the residence of a soul in heaven is believed to be proportionate to its charities on earth, and when its allotted period is over, it falls as an aerolite. Many of these are worshiped as *linga* in Saiva shrines. An aerolite which fell at Satimarhi in Bengal in 1880 has now been deified, and is worshiped as "The Miraculous God."

The comet of 79 A. D., is interesting as having given rise to a happy retort from Vespasian, whose death the comet was held to portend. Seeing some of his courtiers whispering about the comet, he exclaimed: "Be not so set up! That hairy star does not portend

evil to me. It menaces rather the king of the Parthians. He is a hairy man and I am bald!"

There was a law in Sparta that every ninth year the chief magistrates called Ephori, would choose a bright night without moonlight, in some open place, to behold the stars; and if they saw any star shoot straight, these Ephori accused their kings of offending the gods, and therefore deposed them from their thrones. (Lloyd's "Stratagems of Jerusalem.")

A popular superstition in Moldavia declares that when anyone is born, a new star appears in the heavens. It remains burning as long as the person lives, but at his death it disappears. It influences his destiny throughout his life. Christ's star was the "Star of Bethlehem," a glorious object, shining with wonderful lustre.

Comets and meteors are supposed by the Makah Indians, to be spirits of departed chiefs. Rainbows are supposed to be of a malignant nature, having some connection with the Thlookloots, or Thunder Bird, and to be armed at each end with powerful claws with which to grasp any unhappy person who may come within their reach.

William Lilly, an influential astrologer of the times of the civil wars of Charles I. and parliament, says, alluding to the comet which appeared in 1677: "All comets signify wars, terrors and strange events in the world." He explains the prophetic nature of these bodies thus: "The spirits, well knowing what accidents shall come to pass, do form a star or comet and give it what figure or shape they please, and cause its motion through the air, that people might behold it and thence draw a signification of its events."

Lilly also said that a comet appearing in the sign of the twins portends mortality to the greater part of cattle, and also "prodigious shipwrecks, damages to fisheries, monstrous floods, and destruction of fruit by caterpillars and other vermin."

To see a star in the daytime right ahead of you, is the sign of great good fortune. A belief in his "star of destiny" was one of the superstitions of the great Napoleon. He claimed to have seen it shining before him on the occasion of more than one of his great decisive victories.

Comets are unlucky:

"Threatening the world with famine,
plague, and war,
To princes death: to kingdoms many
curses,
To all estates inevitable losses,
To herdsmen, rot, to ploughmen hap-
less seasons;
To sailors storms, to cities civil trea-
sons." (Shakespeare.)

Select the number of stars in a constellation, add to it the number of the date of your birth, and divide the whole by twelve. Keep the result in your mind until you shake hands with someone, then add the letters in that person's name to what you have. Divide by seven, and you will get the number of months before you are married. If it should run over thirteen and be even, you will marry a young man; if uneven, an old one. If over twice thirteen and even, he will be red-headed; if uneven, he will be bald and very rich.

In Galicia, the peasants believe that when a star falls it is transformed into a beautiful woman with long hair, blond and glittering. This marvelous creature miraculously engendered, exercises on all who come in contact with her a magical influence. Every

handsome youth unfortunate enough to attract her attention becomes her victim. She encircles him with her arms and gradually strangles him to death. If certain words are murmured the moment the star starts to fall, she loses all her power.

According to Frisian superstition, old maids and bachelors are curiously employed after death. As soon as the sun is sunk below the horizon, the old maids must cut stars out of it, which the old bachelors must all night long blow up from the east, going all the time up and down a ladder.

The year 1000 A. D. was, by common consent, regarded as the year of the end of the world. For a thousand years, Satan had been chained, and now he was to be loosened for a while. So that when a comet made its appearance (as if the very heavens liked to make a joke of man), and remained in sight for nine days, it was regarded as something more than a nine days' wonder. It was considered very wicked in that year to doubt that the end of all things was at hand.

The Arabians call the constellation of Orion "Algebar" (the giant). Longfellow says:

"Begirt with many a blazing star,
Stood the great giant Algebar,
Orion, hunter of the beast."

According to Ptolemy, there is a "crystal sphere" outside of the firmament of the sphere of the fixed stars, and this has a shimmering motion which somewhat interferes with that of the stars.

"They pass the planets seven and pass
the 'fixed,'
And that crystalline sphere whose bal-
ance weighs
The trepidation talked of."
(Milton's *Paradise Lost*.)

Cassiopea, wife of Cepheus, king of Ethiopia, and mother of An-

dromeda, boasted herself to be fairer than the sea nymphs, and Neptune, to punish her, sent a huge sea serpent to ravage her husband's kingdom. At death, she was made a constellation, consisting of thirteen stars, the largest of which form a chair, or imperfect W.

"Had you been sphered up with Cassiopea."

(Tennyson. *The Princess*.)

In Scriptural geography, Bethels were "habitations of God," and accounted sacred. These beth-els were stones, ususally meteorites or aerolites that had fallen, and sometimes they were trees. The stones, after being consecrated by a libation of oil, were then filled with the holy spirit and full of the indwelling presence of the Almighty. The metaphor of the "rock" of salvation in Hebrew poetry, probably arose from this superstitious reverence for stones and aerolites. As coming from heaven or the upper world, as they supposed, they were thought to be a kind of messenger from the creator.

The "dipper," or the "big dipper," is the popular name in the United States for the seven principal stars in Ursa Major or the Great Bear; so called from their being arranged in the form of a vessel called a dipper. The corresponding stars in Ursa Minor are called the "little dipper."

The Chinese consider it very unlucky to bury parents or repair tombs on the day ruled by the constellation Kong Sing; evil will surely come to the family within three years.

It is equally unlucky to bury parents on a day ruled by the constellation Tai-Sing; someone will commit suicide.

If a woman is married on such a day, her husband will be unfaithful.

To begin building a ship on such a day, foretells that the ship will be wrecked.

Napoleon once called attention to a bright star he thought he saw shining in his room, and said: "It never deserted me! I see it on every great occurrence, urging me onward. It is my unfailing omen of success."

The planets that were named for gods have each their especial number, plants, stones, metals, and lucky periods. This is generally believed in throughout the East, and engraved stones and metals are used as luck talismans, with their number and their corresponding planet behind them. The stone of your ruling planet is your real birth or lucky stone, not the stone of the month you were born in, as is so generally fancied. As the burning of certain perfumes invokes certain spirits, so does the burning of the plants of a planet invoke its especial influences. (Egypt.)

During the games with which Augustus celebrated and consecrated the memory of Julius Caesar, a comet blazed for seven days in succession, so it was seen in the broad sunshine, and it was supposed to be the soul of Caesar received into heaven. (Suetonius.)

A feature of the ancient legend of the founding of Rome by Aeneas and his followers after the fall of Troy, is that "the morning star continued visible to the Trojans all day long during the whole voyage, and disappeared when they reached their destination." An unknown writer assigns four years to this voyage. By this token, Aeneas recognized the land allotted to him by fate.

In the year 1680, a great comet appeared, striking every beholder with awe, because Kepler, the as-

tronomer (born 1571), had calculated that the conjunction of Saturn and Jupiter in Leo, which only occurs once in eight hundred years, and which took place at the time of the appearance of the comet, would have an evil influence on the Roman Catholic church. Those who have made themselves acquainted with the cruel persecutions in the year 1680 and subsequent years, must admit that, whether Kepler knew or did not know beforehand through astronomical calculations, what dire calamities were to take place, his prophecy was correct.

In the Koran, we read that there are two angels named Harut and Marut, encaved in a place near Babylon, there to remain until the judgment day. God sent them to earth to judge men, as there was no righteous judgment, and they were wise and just until they saw a beautiful woman named Zohara, when they both at once fell in love with her. Neglecting their duties, they hovered around her, until by her sweet persuasion they were tempted to tell her the forbidden and secret name of God. As soon as she had uttered it, she was borne straightway up to heaven, where she became the planet Venus, and still shines in immortal beauty; but the two unfortunate angels can but weep together in their long imprisonment and adore her from afar.

Very many are the beliefs all over the world concerning falling stars. The most widespread belief connects them with birth and death. The shepherds of the Apennines believe them to be a portent of death. In Russia, they are taken as signs of a death that has happened; in Lapland, they are supposed to signify the death of an infant; in Somerset, a birth; in Norfolk, a child begotten. In New

Zealand, a falling star is said to be a kick one god gives to one less strong. The people of Guiana say they are the "I'orina" of the other stars. The Luchu Indians say they are the excrement of the larger stars.

Before the birth of great men, a new star is believed to be set in the heavens. When Abraham, the son of Terah, was born in Shinar at night, all the wise men and conjurers went out from the house of Terah and lifted up their eyes towards heaven to look at the stars, and they saw and behold! one very large star came from the East and ran in the heavens and swallowed up the four stars from the four sides of the heavens. And they said to each other: "This only betokens the child that has been born to Terah this night, who will grow up and multiply and possess all the earth, he and his children, forever, and he and his seed will slay great kings and inherit their lands." It would appear, however, that, far from being a true prophecy, his seed inherited no part of the earth, and are but wanderers and of no country, and great kings slay them unmercifully, even for thousands of years. ("Book of Jasher.")

The birth of Charles the Second of England was presaged in a very unusual way. "This year," says Perinchief, "heaven was liberal to his majesty in giving him a son to inherit his dominions; which was so great a matter of rejoicing to the people of uncorrupted minds that heaven seemed also concerned in the exultation, kindling another fire more than ordinary, making a star to be seen the same day at noon, from which men presaged that the prince should be of high undertakings and of no common glory among kings; which he has

since confirmed in the miraculous preservation of him and the conducting of him by heaven to the throne." The appearance of the above mentioned star was expressed beaming from the center of a small birth-piece struck on the occasion, and still to be seen in the cabinets of the curious. This star is taken notice of by Miller, and made a matter of compliment to the prince, whose birth it attended:

"His thoughts rise higher when he does
reflect
On what the world may from that star
expect,
Which at his birth appeared, to let us
see
Day for his sake could with the night
agree!
A prince on whom such different lights
did smile
Born the divided world to reconcile."

There was an old belief in the "consenting stars," that is, the consent of the stars to some event in human destiny. These configurations were lucky or unlucky, good or evil. Thus, in Judges we read: "The stars in their courses fought against Sisera," that is, formed configurations which were unlucky or malignant.

"Scourge the bad revolving stars,
That have consented unto Henry's
death!
King Henry the Vth, too famous to
live long!"
(Shakespeare, 1 Henry VI., i., 1.)

Swedenborg claimed that for twelve years he was in direct communication with spirits from other worlds, conversing with them as man to man, and being told by them of the nature and purpose of the universe. Inhabitants of the planets appeared to him and he believed himself well informed of the whole universe, though never having heard of the then unknown planets of Uranus and Neptune, he spoke of Saturn as being the last of the planets, and never happened to

have any spiritual inhabitant of those unknown planets come and tell him that there were such in existence. Yet what a noble opportunity there would have been for establishing the truth of the Swedenborgian religion, if only the existence of these other worlds had been revealed to him!

Meteors are fragments of celestial bodies which were originally comets, but which have become disintegrated by the action of solar forces. They appear as sudden luminous phenomena, and if less brilliant are called shooting stars. When such meteoric bodies come near enough to the earth to be attracted, they fall upon our globe, and though their descent from the sky was generally discredited until the beginning of the nineteenth century, such falls have been recorded from the earliest times. They were usually regarded as prodigies or miracles, and have been objects of worship and superstition. Some such worshipped meteoric stones are the Phrygian stone; the Ephesian image of Diana, which fell down from Jupiter; the stone at Emessa, in Syria, worshipped as a symbol of the sun; the Venus stone at Cyprus, the Zeus stone at Corinth, the famous stone built into the Kaaba at Mecca, revered to this day by Mohammedans as a holy relic; and numerous others.

Those who desire ardently some good fortune, as for instance, riches, in order that they may make some beneficent use of them, or that to knowledge may be added wisdom, or that they may be sincerely, passionately, and unselfishly loved by the one who satisfies their soul's ideal, these being the three greatest and best things in life that man desireth and striveth for, let

them consult the stars. If on some starlit evening, the feeling of passionate unsatisfied longing for the great object of their soul's desire is upon them, let them walk forth and, gazing searchingly up to heaven, whisper a prayer for the fulfillment of their heart's desire. If, while they pray, a star shoots from its place in the firmament, their wish shall be granted to them. But remember, heaven grants no unworthy prayer. The augury of the shooting star, as given above, is condensed and composite from the several astrologer's works on charms, auguries, signs, &c. They vary in statement, but the substance is the same. This was believed in as devoutly as religion once, and even yet has some currency among men.

In ancient Egypt, the body of Osiris was always sealed up in the ark during the month of November, because the people believed that the seven stars were seven brothers sailing their ships across the sky and carrying with them the souls of the dead during that month.

Socrates, the philosopher, says, when Gainas besieged Constantinople, so great was the danger that hung over the city that it was pre-signified and portended by a blazing comet which reached from heaven to the earth, the like whereof no man had even seen before.

The Hottentots of South Africa and the Abipones of South America, each claim that the seven stars are their deceased grandfathers and great-grandfathers.

The ancient Mexicans always sacrificed human beings and kindled a sacred fire (made of seven firebrands) on their backs, when the seven stars and the moon were on a certain meridian together.

The Peruvians also had seven-star ceremonies, but without sacrifice, at about the same time the Mexicans were carrying on their paganistic rites.

The ancient Druids believed the seven stars to be boats, which carried souls to the judgment seat of the dead.

The people of ancient Gaul believed that the angels and the souls of great men held a festival, celestial in beauty, on that particular night in November when the seven stars and the full moon were on the meridian at the same time.

The following deaths were all preceded by a comet: Johannes Tzimicas, Emperor of the East; Attila, 451 A. D.; Valentinian, 455; Merovingius, 557; Chilperic, 584; Emperor Maurice, 602; Mahomet, 632; Louis the Debonair, 837; Emperor Louis II., 875; Charlemagne, 814; and many others.

The Australian natives of the Encounter Bay tribe believe that the stars were formerly men, and leave their huts in the evening and go through the same employments which they did while on earth. Some are remarkable amongst them as Pungngane, Waijungngari, and their Ningaro. The first was born naturally and the others were made as follows: Ningaro, having retired upon a natural occasion, was highly pleased with the color of her excrement, which she began to mould into the form of a man, and tickling it, it showed signs of life and began to laugh, and his mother took him into the bush and remained with him; he was at once a Kainjani from his color. Pungngane, his brother, had two wives, and lived near the sea. Once when he remained out a long time, his two wives left the hut and went and found Waijungngari. As

they approached he was asleep, and the two women, placing themselves on each side of the hut, began making the noise of an emu. The noise awoke him, and he took his spear to kill the emu, but as soon as he ran out the two women embraced him, and asked him to be their husband. His mother, enraged at the conduct of the women, went to Pungngane and told him what had happened. Very much enraged, he left his hut to seek that of his brother, which he soon found, but there was no one there, as his brother and his wives were out seeking food. Very much vexed, he put some fire upon the hut and said, let it remain, but not burn immediately. Waijungngari and the two women returned in the evening, and lying down to sleep, the fire began to burn, and presently to drop upon the skins with which they were covered. Awakening with fright, they threw away their skins and ran to the sea. Out of danger and recovered from his fright, Waijungngari began to ponder how he could escape the wrath of his brother, and threw a spear up to the sky, which touched it, but came down again. He then took a barbed spear, and throwing it upwards with all his force, it remained sticking in the sky. By this he climbed up, and the two women with him. Pungngane, seeing his brother and his wives in the sky, followed with his mother, where they have remained ever since. Certain stars are pointed out as Waijungngari and his two wives. To Pungngane and Waijungngari the natives attribute the abundance of food, such as kangaroos and fish, called ponde. Pungngane caught a ponde and dividing it into small pieces, threw them into the sea; each piece became a full-grown

ponde. Waijungngari multiplied the kangaroos in the same manner.

Ketus or comets are luminous appearances resembling fire, but without the power to consume objects—the glowworm, certain phosphorescent appearances, gems, precious stones and the like excepted.

The ethereal Ketus appear in flag staffs, implements of war, houses, trees, horses, elephants and the like. The celestial Ketus appear in stellar regions and the terrestrial ones appear in pits and low grounds in the surface of the earth.

Some writers say that the Ketus are 101 in number; others say that they are 1,000 in number; Narada says that there is but one Ketu, which appears in various shapes at various times.

Whether there is one Ketu or many, the effects to be described are various, and these effects depend on their reappearance or disappearance (at particular times and places), their positions, the heavenly bodies with which they might appear to be in contact and on their colors.

Generally, if the luminous body or comet be small, clear, glossy, straight, transient, white and visible either immediately after their appearance or some time afterwards, there will be health and happiness in the land.

If it be the opposite of these, or of the shape of the rainbow or with two or three tails, mankind will not be happy.

The Ketus or comets that resemble garlands, gems and gold, are named Kirana Ketus, and are twenty-five in number; they have tails and appear in the East and in the West; they are the sons of the sun, and when they appear princes will begin to be at strife.

The effects will last for as many months as the number of days during which the Ketu continue to be visible; if visible for months, the effects will last for years. The effects will commence after three weeks from such appearances. (From an ancient Hindu astrological work, entitled, "Brihat Samhita.")

Sirius, the dog star, is, according to some mythologists, one of Orion's hounds, which was placed in the sky beside this celebrated huntsman. Others say it is named in honor of the dog given by Aurora to Cephalus, which surpassed in speed all the animals of his species. Cephalus attempted to prove this by running him against a fox, which was considered the swiftest of the animals, and it kept up so evenly for so long a time that Jupiter was so much gratified that he gave him a place in the heavens. (Burritt's Astronomy.)

The story of Orion is, according to some authorities, that he was the son of Neptune and Queen Euryale, a famous Amazonian huntress, and possessing the disposition of his mother, he became the greatest hunter in the world, and even boasted that there was not an animal on earth which he could not conquer. To punish his vanity, it is said that a scorpion sprang up out of the earth, and so bit his foot that he died, and at the request of Diana, he was placed among the stars, directly opposite to the scorpion that caused his death. (Burritt's Astronomy.)

The beautiful cluster of small stars called Berenice's Hair, derived its name in this way: Berenice was a lady of royal descent and great beauty, who married one of the kings of Egypt. On his going to war, she vowed to give her beau-

tiful hair to the gods if he returned safely. The gods protected him, and on his return she offered her hair on the altar. But in a short time the precious lock disappeared. The king, much troubled, went to the high priest, who assured him that the god himself had appeared and taken the hair, which he had made a constellation in the heavens. He thereupon showed the king the new group of stars, exclaiming: "There behold the locks of the queen!" This group being among the unformed stars at that time, the king was satisfied with the declaration of his astronomer-priest, and the queen was highly flattered at the partiality of the gods. (Burritt's Astronomy.)

"Now behold
The glittering maze of Berenice's hair;
Forty the stars; but such as seem to
kiss
The flowing tresses with a lambent fire,
Four to the telescope alone are seen."

The sign of the zodiac called Virgo, the Virgin, was once the goddess of Justice, and dwelt upon this earth, but becoming disgusted at the impiety of men, she retired to the heavens, and sits there with a pair of scales (Libra) in one hand and a sword in the other. (Burritt's Astronomy.)

The sign of Gemini was regarded by astrologers as especially associated with the fortunes of London, and accordingly they tell us that the great fire of London, the plague, the building of London bridge, and other events interesting to London, all occurred when this sign was in the ascendant, or when especial planets were in this sign. (Proctor, *Myths and Marvels of Astronomy*.)

What we see as a crab for the symbol of the sign of the zodiac called Cancer, the ancient Egyptians made a beetle. The Greeks

made the sign two asses, and retain it to this day.

The prevailing myth about Cancer is that while Hercules was engaged in his famous contest with the dreadful Lernaean monster, Juno, envious of the fame of his achievements, sent a sea crab to bite and annoy the hero's feet, but the crab, being soon dispatched, Juno, to reward it for its services, made it a constellation. The monster was called Hydra, and according to some accounts it had fifty, some say one hundred, heads. As soon as one was cut off, two would grow in its place, so that it was impossible to kill it unless the severed necks were seared by fire. Iolaus assisted Hercules by putting fire to each head as soon as it was cut.

Pisces or the Fishes, the feet of "The Grand Man" of the constellations of the zodiac, are called "The Leaders of the Celestial Hosts." The ancient Greeks who have some fable to account for the origin of almost every constellation, say that as Venus and her son Cupid were one day on the banks of the Euphrates, they were greatly alarmed at the appearance of a terrible giant named Typhon. Throwing themselves into the river, they were changed into fishes, and by this means escaped danger. To commemorate the event, Minerva placed two fishes among the stars. According to Ovid, Homer and Virgil, this Typhon was a famous giant. He had a hundred heads like those of a serpent or dragon. He was no sooner born than he made war against heaven, and so frightened the gods that they fled, and assumed different shapes. Jupiter became a ram, Mercury an ibis, Apollo a crow, Juno a cow, Bacchus a goat, Diana a cat, Venus a fish;

but at last the Father of gods put him to flight, and buried him under Mount Aetna. There he sometimes groans and turns over, and causes earthquakes. (Burritt's Geography of the Heavens.)

The earliest astronomers seem to have mapped out the starry heavens by constellations or fanciful figures, to aid in distinguishing the position of the stars. They were no doubt at first led to do so by the slight resemblances borne by various groups of stars to familiar terrestrial objects.

Thus a group in the northern part of the sky bears some resemblance to an ancient wain, or to a plough—as also to the hinder part of an animal, with its tail extended. Hence, it has been variously called the Plough, Ursa Major, or the Greater Bear, and Charles' Wain, the last term being in honor of the illustrious French king, Charlemagne. (In ordinary globes, Ursa Major is alone marked.) Another group, in the southern heavens, conveys the idea of a man's figure, and has been called Orion, from an early Greek semi-divine hero of that name. Some of the names of the constellations were conferred by Chaldean observers several hundred years before our era; others have been given within the last few ages. Particular stars of large magnitude also bear particular names, generally Arabic, having been affixed by Arabian astronomers, as Aldebaran, Dubbe, Alioth, &c. Arcturus and the group of small stars called the Pleiades, are alluded to in the Book of Job, which is well known to be one of the earliest of the Scriptural compositions, and probably not less than 3,000 years old.

Twelve of the constellations are placed in that part of the heavens

which is opposite to the ecliptic in the terrestrial globe; that is to say, the plane of the planetary motions, if extended to the stars, would strike the part occupied by these constellations. This part of the celestial globe is called the zodiac, and these are named the zodiacal constellations, or, more commonly, the signs of the zodiac. The zodiac is a zone or belt, extending eight or ten degrees on each side of the ecliptic. It is divided into twelve parts, each of thirty degrees, called the signs of the zodiac. The names of the signs, and the days in which the sun enters them, are as follows:

Spring Signs—Aries, the Ram, 21st of March; Taurus, the Bull, 19th of April; Gemini, the Twins, 20th of May.

Summer Signs — Cancer, the Crab, 21st of June; Leo, the Lion, 22nd of July; Virgo, the Virgin, 22nd of August. These are called the northern signs, being north of the equator.

Autumnal Signs—Libra, the Balance, 23rd of September; Scorpio, the Scorpion, 23rd of October; Sagittarius, the Archer, 22nd of November.

Winter Signs—Capricornus, the Goat, 21st of December; Aquarius, the Water-bearer, 20th of January; Pisces, the Fishes, 19th of February. These are called southern signs. Within the zodiac are performed the revolutions of all the principal planets. (Chambers' Information for the People.)

The twelve zodiacal signs also have their colors, and if you were born under Aries, your color should be white and red; if under Taurus, white and lemon; Gemini, white and red; Cancer, green or russet; Leo, red or green; Virgo, black speckled with blue; Libra, black or dark crimson or tawny

color; Scorpio, brown; Sagittarius, yellow or green sanguine; Capricorn, black or russet, or a swarthy brown; Aquarius, a sky-colored blue; Pisces, a white, glistening silver, like a fish taken out of water. (Proctor, *Myths of Astronomy*.)

Shakespeare has many allusions to the portentous prophecies of comets:

"When beggars die there are no comets
seen;
The heavens themselves blaze forth the
death of princes."
(Julius Caesar, ii, 2.)

"And wherefore gaze this goodly com-
pany,
As if they saw some wondrous monu-
ment,
Some comet, or unusual prodigy?"
(The Taming of the Shrew, iii., 2.)

".like a comet I was wondered at."
(1 King Henry IV., iii., 2.)

"Hung be the heavens with black, yield
day to night!
Comets, importing change of times and
states,
Brandish your crystal tresses in the sky,
And with them scourge the bad revolt-
ing stars,
That have consented unto Henry's
death."
(1 King Henry VI., i., 1.)

"Now shine it like a comet of revenge,
A prophet to the fall of all our foes!"
(1 King Henry VI., iii., 2.)

STORM—To prevent danger in a thunderstorm, wrap yourself in silk or put a light under the table.

Keep a blessed candle lighted during a thunderstorm and it will protect your house from lightning.

When the tempest blows it is a sign that someone has hung him-
self.

During a thunderstorm, you should not eat or drink, if you do not wish to be struck by lightning. (Belgium.)

It is unlucky to look out of the door during a thunderstorm, and it is unlucky to skin bananas or husk

peanuts at the gate during a storm. (Madagascar.)

If you point your finger at an approaching thunderstorm, you will have bad luck.

Poultry are more or less agitated and all kinds of aquatic birds more restless than usual and near the surface of the water, whenever a strong gale or storm is approaching. (West Indies.)

The ancient Scotch believed that if you fling a flint over the left shoulder, it will raise a tempest.

It is unlucky to run during a thunderstorm, or even to take shelter in any town, except one's destination. (Madagascar.)

Never expect much of a storm in the old of the moon. (New England.)

The curious phenomena of nature are personified by the belief of the Australian natives, and the sorcerer endeavors to use the power he claims to hold of protecting the tribe from the evil effects of thunder, lightning, wind or rain. He stands out in the open air, tossing his arms, making violent gesticulations, shaking his rugs or mats during the storm until it has passed away, when he claims to have subdued the hurtful or evil calamities that would otherwise have ensued.

It was an ancient custom of the Germans, upon the approach of a thunderstorm, to burn the leaves of the oak, to frighten away the elements.

When a thundershower flows over a place, and the hardest thunder is before seven o'clock in the morning, it is a sign that thunder will repeat seven times during that forenoon.

Philostatus, the Greek biographer, declares that if a mirror is

held in front of a sleeping man during a thunderstorm, the storm will cease.

A very heavy thunderstorm indicates that a very bad old man has died. (Negro.)

If the monks implored the aid of St. Hilulphus when there was a great storm, the tempest would not hurt them.

During a storm, the sacred church bells are rung in some parts of France, to ward off danger from the crops.

When a storm is brewing, the Bohemians ring the church bells to drive it off, but it must be one that has never tolled for a suicide.

To cry out, "Iron, iron," will propitiate the evil spirits who have raised the storm.

The thunderstorms of the season will come from the direction of the first thunderstorm.

Whistles made of brass or of bones are frequently used in China as a protection during thunderstorms.

The *raiju*, the thunder animal, cannot pass through a mosquito-curtain in China, hence during a thunderstorm you will see a whole family squatting in the middle of the floor and covered with a mosquito-net.

The spilling of vinegar will stop a tempest.

Burn a chameleon on top of a house, and it will stop a storm.

In the Palatinate, when a storm rages furiously, the peasant throws a handful of meal in the direction opposite the wind and calls out: "Stop, wind; here is food for your child; go away!"

No matter how severe the storm, there will be half an hour's lull morning and evening, for the old maid to milk her cows.

In Languedoc, France, the peasants cover their hats with the skins of serpents, and believe themselves entirely protected from the danger of the most severe tempests.

In Malta, whenever a violent storm prevails the church bells are rung to appease it.

If a person should lie under a elder tree during a thunderstorm, there would be no danger, as the cross was made of this tree.

Arrows were sold by the Druidesses on Mont St. Michael, to charm away storms; but to be effective, they must be shot by a young man twenty-one years old.

In India, among the Himalayas, if a severe hail or rainstorm prevails, the native will place a hatchet edge upwards, outside of the house, in order to cut the spirit of the storm.

The Dardani, an ancient Illyrian people, believed that if a cowskin or anything impure were thrown into springs, great storms would follow.

In the eighth century, the people endeavored to avert hail and storms by pointing long wooden poles of the elder or other trees at the skies.

If a person scolds and uses blasphemous language in the midst of a thunderstorm, his or her house may be struck by lightning.

In Hertfordshire, the people open their doors and windows wide during a thunderstorm, believing that the lightning will do no damage if it is allowed to go in and out freely.

The following legend in explanation of storms exists in the Sudetic mountains, in Bohemia: A certain prince, named Rybercol, played great pranks in the mountains. Somewhere hidden away in

the forest lived a princess named Katherine, and Rybercol was in love with her. His journeys to and from the princess were marked with great horrors. When she called, he rushed to her with such delight that everything that came in his path and hindered his progress was destroyed. Trees were broken and torn up by the roots, the roofs of houses and barns were carried away by the hurricane caused by his headlong speed; great boulders were hurled down the side of the mountain, destroying cottages and at times killing the inhabitants; in a word, his pathway was marked by destruction as if the hand of the Lord had passed over it in vengeance. Although this prince rushed to his beloved with such joy, she did not allow him to remain, but after a time drove him away, when he wept so hard that all the streams overflowed.

It is unlucky to bring a sheep, an ox, and especially a dog, into the house during a thunderstorm. (Madagascar.)

The church bells used to be rung in Belgium to disperse thunderstorms and drive away the witches who produced them, and they were generally hated by the people and were called "barking dogs." So people often said when the bells rang at Dalheim (a village in the Grand Duchy of Luxembourg): "The dogs of Dalheim are barking!"

SUN—When the sun is in his house (in a halo or circle), it will rain soon. (Zuñi Indians.)

To see a white bow through the sun, is a bad omen. (Korea.)

Money was offered up to the sun by the ancient Peruvians for luck.

The Vey people of Western Africa, say that when the sun shines

and it rains, a leopardess is giving birth to her young.

If you watch the sun go down in the ocean, you will find a piece of money.

In fiery red the sun doth rise,
Then wades through clouds to mount
the skies.

The way of the sun is God's way;
against the sun is the devil's way.

People say the souls in hell are having rest, if you see the sun shining while it is raining.

In the East, it is believed that a person will become leprous if he or she commits an offence against the sun.

If the sun rises red, it is an unpropitious omen.

In Iceland, a woman is told to have brought down a landslide upon a house by walking around it "against the sun" and waving a crutch.

It is believed in some countries that three suns are to be seen on Trinity Sunday.

An obscured sun just at the moment of going down after a bright day, bodes storm.

To compose a certain number of verses in praise of the sun, is supposed by the Hindu to keep him in health.

"Lazy folks work the best when the sun is in the West.
Lazy folks work the least when the sun is in the East."

The weary sun hath made a golden set,
And by the bright track of his fiery car
Gives token of a goodly day to-morrow.
(Shakespeare, *Richard III.*, v., 3.)

If the sun appears dead, not bright and clear, in the early spring, it is a sign that there will be poor crops and very little rain.

The peasant in Germany takes off his hat to the rising sun every morning for luck.

In New Zealand, when the setting sun is rosy and the clouds red, they say the Creator is planting sweet potatoes.

If you see the sun straight before you the first thing in the morning, it is very good luck.

The sun is armed with forty needles. (Turkish.)

The sun and moon are brother and sister. (Turkish belief.)

If the sun "draws water" at night, it will be fair the next day.

If the West is scarlet in Bohemia at sunset, it will rain the next day.

The Shetlanders say that the sun is the greatest witch in the world.

In Egypt, when the sun rises very red, it forebodes storms, deaths, and other ominous occurrences.

The Talmud tells of thirty persons besides Joshua who had the power to stop the sun in his course.

"The sun shall be turned into darkness and the moon into blood before the great and terrible day of the Lord." (Joel.)

As regards doing things "sun-wise," it is a well-known rule of the Freemasons not to go against the sun in moving within the lodge, and there are other plain survivals of sun-worship in other points of masonic ritual.

It used to be almost universally believed, and is to this day believed by many, in spite of science and education, that the sun went round the earth daily, moving from east to west.

Rays of the sun appearing in a cloud forebode rain. This phenomenon is, in fact, caused by the image of the sun being reflected in an intervening cloud, the reflected

image radiating in the cloud. It is noticed by Aristotle.

When the sun draws water, rain follows soon.

If the sun draws water in the morning, it will rain before night.

If the sun is behind a cloud, say: "Sun, come out; your sons and daughters are crying," and it will come out; also, if you say: "Black ox, go in; yellow ox, come out!" (Persia.)

Shakespeare alludes to an indication of rain in Richard II.:

"The sun sets weeping in the lowly West,
Witnessing storms to come, woe and unrest."

In the solar mythology of many races, the sun is a being who lives, has children, can be beaten, and who bleeds when cut the same as a man. In fact, the sun is a deified man to many tribes, especially those of South America.

The bushmen of South Africa have the strange idea that the sun did not shine on their country in the beginning. Only after the children of the first bushmen had been sent up to the top of the world and had launched a sun, was light procured for this subterranean region. A similar myth was found among the Australian aborigines.

In old times, the sun was believed to be a planet and was counted as having a planetary influence upon the fortunes of man. It was believed that the person born under the sun had a round sun-like face, with a short chin, his complexion somewhat sanguine, curling sandy hair, and a white tender skin. As to character, he was resolute, bold, desirous of praise, of slow speech, and composed judgment, outwardly decorous, but privately not by any means virtuous.

It is said in the Bible that Joshua said in the sight of Israel: "Sun, stand thou still upon Gibeon, and thou, Moon, in the valley of Ajelou." And the sun stood still and the moon stayed until the people had avenged themselves upon their enemies.

"If red the sun begins his race,
Be sure the rain will fall apace."

See also Shakespeare, in "Venus and Adonis":

"A red morn that ever yet betokened,
Wreck to the seaman, tempest to the field,
Sorrow to shepherds, woe unto the birds,
Gusts and foul flaws to herdsmen and to herds."

The Sons of God worshipped the sun. All religions are founded on the old worship of the Father of Lights. The closing of the eyes and lifting of the hands in prayer, which is practiced to this day, are relics of the old worship when man shut out the glorious light of the sun by closing his eyes and spreading out his hands, to placate the wrathful sun-god.

In the year 1000 A. D., there were six distinct sects of sun worshippers in the northwestern provinces of India, some of whom regarded it as a material being in the form of a man, with a golden beard and golden hair. They were in the habit of branding circular discs of him on their foreheads, arms and breasts. They wore a crystal necklace in his honor, and abstained from eating salt on the days when the sun enters a sign of the zodiac. There was a Joshua among the people, just as there was among the Jews in the olden times of the Bible, who made the sun stand still, not to fight and kill his neighbors, but for a much pleasanter reason. The story runs that the founder of the sect of sun-worship had invited

a Bairagi to dine with him, and had arranged everything for his reception, but unfortunately delayed to call his guest until sunset. The holy man was forbidden by the rules of his order to eat except in the daytime, and was afraid he would be obliged to practice abstinence; but at the solicitation of his host, the sun-god descended on the tree under which the feast was spread, and continued beaming on them until dinner was over.

In an old North German legend, the townsmen of Bosum sit up in their church tower all night, and hold the sun by a cable all day long, taking care of it at night and letting it up again in the morning. Myths of the sun being tied to a cord are found among the Ute Indians of Colorado, the Botocudos of Brazil, the Ojibways, the Dog-Rib Indians of the far northwest, near the Eskimos, and in Polynesia. In "Reynard the Fox," the day is bound with a rope, and so it is allowed to come on but slowly. The Peruvian Inca said the sun was tied like a beast and goes round and round in the same track. (Taylor's *Early Mankind*.)

The sun is looked upon among the Portuguese peasantry as a preserver from illness, and the following rhyme is often heard in and around Oporto:

"God is sun, God is moon, God is light!
And as this is true, may it drive away all blight!"

Another sun-verse is popular at Figuera:

"As rises the sun behind the mount,
And sets in the deep sea,
So may thy woe be ever,
Drawn far away from thee!"

The mystical emblem of the Swastika, which appears to represent the sun on its journey through the heavens, is of constant recur-

rence. The trader paints it on the fly-leaf of his ledger, so that he will make good bargains. The man who has young children or animals liable to the evil eye, makes a representation of it on his door-posts. It holds the first place among the lucky marks of the Jainas. It is drawn on the shaven heads of children on the marriage day. A red circle with a sun is depicted in the place where the family gods are kept. Even the thief thinks it lucky, for he hesitates between it and the image of a water-jar, in making a hole into a house.

Napoleon, pointing to the sun, exclaimed, on the eve of the battle of Waterloo (June 17, 1815), when, on account of bad roads and unfortunate occurrences upon the road, the arrival of the French troops on the plains of Waterloo had been delayed for several hours: "What would I not give to be this day possessed of the power of Joshua, and enabled to retard the march for two hours!" (M. G. Gibbs, *Napoleon's Military Career*.)

The sun is worshipped by the greater number of the Indian tribes as the author of light and heat. The Assiniboins consider it likewise to be the favorite residence of the "master of life." They evidence a great respect and veneration for the sun, but rarely address it, but on great occasions they offer it their prayers, but only in a low tone. Whenever they light the calumet, they offer the sun the first whiffs of its smoke.

We are familiar enough with the idea of sun-worship which has extended all over the world, but we owe to the Hon. J. Norman Lockyer the idea that the ancient Egyptians were divided between sun-worshippers and equinox-worship-

pers, which he ably argues from their pyramids, temples and other remains. This equinox-worship evidently came from Babylon. Prof. Sayce showed in the Hibbert lectures, which were delivered in the year 1887, that recent finds have established the existence of a King Sargon I., at Agade in Chaldea, 3800 B. C. There was undoubtedly an equinox-worshipping pyramid-building race existing in Chaldea at the time the Egyptian pyramids are supposed to have been built.

Australian natives of the Encounter Bay tribe consider the sun to be a female, who when she sets, passes the dwelling places of the dead. As she approaches, the men assemble, and divide into two bodies, leaving a road for her to pass through between them; they invite her to stay with them, which she can only do for a short time, as she must be ready for the journey of the next day. For favours granted to some one among them, she receives a present of a red kangaroo skin, and therefore, in the morning when she rises, appears in a red dress.

The natives of the Adelaide tribe also believe the sun, which they call "teendo," to be a female having several sisters, all of whom shed a malevolent influence over mankind. One of the evils inflicted by this malignant being is a very painful cough. When very ill, the sick person expectorates into the palm of his hand, and offers the sputa to the sun. If she is inclined to be propitiated, the patient is soon relieved; but if the reverse, she says, "Go away quickly dead you."

Among the Dieyerie tribe exists the following legend about the creation of the sun: When the emu had been created, their ancestors,

finding it pleasant to the sight, judged it to be eatable, but were unable to catch it during the cold that then prevailed, and owing to its swiftness. They therefore appealed to Mooramoorra (the good spirit) to cast some heat on the earth, so as to enable men to run down the desired bird. The Mooramoorra, complying with their request, bade them perform certain ceremonies (yet observed, but too obscene to be described), and then created the sun.

The Llama monks build a pile of stones in the road, so as to pass it on one side on their walk and the other on their return, as they wish to go the way of the sun in a circuit. That is the lucky way to go anywhere. The Llamas also turn their praying machine "sunwise"; to reverse the prayers would mean a curse instead of a supplication.

The Mahometans make the circuit of the Caaba by way of the sun for luck. (The Caaba is a small cubical oratory in the square temple at Mecca, adored by Mohammedans as containing the black stone said to have been given by an angel to Abraham.)

Witches always go "wither-shine," which means in opposite direction to the sun.

The ancient pagodas or sacred temples of India and Ceylon were traversed the way of the sun, and the ancient Irish make all movements sunwise around houses, graves, and at the end and beginning of a journey, for luck. At a party where each must tell a story, sing a song, or give a toast, the people are always called upon as they sit "the way of the sun." If a plant has an unusual twist against the course of the sun, it is uncanny and possesses evil powers. It is supposed that the "sunwise" super-

stitutions have their origin in sun-worship or fire-worship.

SWAMPS—The Indians believe bogs are very mysterious. There are various strange objects with thick hair that stay in the bottom of bogs. These objects have no eyes, but they are able to devour anything, and from their bodies water is ever flowing. In old days, one of these creatures was hauled up and put under a tent, but the water flowed so from his body that almost all the people were drowned. He changes his resting place once in a while, and then the old place becomes dry and the new place gushes forth like a fresh spring. They dare not drink the water without prayer for fear of disease, from the irreverence.

THERMOMETER—To break a thermometer is a sign of bad weather.

THUNDER — With the first thunder, the gods of rain open their petals. (Zuñi Indians.)

First thunder in winter or spring indicates rain and very cold weather.

The first thunder of the year awakes the frogs and snakes from their winter sleep.

Thunder will almost always be followed by cooler weather.

Thunder in the evening indicates much rain.

It is a common belief that thunder will cause milk to sour.

The Thracians shot their bows and arrows at the clouds when it thundered, to drive the storm away.

Thunder and lightning in February and March, poor sugar (maple) year.

Thunder in the fall indicates a mild, open winter.

Julius Caesar was so much afraid of thunder that he wanted to get under ground to escape the noise.

One can silence thunder by burning joss-sticks. (Japanese.)

Thunder late in the fall will be followed by warm weather.

The Australian natives are not afraid of thunder and lightning.

"Winter's thunder and summer's flood
Never boded Englishman good."

If it thunders over the woods before the leaves are out, a cold snap may be expected.

"Much thunder in July,
Spoils the barley and the rye."

The Thracians used to menace the thunder-clouds with arrows and combatted even the dread artillery of heaven.

If it thunders while you are eating meat, immediately stop eating, and go without meat for the rest of the day, or else ill luck will follow. (China.)

Tawhaki is the god of thunder of the Maoris, who flashes lightning from his arm-pits and causes the noise of thunder by his footsteps when he walks around in his abode in the clouds.

The legend of the Celestial Father playing at ninepins with the porter of paradise, used to be told whenever it thundered. Others said that thunder was caused by the god Zaconta throwing stones. The Greeks believed it was caused by Jupiter shaking his locks.

The Chinese believe that if it thunders before the "khe" called "excited worms" in spring, there will be a superabundance of rain for forty-nine days, or that it will be cloudy and gloomy during that period.

The natives of Tonga, Africa, believed heavy thunder to be an omen of death to their chief, or the arrival of an English or European ship.

When you hear thunder for the first time in the year, take up a stone, tap your forehead with it three times, and you will be free from headache for a year.

Heavy thunder, rain, snow, or wind means the "tata dios" or God is angry with them for something that one of the tribe of the Ute Indians has done, and he punishes them all alike until he finds the right one, when he inflicts sickness or death upon him inside of thirty days.

It is a belief in the Turks Islands that when it thunders, stones of a peculiar shape fall from the sky and are found on the ground. (These stones, commonly known as "thunderbolts," are really "celts," the stone axes of the aboriginal inhabitants, and are probably laid bare by the rain washing away the soil.)

The Gurias of Asiatic Russia believe that thunder is caused by the prophet Elijah driving his chariot with horses of fire across the heavens. The faster he drives, the louder the thunder.

Others believe that it is caused by two strong beings wrestling together, who shoot off large guns, the flash of fire from which is the lightning.

The belief in the thunder bird is common with all the tribes of the northwest coast of America, and is pictured by each tribe according to their fancy. This allegory has been traced from the Chinooks, at the mouth of the Columbia, through all the coast tribes to Sitka. The general idea is the same throughout; it is a belief in a supernatural being

of gigantic stature, who resides in the mountains and has a human form. When he wishes for food, he covers himself with wings and feathers, as one would put on a cloak. Thus accoutred, he sails forth in search of prey. His body is of such enormous size that it darkens the heavens, and the rustling of its wings produces thunder.

The Omaha and Ponca Indians invoke the winds, the stars, the thunder, and the fire, one of the chants to the thunder being:

"As my grandfather is dangerous,
As my grandfather is dangerous,
Dangerous when he brandishes his club!"

the thunder being addressed as "grandfather," in reverence and honor.

Indians have at times been so stricken with fear of the god of thunder that they have cut off the joints of their fingers, burned tobacco or buffalo meat, or thrown their children into the fire.

Once, in Thibet, the devil stole the magic bagpipe of the thunder-god and hid it away in hell, keeping it in an iron chamber guarded by seven locks. The consequence was that the clouds no longer yielded a drop of rain, and the earth became as dry as hay. The thunder-god, under the form of a boy, obtained access to hell, and persuaded the devil to let him play on the bagpipe. Thereupon the walls of hell quaked, and the devil and his associates fainted away and fell to the ground as though dead. Returning home, the thunder-god "blew into his thunder-instrument till the rain-gates opened and gave the thirsty earth a drink."

Thunder on Sunday indicates the death of a learned man, author, or judge. On Monday, death of women. On Tuesday, plenty of

grain. On Wednesday, the death of harlots, or bloodshed. On Thursday, plenty of sheep, cattle, or corn. On Friday, death of a great man. On Saturday, pestilence and disease.

The natives of Honduras burned cotton seed when it thundered. Other Southern tribes made no sacrifices on the approach of a storm, but prostrated themselves in abject fear. The wild rice being aquatic and looking like an arrow or spear, is attributed to the thunder-spirit as its origin.

The Japanese believe thunder to be caused by the thunder-animal that springs from tree to tree during a storm; hence it is dangerous to stand under trees, lest the thunder-animal should tread upon your head and shoulders. The thunder-animal is very fond of eating the human navel; for which reason people should be careful to keep their navels well covered in thunderstorms, and to lie down upon their stomachs, if possible.

Winter thunder is to old folks death, and to young folks plunder.

The distant thunder speaks of coming rain.

Early thunder, early spring.

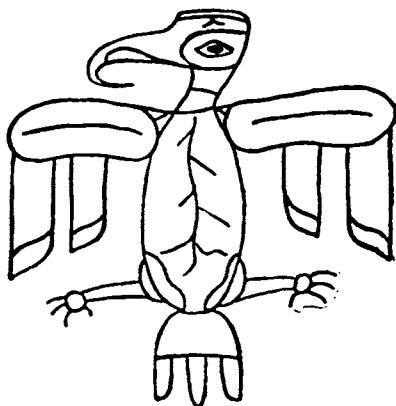
Thunder and lightning early in winter or late in fall indicates warm weather.

If the first thunder is in the east, aha! the bear has stretched his right arm and comes forth, and the winter is over. (Zuñi Indians.)

The tribes of Washington and elsewhere along the north Pacific coast believe that thunder is produced by an immense bird. Its body is covered by a cloud. The flapping of its wings makes the noise; the bolts of fire sent out of its mouth to kill the whale, its food, are the lightning.

The Makahs and some others invest the bird with a twofold character, human and birdlike. According to these people the being is a gigantic Indian, called in the various dialects Kakaitch, T'hlu-kluts, and Tu-tutsh, the latter being the Nootkan term. He lives in the highest mountains, and his diet is whales. When he wishes to eat, he dons a great garment composed of a bird's head, a pair of large wings, and a feather body. Around his waist he fastens the "lightning fish," or killer whale, which slightly resembles a sea-horse. This animal has a head as sharp as a knife, and when the thunder-bird sees a whale, he darts the "lightning fish" into its back. Then he seizes his prey and carries it to his home. Occasionally with his "lightning fish" he strikes a tree, and sometimes a man, but this is done merely in a spirit of playfulness.

Among the Chehalis and Chinook Indians, the thunder-bird legend is as follows, in the words of an old Chinook chief:



HAIDA IDEA OF THE THUNDER-BIRD.

"Years ago an old man named Too-lux, who was the south wind, was traveling north, and met an old woman named Quootshooi, who was an ogress or giantess. He ask-

ed her for food, and she gave him a net, telling him she had nothing to eat and that he must try for fish. He succeeded in trapping a little whale or grampus. He was about to cut it when the old woman cried out to him to use a sharp shell instead of a knife, and to split the fish down the back. Not heeding what she said he cut the fish across the side, and was taking off a slice of blubber, when the fish immediately changed to a great bird, which in flying completely obscured the sky and with its wings shook the earth.

"This thunder-bird flew to the north, and alighted on the top of a saddleback mountain near the Columbia river. Here it laid many eggs, a whole nest full. The old woman followed and began to break the eggs and eat them. From these sprang the first of mankind, or at least the Chehalis and Chinook tribes. Returning, the thunder-bird, termed by the narrators Hahness, found the eggs broken; and now regularly the bird and Too-lux, the south wind, go forth in search of the old woman."

In the Sound region, the Indians affirm that a young girl, just reaching womanhood, during a certain month must not go out of doors if the southwest wind is blowing. If she does, the wind is so offended that he will send the thunder-bird to make thunder and lightning. A thunderstorm is rare in this district, but when it occurs the Indians attribute it to the disobedience of some girl.

Anything that is supposed to have been touched or possessed by the thunder-bird has supernatural value in the eyes of the coast Indians. It is claimed that a Makah, who had been very ill, was reduced to a skeleton, and was considered past recovery. One day he managed to crawl to a brook near by.

While there he heard a rustling which so frightened him that he hid his face in his blanket. But peeping out he saw a raven not far away, apparently endeavoring to eject an object from its throat. According to this Indian the bird got rid of a bone about three inches long. The Makah secured this, believing it to be the bone of the thunder-bird. He was assured by the medicine-men that it was a medicine sent him by his Tah-mah-na-wis, or guardian spirit, to cure him. It is a fact that the patient rapidly grew better, and soon was entirely well—probably the result of his imagination.

A Quainaiult Indian professes to have obtained a feather from the thunder-bird. He says he saw the bird alight, and, creeping softly up, he tied to one of his feathers a buckskin string, and fastened the other end to a stump. When the thunder-bird flew away, it left the feather, which was forty fathoms long! No other Indian has ever seen the feather, for the owner is careful to keep it concealed: but his acquaintances gravely state that doubtless he has it, "for he is very successful in catching the sea otter."

According to the Makahs one of the principal homes of the thunder-bird is on a mountain back of Clynquot, on Vancouver Island. Here is a lake around which are many fossil bones, and these, assert the Indians, are the remains of whales killed by the monster.

At a display of fireworks in Port Townsend a number of rockets, on bursting, showed fiery serpents. These the Indian spectators insisted, betokened the thunder-bird, and offered large amounts for pieces of the "animal," some going as high as two hundred dollars.

Among the Northwest Indians there is a performance in honor of

the thunder-bird. It is termed the thunder-bird dance, "Klale Tah-mah-na-wis," or "black magic."



A HAIDA THUNDER-BIRD MASK USED IN THE THUNDER-BIRD DANCE.

Concerning its origin the Nittnat Indians have the following legend:

"Two men had fallen in love with the same woman, but she would not give preference to either. Thereupon they began to quarrel. One of them, with more sense than the other, said: 'Do not let us fight about that squaw. I will go and see the chief of the wolves and he will tell us what is to be done. But I cannot get to his house except through strategy. Now the wolves know we are at variance; so do you take me by the hair and drag me over these sharp rocks, which are covered with barnacles. I shall bleed and pretend to be dead, and the wolves will come and carry me away to their house.' This was done, but when the wolves were ready to eat him he jumped up, and astonished them by his boldness. The chief wolf was so much pleased with the bravery of the man that he taught him the mysteries of the thunder-bird performance."

The Indians who take part in the ceremonies seek the secluded depths of the pine forests. They hoot like owls, howl like wolves,

paint their bodies black (whence the name Black Magic), scarify their limbs to cause profuse bleeding (in remembrance of the man dragged over the stones), fire guns, pound on drums to represent thunder, flash pitchwood torches to produce lightning, and whistle sharply in imitation of the wind.

Candidates for initiation are put through an ordeal, and it is claimed by trappers and other adventurers that the shaman, or medicine-man, develops strong mesmeric power.

The Makahs usually occupy five days in secret doings, during which the courage of the initiate is proved. Among the Clallams the initiate is thrown into a hypnotic sleep.

This Black Magic organization extends from the Columbia river to Alaska. No white man is knowingly allowed to witness the secret rites and live to tell the tale. Some of the details of the ritual, as permitted to be known, are closely akin to Masonry. The symbolism is lofty and the purpose high. The society is powerful, and although the government officers and the missionaries have endeavored to combat superstition, yet this freemasonry of the tribes—the Klale Tah-mah-na-wis or Black Magic—exists to-day in all the savage phases it has nurtured for hundreds of years. (Edwin L. Sabin, in *Self-Culture Magazine*, Nov., 1899.)

THE UNIVERSE—The Egyptians believed that the world rested on an egg.

According to East Indian mythology, the world is supported by eight elephants, called Achtequedjans.

To the "chosen people," the Koreans, every change in nature is due to spirits, who "run things" at their pleasure. Sun or shine, rain or

snow, all is ordered by them, to hurt or benefit man.

The Hindus believe that the earth is supported by a huge elephant standing on the back of a monstrous tortoise.

Man and all animals were, according to the account of the Tennesseanai Indians, created by the eagle and the bluejay jointly.

Mountains, forests, fountains, and most natural objects, are believed, in Turkey and Armenia, to have their own individual spirits.

According to Persian belief, the world rests upon the head of an ox.

Cibobe is a mythical place, probably some spring or lagoon in Southern Colorado, where the Tehuas believe that their ancestors issued from the interior of the earth to begin their wanderings over its surface. It is the mythical cradle of the race.

In the cabalistic doctrine, Adam Kadmon was the name given to the first emanation from the eternal fountain. It signifies the first man, or the first production of the divine energy, or the Son of God.

The Moslems believe that the world is encircled by an inaccessible mountain, which they have named "Kaf." "Oh, go to Kaf!" is equivalent to our scornful saying, "Oh, go to Jericho!"

In Peru, the people believed in a constant succession of worlds, and imagined that as soon as one was burned, another would spring from its ashes.

Ymir, in old Norse mythology, was a mighty giant, the first created being, who arose out of the heat and cold of the primeval abyss. His flesh became the land, his bones the mountains, his blood lakes and streams, his hair the for-

ests, his skull the heavens, and his brains the clouds.

The ancient Finns believed that a mystic bird laid an egg in the lap of Wäinämöinen, one of their mythological heroes, who hatched it in his bosom. He let it fall in the water, and it broke. The lower portion of the shell formed the earth, and the upper, the sky; the liquid white became the sun, and the yolk, the moon; and the little fragments of broken shell were changed into stars.

The legend of the Makah Indians respecting their own origin is, that they were created on Cape Flattery, Wash. First, animals were produced, and from the union of some of these with a star which fell from heaven, came the first men, and from them sprang all the race of Nittinats, Cloyquots, and Makahs. Indians were also created on Vancouver Island at the same time.

A common notion among Indians is that the world is shaped like a cup. On this account it is not possible for anyone to climb out of it and obtain entrance into the regions which belong to the gods. They say the moon is a goddess.

Among legends of the Kootenays, that relative to the origin of the Americans is as follows: In ancient times, they themselves and the Pesieux (French Canadian voyageurs) lived together in so much happiness that the Great Spirit above envied their happy condition. So he descended to the earth, and as he was riding on the prairies on the side of the Rocky Mountains, he killed a buffalo; out of the buffalo crawled a lank lean figure, called a "Boston man," and from that day to this their troubles began, and they will never more be

in peace until they go to the land of their fathers.

The Orphic poets conceived the world as having been formed by the Deity out of pre-existing matter, and upon a pre-determined plan. Aristophanes, *Aves*, 698, says:

"First was Chaos and Night, and black Erebus, and vast Tartarus;
And there was neither Earth, nor Air, nor Heaven; but in the boundless bosom of Erebus,
Night with her black wings first produced an aerial egg,
From which at the completed time sprang forth the lovely Eros,
Glittering with golden wings upon his back, like the swift whirlwinds—
The race of the Immortals was not till Eros mingled all things together
But when the elements were mixed with one another heaven was produced, and ocean,
And earth, and the imperishable race of all the Blessed Gods."

This Eros was the "Spirit," or Wisdom, or Love of God.

The Chinese say that the world was formed from the two parts of a very large egg, and that out of the yolk stepped man, or the human being, called Pon-koo-wang. When he was born he waved his hand, and the upper part of his late residence, the eggshell, went upward and became the concave heavens of blue, the lower half reversed, making the convex earth, and the albumen became the sea.

Plato tells us there are times when the powers of minerals, vegetables, and animals sympathize magically with superior natures, and have a greater aptitude to participate in those superior powers. At those periods "miracles" abound, for inferior things partake of the divine powers. When no such celestial powers are inherent in minerals, vegetables, and animals, Plato says it is a barren period. (*Brewer's Historic Note-Book*.)

Most of the powers of nature have mothers assigned to them by Greek folk-fancy. We find the mother of the sun, mother of the north wind, mother of the night, and mother of the sea. In ancient times, a son and a daughter were assigned to the sun, and "as beautiful as the sun's daughter," is still a common expression.

The Greeks believed that the world is a hollow globe, divided into equal parts by the flat disk of the earth. The external shell is "brazen and iron," and the upper half was called Olympus or Ouranos (heaven), the abode of the gods; while the lower was named Tartarus (Hades). The dead were shades, who roamed in a misty, uncertain way about the earth, and seem to exist in a sort of trance, heeding little and knowing less.

Dr. McCormick, in his "Aspirations of the Inner Life," thus speaks of the universal belief of the duality of nature (matter and spirit):

"A two fold cosmos, natural things and spiritual,
Must go to make a perfect spiritual world;
For whoso separates those two
In arts, in morals, or the social drift,
Tears up the bond of nature and brings death."

The Brahmans relate that the fifteen worlds that compose the universe were formed out of different parts of Brahma's body. At the moment of our birth, Brahma imprints in our heads in characters which cannot be effaced, all that we shall do and all that is to happen to us in life. It is not in our power, nor in that of Brahma himself, to change or prevent what is written from being fulfilled.

Atlas, king of Mauritania, a celebrated astronomer, is said to have been contemporary with Moses.

From his making astronomical observations on the tops of high mountains, it became a tradition that he was turned into a mountain. Ancient Greek mythology represented him as a giant who had made war with the other Titans upon Jupiter, and being conquered, was condemned to bear the world on his shoulders: and general descriptions of the globe in set maps are to this hour called "Atlases."

The Ashantees of West Africa believe that at the beginning God created three white and three black men, and the same number of women of each color, and then allowed them to fix their destiny by a choice of good or evil. A large box and a sealed letter were put on the ground for a choice, and the black men took the box, which contained several pieces of silver of which they knew nothing, and the white men took the letter, in which everything was told them. This all happened in Africa, where God left the blacks, but built a ship for the whites, in which they sailed all over the world.

The Egyptians, Babylonians, Acadians, Assyrians, Persians, Indians, and Chinese, all believed that at the north and south poles of the earth were towering mountains, which they carried in their minds indefinitely up into space. The northern mountain they called the "Mount of the Gods," and to the gods enthroned on the top, they paid their worship and addresses; while the mountain at the south pole was called the "Mount of the Demons," and to this infernal inverted mountain seems to apply the expressions in the chapter 150 of "The Book of the Dead": "Oh, the very tall hill in Hades! The heaven rests upon it. There is a snake or dragon upon it: Sati is

his name." (Warren, *Paradise Found*.)

Among the Chinese, we find a celestial mountain, the mythical Kwen-lun. It is often called simply the "Pearl Mountain." On the top is paradise, with a living fountain, from which flow in opposite directions the four great rivers of the world. Around it revolve the visible heavens; and the stars nearest to it, that is nearest to the pole, are supposed to be the abodes of the inferior gods and genii. To this day, the Tauists speak of the first person of their trinity as residing in "the metropolis of Pearl Mountain," and in addressing him, turn their faces to the north. (Joseph Edkins, *Religion in China*.)

Vishnu, according to Brahmin tradition, composed himself to sleep on a thousand-headed serpent, which floated upon the surface of the water. During a nap of some millions of years, a water lily grew from his body. From this flower issued Brahma, the creator. Having formed the world anew and created many of the gods, he proceeded to create man, when the four classes or castes of society into which the Hindus are divided issued from different parts of his body. The Brahmins came from his head, the Kshutryns from his arms, the Voishuns from his breast, while the Shudras had their ignoble origin from his feet. (Wright, "India and Its Inhabitants.")

A Polynesian myth is almost like another story of the Thibetans. On the crown of King Utposhadha's head, according to the Thibetan tale, there grew a very soft tumor, somewhat resembling a cushion of cotton or wool, without doing him any harm. When it had become ripe and had broken, there

came forth from it a boy, shapely and handsome. Now, Mr. Gill tells us, in his interesting "Myths and Songs of the South Pacific," that Tangaroa should have been born first, but gave preference to his brother Rongo. A few days after the birth of Rongo, his mother, Papa, suffered from a very large boil under her arm. She resolved to get rid of it by pressing it. The core accordingly flew out, it was Tangaroa! But another account equally veracious says that Tangaroa came right up through Papa's head. The precise spot indicated is the crown, from which all the descendants have been born since. (W. R. L. Ralston, *Thibetan Tales*.)

In India exists a belief in an illusion which they call *Maya*. It came about in this way: Brahma, the great God, began to long for something other than himself; something that must contrast with his eternal quietude; something that should occupy the voids of space; something that should fill the languors of his infinite ennui. From this longing sprang whatever is, and a phantom universe surged before the god's delighted eyes, the mirage of his own desire; thus you and I are but *Maya*, illusions, created out of nothing but fancy, and to return to it.

"In the eyes of the Hindu, none of his gods are eternal. At the end of cycles of incommensurable duration, the universe will cease to be, the heavens will be rolled up like a garment. In space shall rest but the first cause, through whose instrumentality, after indefinite cycles, life will be reckoned out of chaos and the leash of miseries unloosened again." (Saltus, "The Anatomy of Negation.")

The earth, according to Chinese

notions, is flat, immovable, and square, measuring about one thousand five hundred miles each way. The sun, the diameter of which is three hundred and thirty-three miles, stands at a distance of four thousand miles above it, but considerably below the sidereal heaven, the distance of which from the earth has been found, by "the method of right-angled triangles," to be 81,394 *le* (three *le* equal to one mile), thirty paces, five feet, three inches, and six-tenths of an inch! The months and seasons are determined by the revolution of *Ursa Major*. The tail of the constellation pointing to the east at nightfall announces the arrival of spring, pointing to the south the arrival of summer, pointing to the west the arrival of autumn, pointing to the north the arrival of winter. This means of calculating the seasons becomes more intelligible when it is remembered that in ancient times the Bear was much nearer to the north pole, and revolved around it like the hand of a clock. (Douglas, "History of China.")

The Acadian Olympus, Rowanduz, "the mountain of the world," was believed to be the pivot on which the heaven rested, covering the earth like a huge extinguisher. The world was bound to it by a rope, like that with which the sea was churned in Hindu legend, and it lay far away in the regions of the northeast, the entrance to the lower world. In some countries, such legendary mountains are called the "navel of the earth," and in some, the respective Noahs of their respective deluges land thereon from their arks. (Sayce, "Ancient Monuments.") (The Acadians lived in one of the four cities of Nimrod's empire, in Shinar or Babylonia.

Their literature was chiefly magical incantations. There is great division among scholars about these strange people, so that those who believe they existed are called, after them, *Acadians*, while the opponents of the school were called *anti-Acadians*.)

Among the various opinions in ancient times concerning the origin of mankind, the most generally accepted one appears to have been that in which it was asserted that man and all other forms of life had, like the gods, originally sprung from the common mother earth. It was not supposed that the whole human race could trace its lineage back to one primeval pair; on the contrary, it was believed that a primeval pair had been created in all the chief districts in which mankind was afterwards found settled. As the natural features of these districts varied, so varied the opinions with regard to the exact substance from which the first beings had sprung. In wooded and mountainous districts, for instance, they were held to have sprung from rocks and trees; in valleys, from the moist element of nature. As to the time at which this creation took place, and whether it took place simultaneously throughout the various inhabited regions, we have no means of knowing the current belief.

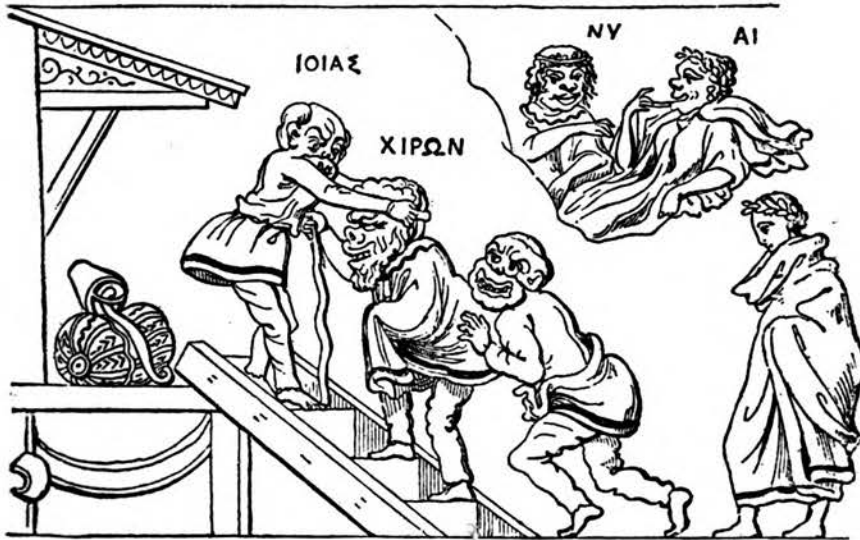
From the primitive condition of savages living like animals in the forests and caves, they advanced slowly in the direction of civilization—sometimes visited with terrible punishments, and sometimes assisted by the gods; the different classes or tribes becoming in time united into two great races—the *Pelagic* and the *Hellenic*. The former traced its origin to the *Argive* *Phoroneus*, and appears to

have been resident mainly in the *Peloponnesus*, while the latter looked back to *Deukalion* as its founder, and was resident in *Thessaly* and round *Parnassus*. According to the story, a great flood had swept away the whole human race except one pair, *Deukalion* and *Pyrrha*, who, as the flood abated, landed on *Mount Parnassus*, and thence descending, picked up stones and cast them round about, as *Zeus* had commanded. From these stones sprang a new race—men from those cast by *Deukalion*, and women from those cast by his wife. From *Hellen*, the son of *Deukalion*, the *Hellenic* race derived its name, while its four great branches, the *Aeolians*, *Dorians*, *Achaeans*, and *Ionians*, traced their descent and names from four of his sons.

Meanwhile, the human race enjoyed the many benefits of fire, which had been stolen from the hearth of *God* and brought to earth by *Prometheus* (see "*Fire*"), and continued to advance in civilization rapidly. But that their cup of happiness might be mixed with sorrow, *Zeus* ordered *Hephaestus* to fashion a woman of clay, of divine beauty, but possessed of all the weaknesses, as well as charms, of human nature. *Athene* instructed her in the industrial occupations of women, *Aphrodite* gave her grace of manners, and taught her the arts of a beauty, while *Hermes* qualified her for the part of the flattering and soothing. With the help of the *Graces* and *Horae*, *Athene* robed her with costly, beautiful robes and decked her with flowers, so that, when all was done, *Pandora*, as they called her, might be irresistibly attractive to gods and men. *Hermes* conducted her to *Epimetheus*, who, though warned by his brother *Prometheus* to accept no gift from *Zeus*, yielded to the be-



*The Pythoness of the Oracles of Delphi
Uttering Prophecies.*



*Greek Caricature of the Gods, Showing that there Were Irreverent
Skeptics in that Age.*

setting weakness from which he obtained his name—that of being wise when it was too late. He received Pandora into his house, and made her his wife. She brought with her a vase, the lid of which was to remain closed. The curiosity of her husband, however, tempted him to open it, and suddenly there escaped from it troubles, weariness, and illnesses, from which mankind was never afterwards free. All that remained was Hope. (Murray's *Manual of Mythology*.)

In thinking of the origin of the world in which they lived, the Greeks, for the most part, it would appear, were satisfied with the explanation given by the poet Hesiod—that in the beginning the world was a great shapeless mass or chaos, out of which was fashioned first, the spirit of love, Eros (Cupid), and the broad-chested earth, Gaea; then Erebus, darkness, and Nyx, night. From a union of the two latter sprang Aether, the clear sky, and Hemera, day. The earth, by virtue of the power by which it was fashioned, produced in turn, Uranos, the firmament, which covered her with its vault of brass, as the poets called it, to describe its appearance of eternal duration; the mountains, and Pontos, the unfruitful sea. Thereupon Eros, the oldest and at the same time the youngest of the gods, began to agitate the earth and all things on it, bringing together, and making pairs of them. First in importance of these pairs were Uranos and Gaea, heaven and earth, who peopled the earth with a host of beings, Titans, Giants and Kyklopes, of far greater physical frame and energy than the races who succeeded them. It is a beautiful idea, that of love making order out of chaos, bringing opposite elements togeth-

er, and preparing a world to receive mankind.

Another apparently old and certainly obscure notion, is that expressed by Homer, which ascribes the origin of the world to Okeanos, the ocean. How the earth and heavens sprang from him, or whether they were conceived as co-existing with him from the beginning, we are not told. The numerous ancient stories, however, concerning floods, after which new generations of men sprang up, and the fact that the innumerable fertilizing rivers and streams of the earth were believed to come from the ocean, as they were seen to return from it, and that all the river gods were accounted the offspring of Okeanos, suggest the prevalence of such a form of belief with regard to the origin of the world in times previous to Hesiod. We are told that the ocean encircled the earth with a great stream, and was a region of wonders of all kinds; that Okeanos lived there, with his wife Tethys; that there were the islands of the blest, the gardens of the gods, the sources of the nectar and ambrosia, on which the gods lived. Within this circle of water the earth lay spread out like a disc, with mountains rising from it, and the vault of heaven appearing to rest on its outer edge all round. This outer edge was supposed to be slightly raised, so that the water might not rush in and overflow the land. The space between the surface of the earth and the heavens was seen to be occupied by air and clouds, and above the clouds was supposed to be pure ether, in which the sun, moon, and stars moved. The sun rising in the eastern sky in the morning, traversing the celestial arch during the day, and sinking at evening in the west, was

thought to be under the guidance of a god in a chariot, drawn by four splendid horses. After sinking into Okeanos, it was supposed that he took ship and sailed during the night round to the east, so as to be ready to begin a new day. (Murray's Manual of Mythology.)

It was the belief of the Athenians and other Greeks that they originally sprang from the soil on which they lived. (Autochtons.)

Dame Cura went over a brook and, taking up some dirty slime of it, made it into the image of a man. Jupiter coming up afterwards, put life into it, but Cura and Jupiter could not agree what name to give him or who should own him; the matter was referred to Saturn as judge, and he gave this arbitrament: "His name shall be 'Homo ab humo' (man of the soil); care shall have him while he lives, Jupiter his soul, and Tellus (the earth) his body when he dies."

The Narrinyeris, of South Australia, have the following legend about Nurrundi (or Nurrunduri, or Nurundere):

Nurundere had two wives, who caught a large fish and a small one; they gave him the small one to eat, and baked the large one for themselves. After he had eaten his, he saw the large one, and became very angry and said to them: "For this deceit you shall die, and all Tanganarin shall die also, and there will be fighting and sickness and evil spirits until then. Nurundere, after creating them, made everything for their use, and taught them to use their implements and weapons in hunting, fishing, and fighting. But after the sentence of death by him for the deception practiced by his wives, he deprived the Tanganarins of knowledge and power, and, in his anger, left them, and ascend-

ed to Wyir (i. e., heaven). They were then ignorant and powerless, and they lived like the beasts of the field. After a long time, there was born of a virgin a good and wise man, who was named Wyungare. He returned to them their lost wisdom and power, and taught them sorcery. When this great teacher had regenerated them, he was taken up to Wyir by Nurundere, where he is the second king of that place; and when a Tanganarin dies, Wyungare takes his spirit up to Wyir, and gets him a fine place from Nurundere in that country.

Among the various superstitions of the Australian natives, says Dr. Wyatt, of the Aborigines Protection Society, there is one that clearly indicates belief in a creative being. The following particulars respecting this principal personage in their mythology, were obtained from various conversations with some of the oldest and most intelligent men of the Adelaide tribe. His name is "Monaincherloo," and he is also styled "Teendo yerle," sun-father. He is supposed to have made the sun, moon, stars, men, and "plenty of things"; no one created him. He is above in the heavens, and did not ascend from the earth, but has always been above. The next being in point of rank is one called "Monana," and of him is related a most curious tradition. Konoocha, the native from whom Dr. Wyatt says, "I first received the information, stated his 'yerlecta,' great-grandfather, or ancestor, handed down the following account of 'Monana.'" He was one day throwing large spears in various directions, east, west, north and south, when, having thrown one upwards, it did not return to the earth. He threw another, and another, and so continued throw-

ing; each spear sticking fast to the former one, until they reached the ground, and he climbed up by them to the sky, where he has ever since remained.

The Dieyerries, who inhabit the country between Mount Freeling and the Cooper river, say that in the beginning, the "Mooramoor" (Good Spirit) made a number of small black lizards (they are still to be met with under dry bark), and being pleased with them, he promised they should have power over all creeping things. The Mooramoor then divided their feet into toes and fingers, and placing his forefinger on the center of the face, created a nose, and so on in like manner afterwards eyes, mouth, and ears. The spirit then placed one of them in a standing position, which it could not, however, retain, whereupon the spirit cut off the tail, and the lizard walked erect. They were then made male and female, so as to perpetuate the race.

Their traditions suppose that man, and all other things, were created by the moon, at the bidding of Mooramoor.

The Australian natives of the Encounter Bay, Goolwa, Boonandik, and other tribes, have many curious legends, many of which will be found, under their different headings, in this work. The following one is about Nurundi, one of their ancestors, a giant or hero, who is connected with their belief in the life after death. They believe that the dead ascend to the skies and become stars, living in the huts which form the milky way. Nurundi lived at the time when the rocks, hills, rivers, and lakes were made by the primeval inhabitants, and when animals and plants were created by these latter transforming themselves. All this ceased when

Nurundi departed from the earth, and thus the present epoch began. Nurundi was a tall and powerful man, who lived in the eastern part of the Australian continent with two wives, from whom he had many children. Upon one occasion, his two wives ran away from him, and he went in search of them. Wherever he arrived he spread terror amongst the people, who were dwarfs compared with him. Continuing his pursuit, he arrived at Freeman's Knob (Port Elliot), and there passed water, from which circumstance the place is called Kainjenauld (Kainjamin, to pass water). Disappointed at not finding his wives, he threw two small nets, called witti, into the sea, and two small rocky islands arose, which ever since have been called Wittungenggul. He went on to Ramong, where, by stamping with his feet, he created Kung-Keng-guwar (Rosetta Head). From this place, he threw spears in different directions, and wherever they fell, small rocky islands arose. At length he found his two wives at Toppong. After beating them, they endeavored to escape again, but being now tired of pursuing them, he ordered the sea to flow and drown them. They were then transformed into rock, and are still to be seen at low water. Discontented and unhappy, he removed his children to a great distance towards the west, where he still lives, a very old man, scarcely able to move. When he went away, one of his children was asleep, and in consequence, was left behind. Nurundi, when he arrived at the place where he intended to remain, missed him, and making fast one end of a string to his maralengk, he threw the other end towards where he supposed his son to be, who, catching hold of it, helped himself

along to his father. This line is still the guide by which the dead find their way to Nurundi. When a man dies, Nurundi's son, who first found his way to his father by means of the line, throws it to the dead man, who, catching hold of it, is conducted in like manner. When he comes near, the old man, feeling the motion of the line, asks his son who is coming; if it is a man, the son calls all the men together, who, by a great shouting, arouse the half stupified man, who, when he comes to himself, slowly approaches Nurundi who points out to him where he is to reside. If he belongs to the Encounter Bay or one of the Goolwa tribes, he is allowed to live in Nurundi's hut; but if of one of the more distant tribes, at a distance off. Before he goes away to the place pointed out to him, Nurundi carefully observes his eyes; if tears are flowing from one eye only, it is a sign that he has left only one wife; if from both, two; if they cease to flow from one eye while they continue to flow from the other, he has left three wives; and according to the number he has left, Nurundi provides him with others. Old people become young and the infirm sound, in the company of Nurundi.

VOLCANO—The Greeks viewed the eruptions of Mt. Aetna as a sign that Vulcan, the god of fire and of the lower regions, and his men, were at work in the heart of the mountain; hence the name volcano.

In Hawaii, one of the principal divinities is Pele, the goddess of volcanoes. She has always been worshipped by them, and is believed to be an actual goddess, who can listen to and answer their prayers. In 1880, there was an eruption of a volcano near Hilo,

and the danger became very threatening. The inhabitants informed Ruth, an old brave chiefess, and she exclaimed: "I will save the fountains and brook of Hilo." She then went up the mountain side, and erecting a rude altar, paid her devotions to Pele, and prayed that the eruption should be stopped. The lava at once stopped on the upper side of the altar, and formed a glistening wall about Hilo, which is there to-day. The white people call it a curious coincidence, but the natives say the goddess heard and answered Ruth's prayer.

The volcano Ometepe, situated on the northern end of Ometepe Island, Nicaragua, has the reputation of having been an object of worship by the peoples of past ages, and the large number of stone images found on the island would seem to indicate that it was sacred ground. It was evidently a chosen spot for burial, as the immense number of graves and burial urns still testify. The Catholic church is here, as elsewhere in Central America, the controlling power among the Indians. But they still retain some curious remnants of their own ancient superstitions, among which may be mentioned an almost universal belief in the personality of the great forces and features of nature. They attribute life and passion to Lake Nicaragua, for instance, not only in a figurative but also in a literal sense. This power of ancient superstition was well illustrated by one instance which occurred during Mr. Charles C. Nutting's ascent of the volcano Ometepe. After toiling upward for an hour or so, and wishing to ascertain the whereabouts of the rest of the party, he asked his companion to shout, and see if they were within hearing. He seemed extremely re-

luctant to do so, and Mr. Nutting gave the call himself, much to his evident alarm. After shouting several times without any response, he was informed by the Indian that his efforts were useless, as the others wouldn't answer even if they heard him. Upon inquiring the cause of this, he was told that they were "afraid to make a noise so near old 'Ometepe,' as it might make him 'muy bravio'" (very angry)! Mr. Nutting found, upon rejoining the others shortly afterward, that it was even so, and that his calls were plainly heard, but not answered for the reason given.

WATER—In old days, great virtue was attributed to water drawn under a bridge, over which the dead were being carried by the living.

To see the water rising over the ice, is a sign of rain.

Water flowing of itself southward was considered, in ancient Wales, to make the drinker virtuous.

It is a good omen for a Hindu to get the opportunity to give water to one who is thirsty.

Water overshadowed by witch-hazel bushes is only fit for the daughters of Satan to drink.

In China, water coming from a hill where graves are dug is considered very lucky, and is called "dragons' water."

In Glasgow, it is thought very unlucky to draw water from the hinder spout of the public pump; the water thus drawn is believed to be poisonous.

In the country of Damagas in South Africa, before the natives dig for water, they offer an arrow or piece of skin or flesh to a large man with a red beard and white

face, who is supposed to inhabit the place.

The Chinese "god of the somber heavens" is supposed to have the entire control of the water. He extinguishes fire and prevents draughts.

Water drawn under a bridge "over which the living walked and the dead were carried," was once considered particularly remedial.

The "dancing water" is the eighth wonder of the world. It beautifies ladies, makes them young again, and even enriches them. It is found in the burning forest. (*Comptesse D'Aunoy, Fairy Tales, 1682.*)

There is a legend in Somerset, England, that for two hundred years the village of Sparkford, Somerset, had suffered from want of water, when by means of a divining rod, an abundant supply was discovered, in which the village now rejoices.

In the "Arabian Nights' Entertainment," mention is made of a yellow water which possesses the peculiar property that, if only a few drops were put into a basin, no matter how large, it would produce a complete and beautiful fountain, which would always fill the basin and never overflow it.

When the people of the Western Isles throw away water at night, they cry out in a loud voice: "Away with yourself from the water!" for they say that the spirit of the last buried dead is then wandering about, and it would be dangerous to hit them with the water.

In Transylvania, it is considered unlucky to draw water against the current.

It is also considered unlucky to go near a deep pool of water, especially a whirlpool.

In India, there are persons called "sniffers," who can sniff or smell out water under the ground, just as other people can use a divining rod to find it. The water of seven wells is collected on the night of the feast of lamps, and women who have no children bathe in it, and forthwith they have children, such is its efficacy. To look upon seven wells, will cure hydrophobia in India.

The natives of Madagascar have a belief in the supernatural qualities of water to settle a dispute. The disputing parties fetch firewood, and one sitting on one side of the hearth and the other on the other, keep up the fire until the water in the cooking-pot boils. A pebble is put into the boiling water, then the individual who can take out the pebble from the boiling water without having his hand scalded, is declared the victor. The ceremony is sometimes varied thus: The two litigants have their hands held for a specified time in the hot water, and then in cold water. After the ceremony, they are kept in the house for a week, when their hands are examined. The one showing no ill effects from the boiling water is considered the one who has the best rights in the affair, truth and justice being thus proven to be on his side, and so the property is declared to be his.

The Bara of Madagascar believe in one true God who made all things, though they are utterly ignorant of his character. They say God, who dwells in heaven, cannot see upon the earth, and that is the reason of their making idols, as they look upon them as being substitutes of God, to protect and keep them here on earth.

In India, it is the belief that floods are never produced by the

melting of the snows in the mountains, or by great rains. They are gotten up by malignant dragons. In the Punjab, when a village is in danger of flood, the head man makes an offering of a cocoanut and a rupee to the flood demon. When the water rises high enough to touch the offering in his hand, the flood abates. Like other places, they dislike to save a drowning person, as they think he is being claimed by the water spirit, and that it will have its revenge if bereft of its prey.

Besides the the river gods, the Hindus have an especial god of water, who presides over the well of immortality. It directed Alexander of Macedon in his search for the blessed waters, and it has a very close connection with the prophet Elijah. Another legend represents him to be of the family of Noah, and the son of a king. This god is in some Mohammedan books called St. Elias, and some say he was Saint George of England, but anyway he is a very powerful god, and the patron deity of boatmen, who prevents their boats from being submerged and lost, and who shows them the way when they have lost it. All through the Eastern Punjab, he is intrusted with the safety of travelers. He is worshipped by burning lamps, feeding Brahmans, and by setting afloat on a village pond a little raft of grass with a lighted lamp placed on it. He also protects from the evil eye.

WEATHER SIGNS AND CHARMS—The weather repeats itself every seven years.

If a person immerses the images of the saints in water, it will rain. "That by certain signs we may presage Of heats and rains and wind's impetuous rage." (Dryden.)

The blowing about of feathers, or of any light substance, on the water, is a sign of rain.

"Old sinners have all points
Of the compass in their bones and joints;
Can by their pangs and achings find
All turns and changes of the wind."

Women cruising, i. e., visiting around on "pot-days," especially Sundays, Tuesdays and Thursdays, when people have their best dinner (usually pork and cabbage) in the pot, is a sign of bad weather. It is also said that the weather will be mild. (Newfoundland and Labrador.)

The following old Scotch rhyme gives the most propitious weather for christenings, marriages and funerals:

"West wind to the bairn when going
for its name,
Gentle rain to the corpse carried to its
lang hame;
A bonny blue sky to welcome the bride,
As she goes to the kirk with the sun on
her side."

SIGNS OF FAIR WEATHER

—If at sunrise many clouds are seen in the west, and then disappear.

If, before sunrise, the fields be covered with a mist.

If the clouds at sunrise fly to the west.

If at sunrise the sun be surrounded by an iris, or circle of white clouds.

If there be red clouds in the west at sunset, it will be fine; if they have a tint of purple, it will be very fine; or if red, bordered with black in the southeast.

If there be a ring or halo round the sun in bad weather.

If the full moon rise clear.

If there be a change of damp air into cloudy patches, which get thinner.

If there be clouds in the east in the evening.

If the wind change from south-east, south or southwest, through the west to north, without storm or rain.

If clouds at the same height drive up with the wind, and gradually become thinner, and descend.

If a layer of thin clouds drive up from the northwest under other higher clouds driving more south.

If many gnats are seen in spring, expect a warm autumn.

If gnats fly in compact bodies in the beams of the setting sun, there will be fine weather.

If spiders work in the morning early at their webs, there will be a fine day.

If spiders' webs (gossamer) fly in the autumn with a south wind, expect an east wind and fine weather.

If bats flutter and beetles fly about, there will be a fine morrow.

If there be lightning without thunder, after a clear day, there will be a continuance of fair weather.

If the mists vanish rapidly, and do not settle upon the hills.

If a north wind remain steady for two or three days.

"Evening red and morning gray
Sets the traveler on his way,
Evening gray and morning red,
Pour down rain on the traveler's head."

WEATHER PREDICTION

—To predict the weather for the evening, look at your coffee in the morning; if the bubbles that rise after the sugar is put in, stay in the center of the cup, it will be fair; but if they go to the side, it will rain very soon.

WIND—"When the east wind touches it, it shall wither." (Ezekiel, chap. xvii, 10.)

In summer, if the wind changes to the east, expect cooler weather.

"And, behold, seven thin ears and blasted with the east wind came up." (Genesis, xli, 6.)

Winds at night are always bright,
But winds in the morning, sailors take
warning.

Northwest wind brings only rain showers.

When wind gets to the northeast, it is a sure sign of storms.

A fierce wind signifies war and sickness. (Macedonia.)

"When ye see the south wind blow, ye say 'there will be heat,' and it cometh to pass."

Wind in the north predicteth cold weather.

Fair weather cometh out of the north.

No weather is ill
If the wind is still.

The north wind driveth away rain.

South wind or great heat in the summer, foretelleth whirlwinds.

When the wind blows very hard, someone is being hung.

If you see a whirlwind of sand, it foretells honor.

If you see a whirlwind of sawdust, it shows that you will have difficulty in the management of your affairs.

If everyone in the house is cross, you will notice that an east wind is blowing, that blows nobody good.

If you see a whirlwind of ashes, you will mourn for some near and dear friend.

The nose of a stuffed mountain cat's head will point to the quarter the wind is coming from. (Labrador.)

If an east wind blows against a dark, heavy sky from the northwest, the wind decreasing in force

as the clouds approach, expect thunder and lightning.

If the wind howls and moans so that you notice it, expect bad news.

Some South American Indians rush against the wind waving firebrands, while others offer it tobacco, to cause it to abate.

The Corinthian peasant places food on a tree in front of his house to appease the wind.

To raise the wind, Pomeranians cast a broom in the fire with the handle in the direction whence the wind is desired.

In Altmark, Prussia, an old broom is burnt to cause a wind.

Wind is called by the Makah Indians wake-sie; the north wind, batl-et-tis; the south, kwart-see-die; the east, too-tooch-ah-kook; the southeast, too-chee; the west, wa-shel-lie, and the northwest, yu-yoke-sis. These are each the breath of a fabulous being, who resides in the quarter whence the wind comes, and whose name it bears.

Mudjekeewis is the American Indian, "king of the winds," who gave all but one wind to his children to rule. He reserved the west wind for himself. He was the father of Hiawatha.

North and south the sign o' drouth,
East and west the sign o' blast.

In Persia, it is believed that the hot south wind passing over certain flowers, will instantly kill anyone who chances to breathe it.

If a whirlwind runs toward the sun, it is a sign of dry weather.

Esthonians, to get a favorable breeze, hung up a hat turned in the direction of the wind desired, and whistled in the same direction.

For the wind to blow over a wheat field, and the wheat to lean in the direction of the ocean, is bad luck to see.

To raise a good wind, rub the tiller with the hand of a married man, the stern of a boy, or the head of a cuckold.

A Fiji mode of getting a wind is to wish aloud for it after taking a drink.

When a shepherd of the Pyrenees, leading home his flock, hears the shiver of the leaves in the wind, he considered it a very evil omen.

The south wind brings heat and plenty. The west wind brings fish and milk. The north wind brings cold and storms. The east wind, fruit on the trees.

If a little whirlwind picks up the sand and carries it toward the sun, it denotes wet weather. If from the sun, dry.

When the wind begins to blow hard, the Pankas have a woman thrust an iron or wooden spoon into the roof to abate it; but if a man should touch it, the roof would be blown to pieces. The belief is that the wind is ashamed to be beaten by a woman, and so retires.

The Irish believe that a whirlwind denotes a devil dancing with a witch; they think that the fairies are rushing by in the whirlwind, intent on carrying off some girl or child, and the only way to save it is to throw clay at the passing wind.

Mixcohuatl, the cloud serpent, chief divinity of several tribes of ancient Mexico, is to this day the correct term in their language for the tropical whirlwind, and the natives of Panama worshipped the same phenomenon under the name of Tuyra.

The Laplanders have a cord tied with knots to make the wind blow. When they untie the first knot, a

breeze springs up; when they untie the second, it blows brisker; and the third causes it to blow furiously.

Polish peasants expect to get rich by sticking a knife in a whirlwind.

If a high wind goes down with the sun, it will rise with it again in the morning.

"When the wind veers against the sun,
Trust it not, for back it will run.
When the wind is in the south,
It is in the rain's mouth."

In New Zealand, the natives regard the wind as the presence of their god.

A New Zealand charm to raise a wind is to cry out: "Loud wind, lasting wind, violent wind, whistling wind, dig up the calm of the sky! Come! Come! Come!"

The Tartars believe that the wind is an invisible foal, which courses around the world in whatever direction it pleases, sometimes gently, and sometimes causing the greatest commotion. When there is a gale, it is racing.

At Naini Tal, a whirlwind demon happened to be neglected at the wheat-harvest sacrifices one year, and he raised a whirlwind that blew for nine days in succession. Since then his shrine has not been neglected.

According to the Talmud, King David had an Aeolian harp in the north window of his royal bed-chamber, by means of which the north wind awoke him every night at midnight for prayer and pious meditations. In ancient times, the north wind was believed to blow directly from the gods. "Daily from the four quarters of the world blow the four winds of which three are continually attended by the north wind, or else the world would

cease to be. The most pernicious of all is the south wind, which would destroy the world if not held back by the angel Bennetz." (Bergel's Translation of the Talmud.)

If one of a noble family in Ireland should be abroad when he dies, his dust will fly on the wings of heaven over land and sea, blasting every living thing until it reaches the hereditary burying ground, where it can lie in peace. This baneful rush of the dust of the dead is called "the red wind of the hills," and is much dreaded as an omen of evil.

WORLD, END OF—It is an ancient superstition in the East that the world will come to an end when it rains stars.

The Persians believe that during the reign of the twelfth ruler, Mohammed will appear again as the leader of the army of Islam, and the last days of the world will have come.

The ancient Edda of the Scandinavians tells of a great ship, Naglfar, which will appear at the last day. It is made of dead men's nails, and parings should not be thrown away, and no one should be buried with unpared nails, "for he who dies so will help to give material for that fatal vessel which gods and men will wish to come as late as possible."

According to Mohammedan belief, a spiritual and temporal ruler named Mahdi is destined to appear on earth during its last days. Some sects hold that Mahdi has already appeared, and in concealment awaits the time of his manifestation. It is from the descendants of Alee that the more devout Moslems expect the Mahdi, who is to come with the prophet Elias on the second coming of Christ.

The Shetlanders believe the end of the world will come in this way: Odin, the great god, is to be devoured by a supernatural wolf; Thor is to be destroyed by serpent's poison; heaven and earth will stand in a lurid blaze. The abodes of gods and men will be doomed to destruction. Then will come a pause, and a new reign of peace and perfect bliss will be introduced.

"When the sun the East forgets,
When the star no longer sets,
When the sacred rishis seven
Wheel all night in highest heaven,
When the sky-descending sea
Waters but a single tree,
When each year is but a day,
What shall all these portents say?"

The Koran teaches that Israfil is the angel who will blow the "blast of resurrection," and Gabriel and Michael will call together the dry bones for judgment. When Israfil puts the trumpet to his mouth, the souls of the dead will be cast into the trumpet, and when he blows, out will they fly like bees, and fill the whole space between earth and heaven. Mahomet will then lead the way and the faithful will enter their respective bodies, and wing their way to the houris of paradise. Israfil will accompany them with his songs, for he is the most melodious of all the angels.

The end of the world is generally believed to be announced by the appearance of the Antichrist as a forerunner of the second coming of Christ. The Antichrist is a rather mysterious personage. According to the Scriptures, he is a great dethroned antagonist of Christ. In the Apocalypse, he is a blood-stained Roman emperor. St. John calls anyone who denies the incarnation of Christ, an antichrist. The Jews believed him to be the real Messiah, to hail from Babylon, whose appearance was predicted for the year 1000. Hence there was

a great consternation at that time all over the world, particularly as various natural phenomena, such as comets, eclipses, meteors, floods, and plagues strengthened the belief that his coming and the end of the world were near. The term antichrist is also frequently employed allegorically for some evil, supernatural or mystical power, or for dogmas or practices contrary to Christian belief.

In 988, a wolf entered the cathedral of Orleans and seizing the bell-rope in his mouth, rang out the knell of the world. It was evident to everyone that the last trump would soon be heard. At once there was a frantic effort to make peace with God; there was a rush for the monasteries and a general donation to the church. The end was at hand. Even the exact date was known. It was to come on the 25th of March, A. D. 1000. At last the day arrived. The pope sat, enervated and impatient, counting the minutes and awaiting the climax, through the succeeding fractions of each hour. The people bent low in the churches, expecting every minute to be their last. For four days they waited, and then an immense dragon rushed through the open skies. In an abbey the eyes of a Christ were seen to weep. Yet nothing happened, humanity is still at large, and still expecting the awful catastrophe which, curiously enough, is as coquettish as a young girl; it is always pretending, but never happens.

A mystical being was Antichrist, who was supposed to be born in Babylon, and whom the Jews were ready to recognize as their Messiah. The year one thousand was fixed upon by the most learned doctors as the time of his appearance, and the end of the world. We

have a terrible picture given by a contemporary, of the desolation which reigned throughout Europe at the approach of this fatal term; there were fearful signs in the heavens and on the earth—eclipses, comets, meteors, floods, tempests, and plagues. Superstition aggravated the real evils of public misery; the people spoke of frightful miracles; the dead were raised; the living struck with sudden death; spectres and demons came from the abyss. Men thought of nothing but how they should appear before God; they gave up their wealth to churches and convents; they thought it useless to till the ground and occupy themselves in their daily tasks; their fields, houses, and shops were deserted for the altar. His coming was announced from the pulpits. The world was believed to come at an end and everyone was on his knees, begging protection from this invisible terror.

According to the Scriptures, the Antichrist is a great enthroned antagonist, who is to precede the second coming of Christ, thus announcing the end of the world. In the Apocalypse, the Antichrist is a blood-stained Roman emperor. By many, he is believed to be any opponent or enemy of Christ, either a person or a power, such as false dogmas or practices. St. John calls an antichrist, or a "man of sin," everyone who denies the incarnation of the eternal Son of God.

According to rabbinical mythology, the world is to last six thousand years. The reasons assigned are (1) because the name Jehovah contains six letters; (2) because the Hebrew letter m occurs six times in the book of Genesis; (3) because the patriarch Enoch, who was taken to heaven without dying, was the sixth generation from Adam

(Seth, Enos, Cainan, Mahalaleel, Jared, Enoch); (4) because God created the world in six days; (5) because six contains three binaries—the first 2,000 years were for the law of nature, the next 2,000 years, the written law, and the last 2,000, the law of grace.

Seven would suit this fancy quite as well: There are seven days in a week; Jehovah contains seven letters; and Enoch was the seventh generation of the race of man; and the first two binaries were not equal periods. (Brewer's Dictionary of Phrase and Fable.)

Nostradamus said, in 1566, that when Good Friday falls on St. George's day (April 23rd), and Easter Sunday on St. Mark's day (April 25th), and Corpus Christi falls on John the Baptist's day (June 24th), the world will come to an end. This coincidence of dates occurred in 1886, 1734, 1666 (the year of the great London fire), and, of course, had occurred several times previous to Nostradamus's prophecy. The next time when these dates will coincide, will be in 1943.

"The Reader's Handbook" gives the following information about the end of the world: Among the earliest Christians, it was believed that the end of the world would come before the death of the last apostle, as Jesus distinctly stated that "Verily, I saw unto you, There be some standing here which shall not taste of death, till they see the Son of Man coming in his kingdom." They thought that the true followers of the Lord would be clothed in ethereal bodies, free from the imperfections of the flesh, and should ascend to heaven without suffering death, while the righteous dead

should at the same time be released from Sheol, even as Jesus himself had been released. (John Fiske's *The Christ of Dogma*.) But as the apostles and all who heard Christ make the prophecy, died one after another and Christ did not come, people were forced to make excuses and set another time for the great event. Perhaps the most popular dates have been those predicted by Cardinal Nicholas de Cusa, in 1704. Then that of Swedenborg, 1757. Johann Bengel, 1836. William Miller (the hierophant of the Millerites), in 1843. Dr. John Cumming, 1866, and Mother Shipton, 1881. It was very generally believed in France, Germany, &c., that the end of the world would come in the 1000th year after Christ; and therefore much of the land was left uncultivated, and a general famine ensued. Luckily, it could not be agreed as to whether the thousand years ought to date from the birth or the death of Christ, so that the desolation was not so great as it might have been. Many public documents and charters begin with the words, "As the world is now drawing to a close." One of the hypotheses regarding the reason why the end should come is as follows: "As one day with God equals a thousand years, and God labored in creation six days, therefore the world is to labor six thousand years and then to rest. According to this theory, the end of the world ought to occur A. M. 6000, or A. D. 1996. This hypothesis which is still widely accepted is quite safe for another century. It is just possible, however, that a babe of to-day may be translated at the fin de siècle of the twentieth century.

The Sea.

CHAPTER XVII.

ANCHOR AND ANCHOR-AGE—It is lucky to tie a boat with its bows to the west.

The Koosa Kaffirs think it unlucky to touch the anchor of a stranded ship.

It was deemed a bad omen by the Egyptians to find an anchor in a marsh.

When Greek sailors approached their destination, great attention was paid to the object first seen, and if the auspices were considered unlucky, the landing would be delayed until it was suitable for all.

The Greeks had on their ships seven anchors, and one was named the "Sacred Anchor." In a storm, this was never used unless the others would not hold the vessel; then, if they threw it out, they believed they could not possibly be injured by the storm.

Frank Buckland, in his "Curiosities of Natural History," records a practice among the fishermen of Portsmouth, England, of spitting on the anchor before letting it go, to insure luck and make the fish bite.

ANIMALS—If a boat should catch a porpoise at any time, they will cut off its tail and tie it to the masthead, for good luck.

The Italians think that dolphins are angels cast out of heaven.

If an albatross or any bird lights upon the deck of a vessel, the sailors expect trouble before the voyage is over.

When the polypus comes to shore and embraces the rocks, it is a sign of rising wind.

The blood of the porpoise mixed with the heart, pulverized and placed under the arm-pits, was believed to bestow great judgment upon the wearer.

If a dolphin following a ship is killed, it is the sign of an accident.

The appearance of porpoises near the land, indicate a storm or wind. (West Indies.)

The capture of a porpoise is a bad omen.

To see seagulls flock in the harbor, denotes a coming storm at sea.

Sailors consider it very unlucky to have rats killed on shipboard.

The "kraken" is a name applied to a sea-monster of gigantic size.

When sailors see the bird known as the great auk, it is a sign that land is near. (The great auk is practically extinct and only three stuffed specimens can be seen in the United States.)

Sailors have an omen that if a seagull flies across the vessel between the mainmast and mizzenmast, she will have fair winds both outward and homeward; but if the bird flies between the foremast and mainmast, head winds and storms will prevail during the whole voyage.

"To believe all that has been said of the sea-serpent, or the 'kraken,' would be credulity; to reject the

possibility of their existence would be presumption." (Goldsmith.)

Swallows lighted upon the mast of Marc Antony's ship sailing after Cleopatra, thus foretelling the fate of Antony in Egypt.

Sea monsters appear off the coast of Sardinia and Corsica, and are always supposed to be the fore-runners of a storm.

The appearance of many hog-fish on the surface of the ocean is always feared as an indication of an approaching big storm.

If the seamews fly high, there will be good weather; if low, bad.

Seagulls in the field mean a southeast storm. When it is over, they go back on the beach. (Scottish.)

Chinese sailors think that to prevent being haunted by their ancestors on board ship, they must have a cat with them.

When sailors see the Margyze, a sea monster often seen off Greenland, playing with fish and throwing them toward the ship, they know themselves to be a doomed crew; but if it flings the fish away from the ship, it is a good omen.

In the Lundevand, on Lister, there is a sea-snake that appears only before the death of a king, or some great revolution.

In Norway, when a watersnake makes its appearance, it is regarded as the forerunner of some important event.

It is unlucky to place any part of a hare in a boat.

Petrels collecting in numbers under the stern of a ship indicate the near approach of a storm. (Turks Island.)

The man-of-war bird (frigate pelican), which usually flies very high in the air, changes its habit

and flies very low when a hurricane is near. (West Indies.)

The Newfoundlanders believe that the codfish and the salmon both take in ballast of water or stones before a storm.

The common barnacle sticking to a ship's bottom, is believed by English and Scotch mariners to turn into a species of goose.

If dolphins pursue each other when the sea is rough, it is a sign of fair weather.

In Corsica, if you hear the sad note of the manuella, a bird of bad omen, in the night, it betokens the death of someone you love.

The presence of a dead hare on board ship is believed by sailors to bring bad weather.

It was an ancient custom of the Western Islanders to hang a he-goat to the mainmast, to procure a favorable wind.

A crab clutching the foot of a sailor foretells shipwreck and drowning.

Birds coming aboard a ship should never be taken in the hands or handled. As you lay hands on the bird, so will you have to lay hands on the sails in a coming storm.

It is an evil omen if a sailor kills a cat.

A porpoise tumbling with a forward motion in the sea, will bring a breeze.

Gulls will soar to lofty heights and circle around before a great storm.

If a sparrow follows a ship, sailors think they will certainly have bad weather.

For seven dogs to be on a steamboat at once, is a sign of disaster.

Among the Romans, when a ship was crowned with garlands and the

trumpet had blown for its departure, the lighting of a swallow on the rigging was an unhappy omen, and outweighed all the good tokens.

If a cat turns its back to the fire, sailors expect their boat to upset.

To see a shark on the side of a vessel, is a sign that someone is going to fall overboard.

Chinese sailors believe it is very unlucky to shoot a bird on board ship.

Sailors believe that if ducks or geese swim close around a ship, there will be a death on board in twenty-four hours.

Sailors consider it unlucky to kill a dolphin. If one is caught, they throw it overboard.

If a shark follows a ship that has sick persons on board, it is a sure sign of their death.

The appearance of the dolphin and porpoise are far from being esteemed favorable omens by the seamen; their boundings, springs, and frolics in the water are held to be sure signs of an approaching gale.

The swallow, a good omen on land, is unlucky at sea.

At Buckie, it is considered unlucky to have a rat aboard ship.

It is unlucky for a sailor to see black swallows.

If a seagull follows a coasting vessel to and fro on a voyage, it will be a prosperous trip.

If cuttlefish swim on the tops of the waves, it is a sign of a storm.

If sea-urchins cover their bodies with sand, it presages a storm.

To see a man-eating shark in the wake of a vessel, is a sign that some one on board will shortly die.

When sailing on the water, do not kill any kind of bird; if you do, the ship will be destroyed.

The ocean contains several fish which clothe or adorn themselves, the most conspicuous of them being the antennarious, a small fish frequenting the Saragossa Sea, which literally clothes itself with seaweed, fastening the pieces together with sticky gelatinous strings, and then holding the garment on with its fore-fins.

If a cock crows aboard ship, it is sometimes taken as a good omen.

The seamew is a bird of good omen to the people of Malay.

Meeting with head winds, the sailors on a vessel bound from Liverpool to Australia, conceived the idea that the captain's dog was the cause of the delay, and while the captain was asleep, sacrificed the dog to the sea, by throwing it overboard. The wind is said to have immediately changed.

Porpoises, when observed to speed about and chase one another, foretell rough, tempestuous weather. In Shakespeare, we find: "Nay, master! said I not as much when I saw the porpus, how he bounced and tumbled? . . . They never come but I look to be washed." (Pericles, II., 1.)

There was a superstition to the effect that the cross-bone of the head of a bollan-fish would prevent anyone from straying from the most direct road to any place to which he wanted to proceed, either by day or night. Manx sailors seldom went to sea without one of these bones in their pocket to direct their course at night or in hazy weather.

When the seagulls fly to land, a storm is approaching.

"Seagull, seagull sit on the sand;
It's never good weather when you're
on the land."

Sailors call it unlucky to kill the birds called "Mother Carey's chick-

ens." "Mother Carey" is a corruption of "Mater Cara" (the blessed Virgin), and these birds are petrels, which are called the sailors' friends, as they give warning of an approaching storm. The legend is also that each of these birds contains the soul of a dead seaman.

Manx fishermen, when going to sea, frequently take a dead wren along, which they believe will protect them from storms.

"The mariner when tossed by angry seas,
Straight for a swan, the luckiest omen,
prays,
For spite of tempests she upon the surface stays."

When petrel collect under the stern of a ship, it is the sign of an approaching storm.

Pomeranians say that birds coming aboard ship should not be taken, for if you handle the birds, you will have to handle the sails.

Sailors consider it very bad luck to see an albatross when out on the sea; yet the shooting of an albatross by any of the crew of a ship is calculated to bring absolute ruin. On this superstition is founded the Coleridge poem, "The Ancient Mariner." We extract the following lines, which are apropos:

"For all averred I had killed the bird
That made the breeze to blow;
Ah, well a-day! what evil looks
Had I from old and young;
Instead of the Cross, the Albatross
About my neck was hung."

To ancient mariners, the albatross was a good omen.

"At length did cross the albatross,
Through the fog it came,
As if it had been a christian soul
We hailed it in God's name.
And a good south wind sprung up behind
The albatross did follow."

(Coleridge, Ancient Mariner.)

If a Russian Finn wished to drive rats off a vessel, he had but

to shove the point of a snicker-snee into the deck, and the rats ran for the sharp blade, and willy-nilly performed hari-kari. (Snicker-snee is probably taken from "snick and snee," a combat with knives. Hari-kari is the most popular Japanese method of committing suicide, by driving a knife into the entrails and disemboweling oneself.)

The omen or sign looked for by a party of voyagers of Florida in the Solomon Isles before setting out, is to wait for the rocking of their canoe, given in answer to the request of the wizard carried on board. They watch for an omen at sea in Malanka in Solomon's, from the wisi, a small bird. Its name and its cry, wisi, means "no!" When they hear this, they either turn back or think they will fail. If they hear its other notes, they are confident of success.

"Ah, well-a day," the sailor said,
"Some danger must impend!
Three ravens sit on yonder glade
And evil will happen I'm sore afraid
E're we reach our journey's end.
And what have the ravens to do?
Does their sign betoken us evil?"
"To see one raven is lucky, 'tis true,
But 'tis certain misfortune to light upon
two,
And meeting with three is the devil."

Teasing a cat will bring about a gale.

If a cat indulges on board ship in frolicsome antic, it is a sure sign of bad weather.

The sailors' belief that cats are unlucky animals to have on board ship is based on the old Finnish legend that Fusi, the demon of storms, is attended by cats. This is also in close connection with the current superstition about rats being lucky animals on board ship, and their leaving indicating an impending disaster; therefore cats who would kill rats, are thought ominous. Drowning a cat in the

sea would irate the demon Fusi and thus cause a storm.

A remarkable instance of good accruing from a sailor's belief in omens occurred in the year 1857. Captain Johnson, of the Norwegian barque *Ellen*, who fortunately picked up forty-nine of the passengers and crew of the *Central America* after the steamer had sunk, arrived in New York on the 20th of September, and made the following singular statement:

"Just before six o'clock on the afternoon of September 12th, I was standing on the quarter-deck, with two others of the crew at the same time, beside the man at the helm. Suddenly a bird flew around me, first grazing my right shoulder. Afterwards it flew around the vessel; then again it commenced to circle round my head. It soon flew at my face, when I caught hold of it. The bird was unlike any that I had ever seen. The color of its feathers was a dark iron-grey; the body was perhaps a foot and a half in length, with wings three and a half feet from tip to tip. It had a beak fully eight inches long, and teeth like a small handsaw. In capturing the bird, it gave me a bite on the thumb; two of the crew who assisted in tying its legs were also bitten. As it strove to bite everybody, I had its head cut off and its body thrown overboard. When the bird flew to the ship, we were going a little east of northeast. I regarded the appearance of this winged visitor as an omen, and an indication that I must change my course. I accordingly headed to the eastward direct. I should not have deviated from my course had not the bird visited the ship; and had it not been for this change of course, I should not have fallen in with the forty-nine passengers whom I for-

tunately saved from almost certain death."

APPARITION—When Vasco da Gama rounded the Cape of Good Hope, a phantom called *Adamastor*, terrible in his mystery, appeared and prophesied the misfortunes which befell the expeditions to India.

BELL—Before embarking on a ship, notice if you hear the toll of a bell. If you do, postpone your voyage.

Bacon says that the sound of bells at sea will disperse lightning and thunder.

Many seamen believe the ship's bell will toll just as she is sinking, even if it be lashed securely in place.

The fishermen of St. Owen's bay have a superstition that bells lost at sea will ring to warn them of an approaching storm.

If a mistake is made in striking the ship's bell, it is muffled and struck backwards to break the evil spell.

Mrs. Catherine M. De Lisle, Wimbledon, England, writes that a great-uncle of hers who was on his way home from Spain, where he had been fighting at Coruna, heard far out at sea in the Bay of Biscay, a bell tolling. He had an impression that it must mean something for him and so noted the time and locality. When he returned to his home in Somersetshire, he found his favorite sister had died at the time he heard the bell.

BIRTH—A person born in mid-ocean is said to be favored with second sight.

Sailors believe that if there is a birth on board ship, that the ship will never sink.

CALM—An old Newfoundland skipper, when becalmed, kept throwing pennies overboard to raise the wind.

If a vessel is becalmed, sailors stick a pin into the sail, believing that to bring wind.

If the sea is so calm as to reflect things plainly, there is a big wind coming.

When there is a calm, scratch with a nail on the foremast and a wind will arise.

CAPTAIN—If a sailor finds that the captain of the ship has red hair, he will go cheerfully aboard, as the vessel will be borne safely on her voyage.

If a captain does not pay his debts before going on a voyage, misfortune will surely follow.

CARGO—To see a canal-boat loaded with coal and sand, is a sign of joy.

It is unlucky to have a spinning wheel on board ship.

To carry white stones for ballast is unlucky.

The Dutch consider it unlucky if in loading, the boat keels to port.

Stone that has been used for building, is unlucky ballast.

An engaged couple should never make a voyage on a ship that has raw hides or walnuts aboard, for it will mean a sad separation.

The Hawaiians say that to travel with a skull, will bring a man all sorts of illness and misfortune.

Sailors believe that those vessels employed in transporting mummies from Egypt, have great difficulty in reaching port.

CHARMS AND OMENS—Hearing a child cry at sea, you will soon hear a breeze.

Among the Romans, it was customary to consecrate little marble ships to Jupiter Redux, in gratitude for their safe return from sea.

Sailors say it is unlucky to turn a loaf upside down after you have helped yourself; it will wreck the vessel.

"Sailors! throw out a cask!
Then soon you whales shall have."

In Thibet, it is deemed ominous to spit into the sea.

When you are at the seaside, the old women will tell you, "Nine dips no danger," and "Beware of the ninth wave," for it is the longest and the strongest. (English.)

Fijians say it is unlucky to bury a limb in the sea, for the body is sure to follow it.

Never cut strings if you want to cross the ocean; they should always be untied.

Sailors believe that eggs on ship board cause contrary winds.

At sea, the violation of an oath causes a storm.

A sin, planned at sea, raises a tempest.

Davy Jones, a sailor's bug-a-boo, is said to appear sitting on the rigging before a hurricane or other disaster.

If you hear unaccountable noises on shipboard, there is a witch on board.

Whisper in the ear of a black cat, put it under a tub, and the wind will change and bring your lover's vessel into port.

If January 1st falls on Tuesday, it is unlucky for ships.

It is unlucky for a fisherman or hunter to meet a priest.

Children are unlucky to English ships.

For a woman to knit on a vessel's deck will bring a calm.

A small piece of coal will bring good luck to any seaman who carries it in his pocket.

For a sailor to sight land first after a long voyage, is a sign of prosperity.

To throw a gold coin into the sea, was thought by ancient mariners to give them long life.

A pious mariner will always wear earrings. They are one of his principal canons of faith, and without them he would have bad luck.

It is the best luck that a ship can have if a baby boy is born on the first night out.

Bad luck to the vessel that passes a floating corpse, and worse luck to the one that disturbs the water and causes a sunken corpse to float.

To see a dead fish floating on the water, is a sign that something unexpected will happen.

At Portesse, if a person was met with an "ill fit" by a boat going to sea, it was unlucky.

If any human blood is spilt on a ship while she is being built, she will always be a death-ship.

It is lucky for a ship to sail in the direction of the sun.

In Iceland, it is unlucky to throw a stone overboard.

The fishermen of Canton say that if a pair of shoes get turned with their soles upward, the ship will capsize.

In Iceland, if a stone is thrown into the sea and waves arise, the ship will be lost.

Petronius Arbiter, a Roman writer of the time of Nero, is the authority that no person should cut his hair or pare his nails on a ship, except in a storm.

At the Maldiv Islands, it was considered unlucky to spit against the wind at sea.

It is unlucky to whistle a country dance when leaning over the gunwale.

If the first blow struck, in making the keel, strikes fire, the ship will be lost.

Seamen consider it unlucky to have a death-march played on board a man-of-war.

If anyone hands another anything through a ladder on ship-board, it is an unlucky omen.

In the Orkneys, if sailors place a cross of tar on their boats on Hallowe'en, it "makes them luck."

The Chinese think it necessary to paint an eye on the bow of the vessel, so that they can see the way.

Three preachers and a white horse will sink any ship.

The mariners of 1600 thought it lucky to throw salt into the sea.

At St. Michael's, a piece of cake is saved for each absent sailor; if it dries up quickly, it is unlucky.

Seamen consider it unlucky to leave a basin upside down.

Nearly all boats take the horse-shoe as a talisman with them.

It is unlucky to have eggs on board ship.

Never look through a ladder on a ship.

Spitting to windward is called unlucky by Maldiv Islanders.

The "shull" that holds the lines on shipboard must not be overturned, or ill luck will follow.

An old horseshoe nailed to the stern post will bring good luck.

To break a mirror on a boat, is a sure sign the boat will sink.

The Indian sailor would drink the blood of a cock, or swallow a coal, to ward off evil influences.

When going on a sea voyage, take a piece of turf to avoid dan-

ger. You will then be as safe as on land.

Boatmen in Canton, China, say it is the worst luck to place your shoes, bottom up, on deck.

It is unlucky for a ship to have a piece of quartz on board. It is a sign that she will strike a rock.

An old Cornish writer says that "it is as bad to talk of hares or such uncanny things, and proves as ominous to a fisherman, as the beginning of a voyage on Candlemas day (February 2nd) to a mariner."

In the Isle of Man, in 1700, sailors considered it unlucky to sail without salt in their pockets.

In Scandinavia, it is considered good luck if ashwood is found on a ship.

Anyone crossing the ocean for the first time and dropping his hat in the water, will cross again and lose his life in the sea.

In St. Vincent, the upsetting of a calabash in a boat invites the fury of the elements.

In St. Vincent, if a calabash that has been used in bailing out a boat, has been turned upside down, it will bring destruction to the boat.

The round perforated stone found in an eagle's nest, called the eagle-stone, has been thought to prove a specific against diseases and a charm against shipwreck and other disasters.

There is an abbey in Normandy that contains as a relic some of the "holy blood" of Christ, and if any person could obtain some of it, no matter how little, they might make a voyage around the world in perfect safety.

When the men are at sea, the women of Brittany sweep the chapel of the "Holy Union" after mass, kneeling down and blowing the dust in the direction where the

boats have gone, to insure the safe return of their loved ones.

The Italian seamen always draw by lot the name of some saint who is to act as their protector on the voyage, and he is paid for his trouble by the present of a large fish, which the priest eats.

The Neapolitan sailors never go to sea without a small box of images, and during a storm, bring upon the deck the box of saints, and loudly pray for assistance.

The ancients, returning safely from a voyage, would offer presents to the gods, and sometimes added the garment in which they had escaped shipwreck, and a tablet containing an account of their deliverance. If nothing else remained, they at least cut off their hair, which they consecrated to their protectors.

American Indians affirm that an expectant mother will be very lucky at a game of billiards (or something resembling it); but if a woman passes between several men smoking together, it is a bad omen. Should a woman recline on the ground between men who are smoking, a piece of wood will be laid across her, to serve as a means of communication between the men. Interrupted talk is unlucky.

Sailors dislike to go on a ship that they have dreamed to be ill-fated. In the year 1879, a sailor in England refused to go to sea and was fined for it; but he said he would not go, because he had dreamed that the vessel was lost, and feared to sail in her, as a similar dream had previously turned out true.

The Japanese god of mionoseki hates eggs. Woe to the mariner who dares to sail with an egg, hen, or cock on board his vessel! The angry waves will pitch him into the

sea; he will experience the unluckiest voyage! (Lafcadio Hearn, "Glimpses of Unfamiliar Japan.")

Cauls were once highly prized and much in request by shipmasters and seafaring men, who wished by means of them to bring good luck to their vessels and ensure a safe voyage.

"But still the jolly mariner
Took in no reef at all,
For in his pouch confidently
He wore a baby's caul."

In the June number of "Self-Culture" (1899), Miss Minna Irving contributes an interesting article on "Superstitions of the Sea," which is quoted here in full. Though most of the omens and superstitions will be found mentioned elsewhere in this book, these repetitions only prove and illustrate the popularity of these beliefs:

Jack is not as superstitious as he used to be, for, with the advent of steam and the consequent annihilation of distance, the sea has lost much of its mystery and romance. During the voyages from port to port, when months passed without sight of land; in the long days when the vessel lay becalmed in tropic waters, "a painted ship upon a painted ocean," and the dark nights when he kept watch in the solemn silence between the sea and stars—every little happening was magnified into importance, and anything his untutored mind could not explain was ascribed to supernatural influences. The yarns which were first spun in the fore-castle for amusement were gradually implanted in the innocent minds of the new hands as gospel truth, and from much repetition the grizzled old salts grew to believe in them too. Probably in this way originated the "Flying Dutchman," and all the phantom fleet—tales born, no doubt, of floating

derelicts, paintless and ghostly, and steered only by the winds and tides. But many of the old superstitions still survive, and even the captains, who are now a well-educated and intelligent body of men, are inclined to put some faith in them.

"What is the unluckiest omen that can happen on a ship?" I asked a Danish captain who had sailed the seas for nearly half a century, and worked his way up in the days when every shipmaster served a long apprenticeship before the mast. "Nothing could possibly be worse than a clergyman, unless it should be two," was his reply. It is true that, to this day, deep-sea sailors look upon a clerical passenger with marked disfavor, and feel uneasy during the entire voyage. This feeling extends to a corpse, and crews have frequently mutinied in preference to carrying a dead body as cargo. When the French liner "La Champagne" was so nearly lost on her eastward passage some time ago, many old sailors gravely set it down to the fact that a minister was on the passenger-list and a corpse was in the hold—a terribly disastrous combination. Even the jolly tars in the navy do not care to be billeted on a ship that has a chaplain.

The captain of a large three-masted schooner was surprised one sunshiny morning when the fore-castle hands came to him in a body and informed him of the discovery of a dead man floating under the schooner's counter. He was a strong-minded man, of stern New England stock, and he knew the law about floating bodies, so took a boat-hook to push the corpse toward the near-by wharf; but the crew, with every manifestation of stubborn fear, declared in chorus that for the commander to touch a corpse meant death to every man

aboard, and it was only by resorting to threats of imprisonment for mutiny that he prevented them from leaving the vessel en masse. Such of the men as afterward received shore-leave failed to return.

Some years ago, a United States cruiser bound from La Paz to San Francisco, carried, lashed on the poop deck, the remains of a chief engineer who had died and been buried at La Paz, but had been exhumed at the request of his relatives and was being brought back to the United States for interment. After an unusually stormy voyage, the ship ran into a severe gale in the Gulf of California, which threatened her destruction. All efforts to get her up in the wind so that she would run easier were unavailing, and, standing knee-deep in water on the main deck, the executive officer heard a gruff voice over his shoulder, "If they'd cut the weather-lashings of that corpse up on the poop, and let it go to leeward, she would come up in the wind soon enough." The speaker was one of the oldest men-o'-war's men in the navy, and the executive learned later that most of the crew were of the same mind, believing the gale to be due entirely to the presence of the corpse.

"Sailors all over the world hate to have the dead on board," said Lyman Denison, purser of the ill-fated "Olivette." "I once met a sea-captain who had experienced a forcible illustration of this fact. He was in command of a big sailing-ship homeward bound in the Indian Ocean, when his wife died on board. As he could not bear the thought of burying her at sea, he had the ship's carpenter make a coffin in which he laid her; then, depositing the coffin in a large box, filled with soft tar, he closed the latter as tightly as possible and

sewed it up in tarred canvas, his object being to keep the body until he made port. The seamen first objected to having the box put forward of the mainmast, and later came aft in a body, vigorously protesting against having it on board at all. The captain would not listen to their objections, whereupon they flatly refused to work the ship until the body was cast overboard. Having no alternative, he was obliged to read the service over the remains, and, with the aid of the mate, consign them to an ocean grave. Two days later the ship was driven on a reef by a typhoon, and totally lost. All hands escaped in boats and were picked up, and when I met the captain he was looking for another ship and, incidentally, another wife."

Women are considered extremely unlucky on a warship or merchantman, and are supposed to bring squally weather and dangerous gales. Away back in the early 'fifties, it was customary for a captain in the navy to take his wife and family with him on long voyages, but Jack's influence gradually prevailed, and the women were left at home.

St. Elmo's lights are another source of uneasiness to the sailor. They are usually seen in the tropics, and are probably due to electricity, but they certainly present a spectral sight on a dark night at sea, when the little globular greenish-blue flames are seen floating and flickering above the yard-arms, jumping at a bound from topsail yard to topgallant yard, or disappearing there, only to reappear on the truck of the mainmast. These phenomena precede a storm, and become visible during the calm that is generally followed by a deluge of rain and an electrical display of unusual brilliancy. Originally known

as Corpus Christi lights, the sailors have corrupted the name to "corposants," and believe them to be the souls of departed seamen appearing to presage misfortune,—usually the loss of the ship. It was formerly a hard task to get a sailor into the rigging while a corpusant was flickering aloft.

Of course, most men who follow the sea believe Friday to be an unlucky day, but the Spanish sailor is an exception and has no prejudice against it, probably because Columbus started on his great voyage of discovery on that day. English and American sailors, however, believe that the whole trip is "hoodooed" and certain disaster is ahead if they weigh anchor on the sixth day of the week, while to end a voyage on Friday means bad luck the next trip, and anything begun on Friday is never ended. Few captains are bold enough to sail on Friday even if their crews are willing, and I have found but one officer who is entirely free from this prevalent superstition—Lieut. Amélie Notay, of the French liner "*La Champagne*," who professes to have no fear of Friday, the thirteenth, or any of the signs or omens dreaded on the sea. Perhaps a more credulous sailor might say that "*La Champagne*" has had her share of mishaps, and that "*La Bourgogne*" came perilously close to Davy Jones's capacious locker when Lieutenant Notay was connected with her.

To break a looking-glass on shipboard means a broken mast, and a broken tumbler means a shattered compass. A sneeze invites misfortune unless you sneeze to the right. The man at the wheel under any flag will tell you that he cannot steer straight if there is a cross-eyed passenger aboard, and if

the helmsman is a son of the British Isles, he will repeat:

"St. Peter, St. Peter, pray give us a charm
Against the bad eye that would do us
a harm."

To fall down without any apparent cause is a warning of death in the immediate future. An American cruiser was lying off Nice a few years ago when a seaman fell prone on the deck. Upon rising he went to his bunk, and, returning, placed a slip of paper bearing his mother's address in the hand of a messmate, saying he never expected to see home again. Two days out from Nice he died, and covered with the starry folds of the Union Jack—the sailor's pall—was committed to the deep.

For the nose to bleed only a few drops is believed in the navy to foretell death in as many days or weeks as there are drops of blood, but while I have talked with any number of sailors who were firm believers in this particular sign, I have never been able to learn of an instance where it came true. You may hear a sailor sing at sea, but he rarely whistles: whistling is supposed to bring a hurricane, and is always hushed by the remark: "There is a hurricane sailor here."

"When I was a youngster—I won't say how long ago," said Captain Eastaway of the British S. S. "*Scandinavian*," "I had my ears cuffed for whistling, and also for turning a hatch upside down on deck. I have seen old sailors, when a big sea was coming, hold up their hands and motion it down, as if they had the power to break it." A horseshoe has been the fetish of English sailors ever since Lord Nelson nailed one to the mast of the "*Victory*." Odd numbers are regarded as lucky, and this belief is

shown in the number of guns fired in salutes.

Sharks following the ship indicate a death on board, as they are supposed to be waiting for the body. Stormy petrels, or Mother Carey's chickens, flying between the masts, are evil omens. Seagulls flying high denote fine weather; flying low, the reverse; though this can hardly be classed as a superstition any more than the landsman's belief that the voice of the cuckoo brings rain. Gulls are believed to be the spirits of departed sailors. If a pig is killed aboard ship and the captain wants the wind from a certain quarter, he has the pig killed with its nose in that direction. When porpoises are met at sea, the way in which they are traveling is believed to be the quarter from which the wind will blow next.

Pets are believed to bring good luck, and when, in the recent war with Spain, a man was struck and killed by a bursting shell on the "Texas," all the sailors in the fleet said it was because the battleship was without a mascot. The cat has a bad reputation among seafaring men, most of whom believe she brings ill luck to a ship. If a cat falls overboard and is drowned (she is always rescued if possible), the men will often leave at the next port, believing the ship to be doomed; and I have heard men-o'-war's men cite the case of the old "Kearsarge" as proof thereof. On her last voyage the frigate carried a cat and a monkey, between whom a violent feud existed, and on the way north, one dark and stormy night, Jocko threw poor Tom overboard, running along the rail and chattering like a fiend as the unfortunate pet disappeared in the boiling waves. The seas were running too high to admit of launching a

boat, and puss was left to a watery grave, but not without many gloomy forebodings, which were realized soon after, when the "Kearsarge" stranded on the fatal reef.

There is an executive officer in the navy who will not allow a cat to leave port on his ship, and he has never yet met with an accident of any kind, while the ill-starred "Maine" carried a cat which, after the disaster, was found clinging to the rigging, and was rescued by a tender-hearted mariner. Old sailors say that when a cat claws the ropes or frisks about the deck it foretells wind, and a ship having a black cat and white dog aboard will encounter many squalls. The cats of the steam sloop of war "Resaca" brought all kinds of bad luck with them, and were famous in every fore-castle for many years. No. 1 was washing her face on deck one fine morning when she disappeared as suddenly and completely as if she had been an astral body, and next day her master, the boatswain, fell overboard and was drowned. No. 2 took fright at an American visitor while the ship lay at Callao, and committed suicide by jumping over the rail. That night the American was taken ill and expired before he could be got ashore. In the harbor of Talcahuano No. 3 was introduced into the fore-castle, but killed herself in a mad race after a rat, and soon after the captain of the starboard watch staggered against the bulwarks and died before help could reach him, holding his throat with both hands and crying with his last breath, "All throttled here!" There was never another cat allowed on the "Resaca."

The prejudice against carrying women on merchant ships and men-of-war also extends to femi-

nine names, sailors believing that a ship which bears a woman's name is sure to be unlucky. Certain names are also known as "hoo-doo," and even when these are painted over and others substituted they are believed still to exert an evil influence on the ship and its inmates.

Occasionally a captain has some pet superstition of his own, as, for instance, Captain George Oakes, of the good ship "Pentagoet," has sailed the ocean for twenty continuous years, and believes in the

"—sweet little cherub that sits up aloft,
To keep watch for the life of poor Jack."

He related the following instance of the interposition of an unseen power:

"At the time of the great Saxby hurricane, in September, 1869, which was the most destructive gale ever seen on the New England coast, I was master of a fine new vessel bound from Philadelphia to Damariscotta, Maine. The gale came on at 6 o'clock in the evening, and three hours previous we lay at anchor outside of Boothbay Harbor, in a very exposed place, with the wind from seaward. Having run from Cape Cod in a dense fog, and seeing nothing since leaving the Cape but a ledge below which boiled a long line of breakers, I did not dare to venture further in, but waited, hoping the fog would lift a little. As it did not lighten any, shortly before the gale came on I gave orders to weigh anchor and run into the harbor, there to wait until it cleared up. There was still a dense fog, a fresh breeze, and a heavy swell from seaward, but the anchor was caught in a rock, and, after trying every means to get it clear, I ordered forty-five fathoms of chain paid out, saying to the mate, 'It is summer, we will

wait until it clears up.' Walking aft, without a doubt in my mind as to the wisdom of my course, I was stopped at the main hatch as if by an imperious hand, and felt, if I did not actually hear, a command to retrace my steps. Now there, I suppose, was where the superstition of a seafaring man came in, for I returned, countermanded my last order, and was lucky enough to get the anchor clear and reach the mouth of the harbor before the fog disappeared in a flash, and the hurricane was upon us in all its fury. Fifteen minutes later we were one of the only three vessels of a large fleet that had not dragged anchor and gone ashore. At our first anchorage, we would have been exposed to the full force of the gale and sea, with not one chance in a thousand of riding it out. Now, what stopped me at the main hatch but the shadow of a coming event and the voice of God?"

The course of events that follow a ship during construction are said to control her whole future. The "John Bunyan" was most unlucky while building: the hull fell over and seriously injured many workmen; she obstinately stuck on the ways and refused to be launched; and a very dark future was predicted for her; but she was afterward a very lucky ship, though of course this may be the exception that proves the rule.

The town of Medford, Mass., in its early days, had a phantom ship of its own, terrible enough to satisfy the most blood-curdling raconteur of sea-stories that ever lived. The original phantom ship—better known as the "Flying Dutchman"—was merely a peaceful merchantman which was driven back so many times by wind and weather while trying to round the Cape of Good Hope, that her captain, Van-

derdecken, swore an awful oath that he would round the Cape in spite of God himself. For his sin the choleric commander was doomed for eternity to endeavor to weather the Cape, but always to be driven back by adverse gales. The Medford legend runs that a ship laden with gold put out from that place in the dark days of piracy, when Blackbeard and Morgan ranged the seas, and the dreaded "Jolly Roger" haunted every ocean highway. Five days out the vessel was becalmed, food and water gave out, and all hands perished of thirst and starvation. When the tardy winds rose again, the ship filled away with her ghastly crew and captain, and a buccaneer on a sharp lookout for plunder, after lying idle for days on the glassy ocean, saw her and gave chase. He soon overhauled her and was first to board the death-ship; but the rope with which she had been carelessly made fast to his own vessel parted under the strain of the seaway, and he found himself rapidly borne away from his comrades on what he soon discovered to be a floating coffin. Night was descending, and before his own ship could come up to him, he went mad with terror, seized the helm and raced away before the wind, and—so says the legend—he was condemned for his many sins forever to sail the gruesome craft, which has often been seen by affrighted sailors scudding past in moonlight or lightning's glare, manned by blackened corpses and steered by a shouting, gesticulating madman.

No more than fifty years ago, there were people who believed that Captain Kidd patrolled the coast on moonlight nights in a ghostly craft, landing here and there to visit the various places where he had secreted treasure, and to see that the

spectres of his murdered slaves still mounted guard over his buried gold.

COMPASS—A Syrian saint named Sheikh Majid, was given by Allah the power to look upon the earth just as if it were a ball in his hand, and as he could see so plainly where to go and what to do, he invented the mariner's compass. Hence to this day, a prayer in honor of the holy man is made by the sailors of East African vessels.

CUSTOMS—The Gotland sailor always makes the sign of the cross for good luck, before he launches his boat.

In Pomerania, if a piece of old silver is placed under a ship's keel when she is launched, it will bring luck.

Some sailors consider it necessary to make the sign of the cross before launching their boat out into the sea.

A boat will be unlucky if anyone is killed while launching her.

The Japanese apply one of their many "pretty ways" to the launching of ships. They use no wine. They hang over the ship's prow a large pasteboard cage full of birds, and the moment the ship is afloat, a man pulls a string, when the cage opens, and the birds fly away, making the air alive with music and the whirr of wings. The idea is that the birds thus welcome the ship as she begins her career as a thing of life.

Ill fate and death would certainly follow if a fife and drum were to play a funeral march on board ship, and some officers will not allow it.

The inhabitants of Biarritz make wreaths of hawthorn and laurel on St. John's day, say a prayer, then

rush into the sea, and take a deep plunge, believing that this will insure them during the ensuing twelve months against the temptations of evil spirits.

If a ship should fail to be launched at the proper time, she is destined to go to the bottom, and sailors will not ship on such a vessel.

Sailors, when crossing the equator, are very scrupulous to throw some small coin into the sea, as a tribute to Neptune; for if this is omitted, bad luck will follow them to the end of the voyage.

Livonian fishermen, before putting out to sea, propitiate the divinities by pouring brandy on the water as a libation.

Norwegians, Germans and Danes all make sacrifices to water-spirits.

There is a tradition that a man would offer a cake to the sea, but it was frozen over, so he cut a hole in the ice, and a hand rose up and seized the cake.

The Doge of Venice, in early times, annually wed the sea, by flinging a ring into the ocean with great ceremonies. This was to propitiate the sea and win its favor toward the fleets from Venice. In later times, the Greek metropolitan at Constantinople, annually threw a small goldpiece into the Bosphorus to secure the good will of the water-gods. The waters of the Neva river at St. Petersburg are even now blessed with great ceremony, in which all the priests of the city officiate. It is supposed after the blessing that the water will cure all the ills and diseases of the poor.

In 1885, when a big yacht was launched without the customary bottle of wine broken over her bow "for luck," the fact was telegraphed

all over the world, because it showed a very remarkable temerity on the part of her owners. In launching a ship, it has always been considered a sign of bad luck if the ship does not move when she ought, or the wine is not spilt, or a life is lost, or any unusual thing happens to delay or disconcert the people present.

The custom of breaking a bottle of wine over the ship's bow in christening or launching her, is a remnant of the ancient sacrifices to the gods. It is done for luck, just as the wanderer, when starting on a tour, pours some wine on the road. It is a general sailor's superstition, that the christening of a ship should not be performed by a married woman, as that would doom the ship to ill fate. Sailors often refuse to ship in a vessel that was named by a married woman.

Should anyone be killed in connection with the ceremony of launching a ship, the ship is doomed to destruction. Some years ago, a steamer christened the *Daphne* was launched on the Clyde, causing the drowning of an appalling number of men. She was a most ill-fated vessel, for she sank in the Clyde as the *Daphne*, was raised, renamed the *Rose*, and then sank in Portrush Harbor. She was raised again, and run ashore not long afterward. She was lost sight of, but reappeared under the name of the *Ianthe*. She threatened to go down in deep water, but changed her mind and plunged on a rock.

Crossing the line, i. e., either the equator or the Arctic circle, was formerly the occasion, not only among merchant vessels and men-of-war, but also among whalers, for curious ceremonies that are now well-nigh obsolete. The details of

the performance varied even among the ships of the same waters, but it always took the form of some tribute to Neptune, exacted from such of the officers, passengers, or crew as had never before crossed the line in question. Captain Marryat, in "Frank Mildmay," gives a description which covers all the essential points. He represents the ship as being hailed from the supposed depths of the sea the evening before the line is to be reached, and the captain is given the compliments of Neptune and asked to muster his novices for the sea-lord's inspection. The next day the ship is hove to at the proper moment, and Neptune, with his dear Amphitrite and suite, comes on board over the bow, or through a bridle-port, if the weather permits. "Neptune appears," writes Captain Marryat, "preceded by a young man dandily dressed in tights and riding on a car made of a gun-carriage drawn by six nearly naked blacks, spotted with yellow paint. He has a long beard of oakum, an iron crown on his head, and carries a trident with a small dolphin between its prongs. His attendants consist of a secretary, with quills of the sea-fowl; a surgeon, with lancet and pill-box; a barber, with a huge wooden razor, with its blade made of an iron hoop; and a barber's mate, with a tub for a shaving box. Amphitrite, wearing a woman's night-cap with seaweed ribbons on her head, and bearing an albicore on a harpoon, carries a ship's boy in her lap as a baby, with a marlinspike to cut his teeth on. She is attended by three men dressed as nymphs, with curry-combs, mirrors, and pots of paint. The sheep-pen, lined with canvas and filled with water, has already been prepared. The victim, seated on a platform laid over it, is blind-

folded, then shaved by the barber, and finally plunged backward into the water. Officers escape by paying a fine in money or rum." To this day, it is the roughest sort of rough man-handling, but it is a short shrift for those who take it good-naturedly, and, like bear-baiting, affords great amusement to the spectators. (Walsh, Popular Customs.)

The first authentic account of the ordeal observed on board ship dates 1702, according to Brewer's Historic Note-Book, though sacrifices to Neptune and the water-spirits in various forms and on various occasions, date back to the remotest antiquity, and are found among all peoples.

DEATH AND BURIAL AT SEA—It is a belief among sailors that the presence of a dead body on board ship makes her sail slower.

All good fortune leaves a ship while she carries a corpse on board.

It is unlucky to wear any part of a dead man's effects on board ship.

It is unlucky to bury a body at sea from the port side. Only animals are so treated.

If someone dies on board ship, the sailors turn their looking-glasses face to the wall, so that they will not see the ghost.

Sailors believe that while a dead body remains on a ship, a storm will not cease. There was also a belief current in the Middle Ages that while a dead body was on board, the compass would not point correctly.

DEPARTURE—Choose the decrease of the moon for travel by water.

It is unlucky to begin a voyage on Childermas day or Innocents' day (December 28th).

It is unlucky to begin a voyage on Candlemas day (February 2nd).

It is unlucky to leave harbor in a hailstorm.

Bad luck to be on the third ship that leaves a port on Tuesday.

To throw water on a man who is starting out to sea, is very unlucky. He will be lost at sea.

"Prosperous he sailed with dexter auguries,
And all of the winged good omens of the skies." (Homer's *Iliad*.)

A vessel will have a bad passage if watched out of sight.

A mariner always fears to make sail, when bad luck has been predicted. He says it is as bad as a "crow on a forestay sail."

William Rufus was advised not to sail for France during a gale, but to wait for favorable weather. He answered: "I have never heard of a king who was shipwrecked. Weigh anchor and you will see that the winds are with me!"

The French, when going on a voyage, throw a coin into the waves by way of superstitious appeal to the goddess of fortune.

Spanish sailors often leave their moorings during a rain, as they believe that if they leave port when the decks are wet, they will have a safe and prosperous voyage.

The ancients believed it was unlucky to sail at the helical rising of the doves.

Fishermen in Scotland leaving home on Sunday, make a small image of rags and burn it on the top of the chimney, to prevent evil happening to them while they are gone.

To set sail on Friday, has for ages been accounted unlucky by seamen. Instances galore are given of the disasters that followed this ill-fated sailing-day.

The captain of a Newfoundland bunker still casts a penny over the bow of the ship when he starts out on a fishing voyage.

"None in August should travel over the land, none in December over the sea."

In New Harbor, Newfoundland, in getting off small boats when gunning or sealing, pains are taken to start from east to west, to insure a lucky trip.

Not any transatlantic steamship company has Friday as a day of departure. All ship-masters say it is unlucky.

Sardinian sailors obtain a good breeze by sweeping a chapel after mass, and blowing the dust from it after departing ships.

It is very unlucky to leave a harbor in a hailstorm. (French.)

When a ship leaves port, it is said to be very lucky if a flock of birds accompany it part of the way out.

To watch a ship out of sight will bring bad luck to the friend who has sailed in her.

Along the coast of France, it is considered a bad omen for a storm to come up just as a ship is leaving port.

Fishermen of Kerry think it unlucky to go to sea until the first star appears.

A Chinese custom practiced at San Francisco, is the throwing into the ocean of thousands of pieces of paper when friends are about to sail away. Each piece bears in Chinese character a prayer. At a recent sailing, a woman sat on the dock and uttered these paper appeals to the sea gods, the friends on the steamer doing the same thing.

As a Chinese junk is leaving port, other crews hailing from the same port beat on gongs and tom-

toms and fire guns and firecrackers, for the safety of the voyage.

No sailor will set out on a voyage if he finds his earthenware basin turned upside down in the morning, as that would be a sure sign of his boat being upset.

Superstitious people used to consider it unlucky going to sea in December, for then the mermaids were supposed to draw the nails out of the ships and make them sink with all their crews.

In Newfoundland, fishermen will not go to sea if, when raising the anchor, the ship wears against the sun. A few years ago a vessel ready for the seal-fishery swung the unlucky way. The skipper was disturbed, the crew almost mutinous at his persisting to proceed, declared ill luck would follow them. Within a week the vessel was again in the channel, with the skipper dead, and the superstition more deeply rooted than ever.

Dumas relates, in his interesting book on "Mary Stuart, Queen of Scots" (transl. by J. M. Howell, page 4, 5), the following ominous occurrence, which happened just as Mary Stuart left the French harbor Calais, on the 15th of August, 1561, on her journey to Scotland:

"As the royal galley was leaving the harbor, the Queen heard wild shrieks and cries for aid, and rushing forward, she beheld a vessel under full sail, which, through the ignorance of its pilot, had struck upon a rock in such fashion as to be almost cut in twain, and was rapidly sinking. Pale and dumb with horror, she watched the vessel founder, while its unhappy crew made desperate efforts to save themselves by climbing up the shrouds and onto the yards, anxious to prolong their lives by even a few instants. The appalling spec-

tacle lasted but a few moments; then hull, masts, yards, and all were engulfed in the sea's yawning maw. A black speck appeared here and there upon the surface of the sea, but one by one they vanished, and as the last man disappeared beneath the waves, the Queen sank trembling and weeping into the arms of her attendants, crying: 'Oh, my God! what an omen for such a voyage!'"

DISASTER—When ships go down at sea, it is said that the death-bell is heard amidst the roar of the tempest.

A dead wren's feathers will guard against shipwreck.

To be the only one saved from a shipwreck, is by no means a comfortable thing in Catholic countries. You are looked upon with superstition and awe, and to have anything to do with you is deemed ominous.

When a ship is wrecked upon the coast of Wales, it is affirmed by the inhabitants that its apparition, previously visiting the spot, has given them warning.

When a storm arises, a stone is carefully wrapped up in flannel and brought out and adored, with a belief that this will cause a wreck on the coast, which to the island wreckers is unholily lucky. This is on the Isle of Inniskea, and the stone is called "Neevougi."

The Chinese believe that when a boat runs aground, it is caused by evil spirits; and a revolver is discharged into the air, to drive them away.

EBB-TIDE—No animal dies near the sea except at the ebbing of the tide.

FOG—If you see the shadow of a ship in the fog, it is a sign of shipwreck.

HALYARD—It is considered very unlucky by fishermen if a hal-yard breaks accidentally and causes the flag to fall on the deck. It is looked upon as a sign of storm or shipwreck.

HULK—It is unlucky to break up an old hulk. Let it lie and be buried by the sand.

ICEBERG—To meet an iceberg where icebergs are uncommon, brings good luck to a ship.

ISLAND—It is believed that if you cut a turf from St. Dand's and stand upon it, you will see the "Islands of the Blessed," far over the sea.

It is a sign that an island is uninhabited if very many birds hover over it.

A floating island appears on Lake Derwentwater, in England. Some call it the devil's barge, and assert that it only appears in years of calamity. It did appear in the last great cholera year. Some say it presages great frost.

Marco Polo, a celebrated Italian traveler of the thirteenth century, tells of very mysterious islands inhabited by men alone, and others in which only women exist. Col. Yule says that many traditions of such islands are told.

Mendoza, a Spanish writer of the sixteenth century, heard of a legendary women's island in Japan, and Columbus heard the same story at Martinique.

Near Formosa lies the island Mauriga Sima, said by the Japanese to have been sunk for the crimes of its inhabitants, and still peopled by their souls. Kempfer says that urns and vessels that fishermen have brought from this island in the sea, are sold at enormous prices in China and Japan.

The sea is supposed to contain mysterious islands, which sink and rise and bear upon their bosoms all sorts of things lucky and unlucky. In the "Speculum Regale," we are regaled with the tale of an island that sometimes approached the Danish coast, on which grew herbs that would cure all ills; but no more than one person could land on it at one time, when it would disappear for seven years, and on bringing back its burden, would sink into the sea, and another island would rise in its place.

Giraldus tells of an island that appeared and then vanished, until finally someone stepped on it and it became fixed.

Gummers Ore was once a floating island, the home of malicious spirits, and indicated in a chart made by Bardeus, a geographer, but it is now fixed, just in sight of Stockholm.

LIGHTHOUSE—It is considered a bad omen for moth-millers to fly about the lamps in a lighthouse.

LOCALITIES—OMINOUS—The devil is said to exhibit false lights near Wibble, in an old ruin, and decoy ships to destruction. Sailors fear the place for that reason.

"Whoever would pass the Cape of Nun,
Shall turn again or else be gone."
(Portugal.)

At the Cape of Good Hope, if ravens light on the masts of a ship, it is an unlucky omen.

In the Island of Man, it is believed very unlucky to disturb or take anything from ruins or antiquities.

It was once believed that the maelstrom, a violent current off the coast of Norway, would suck huge ships and whales into its vortex.

The cliff on which Cape Coast castle stands was believed by the natives to be inhabited by the great fetish Tahbil; and when the sea broke loudly against it, the god was supposed to be firing his cannons.

In Newfoundland, there is a place where there is a good beach for landing, but no boat will stay tied on it. Fasten the painter as you will, ghostly hands untie the knots again and again. This is authenticated by an old French fisherman who declares it to be true.

When the Russian sailors came to a certain rocky mountain, which they were obliged to sail around, and were detained by contrary winds, one would be sent to the top with offerings as a gift, to appease the rock and make it grant them a passage.

According to a Cornish legend, if anyone landed at a rock called Ness, near Westray Firth, and was in danger of the waves, he would be safe by throwing iron overboard.

The ancients also believed in two horrible monsters near the island of Sicily, called Charybdis and Scylla, who allowed no ship to pass but ground it up in their terrible jaws. Hesiod also tells of three dreadful cyclops, who were very fond of human flesh, and who procured it by lying in wait behind great rocks and then heaving stones and rocks on passing vessels, and then wading out and securing the crew.

The great rocks of Gibraltar were anciently called the Pillars of Hercules, and it was thought that no ship could pass beyond them, as that was the region of impenetrable darkness, the home of frightful monsters, possessing keen appetites

for ships and their crews. They also believed that the very hand of Satan would rise up out of the water to grasp any venturesome soul that dared to penetrate the domain of horrors.

There is a place on the Rhine called "Whisper Dell," which is very dangerous to youths who wander there. There are sweet-voiced ladies in that valley of Lorch who beguile tender hearts, especially if they are at all under the influence of the red and eloquent wine which was first made in that place. It is believed that if they listen to the whispers of the dell, they will be lured away by his destiny to the fatal valley, never to be seen again.

Many localities have the reputation of being unlucky to any ship that approaches them. For many years, ominous superstition clung to the Cape of Good Hope, which is also connected with the story of the Flying Dutchman (see under "Ship.") Voltaire, writing of the Cape of the Caba Rumia or vulgarly called "The Cape of the Wicked Christian Woman," says that there is a tradition among the Moors that Caba, the daughter of Count Julian lies buried here; hence it was considered ominous to be forced into that bay, and ships never entered it unless obliged to do so.

There used to be in the time of Columbus a singular belief in an island, which was one of the popular traditions of the ocean. It was called the "Island of the Seven Cities," and was represented as abounding in gold, with magnificent houses and temples, and high towers that shone at a distance. The legend relates that at the time of the conquest of Spain and Portugal by the Moors, when the inhabitants fled in every direction to escape

from slavery, seven bishops followed by a great number of people, took shipping, and abandoned themselves to their fate upon the high seas. After tossing about for a time, they landed upon an unknown island in the midst of the ocean. Here the bishops burned their ships to prevent the desertion of their followers, and founded seven cities, and the mysterious island is said to have been visited at different times by navigators, who, however, were never permitted to return.

MOON—A Saturday's moon is a sailor's curse.

In Iceland, a crescent moon with the horns turned toward the earth, indicates a wreck during the moon.

At Ulceby, in Lincolnshire, England, there is a common belief among sailors that when a large star or planet is seen dogging the moon, that there will be foul weather.

NAMES OF SHIPS AND PERSONS—Spanish sailors consider a secular name unlucky for a ship.

A ship whose name commences with "O" is unlucky.

English and Scotch fishermen thought it unlucky to mention any four-footed animal at sea.

Ancient Greeks considered male names for ships very unlucky.

It is unlucky for a sailor to mention the word "salmon."

In certain Scotch fishing-villages, many family names, as Rosse, White, and Cullie, are unlucky.

In Shetland, it is thought unlucky to speak of the sea at all.

Swedish fishermen think it unlucky to pronounce the name of an island to which they are going.

It is unlucky for fishermen to pronounce the word "swine."

Among Vancouver Islanders, it is unlucky for anyone to mention the name of an island, when passing in a canoe.

Swearing is called unlucky on shipboard, though sailors are reputed to be particularly strong in using oaths.

In the United States navy, the letter "S" has been considered unlucky on account of the loss of the Suwanee, Sacramento, San Jacinto, and others.

In some Scotch villages, persons with certain names are not allowed out on the water, and were even thought to bring ill luck by looking at the boats or nets. It was also unfortunate to meet them the first thing in the morning.

Good and evil luck are supposed to attend the name of a ship. Spanish sailors avoid a secular name, as they are always unlucky. An American ship insurance company refused to insure all ships with the initial O for the name, as they claimed that such were an unlucky venture, that they were lost, their cargoes burnt or damaged and were "in every way unfortunate risks."

Certain family names have for centuries been considered ill omened to ships. A man named John Smith was considered a "Jonah" on a voyage to Rome, the sailors declaring they would never have fair weather while he was on board.

The two ships, the "City of New York" and the "City of Paris," when purchased by an American company, were changed to the "New York" and "Paris." The owners said the names were too long, but the sailors asserted that

the "City of" was removed to get rid of the hoodoo of naming a ship after a city.

More than two hundred years ago, on Dec. 5th, 1664, a boat crossing the Menai Strait, with eighty-one passengers, sank. The only man who escaped death was a Mr. Hugh Williams.

More than a hundred years later, on Dec. 5th, 1780, another vessel with a large number of passengers sank under the same circumstances and in the same place. All the passengers were drowned except one (and the facts are proved to the hilt), a certain Hugh Williams.

Again, on Dec. 5th, 1820, a boat laden with thirty souls also sank near the same spot. The only escaping passenger was a Mr. Hugh Williams.

These coincidences are well known to local antiquarians, and are recorded in good authorities.

It was once believed, and it is believed by many to this day, that a ship could not sink with a royal personage on board.

This idea of personal luck probably led to the idea that a ship was also safe which was named after some royal person. Caesar, when the pilot feared shipwreck, said: "Why fearest thou? Caesar thou carriest!"

The German Emperor William I. evidently also believed in the luck that attends royalty at sea, as he said to a young married couple about to embark: "Do not be alarmed; the steamer bears my name, and that ought to reassure you!"

Sailors refuse to ship in a vessel that was named by a married woman, as such a christening would cause the vessel to meet with some bad fate.

OCEAN—If the sea is rough, a bucket of fresh water thrown into it will calm it. (Eskimos.)

If you take an unexpected sea-bath, it will bring you honors and fine society.

What is taken from the sea must be buried the same day.

If the sea looks black in summer, it is a sign that someone will be drowned.

The dull rumble of the sea on a calm day indicates a storm.

The raging produced by the rising and falling of the sea, is sometimes construed as an omen of disaster.

In Ireland, the murmur of the sea is thought to be the pleading of snakes and toads to come back to the land, and they have been murmuring ever since St. Patrick cast them into the sea from off the island.

A large flurry on the water is a "cat's skin," also called "cat's nose," or "cat's paws," from the belief that a cat which has been thrown into the water is disturbing the surface. It is invariably considered a sign of an approaching storm.

The moan of the sea at Elsinore, in Denmark, is said to presage death.

There are various prognostics deducible from the appearance of the ocean. When the surface of the sea is rough without any wind blowing at the time, expect a gale before long; for the wind already blowing in some distant part of the ocean is the cause of the swell imparted to the sea.

According to Hindu belief, the ocean is the final home of the sainted dead; hence corals, coming from the ocean, are considered powerful amulets, and burnt corals form an

important part in native medicines. The same is the case with sea-shells. Conch-shells are blown daily at the temples, to scare away malignant spirits, while the god receives his daily meal.

A merchant possessed a mill which would grind anything he wished. This mill was called a "quern." One day he fancied he would make it grind salt, but after it had started he forgot the way to stop it. It ground salt in a great continuous stream, which flowed into the sea, and dragged by the current, at last fell into the sea itself. There it still grinds, and that is why the sea is salty.

Some fishes are sacred to the Shetlanders, as the halibut or "holy but," and the sea is unmentionably holy. No word is allowed of the sea on board ship. They use some other words to signify what they mean, for to mention the ocean would bring bad luck, as it will resent the familiarity.

All the traditions of the Mediterranean races look to the ocean as the source of men and gods. Homer sings of

"Ocean, the origin of gods and Mother Tethys."

Orpheus says: "The fair river of Ocean was the first to marry, and he espoused his sister Tethys, who was his mother's daughter." (Plato's "Dialogues," *Cratylus*, p. 402.)

Homer (*Iliad*, book xviii) describes Tethys, "the mother goddess," coming to Achilles "from the deep abysses of the main."

"The circling Nereids with their mistress weep,
And all the sea-green sisters of the deep."

There has been a curious belief in England that there is a sea above our heads. It is curiously illustrated by the following stories,

vouched for by Gervase of Tilbury, a historian of the thirteenth century. "One Sunday," he says, "the people of a village in England were coming out of church on a thick cloudy day, when they saw the anchor of a ship hooked to one of the tombstones; the cable which was tightly stretched, hanging down from the air. The people were astonished, and while they were consulting about it, they saw the rope move, as if someone were laboring to pull up the anchor. The anchor, however, still held fast by the stone, and a great noise was suddenly heard in the air, as of the shouting of sailors. Presently a sailor was seen sliding down the cable, as if to unloose it. The villagers seized hold of him, and while in their hands he quickly died, just as though he had been drowned. About an hour after the sailors above, hearing no more of their comrade, cut the rope, and sailed away. In memory of this extraordinary event, the people of the village made the hinges of the church-doors out of the iron of the anchor, and they are still to be seen.

Another story of the sea above us is: A merchant of Bristol set sail with his cargo for Ireland. Some time after this, while his family were at supper, a knife suddenly fell in through the window on the table. When the merchant returned, he saw the knife, declared it was his own, and said that on such a day at such an hour, while sailing in an unknown part of the sea, he dropped the knife overboard, and the day and hour were known to be exactly the time when the knife fell through the window. "These accidents," Gervase thinks, "are a clear proof that there is a sea hanging above us." (Ten Thousand Wonderful Things.)

PASSENGERS—Bad luck to find a stowaway on board ship.

Sailors think it unlucky to have clergymen or priests on board.

If you meet your fiancée on the ocean, you will always be very happy.

When a minister, a white horse, and a mule are all on one boat, there will certainly be an accident.

You will never fail to have bad weather on a boat if there is a man on board who parts his hair in the middle.

If a Methodist preacher and a white horse are on a river boat, it is a sure sign that it will burn or sink.

Lawyers and priests are called "kittle cargo" by sailors, and are believed to bring bad luck to a ship.

If a pope is on board on Russian ships, the seamen believe that they will surely encounter a storm.

A fortunate voyage and a speedy trip is assured if an expectant woman is among the passengers.

In the Middle Ages, if a priest happened to be in a ship in the midst of a tempest, he ran the risk of being thrown overboard, as his black dress was considered the cause of the storm.

PHENOMENA—The brilliant sparkling of the sea is a portent of storms.

When St. Elmo's lights appear on the masts, the sailors consider it to be an omen of death.

If the Chinese see a ball of fire go up to the mast during a heavy storm in the Chinese seas, they are sure of shipwreck; but if it goes down the mast, they think they shall be preserved.

German mariners believe that St. Elmo's light is the spirit of a dead

comrade. If it shines on one's hand, one will die soon.

A single ignis fatuus at sea indicates shipwreck. Two signify a calm.

The Portuguese sailors entertained a superstition that an ignis fatuus, supposed to be generated by the violent motion of the wind, represented the body of a saint, and prefigured bad weather. This fleeting and ghostly figure was called a "corposant."

Macaulay says of St. Elmo's lights:

"Safe comes the ship to haven,
Through billows and through gales,
If once the great twin brethren,
Sit shining on the sails."

The beautiful phenomenon of a mirage, an optical effect produced on the ocean or in the desert by a very great difference in the temperature of the higher and the lower strata of air, so that the sky is seen by reflection from the water or plain, is considered a very unlucky sign.

The reflection of a ship in the sky is believed to be a sure sign of a storm.

In the Gulf of St. Lawrence, mysterious lights sometimes appear, which are believed by mariners to be warnings of great tempests and shipwrecks. When these lights blaze brightly in the summer nights, they are invariably followed by a great storm. From the shore these lights have a resemblance to a ship on fire, and are plainly visible from midnight till two in the morning. They appear to come from the sea shoreward, and are lost in the morning dawn or mist. Every great wreck that has occurred in the St. Lawrence has been preceded, according to tradition, by the appearance of these fatal lights.

PRIEST—The Iceland sailors think that a priest "brings bad luck to himself"; they always leave the church-door open when a priest goes out to row, or he may not return; and if his books are read during his absence, it is a pretty sure sign that he will not reach home safely.

RAFT—To go on a raft, signifies prosperity in abundance.

ROPE—Seamen hang a rope over the ship's side, believing that their wives and sweethearts help to pull them home.

Sailors consider it unlucky to coil a rope against the sun, that is from west to east.

SAIL—Bad luck to set sails on the quarter-deck of English ships.

English sailors consider it unlucky to sew sails on the quarter-deck.

SAILORS—Some sailors declare that they can smell a ghost on shipboard.

Among the Portuguese sailors, it was believed that anyone venturing beyond the equator would turn into a negro.

If a sailor allows any part of the fore-castle mess to be returned to the ship's galley, all hands will go hungry before the end of the voyage.

For a sailor to lose a mop or bucket overboard, is an evil omen.

Chinese junk sailors think it unlucky to spit over the bow.

Norwegian mariners do not dare to name the implements used in their fishing when at sea, for fear of exciting the attention of witches and evil spirits.

Scotch sailors believe that to wave the hand in an opposite direc-

tion to the sweep of the sea, will induce it to lessen its force.

Chinese sailors belonging to junks often take with them some embers or ashes from the shrine of some popular goddess, to give them protection on the voyage.

It is bad luck not to change the crew of a ship once a year.

If your apron accidentally falls off, your sailor lover is thinking of you.

To cut the hair in calm weather, was considered by mariners sure to bring bad luck.

To hear a sailor murmuring to himself, is a sign that you will have trouble during the year.

Sailors consider it unlucky for anyone to sneeze. To avert the danger, the person sneezing must be saluted.

If a ship starts out with a red-headed cook on board, she will have bad luck.

If a sailor, going to sea, is asked where he is going, it is very unlucky. He may avert the danger by striking the questioner in the face.

The English think rice unlucky, and sailors call it "strike-me-blind," believing its use to cause blindness.

It is unlucky for a sailor's wife to place a broom behind the door, brush up, while her husband is on a voyage.

English sailors consider it unlucky to throw bread or salt into the sea.

It is unlucky for a seaman to tear his clothes.

To see a sailor in a city, is good luck.

A sailor idly cut his name on a piece of wood on Spanish shores, and the waves carried it to his sister's feet on the coast of Orkney.

Saints' days and church holidays are generally unlucky to sailors.

Spanish sailors say it is unlucky to place the left foot on shore first.

Chinese junk sailors think it lucky to cross the bows of a foreign vessel.

It is unlucky for two relations to sail in the same ship as seamen. (Notes and Queries, May, 1888.)

If a sailor eats an egg, he must break a hole in the shell to prevent witches sailing out of it and wrecking ships.

In ancient times, the sailors refused to go if a native of Finland was on board, as they believed the Finns to be in league with the devil, and to cause accidents.

New England sailors, if they stick a hook into the finger, will at once stick the barb into a piece of pine, so that the wound will not be sore.

It is unlucky for a sailor or a sailor's father to lock his trunk in the house; it must be taken outside the door to be locked. (Scotch.)

It was a custom of immemorial origin among the Basque people, to fire twenty-one guns on ships sighting the church of Our Lady of Iciar, venerated under this invocation as the especial protectress of mariners.

As a rule, sailors dislike to walk along the coast where there have been many shipwrecks, because they believe that the souls of the dead haunt such places or inhabit the shore.

A current saying among sailors is: Never advance the boatswain to the mate's berth, as a mate will make a good boatswain, but a boatswain a poor mate.

In the Isle of San Miguel, Azores, when a young man sails for Brazil or in a whaleboat, his

parents hang in his room at home a bunch of aloe leaves. If it keeps green, it is a sign that the son remains in good health; if it turns yellow, some misfortune has occurred to him.

Sailors in the Red Sea believe that to drive a ghost from a ship, three clergymen must say over a peculiar service in Latin, a language that strikes the most audacious of ghosts with terror.

Spanish sailors place red rags over the beds, up the chimneys, above the doors, and over the windows of their houses, in order to insure good luck to their families while they are absent, and prevent the entrance of witches.

English sailors bestowed upon Commodore Byron (1750), the name of "Foul Weather Jack," for his proverbial bad luck at sea. A similar epithet was applied to Sir John Norris. The sailors thought that the curse of the "Flying Dutchman" was upon these men, and therefore bad weather followed them everywhere.

The sailors believe in a certain class of seamen who have most wonderful powers. They are called Russian Finns, and can stick a knife in a ship's mast, and make the wind blow dead ahead as long as they please. When they go ashore they always have a gold doubloon in their pocket, which as soon as spent, comes again.

At Fogo, in Newfoundland, there was a man built a fine schooner. He went to a witch to tell his fortune, as he had a feeling that a spell had been put upon him. She told him that he was building a coffin for himself. He was so influenced by this oracle that he let her go to ruin and would not sell her, although offered a good price. The boat fell to pieces until at last

he took the last timbers and made a coffin for himself, wherein he was soon after buried.

Japanese seamen do not believe drowned people go to the Japanese heaven. They quiver forever in the currents, they billow in the swaying tides, they toil in the wake of junks. Their white hands toss in the surf and seize the swimmers' feet in the pull of the undertow. They are called the *O-baké*, the honorable ghosts, and are feared with a great fear. Wherefore, cats are welcome on board ship. Cats can keep them away. They have power over the dead. If a cat be left alone with a corpse, the corpse will dance and sing! (Lafcadio Hearn, "Glimpses of Unfamiliar Japan.")

SEASICKNESS—In Shetland, a drink of water in which is placed a stone found in the stomach of a cod, will prevent seasickness.

SEAWEED—Seaweed becomes damp and expands before wet weather.

It is lucky for sailors to hang in their homes pieces of seaweed, for they will keep them from having stormy voyages.

SHELLS—If you have sea- or conch-shells before your door, luck will go in.

When a large seashell roars, it is rough at sea.

It is bad luck to keep shells in the house; it will bring discord and strife in the family.

When gravel sticks hard into cockleshells, you may look out for a storm, for a tempest is surely brooding.

The roaring echoes in a conch-shell is believed to be the accumulated sound of the roaring of the sea.

SHIP—It is unlucky for boats to touch salmon-cobble.

One of the Norse ships understood whatever its master said to it, and was his companion, going wherever he bid it.

When the sailors imagine to see a burning ship, there will be a terrible storm.

To see a steamer coming into port is a sign that any wish you make will be fulfilled.

If a corpse-worm is found on the hull of a ship, the ship will burn.

A wish, made at the time of seeing a ship under full sail, will come to pass.

Manxmen believe it unlucky to be the third to get into a boat.

In Yorkshire, the wives of the sailors throw old shoes at the ship as it passes the pier-head, for luck.

The specter of the lost ship "*Rotterdam*" appears to sailors, and is always an evil omen.

In the early days, the first nail of a ship was driven through a horse-shoe into the plank, for luck.

It is unlucky to push off a dory from a vessel with the bow towards the sun.

Sacred ashes are suspended by Chinese sailors about the junk or vessel, taken from the incense ashes of the temples, to protect the ship from storms.

In Iceland, the species of wood called "*sorb*" is unlucky in building ships.

If a boat is built of stolen wood, it will sail faster by night than by day.

It is considered unlucky to start out with the intention to get a new boat, and come home without it.

It is considered necessary to the luck of a ship to christen it with a new bottle of wine.

A single vowel twice repeated in the name of a ship is held to be a lucky combination, by sailors.

O'Reilly, in his "Songs of Southern Seas," alluding to such ill-fated ships that come in contact with a phantom ship, says:

"They'll never reach their destined port,
They'll see their homes no more."

At times, a specter-ship is seen at Cap d'Espoir in the Gulf of St. Lawrence, which, according to common report, is supposed to be the phantom of the flagship of a fleet sent to reduce the French forts by Queen Anne, and wrecked there with all hands.

The Greek captain who purchases a vessel which he is to command himself, takes possession of it by a ceremony which is called espousing the ship; on this occasion, he suspends in it a laurel crown as a symbol of the marriage, and a bag of garlic, as a preventive against tempests.

There is a popular myth in India which tells of a mighty ship built by seven sages, in which they stored the seed of all kinds of life. It was rescued by Brahma when the deluge overwhelmed the primitive earth. Brahma drew the vessel for many days, until he reached a high peak in the Himalaya mountains, where he moored it.

It is a good sign to see a ship with her sails full set; but if you are standing facing north and the sails are blowing east, there is trouble in store for you. If you are a sailor, it will be a squall.

Some sailors believe that the crew of the phantom ship is made up of corpses, under the direction of the devil as captain. It is said she has often crossed the path of the mariner, and shipwreck is almost sure to follow. It is said this

death-ship puts a spell upon vessels and the only way to get the spell out of the ship's timbers is to have a minister of the gospel come on board, and call all hands to prayer; this will purify her and drive the devil away.

The placing of figureheads at the prows of ships dates back to the remotest times. The first images were those of gods or goddesses, under whose especial protection the ships were solemnly placed, and in each case as solemnly invoked in storms. The Romans carried their Lares or tutelary gods to sea with them, affixed to some part of the poop, to protect the ship. A modern instance is the shape of the prows of the Venetian gondolas. That axe-like prow simulates the shape of the shining blade of St. Theodore, their patron saint.

The luck or ill fortune of certain ships has long been a popular belief among the seafaring community, and so strong is this conviction that ship-owners will rarely purchase a vessel which, by meeting with repeated disaster at sea, has proved to be unlucky. Such a prejudice is supposed to pursue her from the first. Milton, in his "Lycidas," tells how

"It was that fatal and perfidious bark
Built in the eclipse and rigged with
curses dark."

Japanese sailors believe in a phantom steamship that will follow at just such a distance from their vessel, her machinery going "kata-kata, katakata." As long as she comes behind you, you need never be afraid; but if you see a ship of that sort running ahead of you against the wind, that is very bad. It means that all on board your vessel will be drowned.

Sailors' traditions and songs always make Noah the first sailor.

A great many myths about the ark are still current. We will give a few:

Syncellus says that fragments were preserved in the Georgian mountains, and bitumen was taken from them and used as charms. Marco Polo says that the ark rested in his time on a mountain in Armenia. Oriental legends say that the ark made the tour of the world in six months. Jewish rabbis assert that it was miraculously lighted by a gleaming stone. I. Ben Abbas, commentator on the Koran, said that Noah was commanded to build the ark of the plane tree which he brought from India, and whose growth in twenty years furnished abundant material. Josephus says that pieces of it were still in existence in his day. El Kazwinni says that a temple made of the planks of the ark stood many centuries on the spot where it first rested. Epiphanius agrees with him. In 1670, one John Stroan went up Ararat until he saw the ark, visible, a speck in the distance, above him.

The Flying Dutchman is a phantom ship, seen in stormy weather off the Cape of Good Hope, and thought to forebode ill luck. The legend is that it was a vessel laden with precious metal, but a horrible murder having been committed on board, the plague broke out among the crew, and no port would allow the ship to enter, so it was doomed to float about like a ghost, and never to enjoy rest. (Sir W. Scott.)

Another legend is that Vanderdecken, a Dutch captain, homeward bound, met with long-continued head-winds off the Cape; but swore he would double the Cape and not put back, if he strove till the day of doom. He was taken at his word, and there he still beats, but never succeeds in rounding the

point, and bodes evil to any ship he meets.

(Captain Marryat has a novel founded on this legend, called "The Phantom Ship." Richard Wagner has used the legend as a text for one of his operas.)

SHIP COLORS—It is very bad luck to tear or lose the ship's colors.

STEERING—Shakespeare says, in "Cymbeline": "Fortune brings in some boats that are not steered," but on the other hand, an evil fate has been supposed to attend others.

STORM—Among some French sailors, a game of cards is said to provoke a storm.

Playing a musical instrument on board ship is said to provoke a storm.

Kamchatkans will not cast sand out of their huts nor sharpen an axe while on a journey, for fear of raising a storm.

Sailors believed that partially dried and withered rose leaves, thrown upon the waves during a storm, would abate its violence. (Greek.)

The Portuguese seamen would in time of peril attach an image of St. Anthony to the mast of the ship, thinking then that the storm would cease.

A coin dropped in the water will stop a storm.

In Brittany, the dull sounds that precede a storm are thought to be the phantoms of the dead demanding burial.

If the ancient Greeks were on the sea and they had a storm, they threw an iron chain into the water to bind it.

When in a storm the surge passes over the decks and gives out

a hollow and deathly sound, it is a sign of fair weather.

Mariners promise to eat no fish on Easter day, so that they may be safe from storms at sea.

When there was a tempest in ancient Greece, the sailors believed that the Gorgons were angry and lashing the seas.

The Chinese, when on board ship in a storm, throw overboard pieces of "joss-paper," bearing certain inscriptions and mysterious characters, intended to pacify the spirit of the waters.

If sailors called upon their gods in the midst of a storm, it was considered bad luck. Bias once reproved some sailors for doing so. "Be quiet!" he said, "lest the gods discover you are here!"

When a Greek captain purchases a ship which he will command himself, he places some garlic in it, to prevent great tempests.

The seamen in the Shetland Islands threw a piece of money in tempestuous weather into the window of a ruined chapel dedicated to St. Ronald, in the belief that the Saint would thereupon assuage the violence of the storm.

When your dog runs out of the house during a thunderstorm, you should run away too, for the house will be struck by lightning.

A charm often resorted to for the raising of a storm, is to throw a cat overboard; but according to an Hungarian proverb that a cat does not die in water, its paws disturb the surface; hence the flaws on the surface of the water are named by sailors, "catpaws."

TIDE—The tides are, according to Shetland belief, caused by the in- and out-breathing of a sea monster. He draws in his breath six

hours and the tide gets low; and he lets it out six hours, and the tide gets high. This idea has been preserved in the North from the days of Pythias down to our time.

VOYAGE—If the ship's lights burn brightly on the first night out, she will have a good voyage.

The Indians, when they pass Cape Mussel-doom, throw cocoanuts, fruits, and flowers into the sea, to secure a prosperous voyage.

A penny placed under each mast of a vessel insures her prosperous voyages.

WATER IN GENERAL—If you drink salt water, you will never get angry.

If you shoot a cannon over the water, the body of the drowned will rise.

Wet your feet in salt water and you will not take cold.

A drink of water, taken from the tops of three waves, is said to cure the toothache.

In Portesse, if a pail of sea-water with seaweed in it is drawn at New Year's, it brings good luck.

Water from the tops of nine waves, in which nine stones from the beach have been boiled, is believed to be a cure for jaundice. It is applied externally, the patient's clothes being dipped in it and put on wet. (Shetland.)

The Finns say that Wainamoinen one of their mythological heroes, killed a pike, and out of his bones constructed a harp; but he lost it in the sea, and ever since the waves on the beach are playing with it, and sweet music can often be heard on the water.

WATER SPIRITS AND SEA MONSTERS—The Nix is supposed to sit in the water with a long



SOL ardens in Divino TAURI, ac minimus Mogulensis Deus. Persarum.



*The two PRINCIPLES
of YHASTA symbolized
by two SERPENTS,
contending for the
MUNDANE EGG
from Heaven.*



SOL ardens in divino LEONTIS



Symbols Conspicuous in the Mythology and Magic of the Ancient Persians.

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1881.

well-hook, with which he drags children down when they approach too near the water's edge. (German.)

"The sylphs and undines and sea-kings
and -queens,
Long ago, long ago, on the waves built
a city." (Owen Meredith.)

Every Roumanian woman is careful to do honor to the water-spirit, the *Zona*, which resides in each spring, by spilling a few drops on the ground after emptying her jug.

A Roumanian woman would never venture to draw water against the current, for that would strike the water-spirits' home, and incur their anger.

Early Norse traditions represent *Hymr*, the sea-god, as inhabiting whirlpools, which are his boiling kettle.

The Indians offered tobacco at a rock in the upper river, to appease the spirit of the Mississippi.

The Russian sailors cast a cake made of butter and flour into the waves, to appease the evil demons that inhabit the White sea.

The Arabs have a belief that spirits of drowned Egyptians may be seen moving at the bottom of the Red sea, and Finati adds that they are ever busy recruiting their numbers with shipwrecked mariners.

Some people think that the boat that has drifted out to sea, has been pushed from its moorings by spirits.

The waterman is found on the banks of creeks and brooks. He lives in a palace the floor of which is covered with glowing fish-eyes. With him lives the waterwoman.

Water-mammas are supernatural mermaids or sirens, who lure men to destruction by dragging their boats under water. There are so-

cieties in British Guiana which carry on a kind of water-mamma worship.

"The fishers have heard the water sprite
Whose screams forebode that wreck is
nigh."

(Scott's *Lay of the Last Minstrel*.)

There is an old legend that Satan got into the ark, and there tried to sink it by cutting a hole; but of course it was miraculously preserved.

The Burmese fisherman makes a small shed near his fishery in which some daily tribute is placed of rice or fruit. If this were not done, he believes that the spirit would destroy the fish.

If a fisherman is cruel to a mermaid or tries to kill one, he will have some great misfortune befall him.

In Norway, if a fisherman catches a mermaid and takes it home, it will give him a knowledge of future events.

If, in diving under water, a mermaid turns toward the ship of a Norwegian, it is a token of misfortune.

In ancient times, when a Greek ship was in danger, someone was thrown overboard, to appease the spirit of the wind and waves.

Arabian writers often speak of mermaids. The Arabs believed in "fish-men," living in the Indian ocean, and subsisting on drowned men.

Founding their belief on the old Finnish legend that *Fusi*, the demon of storms, is attended by cats, it is now thought that cats are unlucky on ship board.

Demetrius, the Greek philosopher (d. 284 B. C.), tells us that the inhabitants of the Western Islands who died in the hurricanes were mermaids.

Any seaman who touches or molests a mermaid in any manner, will have bad luck ever after.

If the mermaid, in diving, goes away from the ship, it is a good sign.

In 1187, a merman is said to have been taken near Suffolk, England. It resembled a man, but could not speak. It escaped one day and fled to the sea, where it disappeared.

In the "Eastern Travels of John of Hesse" (1389), we read: "We came to a smoky and stony mountain, where we heard sirens singing, proper mermaids, who draw ships into danger by their songs."

The ancients thought it improper to spit into the sea; it offended the faces of the sea-gods, and incited all the powers of witches against them.

When a mermaid was seen by sailors throwing fish toward the ship, they believed themselves doomed; but if she threw them in the opposite direction, it was the sign of good luck.

There was a spirit named Bucca, who was greatly feared in Cornwall, and the fishermen always set aside a certain portion of the catch and left it on the shore for him.

All those who have died by drowning come out and ride over the sea at Whitsuntide, trying to carry off young men.

To see a nymph is a sure sign that you will become mad.

The seeing of mermaids to sailors, signifies that they will soon die by drowning, and that hell awaits them in the other world.

By sacrificing something to the nixie by throwing it down into the waterfall, you will, as a compensation, have great musical talent.

Norwegian sailors believe in a mysterious water-goblin, to see which means death.

Ibnala Bialsaths says that sailors in his time caught, on foreign shores, marine women with brown skin and black eyes, speaking a strange tongue.

The Mandarin Indians sacrifice edged tools to the spirit of the waters, to avert the recurrence of the great deluge of which the tribe has many traditions.

In Scandinavia, the nich (nick, nixie) appears on the sea and the deep rivers, as a monster with a human head, presaging to sailors immediate shipwreck and drowning.

The Indians believe it is bad luck if the stillness over the waters of a lake be broken by any careless word that will offend the spirits of the place.

"Dracs" are fairies of Northern France, whose abodes are caverns in the river. These float upon the surface to entice bathers, and soon draw them under.

Three winged fiends attacked the crew of Gorm's ships in his voyage to the Isle of the West, and were only appeased by the sacrifice of three men.

Peter Gilles, a learned adventurer of the sixteenth century, who went to foreign countries, says that the skin of seamen taken in Dalmatia is so tough that it is used for saddle-covers.

Ibn Batuta, an Arabian traveler of the fourteenth century, says he saw fish in the Persian Gulf with a human head as large as the head of a child.

Magnus, a German scientist, born 1802, tells of a sea monster so big that the sailors used to get

on his back and build a fire to cook their meals, without disturbing his slumbers.

The Kaffirs think that the water-spirits live under water just about as they do on land. They have houses and furniture, and even cattle. They are wiser than other people, and from them the witch-finders get their art.

If anyone drowns, the Kaffirs believe that a water-spirit has pulled the person down; and as these spirits are believed to keep cattle, as aforesaid, oxen are sometimes driven into the water, as a ransom for the victim.

Certain demons, called *landaetir*, were believed in Denmark to threaten ships from the shore, and a law of *uleliote* in the thirteenth century, required that the figure-heads then carried at the prow must be taken off on approaching shore, so as not to frighten these malevolent spirits.

In the *Issefiord*, a part of *Catte-gat Strait*, in the North sea, there dwelt formerly a sea demon who stopped each ship and demanded a man from it. It was found by consulting the priests, that he could be exorcised, and this was done, by procuring the head of Pope Lucius I., beheaded at Rome 253 A. D., and showing it to the demon.

The inhabitants of the Shetland Isles believe that mermaids and mermen have in possession a seal-skin which serves as a charm to prevent them from drowning; if they should lose this, they would drown like any human being.

Abou Muzaine says a siren named "the old man of the sea," often spoke in an unknown tongue.

Mimir was a water demon in old Norse mythology, who dwelt at the roots of the tree *Ygdrasil*, the well

of all wisdom. Odin, the great god, to obtain a drink from this well, had to leave one of his eyes in pawn.

Mermaids particularly desire a human soul, and Paracelsus says: "So it follows that they woo men, to make them industrious and home-like in the same way as a heathen wants baptism, to save his soul; and thus they create so great a love for men that they unite themselves to them, and thus gain a soul."

Sailors have a strange idea of the devil's power and agency. They think he stirs up the winds, and that is the reason they so seldom whistle on board ship, esteeming that to be a mockery of him, and consequently an enraging of the devil. If, however, there is a calm, whistling is an invocation.

Pliny says that mermaids coming on board ship sunk them, and that *Malos*, making free with a sea-maiden, lost his head. Pliny says also that off the coast of *Gades* was a merman, who used to climb on board ships in the night, and that the side on which he stood would sink with his weight.

Aside from the many fish-gods of antiquity, says Bassett (author of "Legends and Superstitions of the Sea"), we are told that a creature like a woman inhabits the Island of Ceylon, and Aelian assures us there are whales formed like satyrs.

The Nereids were the mermaids of Greece, to the number of fifty, who, half woman and half fish, lived in the ocean.

Theodore de Gaza, an Italian writer of the fifteenth century, saw several sirens on board ship in the Peloponnesian sea, which were put back in the water after being

kept on board some time. They were beautiful maidens.

George of Trebizond, a Greek philosopher of the fifteenth century, saw one in the open sea.

The Russians, like the Bohemians, believe in the water-demon, which lives in great pools or near mills. They believe that if he is offended he will break the mill, or take all the fish out of the water. He even attempts to kill men by dragging them down to his deep den. His favorite fish is the lulurus, on which he rides about, and which is called "the devil's horse."

The Rousalka is a Russian female water-spirit. She has long green hair; if it becomes dry, she will die; so she never travels from home without her comb. By passing this through her locks, she can produce a flood; which explains the comb of all mermaids.

In Smith's Travels, he tells how on sailing along the coast of Corsica and Sardinia, June, 1792, "we saw a sea monster which appeared several times during the day, spouting water from its nose to a great height. It is called *Caldelia*, and presages a storm."

Padre Philoponus, who accompanied Columbus on his voyage to discover a new world, on his return, wrote many wonderful and weird stories about gryphons, sea-dogs, and other marine monsters, which they met with on their voyage across the ocean.

A tall man standing upright and holding an obolus in one hand and a serpent in the other, with the sun over his head and a lion at his feet, if cut on a discordius set in a leaden ring and put underneath worm-wood, carried to the bank of a river, would enable to call on all the evil spirits of the water and make them

give true answers to all your questions.

It is a custom among Weymouth fishermen to put out to sea on the first of May, for the purpose of scattering flowers upon the waves, as a propitiatory offering to obtain food for the hungry from the sea-gods.

"Old Nick" has often appeared upon the sea and on deep rivers in the shape of a sea-monster, presaging immediate shipwreck and drowning the seamen. (Old Nick is an evil water-spirit, who appears in the form of an old man. Odin frequently appears in northern mythology under the name of Nickar, when impersonating the destroying principle.)

The dissection of either the dugong, dolphin, lamantin, or manatee, inhabitants of the sea, which have given rise to the belief in mermaids, will show that their internal parts are almost identical with those of the human. The dugong gives expression to its grief like a human being, by weeping tears. The common people of Sumatra ascribe great virtue to the tears shed by a dugong, and bottle them, in the belief that they act as a charm to secure affection.

It is said that sailors do not go to hell when they die, but to a place called "Fiddlers' Green," because when they were admitted to the infernal regions, they played such pranks with the devil's long tail that they set all hell in confusion. They were attracted outside the gates by a loud call of "grog for sailors," just when they were plaguing the devil, and all rushing out, the gates were closed, and no sailor has been allowed in since.

The belief in sea monsters is not confined to modern times, nor to

summer paragraphs in the newspapers. In Shakespeare's "King Lear" (I., 4), is the following reference:

"Ingratitude, thou marble hearted fiend,
More hideous when thou showest thee
in a child
Than the sea-monster!"

Sandys gives a picture said to be portrayed in the porch of the temple of Minerva at Sais, in which is the figure of a river-horse, denoting "murder, impudence, violence and injustice; for they say that he killeth his sire and ravisheth his own dam."

In the romantic legends of William of Orange, Desranes' head is thrown into the sea, and demons so haunt the spot that sailors dare not approach it.

Another story tells of a mermaid, caught by a cavalier, but liberated. In gratitude thereof, she saves her captor when his ship is about to be wrecked. When mermaids appeared, "then began they all to sing, so high, so low, so clear, so sweet, that the birds leave off flying and the fish leave off swimming."

Nicor is a sea-devil in Scandinavian mythology, who devours sailors. This is one of the many varieties of "Old Nick," "Nickar," "Nicker," "Nicken," etc., the names of various northern land and water-spirits. Charles Kingsley refers to him in his "Hypatia," as follows: "My brother saw a nicor in the Northern sea. It was three fathoms long, with the body of a bison-bull, and the head of a cat, the beard of a man, and tusks an ell long, lying down on its breast. It was watching for the fisherman."

Mermen can always be found out, even when they mix with people, as they always drip from the left side. They are also said to

keep human souls under mugs, and at times to let them escape. These are the bubbles sometimes seen rising on the surface of ponds. They are very cruel, and kill their own children, if the human mother in any way escapes them. The mermen and their children all have green hair. (Bohemia.)

The folklore of Southern France tells of beings called Dracs, whose abodes are the caverns of rivers. Sometimes these dracs will float like golden cups along the stream, to entice bathers; but when the bather attempts to catch them, the drac draws him under water. Nobody sees the golden cup but the bather himself, and he never returns to tell the tale.

In the Shetland Isles, the Faroes, Iceland, and Norway, as well as at Smerwick Harbor, the following story is current. At the latter place an Irishman caught a mermaid, with her enchanted cap. He grasped the cap, and thus became possessed of the finny woman, who became his wife and the mother of his children. Long she lived with him and loved him, but one day, espying her cap in the corner, an instant longing possessed her to make a visit to her parents, and she went to the shore, thinking she would soon return. But, placing the cap on her head and plunging into the water, she at once forgot forever her earth life, and never returned to see her mortal family and her bereaved husband.

Besides the belief in aerial and terrestrial spirits, our credulous ancestors put faith in all kinds of romancing stories of river- and sea-demons. The more prevalent of these superstitious notions was a belief in mermaids and mermen, a class of creatures who lived in the sea, and had bodies half human and

half fish. Mermaids appear to have been much more common than mermen. The mermaid, we are told, possessed the body, from the middle upwards, of a beautiful female, with a head flowing with long yellow hair, which she incessantly combed with one hand, while she held a small mirror with the other. This female monster of the deep is described as having been a constant schemer of destruction to confiding navigators, or those who haunted unfrequented parts of the sea shores. (Chambers' Information for the People.)

Icelandic chronicles relate that three sea-monsters were seen near Greenland. The first, seen by Norwegian sailors in the water, had the body of a man, with broad shoulders, stumps of arms and a pointed head. The second was like a woman to the waist, with large breasts, disheveled hair, and large hands on stumpy arms, webbed like a duck's foot. It held fish in its hands and ate them.

Kelpie is an old Scotch water-spirit, usually represented in the form of a horse, similar to the Irish Phooka.

"Every lake has its kelpie or water-horse, often seen by the shepherd sitting upon the brow of a rock, dashing along the surface of the deep, or browsing upon the pasture on its verge." (Graham, Sketches of Perthshire.)

After the escape of Mary Stuart from Castle Lochleven, "little Douglas" threw the keys of the castle, which he had craftily taken away with him, after having locked the doors behind them, into the lake, saying: "I present them to Kelpie, and name her porter of Lochleven Castle." (Dumas, Mary Stuart, Queen of Scots, [transl. by J. M. Howell, page 197.])

Sailors have a familiar name for death, which was formerly bestowed on the evil spirit who presided over the demons of the sea. He was called "Davy Jones," and was thought to be in all storms, and was sometimes seen of gigantic height, showing three rows of sharp teeth in his enormous mouth, opening great frightful eyes and nostrils, which emitted blue flame. The ocean is still termed by sailors, "Davy Jones's Locker."

We also read a similar account of these people in the Chronicle of Sturlaformus of the Hafstrambr, who calls the female Marguguer. We find this idea of sea-men and -women is almost universal. It is not only common to the inhabitants of coasts, but among the tribes of Central Africa and the North American Indians. Germany is full of these traditions. Such are the maidens of the Rheingold, celebrated in Wagner's opera; the stories of Melusina, Undine, etc. From Sicily, Cyprus, Jerusalem, and the French Counts of Lusignan, water-maidens and their romantic histories of descent or ancestry, come freighted with mystery.

At the Fonte de Concelho, at Moncoroo, Portugal, a moura or Mooress is said to appear on midsummer's day, the object being to turn the figs to the sun. She is heard singing from midnight to the dawning of day, a distinct air being heard when the water is drawn from the fountain. This legend of the moura is related with variations in every part of Portugal. The same prevails in Gallia, Spain. Hon. George W. Caruth, American ex-minister to Portugal, writes that during the season of 1896, when he was at midsummer eve in the city of Oporto, a report was raised that

someone had heard the moura singing; and that day a large number of the lower classes assembled on an eminence near one of the fountains, and remained until after midnight, when the police dispersed them with difficulty. So the ancient superstition is still in force.

In Fraz-os-Montes, Portugal, there is a cistern in which an enchanted moura dwells, who is supposed to be half serpent and half woman. On midsummer's morning, the sound of a weaver's loom is heard in the cistern. Sometimes they are seen rowing a boat and singing. In these superstitions, the mouras seem to take the place of water nymphs in pagan history.

There is a terrible goblin in the river mouths of Japan, called the kappa. It is the "ape of waters," hideous and obscene, who reaches up from the deeps to draw men down and to devour their entrails.

The corpse of him who has been seized by kappa may be cast on shore after many days. It may show no outward wound, but it will be light and hollow, empty, like a long dried gourd. (Lafcadio Hearn, *Glimpses of Unfamiliar Japan*.)

A minister of the gospel, when horsebacking one evening over a bridge, heard, when across, melodies sweet and enchanting, produced by some string instrument. He turned about and saw on the surface of the river a young man, naked to the waist, with a red cap and yellow locks flowing in gentle waves over his shoulders. In his hand he held a harp of gold. The reverend gentleman saw at once that it was a "necken" (a river-spirit), and in his fervor addressed him thus: "Of what use is it that thou so joyously dost strike thy harp? Sooner will this dry and withered cane-staff of mine I hold

in this my hand, become green and blossom, that thou shalt be redeemed!" The unfortunate and unhappy harpist then threw his harp on the water and sat bitterly weeping on the river. The minister turned his horse and rode off, but lo! after having proceeded a little ways, he noticed that the ancient staff he carried had turned green and was budding. He perceived that this was a token from heaven to teach the doctrine of redemption, salvation and reconciliation otherwise. He therefore hastened back to the yet wailing and lamenting riverman, showed him the blossomed staff, and said: "Behold, that my staff is green and flourishing as a vine in the vineyard! So flourisheth hope in the hearts of all created beings, because their redeemer liveth!" Consoled by this, the "necken" again took up his harp, and glad, joyful strains were heard by the river shore through the silence of the night. (Swedish Folklore.)

The "necken," according to the popular belief, is a water-spirit, and when he resides under bridges and in rivers, he is generally called the "riverman." At Hornborgabro, in the province of Vestergotland, he is said to have been heard singing in an enchanting melody these words, repeating them three times: "I know and I know and I know that my redeemer liveth!"

The antiquity of the belief in mermaids and mermen is beyond finding out, and it can be traced from age to age through every nation. Shakespeare alludes to the superstition once common among sailors, that to see a mermaid swimming away from a vessel foreboded disaster, in the following line put in the mouth of Gloucester, in *III King Henry VI.*, (III., 2): "I'll drown more sailors than the mer-

men shall." But in the "Comedy of Errors," the great poet pictures the beauty and divine grace of these exquisite creatures as follows:

"O, train me not sweet mermaid, with
thy note,
To drown me in thy sister's flood of
tears,
Sing, siren, for thyself, and I will dote.
Spread o'er the silver waves thy golden
hairs,
And as a bed I'll take thee and there lie;
And in that glorious supposition think
He gains by death, that hath such
means to die."

And in the *Midsummer Night's Dream* (II., 1), he alludes to the mermaid as follows:

"I heard a mermaid on a dolphin's back
Uttering such dulcet and harmonious
breath
That the rude sea grew civil at her song
And certain stars shot madly from their
spheres,
To hear the sea-maids music."

In the reign of Queen Elizabeth, all London went mad over shows of mermen and mermaids, and so great was the rage that Shakespeare referred to it in "The Winter's Tale," where Autolycus, the ballad-singer, is made to say: "Here's another ballad of fish that appeared upon the coast on Wednesday, the four score of April, forty thousand fathoms above the sea, and sung this ballad against the hard hearts of maids. It is thought she was a woman, and was turned into a cold fish, for she would not exchange flesh with one that loved her. The ballad is very pitiful and as true."

WATER SPOUT—Waterspouts at sea have been looked upon with great terror, and the danger from them can only be averted by repeating passages from Saint John, the evangelist.

A superstitious practice was considered efficacious in dispersing waterspouts at sea. Thevenot, in his "Travels into the Levant," 1687,

mentions that "one of the ship's company kneels down by the main-mast, and holding in one hand a knife with a black handle, he reads the Gospel of St. John, and when he comes to pronounce these holy words: "et verbum caro factum est, et habitavit in nobis," the mariner turns toward the waterspout, and with his knife cuts the air athwart the spout, as if he would cut it, and they say that it is really cut, and lets all the water it holds fall with a great noise.

WAVE—The ninth wave is considered unlucky and the tenth, the largest.

When the waves of the ocean roll from you, it is the sign of a storm.

When the waves roll toward you, it is the sign of fair weather. This is only of significance when you are on the water. It does not hold good when you are standing on the shore.

WEATHER—GOOD AND BAD SIGNS AND OMENS—A mirage is followed by a rain. (New England.)

If the second day at sea is pleasant, you will have a lucky voyage.

Floating sea-pulmonata, says Pliny, are portents of stormy days to come.

It is considered a bad sign when a big fog suddenly breaks up and the sun shines.

If there is little water in the Baltic, it is a sign of dry weather.

Air-bubbles over clam-beds indicate rain.

"I pray thee put in to yonder port, for I
fear the hurricane.
Last night the moon had a golden ring
and to-night no moon we see."
(Longfellow's "The Wreck of the Hesperus.")

The Coastguard at Rock Island, Ireland, would say: "We won't go

sailing or fishing to-night; the deadlights are shewing in the bay; we are very near a gale."

"A rainbow in the morning" is the sailors' warning.
A rainbow at night is the sailors' delight."

Indians keep an old straw hat in the home for the purpose of foretelling weather. When they pull it and the straw "screaks," it is a sign of rain. If it makes no sound, it will be fair.

The greater distinctness of distant objects indicates rain. The air grows clear and distant objects are seen more clearly just before rain.

The rigging rope on vessels grows slack before rain.

"If rain comes before the wind,
Unfurl your topsails and take them in;
If the wind comes before the rain,
Lower your topsails and hoist them again."

The fishermen in Baltimore, Ireland, would say when a rock with a hole in it at the harbor's mouth would make a great noise and send up volleys of water, "We may prepare for a gale from the south."

In Buckie and the neighboring villages, the sound of the sea coming from the west, is a sign of fair weather.

Virgil says:

"When crying cormorants forsake the sea,
And stretching to the coast wend their way;
When watchful herons leave their watery stand
And mounting upward with erected flight
Gain on the skies and soar beyond the sight,"
wet weather will come.

WHALES AND WHALING
—Whalers consider it an omen of death to hear seals at night.

It is a very bad omen for a man to fall overboard when entering a boat to pursue a whale.

It is thought to be unlucky to use iron implements when hunting whales. No whales will be secured during the following year, if there is the smallest particle of iron in the boat. This is a current belief in Greenland.

Whalers consider it lucky to have a sperm whale's head on the starboard yardarm, and a right whale's on the port side.

When a whaler died, the Eskimos used to cut his body into small pieces, which were dried and rubbed on the points of their lances to bring them good luck.

The whalers of Scotland think it lucky to burn effigies before embarking.

WIND—In Italy, if the sailors want a change of wind, they show it their backs.

In New Zealand, they pray to the fish to bring them favorable winds.

Sailors say that when the wind is contrary, you must not sew anything, or you will "sew up the wind."

In Iceland, to obtain a favorable breeze at sea, you have only to pull out your shirt, pick the insects off it, and put them on the foresail.

In China, a southerly breeze can be raised by holding a cap high up against the wind.

When the wind blows very hard, the Chinese sailors call out piteously: "Grandmother Ma Chu!" which serves to keep the evil spirits from doing much harm.

Thorlac, a Swedish bishop, when forced to leave Upsala, stole the finger-bone of the holy Eric, to se-

cure favorable wind. A dreadful storm, however, arose; so, repenting of the sacrilege, he took the relic back, and then with a fair breeze, the vessel started.

A he-goat's skin suspended to the mast-head was thought by Hebrides Islanders to secure a good breeze.

It has been said that man could never draw the idea of God from nature. In the identity of the wind with breath, breath with life, life with soul, and soul with God, lies the deep and true reason for the worship of wind, clouds and tempests.

From the Persians we learn, even in their present literature, that the wind at dawn is a gentle child, at noon a youth, and at night an old man.

The origin of the phrase, "A capful of wind," can be traced to a Norse king, Eric VI., who died in 907 A. D. He was credited with the useful power to direct the wind to blow where he wished, by the simple method of turning his cap to that point of the compass.

"Whistles rash bid tempests roar."

Fishermen of St. Ives never whistle at night, because it brings strong winds.

When the sailors of India wished to make a swift voyage while the wind was light and variable, or while there was a dead calm, they collected money among themselves, and had the same deposited as a propitiation to the sea-gods, in order to insure a favorable and stronger breeze.

Religion: Places, Objects and Articles of Worship.

CHAPTER XVIII.

ANGEL—A good spirit or angel sits on the right shoulder of every Turk, and a bad one on the left.

If you wish to gain the good grace of God, pray to your guardian angel, and for those souls in purgatory for whom no one else prays, and she will intercede for you.

Russian peasants believe that on the left shoulder of each person sits a devil, and on the right, an angel.

Swedenborg, the famous philosopher, who claimed to have had intercourse with the spiritual world, and to have had revelations and visions of supernatural character, asserts in his "Spiritual Diary," that the angels do not like butter.

In the rabbinical system of "Angelology," Sandalphon is one of the three angels who receive the prayers of the Israelites, and weave heavenly crowns for them. Longfellow has made this superstition the subject of a beautiful poem.

In the sixteenth century, there was a company of people who called themselves the "Angelic Brothers," because they believed that they had actually attained that state of angelic purity in which "there is neither marriage nor giving in marriage." This order was founded by George Gichtel.

The Koran tells many myths, among them being the story of Harut and Marut, two angels sent

to administer justice to the earth. They fell in love with a beautiful widow, to whom they confided the name of the secret gods. She was immediately carried to the heavens and made Venus, the planet, while the angels were imprisoned in a cave.

MISCELLANEOUS—Notions of angels have been prevalent ever since man had any ideas at all. They have varied with every nation, but in the Hebrew and Greek the word signifies "a person sent," a "messenger." The Bible has a great number of allusions to angels of every kind, and states that they actually appeared upon earth and conversed. The "Angel of Jehovah" is spoken of in Exodus, and all reverence was to be paid to him, for God said, "My name is in him!" Angels of the highest order were seen by John on Patmos, and others visited Abraham in his tent. The Jews believe in seven angels, holier than all the others, which are: Abdiel, Gabriel, Michael, Raguel, Raphael, Simiel and Uriel. The angel of the resurrection is to blow a trumpet, and all the dead of the earth are to arise out of their graves, so thousands still devoutly believe. Adam Littleton, in his "Dictionary," has this sentence: "There is no reason for fancying angels more of one sex than the other, since amongst them there is no such distinction. They may as well be called male as female."

Christ said in regard to marriage: "For in heaven there is neither marriage nor giving in marriage, for they are as the angels," which would suggest a being both male and female, moulded into one, or so spiritually united as to be like one being, although dual.

Angels play a very prominent part in popular superstition and belief. Good and bad conscience is personified by a person's good angel and a demon or the devil. Very general is the belief in guardian angels, who admonish, guide, or protect their protégé; and guardian angels are believed to watch all night at the head of the cradle or bed where young children sleep. Whole nations also have their tutelary guardians, and many historical events are believed to have been brought about under the advice and guidance of angels.

The Arabs say that angels were created from pure, bright gems; the *genii* of fire; and man of clay.

Among the Christians, angels are generally believed to be the souls of the departed, who have gone to heaven, who are invisible in the air, and always near their living relatives and friends.

In folklore and in the nursery, many natural phenomena, particularly all that refers to the sky, such as stars, the milky way, clouds, rain, snow, etc., are connected with the angels and their heavenly functions.

Many people believe in angels visiting their friends on earth from time to time, especially at night, in dreams or visions.

Krummacher gives the legend of Adam reposing under a tree, looking up into heaven, and longing for wings that he might soar to the stars. Then a seraph touched him,

and a deep sleep fell upon him, and he dreamed; and it seemed to him he flew up into heaven. But, when he awoke, he found he was still reclining under the tree. Then he said to the seraph: "Behold! I flew up to the vault of the sky: radiant worlds like the sun rushed past me, and still worlds on worlds were beyond. Didst thou indeed guide me yonder?" But the seraph answered: "This tree has overshadowed thee, and thy body has rested on this hill. But, behold, Adam! within thee dwells a seraph, who is able to rise to these glorious worlds, and who, the higher he soareth, bendeth the knee in deeper humility before Jehovah. Son of earth! prize and guard this seraph, that worldly lusts paralyze not his flight, to chain him to the earth." The seraph spake thus, and disappeared.

The hymn beginning, "Glory be to God on high" (Luke ii, 4), is called the angelic hymn, because the former part of it was sung by the angel host that appeared to the shepherds of Bethlehem.

ANIMAL WORSHIP — SACRED ANIMALS—The white bull, Apis, of the Egyptians, reappears in the sacred white buffalo of the Dakotas, which was supposed to possess supernatural power, and after death became a god.

Bull-worship is prevalent in some provinces of India. When a bull with the desired marks upon it, is found, it is sacred, and no burden is ever laid upon its back. It is decorated with silken streamers, red-dyed silk and tinkling bells, and walks solemnly at the head of processions and during journeys; where it lies down to rest is the proper place to make a camp. At his feet they make their vows when difficulties overtake them and in ill-

ness, whether of themselves or of their cattle, they trust to its worship for a cure.

In Greece, once a year the descendants of Theseus used to meet at the hero's temple and sacrifice a white bull. The first thing done was that the priest called out in a loud voice to the people to be silent. This meant, "You are only to speak lucky words"; and the people thought the best way was to say nothing at all. For only the priests knew what was lucky or unlucky. When the bull was brought in, it was considered a very unlucky thing if it made any disturbance. If there had to be dealt more than one blow to kill it, that was also unlucky.

The natives of India believe that elephants have a religion and form of worship.

The white elephant is much revered throughout the East, and the Chinese accord them worship. The Burmese monarch is called the "king of the white elephants," and the title is regarded with more than veneration, for the white elephant is sacred, the representative of a god, and the bringer of good fortune.

The fish and dog, in Arabia, are considered sacred.

In India, the cow is a sacred being, and not until recently have cows been killed for food. The butter is used in sacrifices and the milk poured as libations.

The blue pigeon is held sacred in Mecca.

The dove is a symbol of the Holy Ghost, and therefore of good fortune.

In Tahiti, it was the custom to offer a roasted pig to the Marais, their priests, and it was believed great misfortunes would happen to

the one who dared to taste of the sacred food.

The sacred monkey receives homage from the people of India, who believe it is a metamorphosed prince, who brings good luck.

Two days of each month, snakes are worshipped by the Chinese, as they are thought on those days to have a potent effect on human destiny.

The Egyptians had a bull for a god, but if he lived to be twenty-five years old, they would drown him in the Nile.

The Gold Coast people firmly believe in the power of birds and beasts over their destiny and worship them with rudely carved idols, that can kill or cure their ills.

When any of the sacred animals in ancient Egypt died, it was deposited, embalmed and swathed like a human being, in a place near the temple of its god.

In North Guiana, monkeys, crocodiles, and snakes are considered sacred, because they are supposed to contain the spirits of the dead.

Among the Hottentots, it is a very bad thing to kill a sacred animal, it brings so many trials on the tribe and on the offender that life is a burden.

The ancient Egyptians drew omens from their sacred ox, Apis. They gave him consecrated food and divined according to his inclination to take or refuse it. For instance, he pushed away the hand of the Emperor Augustus, who offered to feed him, and the emperor shortly after lost his life.

Images of animals devoted to religious purposes were sacred to the Egyptians. The larger were placed in temples, the smaller were used in private devotions as amulets and sacred ornaments, or deposited as

good omens along with the human mummies.

The people of Ceylon and Malabar used to worship the teeth of elephants and monkeys. The Siamese government once offered 700,000 ducats to the Portuguese to redeem a monkey's tooth.

In Canton, China, is the dwelling of the holy pigs, fourteen of them very large and all blind. It is a bad omen, if you enter this dwelling without first removing your shoes and uncovering your head, as the pigs have the power to curse you if you do not show them this respect.

The winged bull which guards the entrances to palaces and temples in Assyria is a beneficent genius or "sed," hence the name of Alap or bull is given to this class of spirits.

The Sioux Indians consider a white-footed deer with a white spot in its forehead to be a sacred animal, and they hold it an omen of great luck to have one come to the wigwam door.

The natives of Venezuela at one time worshipped toads. The toad or frog was regarded as the "Lord of the Waters," and they showed much awe and fear of them. Sometimes, however, they whipped them with sacred switches, to make it rain and supply provision.

Hindus declare that drops of water falling from the horns of the sacred cow, have the power to expiate from all sin; also to scratch the back of the sacred cow will destroy all guilt.

A sacred cat was worshipped by the Egyptians, and a soldier once was so unfortunate as to kill one. The enraged people killed the soldier. His general sent a regiment and killed the people, their king

sent another army and killed the regiment, and one of the regiments killed the king. The sacred cat had had her revenge.

There is a legend in the East that the ashes of the golden calf burnt by Moses, mixed with water and drank by the Israelites, stuck to the beards of the men and caused their beards to be gilded, as a mark by which it was known that they had worshipped the calf.

The Eskimos say that all living beings have the faculty of tarrak (soul), and especially birds. As they have ever been thought to be messengers from the other world and interpreters of heaven's decrees, their notes and flight have always been anxiously watched as omens of grave import.

The monkey is worshipped by the Chinese, as it is believed to drive away evil spirits.

The tiger is worshipped in China by gamblers as their patron saint, and by mothers in cases of sickness of their children, as having the power to absorb or destroy all evil influences that have caused the disease.

The dragon is worshipped, especially in times of drought, as a giver of rain.

Leopards, panthers, and wolves were especially venerated by African natives, and thought to be the messengers of the gods.

At Dixcore, on the Gold Coast, West Africa, the crocodile is worshipped and venerated. A white fowl is offered to him, and libations of rum are poured on the ground.

In Fantee, at Embrotan, the natives carefully preserve a number of flies in a temple and worship them.

The Indians believe in a monkey-chief, named Hanuman. He is be-

lieved to have been, with his host of 'monkey companions, endowed with divine powers. He jumped from India to Ceylon in one bound, tore up trees, carried away the Himalayas, and performed other wonderful exploits. These are favorite topics among the Hindus from childhood to old age, paintings of them are common, and there are temples for his worship.

In Egypt, there were many signs necessary to prove that a bull was really a sacred bull, or an "Apis." For instance, there must be spots in the shape of a triangle on the forehead, and a half-moon on the breast. If such an Apis was discovered, it was led with great rejoicings into Memphis, it was carefully attended, and after its death was buried in the most costly manner. It was worshipped with the heart and gave oracles as to good and evil fortune. It was looked upon as the second life or the son of Ptah, the soul or image of Osiris, and was born of a virgin cow.

The ancient Egyptians believed that their greatest god, Osiris, dwelt in the spirit among them, in the form of a pure white bull, marked by a certain sign. Herodotus mentions two of these signs. One was a black eagle on the back, and the other a black forehead with a square of white in the center. These creatures, when found, were worshipped during life and mummified after death.

The Moguls of Turkey hold owls in great veneration. Once upon a time the renowned Gengis-Kahn with a small army was put to flight by ruthless foes. The commander took refuge in a small coppice and immediately an owl settled itself upon the bush beneath which was hidden the chieftain. His pursuers thinking it impossible for a man to

hide where a bird would perch, passed it by. Ever after that, the owl was held to be sacred and everyone wore a plume of the feathers on his head.

The Kalmucs continue the custom of wearing owls' feathers on festival occasions and some tribes have an idol in the form of an owl, to which they attach the real legs of the bird.

According to the Koran the animals permitted to enter heaven are these:

The dog Kratim of the seven sleepers of Ephesus.

Balaam's ass.

Solomon's ant which reproved the sluggard.

Jonah's whale.

The ram which Abraham sacrificed instead of Isaac.

The camel of Saleh.

The cuckoo of Belkio.

The ox of Moses.

The animal "Al Borak" which carried Mahomet to heaven.

The ass on which the Lord rode into Jerusalem.

The ass on which the Queen of Sheba visited Solomon.

The buffalo, the black buck, the elephant, the crow, the goose, the parrot, the peacock and many other animals come in for worship and superstitious reverence in India. Not even fish are exempt from their respectful worship, for it constantly appears in the superstitions of the people, surrounded with magical and miraculous tales. Every pious Hindu bows to the water-wagtail when he sees it in the morning. The alligator is so much adored that suicides to the alligators at Gangasagara were once common. They are believed to know a fisherman at sight, and will not touch him. Just as Jonah was swallowed by a great fish that

God prepared to do it, so a great fish swallowed Hanuman, the Hindu hero. The same story of one as of the other. (Crooke, *Popular Religion in India*.)

In the Middle Ages, the cat was a very important personage in religious festivals. At Aix, in Provence, on the festival of Corpus Christi, the finest tom-cat of the land, wrapt up in swaddling-clothes like a child, was exhibited in a magnificent shrine to public admiration. Every knee was bent, every hand strewed flowers or poured incense, and the cat was treated in all respects as the god of the day.

According to a singular tradition, the Holy Spirit was present at the council of Nice, in the form of a dove, and signed the creed that was there framed. There are many beliefs of the same nature. It is the "image of the Holy Ghost," and designated Joseph to be the husband of the Virgin Mary, by alighting on his head.

Fabian was divinely appointed to be Bishop of Rome by the holy dove that lighted on his head.

When Clovis was consecrated, the divine dove, it is said, presided over the Christian destinies of France. Clovis and the Bishop of Rheims, St. Remi, proceeded in procession to the baptism where the chief of the Franks was to be made king and a Christian. When they came there, bearing the holy chrism, they were stopped by the crowd, and could not reach the font. But a dove as pure as snow brought in her beak three drops of the holy water, and thus was Clovis baptized.

"Serpents are revered in India as embodied souls of the dead," says Professor Gubernatis. "In Scandinavian mythology, Odin also as-

sumes the form of a serpent in the same way that Zeus (the Grecian Jupiter) becomes a serpent when he wishes to create Zagreus. In Rockholtz and Simrock, we find indications of the same worship which is given to the serpent in India, where it is regarded as a good domestic genius. Milk is given to certain little domestic snakes to drink and they are put to watch over little children in their cradles. It is fabled, moreover, that a serpent procures for good and beautiful maidens, husbands worthy of them. According to a popular belief, two serpents are found in every house (a male and a female), which only appear when they announce the death of the master or mistress. When they die, the snakes also die. To kill one of these serpents, is to kill the head of the family. They seem to be the embodied interior spirit of the person represented. Under this aspect, as a protector of children, as the protector of maidens, giving them husbands, and as the head or progenitor of the family, they are represented as in phallic form."

In ancient Egypt, many modes of divination were practiced by means of Apis, the sacred bull, consecrated to Osiris, the great god of the country. If it took food readily from the hands of those who offered it, it was a sign of the favor of the god, and therefore of good fortune to them, and they went away delighted; but if it refused it, evil consequences were certain, and something had to be done to appease the cold and offended deity. Public prosperity or calamity was portended by the sacred bull entering one or the other of the grand apartments allotted to its use. The children who walked before it in public processions were supposed to acquire

from its breath the gift of prophecy. Even Rameses II. and his queen would join in the procession of this animal, the one as priest and the other chanting its praises. (A magnificent picture of a procession of the bull Apis, by Frederick A. Bridgeman, is to be seen at the Corcoran gallery at Washington, D. C.)

There are four ideal creatures worshipped or feared by the Koreans, the dragon, phoenix, tortoise, and kirin. The dragon is the embodiment of all the forces of motion, change, defence and offence, having fin, wing, tusk, horn, claws, and the mysterious properties of the serpent. It transforms itself at will and makes itself visible or invisible as it pleases. It is the guardian of a sacred jewel, and it battles for it, causing commotion in heaven and on earth. It becomes at will as small as a silkworm, and then swells to the size of the space that fills heaven and earth. It rises and affronts the clouds, it sinks and it goes to the bottom of watery deeps. It holds up the celestial mansions so that they do not fall, and as it presides over mines and metals, the intense belief in it has prevented Korean mines from being opened up and worked. The kirin is a nobler conception. It is a beast with the body of a deer and the tail of an ox, usually much curled, as if by a hairdresser. On its forehead is a single soft horn. It never treads on or injures any human being. It is the noblest form in the animal creation, and its appearance on earth is of the happiest omen, the harbinger of good government, and the birth of good rulers. The tortoise is the center of a great circle of pleasing superstitions. Divination is practiced with the shell, and its back

has a mystic signification. According to Chinese legend, the tortoise came forth out of the Yellow river, and a sage found on its back the system of numerals, and thus obtained the foundation of mathematics and philosophy. It lives ten thousand years, and conceives by thought alone. One has a tail like a fringe of silver, and is the attendant on the god of waters. The great seal of state, the regalia of sovereignty in Korea, has the form of a tortoise.

The i-sium or earthquake-fish, is a purely imaginary conception, but it causes the continent to shake. The Koreans also have a sacred serpent, that presides over the household, and is treated like a pet. Its presence is hailed as an omen of blessing. In their heads these snakes are believed to carry a jewel after they have lived long. A serpent often lives to be one thousand years old, and then bears in its front a glistening gem. It is double-tongued, double-winged, and flies among the clouds, protecting its worshippers from their enemies.

ASSASSIN—The Assassins were members of a fanatical branch of the secret Moslem sect of the Ismailis. They were founded about the middle of the eleventh century by Hassan-ben-Sabbah, a Persian shüte, who had studied the secret doctrines of the Ismailis and had become one of their leaders. Having quarreled in Cairo with the other dais (leaders), he returned to Persia, gathered followers, conquered the rock-fortress of Alamut, and there formed a society similar to that of the Ismailis, but marked by one peculiar feature—the employment of secret assassination of all the enemies. He persuaded his followers to the belief in the indisputable supremacy of their despotic

ruler, who was called the Sheik-al-Jebal, the "Old Man of the Mountains." This chief was proclaimed to receive his orders from God himself, the holy spirit residing in his body. Next to the chief came the three grand-priors, then the priors, and as the fourth class, the not initiated associates. The other classes were composed of the novices, and the laborers and mechanics. To the uninitiated belonged a band of daring youths, called "the devoted," who were the ever-ready and blindly obedient executioners of the chief. Before he assigned them to their bloody tasks, he had them thrown into a state of ecstasy by the use of the intoxicating hashish. Hence, the order received its name Hashishin, which means hashish (or hemp) -eaters. The word was corrupted into Assassins by the Europeans, and adopted by the languages of the West, to signify "murderers" generally. This powerful and unscrupulous sect caused widespread terror and formed a terrible obstacle to the arms of the Christians during the crusades. They were eventually subdued by the Sultan Bibars of the Mamelukes, and almost extirpated toward the end of the thirteenth century. Some descendants of this fanatical sect still linger in the mountainous regions of Syria.

AUGURY BY ANIMALS—A Japanese will tell his fortune by throwing spit-balls at a screen. If they stick, he will be lucky; but if they fall, he will be unfortunate.

The Peruvian, like the Greek priests, inspected the entrails of animals for omens. If upon opening the animals the lungs were found to be still palpitating, it was a good sign.

There are still some people in Wales who believe that the future

can be foretold by the entrails of animals.

The Gentiles received their oracles as to whether to enter upon any war or attempt any enterprise, by a dragon, a wolf, or a ram.

The manner in which predictions are made in India by a person understanding the science of Chasta, that is, the interpretation of casual words, appearances, actions, and incidents, thereby predicting the future or reading the thoughts, is by keen observation of the acts of the person who comes to question him. We will give a few rules as an indication of this science. When the color of a thing is wished to be known, if the person asking should scratch or touch the leg, the color is green. If the hands or the face, the color is red. If it be the hair or the belly, the color is black. If it be the hip, the color is gold. If it be an organ of sense, the color is silver. If the querent takes his seat on the right side of the astrologer, there will be success; if on the left, failure. If the querent comes and sits too close to the astrologer, he will fail of his object. If the querent slips, or stumbles, or falls, as he enters, there will be failure. When the query refers to death, if there appear, at the time of query a snake charmer, a lame man, shameless persons, persons aggrieved, persons carrying weapons, ascetics, widows, or one's enemies, there will be certain death.

If, at the time of query, a person be found to twist a piece of yarn, or make it into a string or to hold his legs with his hands, or to rub his eyes or to take up a bundle of sticks, or wood on the head, or to question while lying down, or to question and then fall asleep, there will be death.

If, at the time of query, the que-

rent or any of the persons present, be found to blow through the nose, to contract the face, to sigh, to stammer, or to yawn, there will be no recovery from illness; no recovery of stolen property, and there will be loss of even the property on hand.

If the querent look straight in the face, there will be immediate success; if he look down, there will be success after a time; and if he should look up, he will fail in his object. Again, if the querent should look leaning on anything, there will be success if the attempt be in a good cause, and failure if the attempt be in a bad cause.

When the query is about rain, if a person be found to spit or throw out saliva from the mouth, or if saliva be found to run out at the mouth corner, or if a person be found to wink his eyes, or lower his crest, or to shed tears, there will be immediate rain.

If, at the time of query, there appear a gayal, a monkey, or a man on horseback, or girls or men of liberal gift, or a king, or a traveler, there will be travel.

If, at the time of query, there appear men suffering from grief or from irremediable diseases, or haughty men or a murderer, a maimed man, an idler, or a quarrelsome man, there will be no travel.

Varaha Mihira says: "It shall be the duty of an astrologer to examine and note indications connected with the Dik (direction), Sthana (place), Ahrita (anything carried), as well as Cheshta (motion), connected with the body of the querent or other person, and time. For the all knowing universal intelligence pervading all movable and immovable objects indicates coming events by motions and casual words to devout souls who have faith in Him."

"Coming events cast their shadows before."

Cheshta, then, is no other than nature's language, addressed to each man in his own phraseology, a true interpretation of which has been and will continue to be, the guide of erring humanity in all ages and countries; and the speculative Hindu mind, gathering together its manifold principles, has stamped on the subject a scientific character.

N. CHIDAMBARAM IYER.

The following actual occurrence is an illustration of the belief in and practice of the Indian science of Cheshta:

An eminent astrologer stopped in Madras some years ago. One morning his wife brought to him a couple of plantain fruits to be cut for meals. He cut only one of them and sent it in. Immediately a person entered and requested the astrologer to read his thoughts and predict. The astrologer said that he had two sons and that one of them was missing. He then enquired and learned that the pieces of plantain fruit cut by him had been salted and were being cooked. Then, turning to the visitor again, he said that the missing child had been despoiled of his ornaments and was killed and buried by robbers on the beach, close to the salt sea. This was found to be a fact.

BAPTISM—The Greek priest puts a piece of salt into the mouth of a person to be baptized, with the idea that he or she will thus receive the salt of wisdom.

If a person strangles when baptized, it is said that his or her heart is not wholly cleansed.

It is good luck to be baptized with water from Redruth well. (English.)

If a girl is brought to the church to be baptized and goes away with-

out, she will never be married. (North Scotland.)

The face should not be washed for seven days after baptism, so the water of baptism will not leave you. (Persia.)

It is said that in being baptized in the coldest weather, even when the ice has to be broken, nobody ever catches cold. (New England.)

The Tupi priests make holy water at appointed seasons, by filling large jars, assembling the people, and speaking certain words of power over the jars, then sprinkling the audience with the water by dipping palm branches (also holy) in the changed fluid. The use of holy water astonished the Romanist missionaries when they came to convert the Indians, but their astonishment was turned to horror when they found that baptism was also believed in and practiced. They were sure then that Satan was making a parody of the Holy Scriptures.

The Saviour's baptism-pool, at time of the Greek Easter, is the scene of a vast assemblage of men, women and children, who at the signal from the officiating priest, plunge into the water. The sheets that are used to envelope them, when they are not entirely nude, are carefully laid away, to be made into their winding sheet, as no soul can be lost that has been baptized in the sacred waters. To wear a bag or purse made of the cloth after the baptism, will keep away impure thoughts and the heart from disease.

BIGOTRY—An ancient Jew thought it an evil omen to walk with a "heathen," or to be alone with him, or to enter his home. Nor would he have anything to do with a tax-collector; while not only

were the people of vicious lives branded as "sinners," whose presence defiled the "holy" man, but all those who could not, from poverty or their mode of life, keep all the precepts of the rabbis, were shunned as marked by a curse from God.

CHURCH-BELL—When ringing bells have a thick sound, there is generally someone just going to die.

The unexpected tolling of a church-bell in the night, is a sign of calamity or death.

Rust from a church-bell is said to possess healing properties.

When the bell of St. Paul's church in London tolls, it turns all the beer sour in the neighborhood.

If the tenor or tolling-bell of a chime "hums" when rung, there will be use for it for a death before next Sunday.

Londoners think that if there is anything the matter with St. Paul's great bell, it is an omen of ill to the royal family.

In the Tyrol, to ring St. Anthony's bell, unless something has been lost, will cause ill luck to the village.

In some countries, it was long an ordinary custom to ring the bells during storms, to keep away lightning and drown the noise of the thunder.

Elves, bad fairies, pygmies, and all such beings, hate the sound of a bell and flee from them.

If the passing-bell gives three short tolls at noon or midnight, someone of distinction will die. (Blaenporth and Cardiganshire, Wales.)

In Scotland, the bells which call the people to worship are every year removed, or at least not tolled,

during the herring season, because the fishermen believe that the fish would get scared away from the coast by their noise.

In the old, fifth century university town of Llantwit Major, the passing-bell is said to toll without the aid of human hands whenever a member of the parish was about to die.

You must not go out of the house when the temple-bell is ringing; for if you do, you will shortly have to attend your own funeral, or that of one of your family. (Japanese.)

Bells were at one time baptized, thus supposed to acquire great power against evil; and when they were rung, their sounds were obnoxious to demons, dragons and evil spirits.

When a bell was removed from its original situation, it was deemed lucky to secure it with a rope and chain, lest it take a nightly trip to its old place where it was consecrated.

In the earlier centuries, bells were regarded with fear and veneration, and the custom was established to baptize them as if they were human. It was believed that if bells were by accident put up without being baptized, that they would tear themselves from their places and drown or otherwise destroy themselves.

"The notion of fairies, dwarfs, brownies, &c., being excluded from salvation, and of their having formed part of the crew that fell with Satan, seems to be pretty general all over Europe."

And thus they one and all were afraid of holy bells sanctified to the worship of God. This notion will account for many superstitions, which cluster around bells.

I lately heard of a pool, or well, not far from Penrhos Church, in which a wicked spirit was laid by the priest, through the instrumentality of a bell, which he rang, before which the evil one retreated and precipitated himself into the well, to escape from its horrible sound, and there he remains to this day.

Phillips's History and Antiquities of Shrewsbury contains the following item:

"This yere, 1533, upon twelffe daye in Shrewsbury, the dyvyll appeared in Saint Alkmonds church there, when the priest was at high masse, with great tempeste and darkness, so that as he passyd through the church, he mounted up the steeple in the sayde church, tering the wires of the seid clocke, and put the print of hys claws upon the 4th bell, and took one of the pinnacles away with hym; and for the tyme stayed all the bells in the churches, within the seid towne, that they could neither toll nor ring."

The tolling of church bells on the death of a distinguished person, arose out of the "passing-bell" formerly tolled in the parish church the moment any member of the congregation passed away, to invite the prayers of all the other parishioners for the repose of his soul, and also to drive away wicked spirits, who could not bear to hear the sound. Says Jurandus: "It is said that the wicked spirits that be in the region of the air, fear much when they hear the bells ringing, and this is the cause why the bells be ringing when it thundereth; to the end that the foul fiend and the wicked spirits be abashed, and flee and cease from moving of the tempest."

The story of the bell in the Pe-

king bell-tower runs as follows: Yung Lo, third emperor of the Ming dynasty, 1403-1425, ordered a bell to be cast for the tower. He called his ministers together and asked who would be the best man to do it. Chung, the elder, a mandarin of fame, answered that he thought Kuan-Yu could do it best. He was sent for, and commanded to cast a monster. A month of preparation went by and all was ready; but when cast, there was a flaw in it. Again he tried, and again there was a flaw. This time the emperor was angry, and he said that if the bell was not a fine one the next time, that Kuan-Yu should lose his head. The unfortunate caster of bells had a daughter, "Peking's loveliest maid," and she, suspecting the gods were down on her father, sought out a magician to see what was the matter. There she learned why heaven was cold, and why the powers of the air withheld their blessing. They wanted gore. The old magician told her that "a maiden's blood must mingle with the metal of the bell." So when the month of preparation was over, and the emperor and his court had again assembled to see the casting of the monster bell, she suddenly rushed to the hissing metal and threw herself in, to save her father's life and give to Peking a bell worthy of so noble a city. The poor father caught her slipper, but could not detain her, and so went mad on the spot, as well he might; but a wondrous bell was wrought. And now,

"While the bell is tolling,
Half by its clanging drowned,
A plaintive hsieh, hsieh,
Follows the louder sound.
'Ko-ai asks for her slipper,'
The listening people tell,
'Ko-ai the fair, Ko-ai the good,
Who for her father gave her blood
To mingle with the bell."

CROSS, THE—An Oriental custom is to hang bits of white cloth on a cross, as this will cure as well as ward off disease.

To break an ornament or a charm made in the shape of a cross, is very unlucky; to break a crucifix is unusually so.

To make the sign of the cross in a beggar's palm when you hand him anything, will bring you good luck.

Among the Innuite tribe, a cross upon the head of the shaman or medicine-man, signifies a demon or evil spirit, and is an imaginary being under the control of the wearer to execute his orders.

In ancient times, kings and nobles used the sign of the cross whether they could write or not, as a symbol of good luck. The person who made it, pledged himself by his Christian faith to the truth of the matter to which he affixed it.

The Mokis recognize the Maltese cross as the emblem of the Virgin and hence as an emblem of maidenhood in general.

If we are going anywhere and someone designs with his foot a cross on our way, we shall meet with misfortune. (Belgium.) A similar notion is also to be found in Germany, where making the cross-sign would frustrate the opponent's designs. In bowling, for instance, one would prevent the balls from hitting by making a cross in their path.

A Russian always crosses himself before and after each meal. When he makes a bargain, he crosses himself, that it may prosper. If one of his own countrymen spit on him, he meekly crosses himself, to drive away the curse. When the peasant who is driving

the carriage takes the reins in his hands, he crosses himself to prevent accidents.

What the true symbolic meaning of the cross may be is a vexing question. Many consider it distinctly phallic; in India, it is always so considered, while others say the theory is monstrous and devoid of evidence. All authorities, however, agree that the T- or tau-cross is the symbol of life, in both its forms, either the simple T, or with the loop-handles attached. In one or the other of these forms, it is held to be the mark set upon Cain; it is also found upon the houses of the Israelites in Egypt, to preserve them from the destroying angel. The rod which Moses stretched over the Red sea, and with which he struck the rock, is supposed to have been topped with a cross. On the T- (tau-) cross, the brazen serpent was upraised. It has for many centuries been regarded as a protection to the wearer against almost every conceivable evil, and is placed on the dead, to insure his acceptance in heaven.

The setting of the cross on a heart signified goodness, and was at the same time a protection from evil spirits. In England, the home brew was marked with two hearts, with a cross between on the mash tub, to drive away the pixies, and the soil of a bed was so marked when any especial seeds were planted.

Whatever may have been the notions of the designers of St. Peter's in Rome, and St. Paul's in London, the fact remains that each of these great churches of Christ bears on its highest point the orb and cross of royalty, no other than the *crux ansata*, a symbol of the perpetuation of life in one respect and a potent amulet in another. They are

raised high above the people, like the famous cricket of Pisistratus at Athens, the crocodile at Venice, the devils on Notre Dame and the diavolo at Florence, protecting them from the evil glance of the wicked spirits expected to lurk around them when the bells are silent.

The combination of the hand and the cross as a modern amulet to be worn, is one of the most remarkable of the composite charms known against the evil eye, whether of ancient or modern times.

No symbol, either in art or in religion, is so universal as the cross. It appears twice in our alphabet, as the letter T and the letter X. It is worn by priests on their sacrificial robes, by distinguished laymen as a sign of distinction on occasions of state, and by male and female nonentities as taste may direct. It is graven on eucharistic vessels, embroidered on altar-cloths, and cut in relief on tombs and monuments. Some of the greatest churches and cathedrals of Christendom are fashioned in its shape. In European countries, it is common to see large crosses erected in public places. The famous Charing (*chère reine*) Cross in London derives its name from the fact that it was one of the places at which King Edward I. set up a cross to mark where the body of his "*chère reine*" (dear queen) Eleanor rested during the progress of the funeral cortège to Westminster.

Yet it is a mistake to suppose that the cross has only a Christian history.

It was used as a religious symbol by the aborigines of North and South America, as well as by the most ancient nations of the Old World. Prescott tells us that the

Spaniards found the cross as an object of worship in the temples of Mexico. Researches in Central America and Peru prove that it was used in the same way by the inhabitants of those countries. Dr. Brinton in "Myths of the New World," informs us that the Indians regard the cross as a mystic emblem of the four cardinal points of the compass.

The ancient Phoenicians, Persians, Assyrians and Brahmins, looked upon the cross as a holy symbol, as is abundantly shown by the numerous hieroglyphics and other pictorial representations on their monumental remains. Osiris by the cross gave light eternal to the spirits of the just; beneath the cross the Muysca mothers laid their babes, trusting by that sign to secure them from the power of the evil spirits, and with that symbol to protect them, the Etruscans, the ancient people of Northern Italy, calmly laid them down to die

The Thau of the Jews and the Tau of the Greeks, whence came the T of the Roman alphabet, were held to be not merely letters, but sacred symbols, on account of their being suggested by a cross.

Among the Scandinavians, Thor was the thunder, and the hammer was his symbol. It was with this hammer that Thor crushed the head of the great Mitgard serpent; that he destroyed the giants; that he restored to life the dead goats, which ever after drew his car: that he consecrated the pyre of Baldur. This hammer was a cross. Runic crosses were set up by the old Scandinavians as boundary marks, and were erected over the graves of kings and heroes. In Iceland, the cross of Thor is still used, as a magical sign in connection with storms of wind and rain. Longfel-

low tells us how King Olaf kept Christmas at Drontheim:

O'er his drinking-horn the sign
He made of the Cross Divine,
As he drank, and muttered his prayers;
But the Berserks evermore
Made the sign of the Hammer of Thor
Over theirs.

Neither King Olaf nor his Berserkers, nor, indeed, Longfellow himself, seem to have realized that the two symbols were identical.

Comparative mythologists draw various deductions from these remarkable facts. Let us, however, appeal to a man who is not only a comparative mythologist, but a Christian priest. "For my own part," says the Rev. S. Baring Gould, "I see no difficulty in believing that the cross formed a portion of the primeval religion, traces of which exist over the whole world among every people; that trust in the cross was a part of the ancient faith which taught men to believe in a Trinity, in a war in heaven, a paradise from which man fell, a flood and a Babel, a faith which was deeply impressed with a conviction that a Virgin should conceive and bear a Son, that the dragon's head should be bruised, and that through shedding of blood should come remission. The use of the cross as a symbol of life and regeneration through water is as widely spread over the world as the belief in the ark of Noah. Maybe the shadow of the cross was cast further back into the night of ages, and fell on a wider range of country, than we are aware of."

It was only natural that the early and mediæval Christians, finding the cross a symbol of life among the nations of antiquity, should look curiously into the Old Testament to see whether there were not foreshadowings in it of "the wood whereby righteousness cometh."

Nor was their search unrewarded. In Isaac bearing the wood of the sacrifice, they saw prefigured both Christ and the cross. They saw the cross in Moses, with arms expanded, on the Mount, in the pole with transverse bars, upon which was wreathed the brazen serpent, in the two sticks gathered by the widow of Sarepta. But the plainest of all they read it in Ezekiel ix, 4, 6: "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men" that are to be saved from destruction by the sword. The word here rendered "mark," is, in the vulgate, "*signa thau*." The *thau* was the old Hebrew character, shaped like a cross, which was regarded as the sign of life, felicity, and safety.

Yet the cross was not always a symbol of honor. Among the Phœnicians and Syrians, and later among the Romans, it was a punishment inflicted on slaves, robbers, assassins or rebels—among which last Jesus was reckoned, on account of his proclaiming himself King, or Messiah.

Cicero says the very name of the cross should be removed afar, "not only from the body, but from the thoughts, the eyes, the ears, of Roman citizens, for of all these things, not only the actual occurrence and endurance, but the very contingency and expectation, nay, the mention itself, are unworthy of a Roman citizen and a free man." Hence the force of St. Paul's frequent allusions to the humiliation which Christ endured when he suffered death upon the cross.

It was precisely this idea which made the early Christians seize upon the cross as the emblem of their faith. That which had been the symbol of shame now became their glory. The instrument of

Christ's passion, by his death upon it, became hallowed for all time. The mediaeval Christians, desiring to see the cross identified still more closely with the Jewish church, inserted a legend to supplement the Old Testament.

The story runs that Seth received from the angels three seeds of the forbidden tree, "the tree of life," which he saw standing, though blasted, upon the spot where sin had been first committed. Taking the seeds away with him, he put them in the mouth of the dead Adam, and so buried them. The young trees that grew from them, on the grave of Adam in Hebron, were carefully tended by Abraham, Moses and David. After they were removed to Jerusalem, the Psalms were composed beneath them, and finally they slowly grew together and formed a single giant tree. This tree was felled by the order of Solomon, in order that it might be preserved forever as a beam in the temple. The plan failed, however, for the carpenters found they could not manage the mighty beam.

When they raised it to its intended position, they found it too long; then they sawed it, and it proved too short; they spliced it, to no purpose; they could not make it fit. This was taken as a sign that it was intended for some other purpose, and they laid it aside in the temple. On one occasion it was improperly made use of as a seat by a woman named Maximella, and she was at once enveloped in flames. She invoked the aid of Christ, and was driven from the city and stoned to death. In the course of its eventful history, the beam became a bridge over Cedron, and, being then thrown into the stream of Bethesda, it gave to the waters healing virtues. Finally

from it was made the cross of Christ. After the crucifixion, it was buried in Calvary, and exhumed three centuries later by the Empress Helena, the mother of Constantine, who was miraculously directed to the spot where it lay.

There are, however, numerous other legends and beliefs as to the material of the cross on which Christ was crucified.

From Anselm, Aquinas, and others, we learn that the upright beam was made of the "immortal cedar"; the cross-beam, of cypress; the piece on which the inscription was written, of olive; and the piece for the feet, of palm; hence the line:

"*Ligna crucis palma, cedrus, cupressus, oliva.*"

Sir John Mandeville's account of the legend differs from this. He says the piece athwart was made of "victorious palm"; the tablet, of "peaceful olive"; the trunk, of the tree which Adam had eaten; and the stock, of cedar. Some versions say that it was made of fir, pine, and box; others, of cypress, cedar, pine, and box; one names cedar for the support of the feet, cypress for the body, palm for the hands, and olive for the title. Southey, in his "Common-Place Book," and "Omniana," says that the four kinds of wood were symbolical of the four quarters of the globe, or all mankind. Some affirm that the cross was made entirely of the stately oak. Chaucer, speaking of the Blessed Virgin, says:

"Benigne braunchlet of the pine tree."

Chamber's "Book of Days" records an instance of the belief that a person is perfectly safe under the shelter of an elder tree during a thunderstorm, as the lightning never strikes the tree of which the cross was made. Experience has

taught that this is a fallacy, although many curious exceptional instances are recorded. James Napier, in his "Folk-Lore of the Northern Counties of England," tells us of a peculiar custom. The elder is planted in the form of a cross upon a newly-made grave, and if it blooms it is a sure sign that the soul of the dead person is happy. Dyer, in his "English Folk-Lore," says that the most common belief in England is that the cross was made of the aspen (*Populus tremula*), the leaves having trembled ever since at the recollection of their guilt. Another legend is that all the trees shivered at the crucifixion except the aspen, which has been doomed to quiver ever since. An extract from Mrs. Hemans's "Wood Walk and Hymn," is worthy of quotation here, as illustrating the first idea:

FATHER. Hast thou heard, my boy,
The peasant's legend of that quivering
tree?

CHILD. No, father; doth he say the
fairies dance
Amidst its branches?

FATHER. Oh, a cause more deep,
More solemn far, the rustic doth assign
To the strange restlessness of those wan
leaves.

The Cross he deems, the blessed Cross,
whereon

The meek Redeemer bowed his head to
death,

Was formed of aspen wood; and since
that hour

Through all its race the pale tree hath
sent down

A thrilling consciousness, a secret awe,
Making them tremulous, when not a
breeze

Disturbs the airy thistle-down or shakes
The light lines from the shining gossamer.

In many countries, popular superstition favors the idea that it was made of the elder tree; therefore, although fuel may be scarce and these sticks plentiful, the poor people will not burn them. In Scotland, the elder is called the bour-

tree, and the following rhyme is indicative of peasant beliefs:

Bourtrees, bourtrees, crooked rung,
Never straight and never strong,
Ever bush and never tree,
Since our Lord was nailed on thee.

In Ulster, the aspen is called "quiggenepsy," i. e., "quak aspen." In support of these beliefs, the aspen still flourishes near Jerusalem. In the West of England, there is a tradition that the cross was formed of the mistletoe, which before that event used to be a fine forest tree, but has since been doomed to lead a parasitical existence. The gypsies believe that it was made of the ash tree. In Cheshire, the *arum maculatum* is called "Gethsemane," because it is said to have been growing at the foot of the cross, and to have received some drops of blood on its petals.

In Scotland, it was formerly believed that the dwarf-birch is stunted in growth because from it were fashioned the rods with which Christ was scourged.

Another tradition is that the cross was made of four different woods, because Jesus was crucified for all the four quarters of the world.

Another tradition is that the cross was made of mistletoe wood, which before then grew an independent tree, and was then accursed into a parasite. On the top of its berry are five specks, to perpetuate the memorial of the five wounds of Jesus.

In the Roman and Greek churches, it is customary for the faithful to make the sign of the cross by manual gesture, on various public and private occasions, as before and after prayer, and in conferring baptism, blessing, etc. The most usual form of this rite, practiced by the clergy and laity

alike, is to place the thumb or the forefinger on the forehead, saying: "In the name of the Father"; on the breast, saying, "and of the Son"; and on the left shoulder, saying, "and of the Holy Ghost"; and lastly on the right shoulder, concluding with the word "Amen." The sign is also made in the air by the officiating clergyman at baptisms, at the consecration of the emblems in the mass, and at blessings, always in the direction of the object of the ceremonial. St. Basil refers the custom to apostolic times, and it is a certainty that it was a familiar one by the beginning of the third century, for Tertullian says: "At every step and motion, when we go in and out, when we dress or put on our shoes, at the baths, at the table, when lights are brought, when we go to bed, when we sit down, whatever it is which occupies us, we mark the forehead with the sign of the cross." (De Coron. Mil., iii.) It was doubtless originally a secret sign, practiced by the early Christians during Roman persecution for mutual recognition. In the Roman church, the sign is usually made with the thumb, in the Greek church with the forefinger, and among the Armenians and the Raskolnik, with index and middle fingers. In the Lutheran church, the custom of making the sign of the cross was retained to a limited extent at the Reformation. In the Church of England, it is only prescribed to be used in baptism, but it is used by some at holy communion, as well as privately, its object being "to remind a Christian of his profession."

A very similar rite is practiced by the higher Lamas of Thibet, before commencing any devotional exercises. "The Lama gently touches his forehead, either with

the finger or with the bell, uttering the mystic Om; then he touches the top of his chest, uttering Ah; then the epigastrium (pit of the stomach), uttering Hum, and some Lamas add Sya-Ha, while others complete the cross by touching the left shoulder, uttering Dam and then Yam.

It is alleged that the object of these manipulations is to concentrate the parts of the Sattva, namely, the body, speech and mind, upon the image or divinity which he is about to commune with. (Waddall, *The Buddhism of Tibet*.)

The sign of the cross made by gesture is entitled the *crux usualis*, but when the cross is actually impressed on some material, as with a pen on a piece of paper, it becomes a *crux exemplata*, which is a name common to all representations of the cross, whether written, painted or sculptured. In the fifth century, it became customary to apply a cross-mark at the beginning of treaties, diplomatic notes, etc., in lieu of the customary invocation of the name of God, and at the end, beside the name of the signer, as a token of trustworthiness. Ecclesiastics always used it in this way, and the primates of the church still continue the practice. The Greek emperor used a red cross before his name in signing; the Byzantine princes, a green; the English kings, a golden. (Walsh, *Curiosities of Popular Customs*.)

In China, mothers mark the sign of the cross on their children's forehead to protect them against demons nursing them, after having dipped their finger in water mixed with the ashes of burnt dried banana-peels.

Fortune-tellers of the gipsy race always bid their dupe to cross their

hand with a bit of silver, for luck and to ward off the influence of evil spirits. Superstitious people will also make the sign of the cross before entering a fortune-teller's house.

Making the sign of the cross has always been considered, among Christian people, to break spells, exorcise the devil, protect from witches, demons, and all kinds of evil spirits.

A vision of the cross has frequently appeared to knights and generals before battles, predicting victory. Thus it appeared with the motto: "*In hoc signo vinces*," (under this sign thou shalt conquer), to Constantine before his battle with Maxentius (A. D. 312). He adopted it as his standard, won the battle, and was consequently converted to Christianity. St. Andrew's cross appeared in the sky to Achaius, king of the Scots, and Hungus, king of the Picts, predicting their victory over Athelstane. Before the battle of Ourique, in 1139, a cross appeared to Don Alonzo, also predicting victory.

The cross and ball, which is found on all old Egyptian figures, is a circle and the letter T. The circle signifies the eternal preserver of the world, and the T is the monogram of Thoth, the Egyptian Mercury, signifying wisdom.

The cross above the ball is a Christian emblem of empire, and signifies that the spiritual power is above the temporal.

During the reign of Charlemagne existed an ordeal called the judgment of the cross. The plaintiff and defendant were required to cross their arms upon their breast, and he who could hold out the longest gained the suit.

On many old tombstones may be seen the figure of a knight with

crossed legs. This signified that he died in the Christian faith, particularly that he had partaken of a crusade. If the legs were crossed at the ankles, it meant that the knight went on one crusade; if they were crossed at the knees, it indicated that he went twice; if at the thighs, three times.

EGGS—The egg was held by the Egyptians as a sacred emblem of the renovation of mankind after the deluge.

EUCCHARIST — Consecrated bread is the preventive against the bite of a mad dog.

The wine left after communion is a panacea against all ills and misfortunes.

If you meet many children on your way to communion, and speak to them, you will have losses.

The French Canadians have a popular superstition that if a person does not partake of the sacrament for seven years, that person will turn into a shapeless animal, without head or limbs.

It was once supposed that the elements of the eucharist would choke a clergyman suspected of crime, if he were guilty. A guilty person could not swallow the consecrated bread.

In Turkey, a priest who has carelessly spilled the wine while administering the sacrament, is punished with three years imprisonment and denied the privilege of communion during the remainder of his life.

If a woman accidentally jostles a priest and causes him to spill the communion wine, she must fast three months or more, and not partake of the communion during that time.

The belief that one can "eat God," which is embodied in the

Christian belief of the eucharist, was practiced by the Aztecs before the discovery and conquest of Mexico by the Spaniards. The ceremony was called "torqualo," that is, "God is eaten."

There can be no doubt of the totem origin of the ritual of sacrificial offerings, especially that of eating the slain god. "The victim is not only slain, but the worshippers partake of the body and blood of the victim, so that his life passes into their life, and knits them to the deity in living communion." (Prof. W. Robertson Smith, in the article on "Sacrifice," *Encyclopaedia Britannica*, Werner Edition, vol. xxi.)

Herbert Spencer, in speaking of the superstitions out of which the sacrament of the eucharist has developed, says: "In some cases, parts of the dead are swallowed by the living, who seek thus to inspire themselves with the good qualities of the dead." All Indian tribes have similar ideas, as is seen by their eating the eyes or the heart of a dead enemy, so as to have keen eyes or a brave heart in battle. The idea extends all over the world, that to actually eat the flesh and blood of any great personage, will transfer into oneself the qualities of his greatness, similar to the medical infusion of clean blood into a sick body, which will sometimes save the life.

EXORCISM—The transmission of spirits by the laying on of hands, and the exorcism of demons, were part of the religion of the American tribes.

Charles Reade gives, in his excellent historical novel, "The Cloister and the Hearth," which contains numerous allusions to customs and superstitions of the fifteenth century, the following ac-

count of an exorcism of the devil at Rome:

In the church, they found the demoniac forced down on his knees before the altar, with a scarf tied round his neck, by which the officiating priest held him like a dog in a chain.

Not many persons were present, for fame had put forth that the last demon cast out in that church went no farther than into one of the company; "as a cony ferreted out of one burrow runs to the next."

When Gerald and the friar came up, the priest seemed to think there were now spectators enough, and began.

He faced the demoniac, breviary in hand, and first set himself to learn the individual's name with whom he had to deal.

Come out, Ashtaroth. Oho! It is not you then. Come out, Belial. Come out, Tatz. Come out, Ezra. No; he trembles not. Come out, Azymoth. Come out, Feriander. Come out, Foletho. Come out, Astyma. Come out, Nebul. Aha! what, have I found ye? 'Tis thou, thou reptile: at thine old tricks. Let us pray:

O God, we pray thee to drive the foul fiend Nebul out of this thy creature; out of his hair, and his eyes, out of his nose, out of his mouth, out of his ears, out of his gums, out of his teeth, out of his shoulders, out of his arms, legs, loins, stomach, bowels, thighs, knees, calves, feet, ankles, finger-nails, toe-nails and soul. Amen.

The priest then rose from his knees, and turning to the company, said with quiet geniality: Gentles, we have here as obstinate a devil as you may see in a summer day. Then facing the patient, he spoke to him with great rigor, sometimes addressing the man, and some-

times the fiend, now saying that they hated those holy names the priest kept uttering, and now complaining they did feel so bad in their insides.

It was the priest who first confounded the victim and the culprit in idea, by pitching into the former, cuffing him soundly, kicking him, and spitting repeatedly in his face. Then he took a candle and lighted it, and turned it down, and burned it till it burned his fingers, when he dropped it double-quick. Then took the custodial, and showed the patient the Corpus Domini within. Then burned another candle as before, but more cautiously: then spoke civilly to the demoniac in his human character, dismissed him, and received the compliments of the company.

Good father, said Gerard, how you have their names by heart. Our Northern priests have no such exquisite knowledge of the hellish squadrons.

Ay, young man, here we know all their names, and eke their ways, the reptiles. This Nebul is a bitter hard one to hunt out.

He then told the company in the most affable way several of his experiences; concluding with his feat of yesterday, when he drove a great hulking fiend out of a woman by her mouth, leaving behind him certain nails, and pins, and a tuft of his own hair, and cried out in a voice of anguish: 'Tis not thou that conquers me. See that stone on the window-sill? Know that the angel Gabriel coming down to earth once lighted on that stone: 'tis that has done my business.'

FANATICISM—The Hindus submitted to a thousand tortures, believing it would please their deity and help their own progress toward Nirvana, and so defiled them-

selves with mud and filth, went from their homes to the temple prostrating themselves on the ground every six feet, swinging in the air suspended by a hook thrust through the muscles of the back, sat for weeks in the glare of the sun letting the flies and vermin eat them up, and the like.

FLAGELLATION—The practice of some form of flagellation as a religious observance is of very early origin, and has been more or less followed by nearly every nation, both savage and civilized. Special whipping ceremonies have also had a wide prevalence. According to Herodotus (ii, 40, 61), it was the custom of the ancient Egyptians to beat themselves during or after the sacrifice at the annual festival in honor of their goddess Isis. In Lacedaemon, at the festival of Artemis Orthia or Orthosia, the chief ceremony was that of the Diamastigosis, or flogging of youths before her altar,—a custom which is said to have been introduced by Lycurgus, and which is known to have existed down to the time of Tertullian. From Sparta it spread to other places in Greece, Asia Minor, and Italy. Flagellation was a prominent feature in the Roman festival of the Lupercalia, at which it was the custom of the Luperci to run through the most frequented parts of the city, having leathern thongs in their hands, with which they struck all whom they met, the blow being believed to have a salutary influence (see Ovid, *Fasti*, ii, 425 sq.; Plutarch, *Caesar*, 61).

The discipline of flagellation was introduced at a very early period into the Christian Church as a punishment; the first recorded instances of it are isolated cases which happened about the begin-

ning of the fifth century; thus Augustine (Ep. 159 ad Marcell.) mentions that in his day flogging was resorted to as a means of discipline, not only by parents and schoolmasters, but also by bishops in their courts; and Joannes Cassianus, writing about the same period, says of offending monks, "vel plagis emendantur vel expulsiōne purgantur." In the decrees of several provincial councils the practice is referred to as usual and right. But self-flagellation as a voluntary penance was not introduced till a considerably later period. The custom seems to have made but little progress till about the end of the eleventh century, when it was largely recommended by the precepts and example of Cardinal Peter Damian; and in the thirteenth century fraternities were specially formed for its observance as a regular and public religious ceremony. The first of these was instituted about 1210 through the preaching of St. Anthony of Padua, but the new order did not make much progress till 1260, when, finding a favourable soil in the penitence and fear resulting from the disastrous effects of the long-protracted Guelph and Ghibelline wars in Italy, it suddenly sprung up into vigorous growth through the exhortations and example of Rainer, a monk of Perugia. Great numbers of the inhabitants of this city, noble and ignoble, old and young, traversed the streets, carrying in their hands leathern thongs, with which, according to the chronicle of the monk of Padua, "they drew forth blood from their tortured bodies amid sighs and tears, singing at the same time penitential psalms, and entreating the compassion of the Deity." Many of them soon began a pilgrimage through the neighboring towns, and increasing

in numbers as they went, some journeyed through Lombardy into Provence, and others carried the infection to Rome. As they at first effected a considerable improvement in the habits of the people, the religious authorities gave them their countenance; but the Ghibelines, dreading their political influence, prohibited them from entering their territories. Other bands of flagellants visited Bavaria, Bohemia, Austria, Hungary, and Poland, making many converts on their way; but their exhibitions gradually awakened the disgust of the better classes of society, and the tumult and disorder resulting from such large and promiscuous gatherings soon led to their prohibition both by the clergy and the civil rulers. The fraternities again made their appearance after the great plague in the fourteenth century, this time in Hungary, and spread thence through Germany. From the Continent 120 of them passed over into England, but they were finally obliged to retire without making a single convert. Pope Clement VI. fulminated a bull against the order 20th October, 1349; and the officers of the Inquisition during the papacy of Gregory XI. persecuted them with such vigor that the sect at last disappeared altogether. An attempt made in Thuringia in 1414 by Conrad Schmidt to revive the order under the name of Cryptoflagellants was suppressed by the trial and execution of that leader and the more prominent among his followers. In the sixteenth century a milder form of the practice was prevalent in France, especially in the southern parts of the kingdom; and in various places flagellating companies were formed, who, however, used the discipline chiefly in private, and only

occasionally took part in public flagellating processions. Henry III. of France established a whipping brotherhood in Paris, and himself took part in the processions, but finding that his conduct so far from conferring on him any political benefit awakened only ridicule, he allowed his zeal for self-mortification to abate. The fraternities were suppressed in France by Henry IV., but until recent times the practice of self-flagellation continued to manifest itself intermittently in the south of France, and also in Italy and Spain; and so late as 1820 a procession of flagellants took place at Lisbon. (*Encyclopaedia Britannica* [Werner Edition], vol. ix., page 280.)

FEASTS—The Dyaks of Borneo believe it essential to hold certain feasts, in order to retain the soul of the rice, the living principle, lest the crops should decay.

GOD—The sign used to indicate God's presence is a hand, issuing from the clouds, or else a face or an eye in the clouds.

The Southern Alaska Indians believe in a "Great Spirit," the creator and preserver of all things, who is believed to have, in all his works of creation and providence, assumed the form of a raven; whence his name, Yehl, or, as some spell it, Yethel. He was ever ready to reward the good, while punishing the wicked. Thus he turned the idle Katt-a-quins into pillars of stone. What to them was an affliction served as a monition to lead others to spend virtuous lives.

While the Mohave Indians have but little reverence, they believe there is a God, whom they call Mat-o-we-lia, and that he is the maker of all things; that he has a son, whom they call Mas-zam-ho,

who is king of departed spirits. Mat-o-we-lia conducts the movements of the sun, moon, and stars; sends the rain, sunshine, etc. Mas-zani-ho has full charge of affairs in heaven, or "White Mountain," as they call it.

The religious cult of the North American Indian has proved an interesting study from the earliest date of civilized contact. Thoroughly imbued with the idea that no people could be so degraded as not to recognize God or a Supreme Deity in some form or other, most of the early missionaries were able to discover in the belief of the Indians at least a glimmering of their own God, and popularly, the "Manitou" or "Great Spirit" of the Indians is an accepted fact. Summarizing the ideas of both Israelite and Indian, Colonel Mallery's conclusion is, not that both, but that neither of them, entertained the belief. Both had many gods, or spirits of good and evil, of great and little power. But in the case of the Israelite the idea of a supreme God was not reached until a period later than the one considered, while the Indian never attained it until the Christian's God was forced upon him.

In 1889, George Miller gave an account of the offering of tobacco by a tribe of American Indians to the superhuman spirit who rules this island (the earth). It is presented with these words: "Ho, mysterious power! you who are the sun! Here is tobacco! I wish to follow your course. Grant that it may be so. Cause me to meet whatever is good, and to give a wide berth to whatever is not to my disadvantage. Throughout the island, the world, you regulate everything that moves, including human beings; when you decide for one that

his last day on earth is come, it is so. It cannot be delayed. Therefore, O mysterious power, I ask a favor of you."

The Dakota Indians believe in a Wakantanka or "Great Spirit." But this being is not alone in the universe. Numbers of minor deities are scattered throughout space, some of whom are placed high in the scale of power. Their ideas of the great spirit appear to be that he is the creator of the world and has existed from all time; but after creating the world and all that is in it, he sank into silence, and has since taken no interest in the affairs of this planet. They never pray to him, for they deem him too far away to hear them, or as not being concerned in their affairs. No sacrifices are made to him, nor dances in his honor. Of all the spirits he is the great spirit, but his power is only latent or negative. They swear by him at all times, but more commonly by other divinities.

A Hirata (Japanese) belief is to the effect that the Divine Being throws off portions of himself by a process of fissure, thus producing what are called "parted-spirits." The great god of Izumo is said to have three such "parted-spirits," his rough spirit, that punishes; his gentle spirit, that pardons; and his beneficent spirit, that blesses. There is a Shinto story that the rough spirit of this god once met his gentle spirit without recognizing it.

"The moving deity" is the god which jugglers, mystery men, and war prophets of some tribes of American Indians invoke. In their estimation, he is the most powerful of the gods, the one most to be feared and propitiated, since more than all others he influences human weal and woe. He is supposed to

live in the four winds, and the four black spirits of the night do his bidding. The consecrated spear and tomahawk are his weapons. The buzzard, raven, fox, wolf, and other animals are his lieutenants to produce disease and death. Deer songs, elk songs, night songs, and rock songs are sung in his honor. Wolf songs, moon songs, crow songs, shade songs, and many other ceremonial songs, are the tribute to this terrible and relentless god. Riggs says: "This god is too subtle in essence to be perceived by the senses, and is as subtle in disposition. He is present everywhere. He exerts a controlling influence over instinct, intellect, passion. He can rob a man of the use of his rational faculties and harm him in every possible way."

The Makah Indians believe in a Supreme Being, who is termed by them Cha-batt-a Ha-tartstl, or Ha-tartstl Cha-batt-a, the Great Chief who resides above. The name of this Great Chief, or Divine Being, is never given, although they have a name; but they must not speak it to any except those who have been initiated into their secret rites and ceremonies. They have no outward form of religion, but each one addresses the Supreme Being by himself, and generally retires to the depth of the woods, or some cave, for the purpose. Intermediate spirits, or familiars, are supposed to guard the destinies of individuals, and to manifest themselves at certain times by visions, signs, and dreams. These are called in the jargon Tamánawas, and the receiving of a revelation is termed "seeing the Tamánawas." A chief named Klaplanhie, or Captain John, was recently taken with a violent fit of sneezing, and as soon as he recovered he repeated aloud several short sentences, ac-

companying each with a blowing noise from his mouth; he was asking the Ha-tartstl Cha-batt-a not to kill him by sneezing, but to let him live longer. On other occasions, the Indians, upon sneezing, repeat a few words, and think it very probable they all do as John did, ask the Great Spirit not to kill them. They believe that if they do not utter this brief petition, the top of their heads would be blown off when they sneezed.

The great supreme being of the Australians, who, as they believe, is the founder of their race and lives in a land beyond the vaulted sky, is known under many different names in the various tribes, perhaps under as many names as there are tribes. These names, being connected with the initiation ceremonies, are often too sacred to be uttered by the tribesmen save during the celebration of those "mysteries" from which the uninitiated are excluded.

In contradistinction to this statement, made by A. W. Hewitt, F. L. S., F. G. S., other ethnologists and travelers assert that the Australian natives have no idea of a supreme being, no worship, no idols, and are never seen to pray.

Thos. Worsnop, president of the Australian Association for the Advancement of Science at Brisbane, writes: "The aboriginal has neither god nor religion as distinguished from morality or the observance of the duties due by one member of a tribe towards another; yet he is intensely superstitious, and has a firm and unshaken belief in evil powers and the agency of sorcery. To evil spirits his sorcerer attributes all the evils that befall him."

The Dieyerries, who live in the country between Mount Freeling

and the Cooper river, though they have no form of religious worship, believe in Mooramoor, the good spirit, whom they speak of with great reverence; and Muldappi or Moolgewanke, the evil spirit. The former created the sun and the moon, and bid the latter to create man and all other beings. He also gave each tribe and family their totems, and made their marriage and other laws. These two personages hold a prominent place in their numerous traditions.

GODS—Libitina is a Scandinavian goddess who presides over funerals and assuages grief.

Kama is a god of Hindu myth who rides a sparrow and carries a wand of sugarcane covered with bees and holding five arrows for the five senses.

Phoebus, the sun god, is the personification of wisdom, since his brilliant rays pierce everywhere and nothing is hidden from him. (Greek.)

In Mexico, they used to have a "snake god," and made human sacrifices to it.

Horus, the god of light, was supposed to turn the gloom of winter into the sweetness and life of spring.

Set, an Egyptian god, is the author, aider and abettor of evil, and has filled this world with pain and sorrow.

Fetishes are supposed by the Ashantees to have four eyes, and thus see better than mortals, so that they could see the cause of disease and the means of cure.

The worshippers of Odin believed that at certain periods the gracious powers showed themselves in bodily shape, passing through the

land and carrying blessings with them.

Teraphim were images, idols or household gods, consulted by the early Hebrews.

Proteus was a god who could change from his form like lightning into anything he fancied.

The favorites of the gods in ancient Greece were Ganymede, Atys, Adonis, Cadmus, Niobe, Phaeton; and as abiding places, Troy and Thebes.

The dominion of Pluto, the god of the infernal regions, extended over the fates and furies; yet he was not only the ruler of the dark realm inhabited by the invisible shades of the dead, but was also revered as a benevolent deity and a true friend of man, by virtue of his power to give fertility to vegetation, swell the seed, and yield treasures of precious metal.

The Syrians believed that the gods from whom they claimed descent, were mysteriously hatched from divine eggs.

Ashantee divinities were called "fetish," and were worshipped through terror by blood offerings.

The Romans were wont to affix pictures of Hecate, the "far-striking" goddess, to the walls of their houses and to the city gates, to ward off evil influences.

For an ancient Roman to return home and not salute the Penates, the ancient gods of the Roman household, in the same manner as the other people of the house, would bring the greatest misfortune to him and his household.

While Hera was sleeping, Zeus went to see Maia, the graceful daughter of Atlas, in a shady cave, and to his secret visit Hermes owed his existence. Born in the morning, at noon he was playing upon a

flute constructed by himself, and in the evening he stole Apollo's oxen.

The Kaffirs of South Africa believe in a Supreme Being whom they call Qamata; they pray to him and attribute deliverance or prosperity to him.

The Finns believe in maidens of the sky, the Luonnottaret of the air, who are the daughters of Ukko, and produced by him by the simple process of rubbing his knees.

The shield of Mars fell from heaven and was made of purest gold. It was guarded in Rome by twelve priests called Salii. Macaulay alludes to it in his "Lays of Ancient Rome."

Harmonia, a god of Persia, is represented with a finger in his mouth, meaning silence. He is pictured with a cornucopia in one hand and a lotus in the other; the blossom of the lotus opens at sunrise and shuts at sundown, and is therefore dedicated to the sun.

On the Ides of October, the Romans had a chariot race in honor of Mars, the god of war, and the near horse on the winning chariot was sacrificed to the god. Whoever secured the head of this horse was very lucky. The great Roman festival of this god was celebrated in the month of March, which was thus called in his honor.

Loki, in old Norse mythology, was the god of destruction, and so disposed himself that he became the enemy of all the other gods. They therefore seized him and bound him, and over him was set a serpent, whose poison would have fallen in drops upon his face if his faithful wife Sigyn had not caught them in a bowl.

When, upon certain occasions, the gods of the household-shrine, in

Japan, are removed from their shrine, straw-ropes are hung about the shrines, to protect them from evil spirits.

The West Germanic tribes and the Anglo-Saxons had a goddess named Eostra, who was the goddess of spring. Her name has been perpetuated as Easter, which is supposed to have been originally applied to the spring festival held in her honor.

The highest of the Northern gods was Odin, who could change his form. As his body lay apparently dead or asleep, he would appear as a bird, fish or serpent, and would in an instant pass into other lands.

The Moki priests believe in a great god Baholi-kong-ya, the genius of fructification. It is a great crested serpent with mammae which are the source of the blood of all the animals and all the waters of the land.

The Japanese frequently place an image of their house-god in front of their houses, as a protection against diseases and evil spirits. The American Indians have a similar custom in the putting up of totem-posts.

"Ambrosia his dewy locks distilled," sang Milton, referring to the food of the gods, which conferred upon those who partook of it, eternal youth. It was also used by the gods to anoint their celestial bodies and sun-bright hair.

Terminus was a divinity of Roman times, who presided over limits and boundaries, and who punished all unlawful usurpations of land.

In Peru, the god of riches was worshipped under the image of a rattlesnake, horned and hairy, with a tail of gold. It was said to have descended from the heavens in the

sight of all the people, and to have been seen by the whole army of the Inca. (Brinton's *Myths of the New World*.)

The Romans made small waxen images of their ancestors, and wrapping them about with the skin of a dog, kept them by the hearth as divinities. On festivals, they were crowned with flowers, and sacrifices were made to them.

Theseus was commanded by the oracle at Delphi to make Venus his guide, and to invoke her as the companion and conductress of his voyages, and as he was sacrificing a she-goat to her by the seaside, it was suddenly changed into a he-goat, and for this cause the goddess had the name of Epitragia. (Plutarch.)

The goddess of truth, in the Egyptian belief, was a child of the sun, and wore on her head the ostrich plume, emblematical of truth. In her hall the dead were judged by Osiris, and she was often called "the two truths," as they were obliged to tell both the good and the bad about their lives on earth.

The old Norsemen had a god named Heimdall, who dwelt on the "gods' path" (the rainbow). He was the "white god," the "wind-listening god," who could hear the grass grow in the fields and the wool on the sheep's back. He had a trumpet that rings through nine worlds, and his teeth are of gold. He is the son of nine mothers and the father of all men.

A piece of money was deposited in the temple of Libitina, the goddess of Italian gardens, vineyards, and voluptuous pleasures, who was also goddess of death and the dead for every individual who died in Rome. This would insure the safety and peace of the deceased,

and a return of cheerfulness to the survivors.

Nemesis was a personage in Greek mythology, the daughter of Night or Erebus. She was the goddess of retribution, and the divinity who rectified the errors of partial and capricious Fortune. At Rhammus was a beautiful temple erected in her honor.

In Japan, there are two gods who always go together, Fuku-no-Kami, the god of good luck, and Bimbogami, the god of poverty. The first is the brilliant shadow-caster, the second is the shadow.

To the Greeks, rich harvests and fruitful crops indicated the favor of Demeter, while his displeasure brought drought and famine.

The Sicilians thought that the wonderful fertility of their country signified that Demeter was partial to them.

The Finnish god was king of the waters and atmosphere, the spirit whence all life proceeded, the master of favorable spells, the adversary and conquerer of all personifications of evil. The sweat which dropped from his body was a cure for all diseases.

Brahma is, among the Tulus, regarded as the cause of eye-disease, ear-disease, skin-disease, and childlessness; and he is even feared as the originator of all evil; yet at the same time he is adored as the remover of all these troubles!

It was believed that Odin, the god of Northern mythology, had messenger handmaidens who traveled through the air and over the seas, doing his pleasure and selecting the men who were to die in battle. The dead heroes would be awakened by the Valkyries and their souls led to happy Valhalla.

Odin also knew a song of such marvelous power that he could change with it a storm into a great calm.

"Balder the Beautiful is dead! is dead!" So cried all the gods of the Scandinavian mythology when Hoder, the blind old king of darkness and of night, killed him! Balder was the god of light, peace and day. He was the beautiful son of Odin and Frigga. His wide shining palace stood in the milky way. So great was the grief of the gods at his death, that at the general request, he was restored to life.

"Balder the beautiful,
God of the summer sun!"

(Longfellow's Tegner's Death.)

Apsaras is an Indian goddess of fortune and good luck. She resides in the breezes, and has the power of changing her form at will. When warriors fall in battle, it is her duty to conduct them to heaven, where she and her sister breezes take them for husbands.

Mr. J. W. Lynd says of the Dakotas that the deities upon which the most worship is bestowed, if indeed, any particular one is namable, are Tunkan, the stone god, and Wakinyan, the thunder bird. The latter, as being the main god of war, receives constant worship and sacrifices, whilst the adoration of the former is an everyday affair. The Tunkan, the Dakotas say, is the god that dwells in stones or rocks, and is the oldest god. When asked why the oldest, they say because he is the hardest. The beings who formed, in Greek mythology, the connecting links between man and the gods were of various kinds and natures, some benevolent and some malevolent. They were called Genii, Demons, Muses, Cupids, Graces, Horae, Nymphs, Satyrs, Fauns, Pan, Sylvanus, Penates, Lares, Pales, Flora, Pomona,

Feronia, Comus, Momus, Hymen, Orpheus, Chiron, Aesculapius and Hygeia. All of these beings and personalities have their various legends and myths, easily found in any popular mythology.

A regular system of bargaining existed between the Roman and his gods. If he performed all the stipulated religious duties, the gods were bound to confer a reward; but if he could shield himself under some technicality of the law, he might cheat the gods with impunity. Thus, if a man offered wine to Father Jupiter, and did not mention very precisely that it was only the cup full that he held in his hand that he offered, the god might claim the whole of that year's vintage. On the other hand, if the god required so many heads for sacrifice, by the letter of the bond he would be obliged to accept garlick heads. Thus good and bad fortune were actually regulated in the Roman mind by the bargains they could make with the invisible powers. (Barnes, Ancient Peoples.)

Among the Koreans, the god of the hills is perhaps the most pleasing deity. The people make a point to go out and worship him at least once a year, making their pious trip a picnic, mixing their eating and drinking with their religion. Thus they combine piety with pleasure, very much as Europeans and Americans do in many instances. On mountain tops may be seen piles of stones called siong-wang-tang, dedicated to the god of the mountain. The pilgrims carry a pebble from the foot of the mountain to the top, and these pilgrims are held in high reputation for piety.

The son of the Lydian supreme god was Attis, who was beloved by Cybele. He met his death in early

youth at a pine tree, which received his spirit. From his blood sprang violets. A tomb was raised to him on Mount Dindymum, in the sanctuary of Cybele, the priests of which had to be eunuchs. A festival of orgiastic character lasting three days, was celebrated in his honor in the spring. A pine tree covered with violets was carried to the shrine of Cybele, as a symbol of her departed lover. Then, amidst tumultuous music and the wildest exhibition of grief, the mourners sought for Attis on the mountains. On the third day he was found, and the rejoicing which followed was as extravagant as the mourning which preceded. The myth and the superstitious ceremonies may be considered as the counterpart of the Greek legend of Aphrodite and Adonis, which itself is borrowed from the Semitic legend of Tammuz and Ishtar.

In the Brahmin mythology, we read of an exalted being, 76,800 miles high and 19,200 miles across the shoulders. They thought that it would please such a god as this and be a just penance for their sins, to let their nails grow as long as possible, and travelers tell us how the Hindu fanatics even at this day carry the idea of penance to such an extent as to keep their hands clenched until the nails grow through the palms, and to hold their arms upright until they become paralyzed.

One of the past superstitions of the Hindus was their sacrifice to the god Juggernaut. A great car was driven in a procession, on which a statue of the god was upraised, and the deluded fanatics would throw their bodies down before the immense wheels and be crushed to death. They believed that death met in that manner

would bring them at once to the gates of paradise.

Among the East Indians, Hanuman is one of the strongest gods, with potent influence to scare away evil spirits. His rude image, smeared with oil and red ochre, meets one somewhere or other in every Hindu village. In Bombay, he is the giver of offspring, and barren women sometimes go to his temple in the early morning, strip themselves naked, and embrace the god, so as to be blessed with children. The most awe-inspiring of the tremendous rocks are his fanes, the most lovely of their pools are sacred in virtue of the tradition that he has bathed in them.

The Romans had such reverence for the national divinity that none but the hierophants knew his secret name. Cicero has admitted that to him it was undisclosed. A tribune was put to death for having pronounced it; but there were many other gods not so sacred, in fact such a host of them that Petronius said it was easier to meet a god than a man! All these gods were heartily believed in and worshipped, for they could grant favors or send evils upon men at their pleasure.

Not all the Hindu gods are by any means pleasant to contemplate. Yet they are worshipped and believed in by thousands. There is Kali, of the black and terrible tongue. She was the bloody consort of Shiva. In her images the body is black or dark blue, the insides of the hands red. Her disheveled hair reaches to her feet. She has a necklace of human heads, and a cincture of blood-stained hands, while she stands on the body of Shiva. Her tongue protrudes from her mouth, which is marked with blood. Bloody sacrifices are

made to her. She has a celebrated temple at Kalighat, near Calcutta, which, during her festival, swims with blood. She personifies destroying time.

In Italy, they call Janus a solar deity, and believe he is doorkeeper to heaven, and the especial patron of the beginning and ending of undertakings. As the protector of gates and doorways, he is represented as holding a scepter in the right hand and a key in the left; and as the god of the sun's rising and setting, he has two faces, one looking east and one west. His temple was kept open all the year round in time of war, and only closed in the rare event of universal peace.

The Polynesians cherished an idea of a supreme being whom they considered the author of all things, and the granter of all their mercies. They called him Tangatooa, and at their great feasts, before the food was disturbed, an orator would arise, and after enumerating each viand on the board, would say: "Thank you great Tangatooa for this!"

Some writers say that the Romans worshipped Neptune as Causus, the god of counsel, and counsel being generally given in private, his altar was under ground, or in an obscure or private place, where sacrifices were offered to him. The animals offered to him were a black bull, rams, and a boar; and the Roman soothsayers always offered to him the gall of their victim, which in taste resembles the bitterness of sea water, he being the god of the sea. His favor was lucky, his displeasure full of troubles.

The Polynesians believe in a great god called "Lerongo," or man-eater. It is the spirit of a shark, and the priests of the order

are supposed to be inspired by him. Another idol somewhat resembling a Chinese "Joss," was placed in the forepart of every fishing canoe, and prior to their departure on a fishing excursion, the boatmen always presented it with offerings, and invoked it to grant them a successful fishing.

In the sacred books of Zoroaster, we read: "We worship the guardian spirit of the holy maid Esetat-Jedhri, who is called the all-conquering, for she will bring forth him who will destroy the malice of the demons and of men."

It was this firm belief which brought the magi, many centuries after the above was written, from the land of Zoroaster, to worship him whom they had heard of as born of a virgin, to be king of the Jews. Ages earlier still, the belief was current in Egypt, for, according to some, Aroeris or the elder Horus, the Greek Apollo, was born of Isis, from a conception previous to her own birth, and we continually see the ancient foreshadowing of the Christian Madonna and her Child.

Much consideration is paid to the spirits of the dead by the Chinese, even in this country. No tablets are erected here to ancestors, but in almost every shop a small tablet of orange-colored paper is placed on the wall just above the floor, inscribed, as is the custom in Hong Kong, to the "Chinese and foreign lord of the place." He is regarded as the ruler of the ghosts, himself the ghost of the first person who died in the house, and for his benefit a small pent-house is erected over the tablet, and tea and rice often placed daily before it, that his good favor may be secured and the other household ghosts kept in subjection. There are few among the

immigrants so brave or philosophical as to be fearless of ghosts, and many stories are told among them of midnight visitations, which they usually attribute to the unlaidd spirits of foreigners, the objects of their greatest dread and detestation.

In early times, the wine god, Bacchus, was worshipped with hymns and dances around an open altar, a goat being the usual sacrifice. Out of these revels and rites came our familiar words, tragedy (goat-song), and comedy (village-song). Good fortune followed the worshippers of the gods; but he who scorned the gods, wrought upon himself all life's woes. (Reader's Handbook.)

Anaxagoras was much antagonized by the Greeks because he taught that the sun is not a god. It is a curious fact that they condemned to death as an atheist the first man among them who advanced the idea of "One Supreme Deity." It is said "they learned their creed in a poem and told it in marble sculpture."

In this country, many Chinese laundries and shops contain small shrines, often with the picture of the gods of war, before which incense and candles are burned, and large and expensive shrines to the same deity, with implements for divination, are found in all their guild halls and lodge rooms. No great importance is attached to the worship of this god among the Chinese here. It is looked upon as a mere matter of custom. Gamblers make offerings before him to secure good luck, and he is appealed to by many at the season of the New Year, in order that the will of heaven may be learned when they throw the divining blocks; while the presence of the shrine in the halls of lodges and public guilds

is regarded as giving dignity and solemnity to their proceedings. Stories of the miraculous appearance and intervention of Kwan Ti, the god of war, and Kwan Yin, the goddess of mercy, are told as having occurred among the Chinese in Havana, but nothing of the kind is reported here.

In Norse mythology, Loki, the god of strife and spirit of evil, is the personification of sin. He was the son of the giant Farbanti, whose duty it was to ferry the dead over the waters of the lower world. Loki had three children, as cruel and hateful as he himself was full of mischief. One was the huge wolf Fenris, personifying the gnawings of a guilty conscience, who would, at the last day of the gods, rush gaping to the scene of battle, his lower jaw scraping the earth, his nose touching the sky. The second was the serpent Midgard, which encircled the world. The third was the goddess Hela, half corpse and half queen, who lived on the brains and marrows of men.

Leda, the wife of Tyndareus, king of Sparta, was met by Zeus in the form of a swan, and she laid two eggs, from which were hatched the twin brothers, Castor and Pollux, also called the Dioscuri—sons of Jupiter. They were so wonderful in their attainments that the ancients worshipped them in various ways, more especially as protectors of travelers by sea, having received by Neptune as a reward for their brotherly love, power over winds and waves. On account of their athletic accomplishments, they were regarded as patrons of the public games, and also revered as patrons of poets and musicians, especially with reference to war. They were immortalized by having been placed in the heavens as a constel-

lation, Castor being the greenish star, the more northerly of the two, Pollux the yellow star.

When the buried city of Pompeii was unearthed, the explorers found a house of Castor and Pollux, curiously built double, with an inner court, which joined the two parts, each of which in itself was perfect, and a duplicate of the other.

The saying, "She is a regular termagant," comes from the name of an imaginary being, supposed to be a Persian Magian lord or deity. The crusaders, confounding Mahometanism with Magianism, called all pagans Saracens, and believed Termagant to be the god of the Saracens, or the co-partner of Mahound. This imaginary personage was introduced into our old plays and moralities, and represented as a most violent character with a high temper—a regular scold. Hence Shakespeare makes Hamlet say of one too ranting and extravagant: "I would have such a fellow whipped for o'erdoing Termagant." The change of sex arose from the custom of representing Termagant on the stage in Eastern robes, like those worn in Europe by females. Thus, while originally he was a male god, he is frequently taken for a woman, as indicated by the popular saying mentioned before. According to some authorities, the termagant was an old Saxon idol, *tyr magan*, meaning very mighty.

All acts of Roman life were under the auspices of some god. These were thought to be attending spirits. The farmer had to satisfy the "spirit of breaking up the land and the spirit of plowing it crosswise, the spirit of furrowing and the spirit of harrowing, the weeding spirit and the reaping spirit, the spirit of carrying into the barn and the spirit of carrying it out again. Every

child was attended by over forty gods. Vaticanus taught him to cry. Fabulinus, to speak. Edusa, to eat. Potina, to drink. Abeona conducted him out of the house. Interduca guided him on his way. Domiduca led him home, and Adeona brought him in. So also they believed in deities controlling health, society, love, anger, and all the passions and virtues of men.

The Roman household gods were called Lares and Penates, and serpents were their emblems. They not only figured upon the altars, but were kept as a presence of good omen, and nestled about the altars, and came out like dogs or cats to be fed and fondled by the guests. These sacred reptiles, which were of considerable size but harmless, except to rats and mice, bore a charmed life, so that their numbers became an intolerable nuisance, but the people dared not "kill out their good luck," so they were permitted to live. (Barnes' "Ancient and Mediaeval Peoples.")

After Theseus had long been dead, the Athenians were moved by various circumstances to honor him as a demigod. Among these is the legend that in the battle which was fought at Marathon against the Medes, many of the soldiers believed they saw an apparition of Theseus in arms rushing on at the head of them against the barbarians, and thus leading them to victory. After the Median war, Phaedo being archon of Athens, the Athenians consulted the oracle at Delphi and were commanded to gather together the bones of Theseus and, laying them in some honorable place, to keep them, as sacred in the city. But it was very difficult to find these relics, or even the place where they lay. This was on account of the inhospitable and



Lani, Symbolical of the Planet Saturn, Encircled by a Ring Formed of Serpents, Signifying Wisdom, Swiftmess and Power.

savage character of the inhabitants of the island of Scyros, where he had been slain by Lycomedes. But when Cimon took the island, he had a great ambition to find out where Theseus was buried, and by chance, or the direction of the gods, spied an eagle upon a rising ground, pecking with its beak and tearing up the ground with its talons, when on the sudden it came into his mind as if by divine inspiration to dig there and search for the bones of Theseus. There were found in that place a coffin of a man of more than ordinary size, and a brazen spear-head and a sword lying by it, all of which he took on board his galley and brought to Athens. And the tomb of Theseus was henceforth the refuge of the poor and slaves from the persecution of the rich and powerful. (Plutarch.)

A childless Raja once threatened to kill all his queens unless one of them gave birth to a child. One of the Ranis who had a cat, announced that she had been brought to bed with a girl who was to be shut up for twelve years. This was all very well, but the supposed girl had to be married, and here lay the difficulty. Now, this cat had been very attentive to the ceremonies of Bhisma, so that the grateful godling turned her into a beautiful girl but her tail, that he could not turn. However, the bridegroom's friends admired her so much that they kept her secret until after the wedding, and so saved Rani from destruction, and when the time came for the girl to go to her husband's house, her tail dropped off too. So Hindu ladies pay great attention to the worship of the godling Bhisma, as he gives beauty and marriage.

Among the very earliest beliefs of the Indian race, was the worship of the "Great Mothers" as god-

desses. No great religion is without its deified women. The Virgin, Maya, Fatimah, and many others; these came down from the time before the present organization of the family came into existence, when descent through the mother and government by the mother was the only recognized form. In India, these great mothers are eight in number, but the local mothers of towns number many more. Each has her especial function, as one who prevents whooping cough, one who controls mad dogs, one who satisfies the hope of having children, one who prevents demons from taking possession of the body. The offering of goat's blood to these mothers is very effectual to obtain one's wishes, and animal sacrifices and spirituous liquor are among their sacrifices. Their images are made of stone hewn into some semblance of a human figure. The power of Mata Junuvi, the mother of births, rests in a bead, and all over Northern India, midwives carry as a charm to ensure an easy time to the patient, a particular sort of bead, called "the crown of the sacred mountain Kailasa." They even have a mother of famine, and she is represented as having, like Cassius, "a lean and hungry look!"

Romulus, according to general belief, did not die, but was translated, for he suddenly disappeared and was seen no more. It came to pass that as he was haranguing the people without the city, near a place called the Goat's Marsh, on a sudden, strange and unaccountable disorders and alterations took place in the air, the face of the sun was darkened, the day turned into night, and that too, no quiet, peaceable night, but with terrible thunderings, and with winds from all

quarters, and the senators said, on coming out of it, that Romulus was taken up into heaven by the gods, who were about to give the people, not a good prince, but rather a propitious god. A short time after, a faithful and familiar friend of Romulus presented himself at the forum, and taking a sacred oath, protested before them all that as he was traveling on the road, he had seen Romulus coming to meet him, looking taller and comelier than ever, dressed in shining and flaming armor, and he, being affrighted at the apparition, said: "Why, O King, or for what purpose have you abandoned us to unjust and wicked surmises and the whole city to endless misery and sorrow?" and that he made answer: "It pleased the gods, O Proculus, that we who came from them, should remain so long a time amongst men as we did, and having built a city to be the greatest in the world for empire and glory, should again return to heaven. But farewell, and tell the Romans that by the exercise of temperance and fortitude they shall attain the height of human power; we will be to you the propitious god Quirinus." So the Romans, laying aside all jealousies, prayed to Quirinus and saluted him as a god.

It is told of Numa Pompilius, the second of the Roman kings, that he had sweet and seemingly human intercourse with angelic creatures, so that he often retired to his gardens to join with the goddesses who favored him. He once invited a great number of citizens to an entertainment, at which the dishes in which the meat was served were very homely and plain, and the repast itself poor and ordinary food; the guests being seated, he began to tell them of the goddess who consulted with him, and said

that she was even now at that moment with him, when all on a sudden the room was furnished with costly drinking vessels, and the tables loaded with rich meats and all sorts of gorgeous entertainment. (Plutarch.)

Numa Pompilius was renowned for his wisdom and his piety. His reign was long and peaceful, and he devoted his chief care to the establishment of religion among his rude subjects. He was instructed by the Camenia Egeria, who visited him in a grove near Rome, and who honored him with her love. He was revered by the Romans as the author of their whole religious worship. It was he who first appointed the pontiffs, the augurs, the flamines, the virgins of Vesta, and the Salii. He founded the temple of Janus, which remained always shut during his reign. The sacred books of Numa, in which he prescribed all the religious rites and ceremonies, were said to have been buried near him in a separate tomb, and to have been discovered by accident, 500 years afterwards, in B. C. 181. They were carried to the city-praetor, Petilius, and were found to consist of twelve or seven books in Latin on ecclesiastical law, and the same number of books in Greek on philosophy; the latter were burned by the command of the senate, but the former were carefully preserved. The story of the discovery of these books is evidently a forgery; and the books which were ascribed to Numa, and which were extant at a later time, were evidently nothing more than works containing an account of the ceremonial of the Roman religion. (Harper's Dictionary of Classical Literature and Antiquity.)

The Hon. G. M. H. Playfair, of Ningpo, China, writes: There is a religion in China which may be

said to be the only real religion in a country of so much superstition. It is called the worship of heaven. It has this peculiarity, that only one individual in the empire practices it, to wit, the solitary man, the emperor himself. The emperor feels the influence of superstition as do all his black-haired children, and it was he who countermanded the opening of coal mines, for fear the dragon's pulse might be affected, and the bodies of dead empresses turn in their graves. Also the telegraph wires are cut, and the poles cast down, at the bid of Feng Shui, for his majesty shares with his ministers their belief in the efficacy of the intervention of a multitude of gods in mundane affairs.

Have the grain-laden steamers brought their cargo safely to Tientsin? Li Hung Chang straightway implores that a tablet may be bestowed on the beneficent god of the sea.

Do the tribute-bearing junks carry their rice successfully through the grand canal? The Yellow river deities have been propitious and must be honored. The emperor's recognition of his fellow-immortals is distinctly a duty. Prayers for rain are more frequent in China than in the Christian west, and perhaps there is greater faith in the efficacy. When the emperor has prayed in vain in the temple of heaven, all ought to be lost, but strangely enough, is not! For at the district city of Han-tan in Chihli, there is a celebrated spring which is the haunt of the dragon god, and in the shrine hard by there is an iron tablet, which has the mystic virtue of inducing rain at the place to which it is carried. There is no deception whatever about this iron tablet; it always works successfully.

The Chinese believe in the personal and visible manifestations on the part of the greater gods and minor divinities. These manifestations are numerous, and are frequently recorded and chronicled by enthusiastic governors. The man who can tell you he has seen with his eyes the airy form of an unearthly visitant, has a greater title to attention than he who has merely heard the clanking of ghostly chains.

The Juggernaut or Jaggernaut is a Hindu god. The word is a corruption of the Sanscrit jagannatha (lord of the world). The temple of this god is in a town of the same name in Orissa. King Ayeen Akbery sent a learned Brahman to look out a site for a temple. The Brahman wandered about for many days, and then saw a crow dive into the water, and having washed, made obeisance to the element. This was selected as the site of the temple. While the temple was a-building, the rajah had a prophetic dream, telling him that the true form of Vishnu should be revealed to him in the morning. When the rajah went to see the temple, he beheld a log of wood in the water, and this log he accepted as the realization of his dream, enshrined it in the temple, and called it Jagannath. (Brewer's Dictionary of Phrase and Fable.)

"The idol Jaggernat is in shape like a serpent, with seven heads; and on each cheek it hath the form of a wing, and the wings open, and shut and flap as it is carried in a stately chariot." (Bruton, Churchill's Collection.)

The car of Juggernaut is believed to be a great, monstrous wheeled demon, crushing out the life of hundreds of devotees who rush under the dreadful wheels and are left a mass of bones and blood when the

car has passed. The truth is that the festival of the Juggernaut takes place in June or July, and for weeks pilgrims and believers in Krishna and Vishnu come flocking into Puri. When the images are placed on the cars, the multitude kneel, bow their foreheads and rush forward, drawing the cars down the broad street toward Juggernaut's country house. The distance is less than a mile, but the journey takes several days. When the zeal of the pilgrims flags, then 4,200 professional pullers drag the cars. An error underlies the popular conception of this religious festival. According to W. W. Hunter's statistical account of Bengal: "In a closely packed eager throng of 100,000 men, women and children, under the blazing tropical sun, deaths must occasionally occur. There have doubtless been instances of pilgrims who, in a frenzy of religious excitement, threw themselves under the wheels. But such instances were always rare, and are now unknown. The few suicides that did occur were for the most part cases of diseased and miserable objects, who took this means to put themselves out of pain. The official returns place this beyond doubt. Nothing could be more opposed to the spirit of Vishnu worship than self-immolation. According to Chaitanya, the apostle of Jagannath, the destruction of the least of God's creatures is a sin against the Creator. Self-immolation he would have regarded with horror."

Plutarch relates: "That his father coming to Italy by sea, and coasting by night by an uninhabited island named Paraxis, that all on board the ship heard a great and fearful voice that came from the island, which called upon Alaman, an Egyptian born, and pilot of the

ship. At first no man dared answer, but at the third call Alaman answered: "Who is there; who is it that calls; and what would you have?" The voice spake more high and loud and said: "Alaman, I require that when you pass near the Gulf of Laguna, you remember to cry out aloud and make them to understand, that the great god Pan is dead." At these words all in the ship were astonished, but after consultation concluded that the pilot should take no notice nor stay in the gulf to utter such words, if they could possibly sail beyond it; but coming to the place which the voice mentioned, the ship stood still and the sea was calm, so that they could sail no farther. Whereupon they resolved that Alaman should perform his ambassage; so he cried out aloud: "Be it known unto you that the great god Pan is dead." No sooner had he uttered these words, than there were so many mournful cries, groans, and woeful lamentations, that the air resounded therewith, which lasted for some time; but now having a prosperous gale, they continued their course and arrived safely at Rome." This is said to have occurred at the very time when Christ died on the cross, and has later been interpreted as to refer not to the god of the shepherds, but rather to some great master-spirit who had now lost his power and empire, by the death of Jesus.

The feeling of solitude and lonesomeness which weighs upon travelers in wild mountain scenes when the weather is stormy and no sound of human voice is to be heard, was ascribed to the presence of god Pan, as a spirit of the mountains, a sort of Number Nip. And thus anxiety or alarm, arising from no visible or intelligible cause, came to be called "Panic fear," that is, such

fear as is produced by the agitating presence of Pan, hence our English word panic. Another explanation of the expression "Panic fear" is given by two stories about Pan; according to one of which he made, during the war with the Titans, such a din with a trumpet made from a seashell, that the Titans took fright and retreated, in the belief that some great monster was approaching. According to the other story, Dionysos (Bacchus) once being attacked by a hostile body of men, on his way to India, was freed from them by a terrible sudden shout from Pan, which filled the robbers with fear and made them retreat in great alarm.

GRAIL—THE HOLY — The Holy Grail (or Graal) is a miraculous chalice, made of a single emerald, which possessed the power of preserving chastity and prolonging life. It is said to have been the cup from which Christ drank at the last supper, and in which Joseph of Arimathea caught the last drop of blood of Christ as he was taken down from the cross. Legend has it that he brought it to England, where it, however, disappeared. The quest of the holy grail was a favorite subject in the Middle Ages, and many poets and troubadours in England, Germany and France told its legends. It is particularly the source of the adventures of the knights of King Arthur's round table. Sir Galahad discovered it, and died. Each of the one hundred and fifty knights of King Arthur caught sight of it; but, unless the beholder was pure in heart and holy in conduct, the grail would suddenly become invisible.

Many legends of miracles which occurred at the place where the holy grail was, are current. Alain le Gros took a net from the grail

table and fished with it. He caught only one fish and the knights said that was not enough, but when he divided it there was sufficient for them all. The leper king, Galafres, was cured by simply looking at the grail. Knights who had been wounded in battle and caught sight of it, would be cured at once of their wounds.

The existence of King Arthur has been considered by most persons as a beautiful myth, but Giraldus Cambrensis speaks with great particularity of the opening of Arthur's tomb in the reign of Henry II.; the coffin itself was made of the hollowed trunk of a tree; the bones were of great size, and the skull bore marks of the fatal wound. The tradition is that in 1189, the tomb of Queen Guinevere was also opened and that her yellow hair, nicely braided, was found unchanged. True or false, these traditions are exceedingly interesting, and seem to give some ground of substance to the shadowy, legendary age of England British kings.

Of the 150 sieges of the knights of King Arthur's "round table," three were reserved. Two of these were posts of honor, but the third was reserved for him who was destined to achieve the quest of the holy grail. This third was called the "siege perilous," because if anyone else sat therein, except the one for whom it was reserved, it would be his death. Sir Galahad was the only knight who could sit in it, and the seat bore his name in letters of gold.

Sir Galahad was the chaste son of Sir Launcelot and the fair Elaine (King Pelle's daughter), and thus was fulfilled a prophecy that she should become the mother of the noblest knight that ever was born.

Queen Guinevere says that Sir Launcelot "came of the eighth degree from our Saviour, and Sir Galahad is of the ninth. . . . and, therefore, be they the greatest gentlemen of all the world." His sword was that which Sir Balin released from the maiden's scabbard, and his shield belonged to King Evelake (Evelake), who received it from Joseph of Arimathy. It was a snow-white shield, on which Joseph had made a cross with his blood.

His great achievement was that of the holy grail. Whatever other persons may say of this mysterious subject, it is quite certain that the Arthurian legends mean that Sir Galahad saw with his bodily eyes and touched with his hands "the incarnate Saviour," reproduced by the consecration of the elements of bread and wine. Other persons see the transformation by the eye of faith only, but Sir Galahad saw it bodily with his eyes.

"Then the bishop took a wafer, which was made in the likeness of bread, and at the lifting up (the elevation of the host) there came a figure in the likeness of a child, and the visage was as red and as bright as fire; and he smote himself into that bread; so they saw that the bread was formed of a fleshly man, and then he put it into the holy vessel again. . . . then (the bishop) took the holy vessel and came to Sir Galahad as he kneeled down, and there he received his Saviour . . . then went he and kissed Sir Bors . . . and kneeled at the table and made his prayers; and suddenly his soul departed . . . and a great multitude of angels bore his soul to heaven." (Sir T. Mallory, *History of Prince Arthur*, iii., 101-103 [1470].)

HOURGLASS—If an hour-glass breaks in church, it is the sign

of an immediate death of the minister.

JESUS CHRIST—Hindus believe that the English are searching for a miraculous infant, born with milk-white blood, who is destined to conquer the universe.

There was in the sixth century a sect, composing thinking people, who believed that even before Christ was resurrected, his body was incorruptible, and that he did not suffer death really, but in a phantasmal manner; while there was another party of people who denied even that Christ ever had a body at all, but simply was, in modern terms, an "astral," or else a "materialized spirit."

The balsam with which the body of Christ was embalmed, was called the balsam of Fierabras. Such was its virtue that one single drop of it taken internally would instantly heal the most ghastly wound. "It is a balsam of balsams; it not only heals ghastly wounds, but it defies death itself. If thou shouldst see my body cut in two, friend Sancho, you must carefully pick up that half of me which falls on the ground and clap it upon the other half before the blood congeals, then give me a draught of the balsam of Fierabras, and you will presently see me as sound as an orange." (Cervantes, *Don Quixote*.)

On the morning of the resurrection, a woman having an apronful of eggs, was met by another woman who told her Christ had risen. This the former could not believe, for she said she saw Christ crucified the Friday before and saw that he was dead, for the soldier had pierced his side with a spear. As her friend continued to assure her she said she would believe it only if her eggs turned red. These im-

mediately turned red, and the woman was forced to believe.

Another woman who was cooking a rooster said she would not believe it unless the rooster in the pot stood up and crowed. It did, and so she believed. (Bulgarian legend.)

The following is one of several versions of "Our Saviour's Letter," which at one time seems to have been popular in Wales. This was "printed and sold by J. Salter, Newtown," and on the same sheet are printed three hymns and a description of "The Happy Man." Above the "Letter" is a rude portrait of the Saviour, surrounded with the words "Glory to God on High, Peace on Earth, and Good Will towards Men." The sheet was found in an old Bible at a farm house on the borders of Carno parish:


A Copy of a Letter written by our
Lord and Saviour,
JESUS CHRIST,

And found eighteen Miles from Iconium, sixty-three Years after Our Blessed Saviour's Crucifixion.—Transmitted from the Holy City by a converted Jew, Faithfully translated from the original Hebrew copy, now in the possession of Lady Cuby's Family, in Mesopotamia.

Whosoever worketh on the Sabbath day shall not prosper. I command you all to go to church and keep the Lord's day holy, without doing any manner of work. You shall not idly spend your time in bedecking yourself with superfluities of costly apparel, and vain dresses, for I have ordained it to be a day of rest. I will have it kept holy, that your sins may be forgiven you. You shall not break my commandments, but observe and keep them, and write them in

your heart, and steadfastly observe what is written, and spoken with my own mouth. You shall finish your labour every Saturday in the afternoon by six o'clock, at which hour is the preparation of the Sabbath. I advise you to fast five Fridays every year, beginning with Good Friday, and continuing the four Fridays immediately following, in remembrance of the five wounds which I have received for all mankind. You shall diligently and peaceably labour in your respective callings, wherein it hath pleased God to place you. You shall love one another with brotherly love, and cause them that are baptized to go to church and receive the sacrament baptism, and the Lord's supper, and to be made members of the church: in so doing I will give you long life and many blessings; and your land shall flourish, and bring forth in abundance; and I will give unto you many blessings and comforts in the greatest temptations, and he that doeth to the contrary shall be unprofitable. I will also send hardness of heart upon them till I see them, but especially upon the impenitent and unbelieving. He that hath much by giving to the poor shall not be unprofitable. Remember, he that hath a copy of this letter written with my hand, and spoken with my tongue, and keepeth it without publishing it to others, shall not prosper; but he that publisheth it to others shall be blessed of me: and though his sins be in number as the stars of the sky, and he truly believe in me, they shall be pardoned, but if he believe not in me and my commandments, I will send my own plagues upon him, his children, and his cattle.—And whosoever shall have a copy of this letter and keep it in their own houses, nothing shall hurt

them, neither lightning, pestilence, nor thunder: and if a woman be in labour, and a copy of this letter be about her, and she firmly put her trust in me, she shall be safely delivered.

 You shall have no tidings of me but by the HOLY SCRIPTURES, until the day of judgment. All goodness, happiness, and prosperity shall be in the house where a copy of this letter is to be found.

There is a strange tradition that Abgar XV. wrote a letter to Christ, asking him to take up his abode with him and cure him of a terrible disease. Abgar was one of the kings of Edessa. Christ promised to send him one of his disciples after his ascension, and accordingly Thomas sent Thaddeus. Ananias, who carried the letter from Abgar to Christ, was a painter, and tried to take his portrait, but was too dazzled by the splendour of his countenance. Washing his face, Christ dried it on a towel of linen, and his features were miraculously impressed thereon, so that it remained as a portrait. This cloth was taken to Edessa by Ananias.

One of the prophecies in the Old Testament, supposed to refer to the coming of Christ, is the following of Balaam: "I shall see him, but not now; I shall behold him, but not nigh; there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab and destroy all the children of Sheth." (Numbers, xxiv, 17.)

When Christ died on the cross, a cry swept across the sea, "The great god Pan is dead." Mrs. Browning has a poem, entitled, "The Dead Pan," based on this legend, which is related by Plutarch.

"Now from the sixth hour there was darkness all over the land un-

til the ninth hour." (St. Matthew, xxvii, 46.)

"Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks rent; and the graves were opened; and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (St. Matthew, xxvii, 50 to 53.)

In the "Book of Joseph the High Priest, often called Caiaphas," is written: Jesus spake even when he was in the cradle and said to his mother, "Mary, I am the son of God, that word, which thou didst bring forth according to the declaration of the angel Gabriel to thee, and my father hath sent me for the salvation of the world."

And when the time of his circumcision was come, an old Hebrew woman took the navel string and presented it in a box of alabaster of old oil of spikenard. And she had a son who was a druggist, to whom she said: "Take heed that thou sell not this alabaster box of spikenard ointment, although thou shouldst be offered three hundred pence for it." Now this is that alabaster box which Mary the sinner procured and poured forth the ointment out of it upon the head and the feet of our Lord Jesus Christ, and wiped it off with the hairs of her head.

When the wise men of the East returned to their own country, the people asked them what they had done and what they had seen. And as the Virgin Mary had returned their gifts with the swaddling cloth of her child, they produced it, and having, according to the custom of their country, made a fire,

they worshipped it, and casting the swaddling cloth into it, the fire took it and kept it. And when the fire was put out, they took the swaddling cloth unhurt as little as if the fire had not touched it. Then they began to kiss it, and put it upon their heads and eyes, and kept it among their most precious treasures, saying: "This is certainly an undoubted truth, and it is really surprising that the fire could not burn it and consume it." Then they took it, and with the greatest respect, laid it away.

A woman who had been healed of Satan, who leapt upon her in the form of a serpent and entwined her belly and would not let her go, by taking the infant Jesus in her arms and holding him until Satan departed ashamed, brought the next day perfumed water to wash the Lord Jesus, and when she washed him she preserved the water. And there was a girl there whose body was white with a leprosy, who, being sprinkled with the water and washed, was instantly cleansed from her leprosy. The people therefore said: "Without doubt, Joseph and Mary and that boy are gods, for they do not look like mortals."

In their journeyings, they came to a desert country, and were told it was infested with robbers. So Joseph and Saint Mary prepared to pass through in the night. And as they were going along, behold, they saw two robbers asleep in the road, and with them a great number of other robbers, also asleep. The names of these two robbers were Titus and Dumachus. And Titus said: "I beseech you let these persons go along quietly that our company may not perceive anything of them." But Dumachus refusing, Titus again said: "I will give thee forty groats and as a

pledge take my girdle," which he gave him, that he might not open his mouth and make a noise. When the Lady Saint Mary saw the kindness which this robber did show them, she said to him: "The Lord will receive thee to his right hand and grant thee pardon of thy sins." Then the infant Jesus answered and said to his mother: "When thirty years are expired, O mother, the Jews will crucify me at Jerusalem; and these two thieves shall be with me at the same time upon the cross, Titus on my right hand and Dumachus on my left, and from that time Titus shall go before me into Paradise." And when she had said "God forbid this should be thy lot, O my son," they went on to a city in which were several idols; which as soon as they came near to it, were turned into hills of sand.

And in that city was a mother who had just buried one son and the other was at the point of death. And she begged the Virgin to save her son. St. Mary then, perceiving the greatness of her sorrow, pitied her, and said: "Do thou place thy son in my son's bed and cover him with his clothes." And when she had placed him in the bed wherein Christ lay, at the moment when his eyes were just closed by death, as soon as ever the smell of the garments of the Lord Jesus reached the boy, his eyes were opened, and calling with a loud voice to his mother, he asked for bread, and when he had received it, he sucked it. Then his mother said: "O Lady Mary, now I am assured that the powers of God do dwell in you so that thy son can cure children who are of the same sort as himself as soon as they touch his garments." This boy who was thus cured is the same who in the Gospel is called Bartholomew.

Many others were cured of lep-

rosy and other diseases by being sprinkled with the perfumed water with which they washed the child.

On a certain day also when the Lord Jesus was playing with the boys and running about, he passed a dyer's shop whose name was Salem. And there were in his shop many pieces of cloth belonging to the people of that city which they designed to dye of several colors. Then the Lord Jesus, going into the dyer's shop, took all the cloths and threw them into the furnace. When Salem came home and saw the cloths spoiled he began to make a great noise, and to chide the Lord Jesus, saying: "What hast thou done to me, O thou son of Mary? Thou hast injured both me and my neighbors; they all desired their cloths of a proper color; but thou hast come and spoiled them all." Then the Lord Jesus said: "I will change the color of every cloth to what color thou desirest"; and then he presently began to take the cloths out of the furnace, and they were all dyed of those same colors which the dyers desired. And when the Jews saw this surprising miracle, they praised God.

Joseph was not a very skillful carpenter, but he went about getting what he could to do, making gates, milk-pails, sieves and boxes. And everywhere he went Jesus went with him, and as often as Joseph had anything in his work to make longer or shorter or wider or narrower, the Lord Jesus would stretch his hand towards it and presently it became as Joseph would have it.

The king of Jerusalem ordered Joseph to make a throne exactly like the one in which he ordinarily sat. Joseph worked on it two years in the king's palace before he finished it. And when he came to fix it in its place he found it

wanted two spans on each side of the appointed measure. Then he was afraid, but when he told Jesus, he said: "Fear not, neither be cast down. Do thou lay hold on one side of the throne and I will the other, and we will bring it to its just dimensions." And when Joseph had done as the Lord said and each of them had with strength drawn his side, the throne obeyed, and was brought to the proper dimensions of the place, which miracle when they who stood by saw, they were greatly astonished and praised God. The throne was made of the same wood which was in being in Solomon's time, namely, wood adorned with shapes and figures.

One day Jesus played with the boys, and they made him their king, and stood as guard around him and crowned him. And they made all passers-by come and pay homage to Jesus. Presently there came by a group with a boy lying on a couch at the point of death from the sting of a serpent. Then Jesus bade them go back, and they all went. "Is this the serpent's lurking place?" said he. They said it was. Then the Lord Jesus, calling the serpent, it presently came forth and submitted itself to him, to whom he said: "Go and suck out all that poison which thou hast infused into that boy"; so the serpent crept to the boy and took away all its poison again. Then the Lord Jesus cursed the serpent, so that it immediately burst asunder and died. And he touched the boy with his hand to restore him to health; and when he began to cry, the Lord Jesus said: "Cease crying, for hereafter thou shalt be my disciple"; and this is that Simon the Canaanite who is mentioned in the Gospel.

Jesus and some boys were play-

ing on the housetop, and one of them fell down and presently died. The parents accused Jesus of pushing him over as all the other boys had run off. Jesus denied it, but as they insisted, he said: "Let us ask the boy himself, who will bring the truth to light." So he stood over the head of the dead boy and said, with a loud voice: "Zeinunus, Zeinunus, who threw thee down from the housetop?" Then the dead boy answered: "Thou didst not throw me down!"

They sent Jesus to school, and the schoolmaster began to teach him his letters. "Say Aleph," said he. And when he had said Aleph, the master bade him pronounce Beth. Then Jesus said to him: "Tell me first the meaning of Aleph and then I will say Beth." And when the master threatened to whip him, the Lord Jesus explained to him the meaning of Aleph and Beth and everything else about the letters, and said the alphabet all through, and so many things the master did not know himself that he said: "I believe this boy was born before Noah"; and turning to Joseph, he said: "Thou hast brought a boy to me to be taught who is more learned than any master." Then they brought him to a still more learned master, but the same thing happened again, and when the master lifted up his hand to whip him, he had his hand withered and he died. Then said Joseph to Saint Mary: "Henceforth we will not allow him to go out of the house; for anyone who displeases him is killed."

After he had disputed with the doctors in the temple he began to conceal his miracles and secret works, and he gave himself to the study of the law till he arrived to the end of his thirtieth year. At which time the Father publicly

owned him at Jordan sending down His Voice from Heaven, "This is my well beloved son in whom I am well pleased"; the Holy Ghost being present also in the form of a dove.

These stories of the childhood of Christ are taken directly from the "First Gospel of the Infancy of Jesus Christ," translated by Mr. Henry Sike, Professor of Oriental Languages at Cambridge, in 1697. It was received by the Gnostics, a sect of Christians of the 2nd century, and in the following ages by other Christians: as Eusebius, Chrysostom and other great believers. The Koran was greatly made up from this gospel; and there are also Persian legends of Christ's dispute with the schoolmaster about his A. B. C's.

A second "Infancy of Christ" was written by "Thomas, an Israelite," in Greek, from which a translation was made and is numbered 2279 in the National Library of France. In this Jesus kills a boy when at play and withers another, and when a boy jostles him down commands the boy to fall and die, which he does at once. The people come to Joseph and Mary saying they should either teach their boy to bless and not curse or leave the country, whereupon the accusers become blind. And all are astounded that everything he says comes to pass, whether good or bad.

For further accounts of the miracles of Jesus and of Mary not now to be found in the accepted bible, but which were received as genuine and authentic by several of the ancient Christian sects, we refer the reader to "The Gospel of the Birth of Mary," attributed to Saint Mathew. Also the "Protevangelion of St. James, the Lesser, Cousin, and Brother of the Lord Jesus. Chief Apostle and First

Bishop of the Christians at Jerusalem." Postellus brought the Mss. of this gospel from the Levant, translated it into Latin and sent it to Oporimus, a printer at Basil where Bibliander, a Protestant divine and the professor of divinity at Zurich, caused it to be printed in 1552. It was "Canonical" in the Eastern Churches and they made no doubt that James was the author of it.

An early legend about the origin of Christ has been handed down from Celsus, a Jew who lived about the time of Hadrian. The work containing the legend has been lost but is known through fragments which Origen preserved. In substance it amounts to this: A beautiful young woman lived with her mother in a neglected caphar. This young woman whose name was Mirjam-Mary, supported herself by needlework. She became betrothed to a carpenter, broke her vows in favor of a soldier named Panthera, and wandering away, gave birth to a male child called Jeschu, Jeschu being a contraction of the Hebrew Jehoshua, of which Jesus is the Greek form. When Jeschu grew up he went as a servant to Egypt, which was then the headquarters of the magicians. There he learned the occult sciences and these gave him such confidence that on his return he proclaimed himself a god. (Saltus, *The Anatomy of Negation*.)

LIFE AFTER DEATH—It is a superstition among Jews that the soul never rests until the body is buried.

The Bulgarians believe that if you do not turn all your pans, pots, kettles and dishes upside down, the soul of the dead one will take refuge in them.

In England, the poor believe that the spirit of a child will be kept lingering in the body if the mother refuses to part with it.

It is told that a dove issued from the ashes of Joan of Arc.

When Deacon Theodore and three of his schismatic companions were burned at the stake in 1681, their souls appeared in the air as three pigeons.

Hindus believe that after death the good spirits will be absorbed into the divine being.

When Polycarp, a Christian martyr, was burnt at the stake (166 A. D.), it is said his blood extinguished the flames, and from his ashes arose a white dove, which flew to heaven.

In Russia, bread-crumbs are put on the window-sill for six weeks after a death, in the belief that the soul of the dead will return in the form of a bird and eat the crumbs.

The souls of the dead are believed by many to enter bees and flies, hence in Great Britain news of a death in the family is whispered into the bee-hive.

The Norsemen have the gloomy belief that when life departs, the most lovely and loving spirit becomes malignant, and that in the deserted body resides a demon, wicked and malevolent.

The Algonquin Indians believe that if you are at the side of a dying woman who had desired to be a mother, her spirit, when passing out of her body, will pass into yours.

Egyptians think that after death the soul descends into a lower region, where the angel of truth has a pair of scales and weighs it. If it is an even balance with truth, all is well with it.

In old times, they learned the state of the soul of the dead by dropping a Bible; the first word they saw as they raised it, would tell the story.

Many believe that the soul quits the dead body in the form of a bird, and this belief comes down from the earliest ages. The Egyptians have in the hieroglyphics birds that represent the soul of man.

Throughout all Aryan mythology, the souls of the dead are supposed to ride on the night-wind, with their howling dogs, gathering into their throngs the souls of those just dying as they pass their windows.

The Oriental belief in the transmigration of souls is found in every American tribe. The souls of men passed into animals or other men. (Schoolcraft, vol. i, p. 33.) The souls of the wicked passed into toads and wild beasts. (Dorman, "Prim. Superst.," p. 50.)

In the *Paris Figaro*, 1872, an article appeared which said that a gypsy of the tribe encamped in the Rue Duhesme died, and that while she was dying, a live bird was held to her lips, to convey her soul into the bird.

In Topsel's "History of Beasts," it is said that country people of northern and western England, believe that the moth is a soul, because "some people in old times did fancy that the souls of the dead did fly about in the night seeking light."

The inhabitants of the Tonga group of islands have a belief that when their king or inferior chiefs die, they are wafted to Bulotu, "the island of the blessed," but the spirits of the lower classes remain in this world and feed upon ants and lizards.

Among some Indian tribes, it is understood that the dead go to the land of the "Old Woman Who Never Dies," in the Southwest. The old woman is the mother of all. In going back to her, the Indians are reborn into the world of infants.

The moment the soul leaves the body the evil spirits try to seize it, but the guardian angel fights against them, and those around must pray earnestly that the angel may conquer. After death, the body should not be disturbed, nor should the funeral chant be raised for an hour. (Old Irish.)

No Turk fails to pick up every piece of paper in his path. He believes that the juices of these pieces of paper will after his death be gathered together and scattered over the evil through which he is to pass to get to paradise, and thus his sufferings will be lessened.

The Chinese believe that every man has three souls, one of which, after death, goes to heaven, one remains with the body in the grave, and one returns home and lives in the ancestral tablet.

When the corpse is laid in the grave, the Koran says that it is visited by two black angels of a terrible appearance. These make the dead person sit upright, and they examine him concerning his faith in the Koran. If he answers rightly, his body is refreshed with the air of paradise; but if otherwise, they beat him on the temples with iron maces and make him roar with anguish.

If a person of doubtful character dies, too bad for heaven and too good for hell, the Irish imagine that his soul is sent back to earth and obliged to obey the order of some person, who bids him remain in some particular place until the

judgment day, or until another soul is found willing to meet him there, when they may both pass into heaven, absolved.

Among the Kamis, before they can partake of a funeral feast, a small portion of every dish must be placed on a leaf plate, taken out into the jungle, and carefully watched until a fly or any other insect lights upon it. The watcher then covers up the plate with a stone, eats his own food, and reports that the spirit of the dead person has received the offering set before him. The fly represents the spirit.

The Apache Indians will not kill a man at night, for fear his soul will wander in the darkness.

The Sioux Indians believe that the spirit lives in a future state, that it has a great distance to travel after death toward the West, that it has to cross a dreadful deep and rapid stream which is hemmed in on both sides by high and rugged hills. Over this stream, from hill to hill lies a long and slippery pine log with the bark peeled off, over which the dead have to pass to the happy hunting grounds. On the other side are six persons of the happy hunting grounds, who throw stones at the spirits as they pass over the log. The good walk on safely to the good hunting grounds, where there is one continual day, where the trees are always green, where the sky has no clouds, where there are continual fine and cool breezes, where there is one continual scene of feasting, dancing and rejoicing, where there is no pain or trouble, people never grow old but live forever young and enjoy youthful pleasures. The bad and wicked see the stones coming and try to dodge, by which they fall from the log and go down thousands of feet

to the water, which is stinking with dead fish, and they continually try to climb up to the happy hunting grounds, but never get there.

No Arab enters heaven who has not a son.

Before entering paradise, a Hindu must be born twice.

The Patagonians live in terror of the souls of their wizards, which are supposed to become evil demons after death.

It is a Bohemian belief that souls of those who die by drowning, hanging or suicide, are doomed to wander forever as clouds, therefore such deaths are ill-omened.

The people of North Germany believe that the soul of one who dies on shipboard goes into a bird, and when it shows itself, it is to foretell the death of another person.

Some think that the spirits of martyrs entered green birds.

The Greenlanders believe in two souls, namely, the shadow and the breath of men.

As the soul took the form of a rose or a lily, one of these flowers appears in the chair of the person who is next to die. (Germany.)

The souls of unbaptized children wander through the air at night with cries like hounds. When heard, they forebode trouble.

The Caribs believe that some men's souls go to the seashore to capsize boats, while others go to the forests to be evil spirits.

On the bridge that leads to heaven, the one-eyed dog keeps watch on one side, and a one-eyed cat on the other; and they allow no one to go to heaven who has been unkind to dogs or cats.

The ancient Guebres believed that a man's good works take the

form of a beautiful female, who welcomes him to heaven, stands to meet the soul and lead it on its winding way.

The ancients believed that if we were good on earth, we should become stars or gods after death.

When Dante arrived at the lowest circle of hell, where traitors like Judas and Brutus are punished, he came upon a terrible frozen lake, of which he says, "ever makes me shudder at the sight of frozen pools."

A belief formerly prevailed among Northern people that fishes contained the souls of drowned naval officers.

Crows are fed at Hindu funerals, being believed to contain the soul of the dead.

The shades of most Indians hover around the lodge for four days, and then go to the village of the dead.

The Buddhists declare that all animals, even the vilest insects, as well as the seeds of plants, have souls.

The souls of the righteous return in the shape of white doves, but a murderer will be turned into a raven. (Bohemia.)

No Chinaman can enter the celestial regions from any but a Chinese grave.

If a dead person will confess a mortal sin, he can go to heaven.

In Bohemia, it is believed that the soul of a father or any beloved one, can be "held" by a daughter or other person so that it cannot escape from the body and dies, unless the person comes into its presence.

The blissful abode of the good after death was called in classic

mythology Elysium, also the Elysian fields.

In German folklore, the soul takes the form of some flower, especially the lily or the rose, and it is said that a rose will appear in the chair of one about to die.

The spirits of the dead are supposed to haunt the place where they died. This can be prevented by putting in new door-sills and window-sills to the house, as no spirit can pass a new sill.

In Monastir, Macedonia, it is believed that when a person dies, his or her soul wanders about the place for forty days, visiting all the places which he or she haunted during life. At the end of this time, it takes the "liturgy" (the name given by the common people to the bread consecrated to church services), and goes to the Lord.

When a "praheen cark" or hen-crow is found in the solitudes of mountain glens, away from human habitations, it assuredly possesses the wandering soul of an impenitent sinner.

Negroes believe in an underground world of plenty, stocked with game and covered with corn. They also believe that the reason some seeds do not sprout, is because the souls of the seeds have gone to grow in the underground world.

The river Styx was thought to divide the infernal regions from the earth, and a boatman named Charon rowed the souls over to the other side. Therefore, in the folds of the wrappings of the Greek dead, was placed a coin to pay the ferryman.

In China, it is believed that the multitudes of wretched destitute spirits in the world below, such as souls of lepers and beggars,

can sorely annoy the living, and the man who feels unwell or fears a mishap in business, will prudently have some mock clothing and mock money burnt, as a sacrifice to the lower spirits.

It used to be believed that there was a "bottomless pit," situated somewhere in the universe, into which Abaddon, the "angel of the pit," thrust the souls of the wicked.

Gold Coast people believe that the spirits of the dead return to earth and accomplish all sorts of wonderful things, and that the future world is exactly like this one, this belief being the cause of endless troubles and bloodshed.

The Greek Orthodox believe that from Easter until the day of Pentecost, the souls of all the dead are on the earth, and at the end of that time return to their places, whether to heaven or to hell.

Among the Slavs, a yearly feast is held for the dead, to which the departed souls are actually believed to return. "Silently little bits of food are thrown to them under the table, and people have believed that they heard them rustle and saw them feed on the smell and vapor of the food."

The spirits of their dead chiefs are believed by the Kaffirs to have power to send lightning, and otherwise interfere with the things of this world. When the spirits become hungry, they send plagues or disasters until sacrifices are made to them and their hunger appeased.

In Mohammedan mythology, we find a place called Al Araf, which is a partition between heaven and hell, on which are those who have not yet entered into heaven, but desire to do so. It is believed by some to be a place where patriarchs and prophets and holy persons are kept,

and by others as where those neither good nor bad remain.

Andrew Lang says in his "Myths, Ritual, and Religion," that according to the Tongans, all men have not souls capable of a separate existence; only the Egi or nobles possess a spiritual part, which goes to Bolotoo, the land of gods and ghosts, after death, and enjoys powers similar to the original gods or less.

The ancient Greeks believed that those who died and were left unburied could not pass over the river Styx into the peaceful abodes of the happy until after the revolution of one hundred years; which time the shade or umbra roamed at large along its banks in anxious expectation of the appointed period.

The Southern Alaska Indians believe that after death, the spirits of the virtuous would be taken directly to a beautiful country above, called by them Kee-wuck-cow, where they lived in happiness. As for the bad, after death the spirit went to a dark and miserable place in the dense primeval forest, where it remained for ages as an atonement for the evil done during life. This condition was known as See-wuck-cow.

The story of Tantalus is found among the Chippeway Indians in this form: "Bad souls stand up to their chins in water in sight of the spirit-land, which they can never enter. The good dead pass to heaven across the stream by means of a narrow and slippery bridge, from which many not perfect, are lost." (Andrew Lang, *Custom and Myth*.)

The history of the life of Buddha, the Hindu Christ, is full of beautiful myths and legends, one of the most touching being in the Mahavastou.

It is that of the king of Kalinga, who disbelieved the promises of a future life, declaring that he would change his faith only if his father, whose virtues must have secured him paradise (if such a place existed) should return, in order to convince him of its reality. Then Buddha appeared to him in his father's shape, and in consequence the king renounced his disbelief. (Renan's *Studies in Religious History*.)

In Asiatic Russia, near the Black sea, the common people believe that sin is punished after death in different ways. Some sinners are sunk in boiling blood, others are beaten with sticks, boiling lead is poured down the throat, the hair is all pulled out with pincers, the body is thrown into an abyss full of snakes and scorpions. Those who have not sinned, stand on the edge of this abyss and, noting the sufferings of their friends, laugh at their torture.

There is hardly a race on the face of the globe that does not believe in a "tree of life," which is always situated in the midst of a paradise, and is always the means of giving wisdom to those who eat of its fruit. It is the "tree of the knowledge of good and evil," and is found in every faith, in every age, in every tribe. Many nations locate it at the north pole. Some at the head waters of the Euphrates river, and other places, but the tree idea is an omnipresent myth in all languages. (*Paradise Found*.)

In ancient classical mythology, we find that there is an abode for heroes, and for the good and the noble, exempt from death, which is called Elysium. It is described, particularly by later poets, as a place of exceeding bliss. Some have thought it to be in the center of the

earth, some in the islands of the blest, and some in mid-air. Some believe it to be in the sun, and some say it is the center of the universe, but in the *Odyssey* it is a plain at the end of the earth, "where life is easiest to man; no snow is there, nor yet great storms nor any rain."

Gehenna was the valley of Hinnom, situated south of Jerusalem. In ancient times, the people offered up sacrifices to Moloch there, and it was therefore called "tophet" (abomination). Later, the superstitious fancied it was the mouth of hell, and then hell and Gehenna became one in the common mind. Therefore, the Gehenna of the Bible is supposed to mean a place of punishment after death, but it is simply the name of a valley south of Jerusalem.

The ancient Hebrews believed in a valley of the shadow of death, through which it was thought the passing soul must go. The prophet Jeremiah thus describes it: "Now this valley is a very solitary place, a wilderness, a land of deserts and pits, a land of drought and of the shadow of death, a place that no living man passeth through and where no man dwelt."

One of the modern ceremonies of the Yucatan "Mayas," which is imbued with the old notion of a soul with material wants, is the "feast of the food of the soul." Small cakes are made of the flesh of hens pounded with maize, and are placed on the church altar as an offering for the deceased person for whose well-being they are solicitous. They are intended to represent the nourishment destined for the soul on its journey through the shadowy lands of death.

The shamans or medicine-men of the American Indians believe in three worlds. The world of the

heavens, the world of the earth, and the world of hell. The first is all light, the second all darkness, and the middle is given over to the devil for the present; but in time all men will be parted into one or the other, hell or heaven, when there will be a great battle between the two, and the good will vanquish the evil. Therein these savages are a little more liberal than some of our Christian churches, who will have it that the poor inhabitants of hell shall forever stay there in their pains, unconquered, and unforgiven.

When the Eskimo dies, he goes to that land which the wild geese seek in the winter. It is a long way off, and the entrance to it is a narrow pass, which may be traversed only when the snow is melted out of it. Some men—the bad ones—have greater trouble than others in making the journey, being obliged to go through a long, dark passage, probably underground. Once in the promised land, they will find clear skies, warm weather, and an inexhaustible supply of game.

The Indians believe that it takes the soul at least two months to get to the happy hunting grounds, and that it has to traverse space in which are no food, no light, no rest, and so forth. Water and food are therefore placed or hung on the scaffold where the body lies, and a horse is killed to carry him on his journey.

The Dakota Indians believe in transformations such as are described in Ovid, and they think that many of the stars are men and women translated to the heavens. They believe in the transmigrations of souls. Some of the medicine-men tell what occurred to them in bodies inhabited previously, as much as six generations back.

One day I myself saw faintly an immense pit of blackness, round which went a circular parapet, and on this parapet sat innumerable apes eating precious stones out of the palms of their hands. The stones glittered green and crimson, and the apes devoured them with an insatiable hunger. I knew then that I saw the Celtic hell. (Yeats, "The Celtic Twilight.")

St. Augustine relates a dream by which Gennadius, a Carthaginian physician, was convinced of the immortality of the soul, by the apparition of a young man, in his sleep, who reasoned with him on the subject, and argued that as he could see when his bodily eyes were closed in sleep, so he would find that when his bodily senses were extinct in death, he would see and hear with the senses of his spirit.

Northern nations believed that their dead crossed the water in boats and ships, and the ancient Scandinavians burned their dead in ships.

The Ute Indians' idea of heaven is that there are three strata; the one above being governed by the Indian, the second or middle by buffaloes and all wild animals, and the lower by the Whites. The Indian has the power to fly up and down, while the White has only power to walk. The Indian can therefore drop down to the animal stratum and hunt all he pleases, or he can drop further and kill off all the Whites he wants to; the balance he will put in a reservation and make them go to Indian schools.

There is a region in the Caucasus mountains (Russia) where, should a young maiden or man die single, the mourning parents go to a neighbor who has had a similar loss, and negotiate a marriage between the two departed spirits, as

unmarried persons are believed to be excluded from heaven.

The old Egyptians believed that the soul could only exist in the other world as long as the body remained intact. Hence the custom of embalming and mummifying their dead.

Lynd says that the Dakota Indians give the human body four spirits. The first is the spirit of the body that dies with the soul. The second is the spirit that always remains near the body. The third is the soul that accounts for the deed of the body, and is supposed to go to the south or west after the death of the body. The fourth always lingers with the small bundle of hair of the deceased kept by the relatives, until they have a chance to throw it into the enemy's country, when it becomes a roving spirit, bringing death and disease to the enemy in whose country it remains. From this belief came the custom of wearing four scalp-feathers for each enemy slain, one for each spirit.

Clown: "What is the opinion of Pythagoras concerning wild-fowl?"

Malvolio: "That the soul of our grandam might haply inhabit a bird."

Clown: "What thinkest thou of his opinion?"

Malvolio: "I think nobly of the soul, and no way approve his opinion." (Shakespeare, *Twelfth Night*, iv, 2.)

Witches and warlocks, mermaids and mermen, are part of the mythology of the American tribes, as they were of the European races. The mermaid of the Ottawas was "woman to the waist and fair"; thence fish-like.

The snake-locks of Medusa are represented in the snake-locks of

At-otarho, an ancient culture-hero of the Iroquois Indians.

A belief in the incarnation of gods in men, and the physical translation of heroes to heaven, is part of the mythology of the Hindus and the American races. Hiawatha, we are told, rose to heaven in the presence of the multitude, and vanished from sight in the midst of sweet music.

The supernatural is taken into great account by the Ute Indians, and some of them believe in the old East Indian religion of reincarnation of the soul, that is, that we come back here to earth again and again in different human bodies. They also believe in the power of the spirit to go out of the body when it is sleeping, or to visit earthly friends, also that there can be visible communion between the living and the dead.

Caesar, in his Commentaries, states of the Druids that: "One of their principal maxims is that the soul never dies, but that after death it passes into the body of another being. This maxim they consider to be of the greatest utility to encourage virtue, and to make them regardless of life." Not long ago, a man came to a minister and told him that his brother was in hell, and he wished the rector to get him out. When asked how he knew his brother was in hell, he said that he knew because he saw his brother in the form of a white cat descend a tree immediately after his death. On further enquiry, this man stated that since the cat came down the tree, it was a sure sign that his brother had gone down to hell, but, he added, if the cat had gone up the tree, it would have shown that he had gone up into heaven.

It is a common belief in some of the Scottish counties that when a

person is dying, his or her good and bad angels can be seen by the "second-sighted," fighting together for the possession of the soul. They sometimes take the form of a black and a white dog.

In Hindu mythology, we find a queen of the snakes and dragons, who resides in Patala or the infernal regions.

"There Azroyuca veiled her awful form
In those eternal shadows. There she
sat

And as the trembling souls who crowd
around

The judgment seat received the doom
of fate,

Her giant arms extending from the
cloud

Drew them within the darkness."
(Southey's "Curse of Kehama.")

On the pre-existence of souls, Tennyson gives the following:

"Moreover something is or seems,
That teaches me with mystic gleams
Like glimpses of forgotten dreams;
Of something felt, like something here,
Of something done, I know not where,
Such as no language may declare."

The belief in the pre-existence of souls has been common to billions of people, who are also believers in reincarnation. The Hindus, Chinese, and all believers in Buddhism, think we have lived before and will live on earth again.

There is a singular sect called "Pre-existiani," who hold the hypothesis of the pre-existence of souls, or the doctrine that at the beginning of the world God created, then and there, all the souls that are ever to be born on the earth; but they are not united to the body until the individuals for whom they are destined are begotten or brought into the world. Pythagoras, Plato, Justin Martyr, and many others, held to this belief. (*Encyclopaedia of Religious Knowledge.*)

The Yurucares of Bolivia believe

that a soul exists in every living creature and resides in its bones. They carry this belief to such an inconvenient extent that they carefully put by even the smallest fish-bone, saying that unless this is done, the fish and game will disappear from the country. They believe that the bones contain the spirits of slain animals, that it is well to pile them up in symmetrical heaps and preserve them, as in some future time there will be a resurrection, and they will rise from the earth, reclothe themselves with flesh, and stock the prairies anew, just as some people think that men and women will have a resurrection, take on their old flesh, and live on this earth again in a paradise.

The guardian spirits of the dead are supposed, by the natives of Natal, to enter the bodies of a kind of snake (mamba). These reptiles take refuge in the weed-grown fences of the kraals or villages, and are regarded as sacred, and occasionally sacrifices of flesh are offered up to these reputed guardians.

When cattle are killed in honor of the ancestral spirits, prayers and often scoldings for misfortunes, which have happened to the tribe, are offered up before and during the sacrifice. After the animal has been killed, its flesh is eaten like that of any other animal.

The old scholastic theologians believed that there was a place on the borders or edge of hell, which they called "limbo." Here, it was thought, the souls of just men, not admitted into heaven or into purgatory, remained to await the general resurrection. Such were the patriarchs and other pious ancients who died before the birth of Christ. Of this superstitious belief Milton has made use in his *Paradise Lost*.

Dante has fixed his limbo, in which the distinguished spirits of antiquity are confined, as the outermost of the circles of his hell.

All Hindu literature is full of the abode of Yama, the god of the abode of the dead. They believe it takes just four hours and forty minutes for a spirit to get from its body to the underworld of Yama, which is located at the south pole. Therefore no body can be cremated or buried in India before the specified time has passed. (Wilkins, "Hindu Mythology, Vedic and Puranic.")

The Northmen believe there is a bridge called Bifrost, over which souls go to seek the celestial regions, and the Iranians called it the "Chinvat bridge." Islamites called it Al Sirat, and Mohammed taught of a famous "way which extended over the middle hell, which is sharper than a sword and finer than a hair, over which all must pass." (Rawlinson, "Ancient Monarchies.")

An old tradition says that nature, originally unconscious of itself, became conscious when the soul of man entered into his body, thus giving the keynote to living thought. From that time all nature, plants as well as animals, minerals, and shells, had a certain consciousness of itself, and thus we see how many a vine will run a great ways to find water, or overcome great obstacles to grow up to the light, and how there is love between all kinds of elements, and union between atoms. The endowment of the planet with intelligence and memory in man, was not alone in the human race, but extended down to the lowest atom.

During the "festival of the dead," the sea always roughens in Japan, and on the sixteenth day, when

they launch the "ships of souls," no one dares enter it, no boat can be hired, for the fishermen remain at home; and on that sixteenth night the surface of the sea shimmers with faint lights gliding out to the open ocean, the dim fires of the dead, and there is heard a murmuring of voices like the murmur of a city, far off, the indistinguishable speech of souls.

A man in Japan who has but one soul is deemed unlucky. He cannot be intelligent with only one soul. Nevertheless, the gods grant but nine souls to one man in all, and it is quite as unlucky to have nine souls as only one soul, because with nine souls one's opinions are so mixed and divided. Three and four souls to one person are fortunate and of good omen, as they know neither too much nor too little. (Lafcadio Hearn, "Glimpses of Unfamiliar Japan.")

The Australians of the Boonandik tribe, Mount Gaurbier, believe in "three good men," Wirmal, Baringial, and Daroo, who destroyed the devil Tennateonu, by burning his body to ashes. Baringial, who appears to be not unlike the Greek god Jupiter, the German Wotan, or the thunder-god of other uncivilized people, is the one who is believed to have made the sun, stars, sea, and land, and the blacks stand in superstitious awe and fear of his anger. In regard to a life after death, they have the legend that Baringial asked Wirmal the question: "How long would the dead lie in their graves?" The two good men agreed that if a man had two wives living, he must lie two days; but a bird called "gillen" (magpie) perched on a high branch of a gum tree cried, "no, no, no, leave the dead in the earth till it turns to earth; the spirit goes to the land in

the sea, where the sun rises and never comes back to earth." Wirral said all the blacks that did not kill their spirits would go to the land in the sea.

Some of the Japanese believe in their own superior and interior spirits, as guardians and helpers of their bodies. As an instance of this belief, a young, delicate, sensitive boy named Shida was very sick and his doctor forbid him to converse. The physician subsequently found this little prayer pasted on the wall written in Shida's hand: "Thou, my Lord-Soul, dost govern me. Thou knowest that I cannot now govern myself. Deign, I pray thee, to let me be cured speedily. Do not suffer me to speak much. Make me obey in all things the command of the physician. This ninth day of the eleventh month. From the sick body of Shida to his soul."

Jacob Baegert, a missionary among the aboriginal Indians of the California peninsula, says in a Smithsonian report, that some of these Indians, who were dangerously sick, yet still in possession of their faculties, objected to being led or carried to the mission, in order to obtain there both spiritual and material assistance, because they considered it as a derision of the dead to bury them with ringing of the bells, chanting, and other ceremonies of the Catholic church. Formerly, these Indians used to break the spine of the deceased before burying them, and threw them into the ditch, rolled up like a ball, believing that they would rise up again if not treated in this manner. They also frequently put shoes on the feet of the dead, which rather seems to indicate that they entertain the idea of a journey after death. In time of mourning, both

men and women cut off their hair almost entirely, which formerly was given to their physicians or conjurers, who made them into a kind of mantle or large wig, to be worn on solemn occasions.

When a death has taken place, those who want to show the relations of the deceased their respect for the latter, lie in wait for these people, and if they pass they come out from their hiding-place, almost creeping, and intonate a mournful, plaintive, hu, hu, hu! wounding their heads with pointed, sharp stones, until the blood flows down to their shoulders. Although this barbarous custom has frequently been interdicted, they are unwilling to discontinue it, as the spirit of the dead would malignantly prosecute them if they failed to do them this honor."

The Mohave Indians believe the spirits of the dead go up to the "White Mountain" in smoke, and that all the property destroyed in the flames with the deceased will go with him to the "White Mountain," where pots are constantly boiling with something to eat.

They had formerly an annual burning of property, and all would contribute something to the flames in expectation of its going up to their departed friends. This practice is entirely discontinued on the reservation, but is still kept up by the Yumas at Fort Yuma, and by the Mohaves at Needles and Fort Mohave, off the reservation.

They also have a belief that all the Mohaves who die and are not cremated turn into owls, and when they hear an owl hooting at night they think it is the spirit of some dead Mohave returned. They are also superstitious about eating any kind of food that they are not accustomed to. They will not eat the

meat of the beaver, claiming that if they did their necks would swell. This belief was brought about by the circumstance of some one having poisoned beaver for their hides, and the Indians who ate of the flesh were poisoned and died; hence, they think all beavers are bad.

After one dies the friends do not eat salt nor wash themselves for four days. But these superstitions are fast disappearing, and in a few years most of them will have died out altogether. The medicine men are most instrumental in keeping them alive.

To find out whether the "Kala" soul or spirit is destroyed or not, place the coffin of the dead person in the middle of the room. A slender rod of bamboo is thrust through the coffin by a small hole in the lid so as to have contact with the body. An attenuated thread is tied to the end of this rod and small tufts of raw cotton, alternating with lumps of charcoal, are tied along the thread, until they reach the lower end, on which is fastened a silver or copper ring. Under the ring is placed a cup with a hard-boiled egg in it, which nearly comes in contact with the ring hanging over it. The ring soon begins to draw down toward the egg, and to sway backwards and forwards. The force is sometimes so great that the thread is broken. This is the best consummation of the omen. If the ring does not move the omen is bad, for it is a sign that the kala is destroyed, and there is no hope of happiness for the departed. (Jones, *Credulities Past and Present*.)

The Makah Indians believe in a transmigration of souls; that every living thing, even trees, and all sorts of birds and fishes as well as animals, were formerly Indians

who for their bad conduct were transformed into the shapes in which they now appear. These ancient Indians, said my informant, were so very bad, that at length two men, brothers of the sun and moon, who are termed Ho-hó-e-ap-béss or the "men who changed things"—came on earth and made the transformations. The seal was a very bad, thieving Indian, for which reason his arms were shortened, and his legs tied so that only his feet could move, and he was cast into the sea and told to catch fish for his food. The mink, Kwahtie, was a great liar, but a very shrewd Indian, full of rascalities which he practiced on everyone, and many are the tales told of his acts. His mother was the blue-jay, Kwish-kwishee. Once, while Kwahtie was making an arrow, his mother directed him to get some water, but he refused until he should have finished his work. His mother told him to make haste, for she felt that she was turning into a bird. While she was talking she turned into a blue-jay and flew into a bush. Kwahtie tried to shoot her, but his arrow passed behind her neck, glancing over the top of her head, ruffling up the feathers, as they have always remained in the head of the blue-jay. Those Indians that were turned into wolves formerly resided at Clallam Bay.

In the Avesta, the sacred book of the Parsees, Zarathustra said to Ahura Mazda: "Where does the soul of the pure man go after his death?" "When the lapse of the third night turns to light, the soul of the dead man goes forward; there comes to meet him the figure of a maiden beautiful, shining, with white arms, powerful, well-grown, slender, young, noble, with brilliant

face, in fact as fair as the fairest of fair creatures. Then the soul asks: "What maiden art thou whom I have seen here as the fairest maiden in the body?" Then replies to him the maiden: "I am, O youth, thy good thoughts, thy good deeds and words, thy good law, the manifestation of the law of thine own body. I am thy best self. Thou art like me, O well-speaking, well-acting, well-thinking youth; thou art in greatness, goodness, and beauty, as I appear to thee." This is the belief and religion of thousands, that the good deeds and noble life is rewarded by the excellence of the being hereafter. They think that each individual has an attendant spirit called a Fravashi, not like our modern idea of a guardian angel, but the nature of the man himself, his own character, put into a spiritual body, and that this Fravashi is made pure and beautiful, or hideous and ugly, by the actions of the man himself; so that if we desire to have beautiful bodies hereafter, and be attractive with all glory and radiance, we must look to our thoughts, words, and deeds. For it will be this spirit body of ourselves that will be resurrected from the grave.

The ancient Druids, the great priests and philosophers of the Celtic people, believed in what they called the "transmigration of souls." They taught that a man might come back to this earth twenty or one hundred times, and live separate lives in various forms. Sometimes he would be a man, sometimes a beast, sometimes a snake. There is no better or more poetic account of this belief given than that by their own most famous bard, Taliesin, who thus describes what he believed himself to have experienced:

"When my creation was accomplished I was formed by the earth by the flowers of the nettle by the water of the ninth wave. By the wisest of the wise I was marked, I was marked in the primitive world when I received my existence. I played in the night, I slept in the dawn, I was in the bark with Dylan when the water like the lances of the enemy fell into the abyss. (The flood.) I have been a spotted serpent on the mountain. I have been a viper in the lake. I have been a star among the chieftains. I have been a dispenser of liquids. I have been clothed in sacred robes bearing the cup. Much time has slipped by since I was a shepherd. I wandered long over the earth before I became skilful in science. I have wandered. I have slept in a hundred isles. I have moved in a hundred circles."

On one of the islands of the Indian Ocean, called "Danger Island," the natives have traps for catching men's souls. The soul-catcher is made of quite ordinary material. It is made of common plaited cocoanut fibre, and has a string attached to it. These are arranged for men, women and children, and are of appropriate sizes. The trap is 41½ inches long in all. When the native is deemed to have done any wrong or is diseased, or has offended the "sacred men," the soul-catcher comes into play. Gigantic laurel trees are common on the island, and shade the dwellings. From one of these big trees and close to the home of the unfortunate, the soul-catcher is suspended. The work is done at night, and none knows who does it. The family knows nothing of it until next day. A priest watches the catcher, and if a bird or insect flies through it, he declares that the soul of the vic-

tim has assumed that form and has passed into the trap. The family and friends of the unfortunate man are told that he has committed a sin against the gods, whereupon they lament aloud and offer presents to the sorcerers. When the bribe is large enough, they are told that the man's soul will be saved; but if it is too small, they are told and believe that his soul will pine away and that he will die. They think that they must buy his soul out of the trap, or it will stay in there and waste away to nothing.

The Greek belief in the existence of a soul and its three stages: its pre-existence in a blessed state, its existence on earth with its trials and anguish, and its future state of happy immortality, is allegorized by the story of Cupid and Psyche. Psyche was a king's daughter, and most beautiful. The fame of her beauty awoke the jealousy of Aphrodite, who to get rid of the rival, charged her son Cupid to visit the princess, and inspire her with love for some common man. Cupid obeyed so far as to pay the visit, but being himself struck with the maiden's beauty, carried her off to a fairy palace in a vale of paradise, where they spent happy hours together, with only this drawback, that she was not permitted to look upon her lover with her mortal eyes. Even this she would not have considered a drawback, had not her envious sisters stirred up her curiosity in the matter. Yielding to their temptation, she took one night a lamp, and stole into the chamber where the god lay asleep. Alarmed at the discovery she had made, she let a drop of hot oil fall upon his shoulder. He awoke, and charging her with disobedience to his express command, left her alone to her despair. She searched for him everywhere in

vain, finding her way at last to the palace of Aphrodite, who, after subjecting her to menial service of various kinds, finally ordered her to go down to the lower world and fetch a box of beauty's ointment from Persephone. This most painful task she accomplished; but, on opening the box, sank overpowered by its odor. Cupid could resist no longer, ran to her help, and brought her back to life. The anger of Aphrodite was appeased, and the marriage of Cupid and Psyche was forthwith celebrated with great rejoicings, in presence of the higher gods, Psyche obtaining immortality. (Murray's Mythology.)

The punishments of the damned are described in the Greek myths of Tantalus, Ixion, the Danaides, Sisyphus, and others. Tantalus, having been admitted to the table of the gods, divulged some secrets which he heard there. For this offense he was condemned to suffer perpetual thirst, standing in water which receded whenever he stooped to drink it. He was moreover "tantalized" by the sight of fruit hung close to his lips, which he could never taste, as it likewise receded when he reached for it.

Ixion, the father of the Centaurs, being admitted to the table of the gods, made love to Juno, but embraced a cloud instead. For this act, he was bound to a wheel of fire, which revolved perpetually.

The Danaides were the fifty daughters of Danaus, who murdered their husbands, the fifty sons of Aegyptus, their father's twin brother, in the bridal night. For this crime, they were punished in hades by being compelled everlastingly to pour water into a sieve.

Sisyphus, a king of Corinth, and founder of the city of Corinth, was a man of a fraudulent, avaricious,

and deceitful character. He attacked travelers and killed them with a huge stone. He betrayed the designs of the gods. For these and other misdeeds, and for the general wickedness of his life, he was condemned to, in the lower world, roll uphill a huge marble block, which, as soon as it had reached the top, always rolled down again.

MUSIC—It is an unlucky omen to a young girl to hear the solemn chanting of church music, or the sound of an organ, at an unusual hour.

OATH—To curse in a cemetery will bring bad luck.

In the mouth of a Turk, no epithet is so contemptuous and therefore so unlucky as "Boor son of a boor!"

The old Scotch believed that if they broke an oath sworn upon the dirk, that they would die within the year.

If an African negro swears by his head or his limbs, they will wither and die if he lies.

If a person makes a vow and a meteor is seen to fall immediately afterward, it is a sign that it is registered in heaven and sanctified.

It is unlucky for a woman to take an oath, when in the family way.

It is unlucky to swear; when a man does so excessively, the Bohemians exclaim: "He doesn't see into his mouth!"

To take an oath before a magistrate, portends litigation, either for yourself or for somebody else.

"That's never good or lucky that begins in God's name." (Meaning that taking the name of God in a vain fashion will never bring luck to any enterprise.)

If you swear by burning paper, and you break your oath, your ghost will walk on earth after death.

If your hand itches as you take a vow, you will never be able to keep it.

To give a sign of his sincerity, the Tunguse (Siberia) brandishes a knife before the sun and cries out: "If I lie, may the sun plunge sickness into my entrails like this knife!"

If a false oath is taken upon a relic, the vengeance of God falls upon the swearer, and the doom that few can bear and live, rests upon him and upon all his descendants to the seventh generation.

If a curse invoked by a man on himself, to attest the truth of his statement, should take effect, it is a sign not only that he lied, but that a horrible death stares him in the face.

In Albania, the "oath of the stone" is the most fearful and binding, as no end of bad luck would follow breaking it. The stone is placed on the shoulder and then thrown backwards, the oath-taker pronouncing in a loud voice curses on all who would be false to the oath of the stone.

Mohammed took an oath "by the setting of the stars," and the Arabs consider such an oath as extremely binding. Bedouin Arabs think it particularly lucky if they can extract an oath from anyone who touches the middle tent pole and swears by the life of the owner.

In old times, queer practices were used to ascertain the innocence of an accused person. An oath was taken upon a skull brought from a churchyard. If the oath was falsely taken, the sin, with those of the man on whose skull

the oath was taken, will rest upon the false swearer and his race to the seventh generation.

Should a false oath be taken upon a relic of St. Finian's dish, the perjurer will be stricken with disease and die within one year.

Should one also swear falsely on the crozier of St. Barry, he will be visited with terrible misfortune.

If you get so mad as to curse a person, the curse will return to you in the way of misfortune.

If someone curses you, it is the best of luck, for you take their luck away from them.

There seems to exist a very old superstition that when a man has perjured himself, especially if by his perjury he has sacrificed the life of a friend, he not merely loses the enjoyment of the sunshine, but he actually loses all consciousness of its light or warmth. Howsoever bright the light may shine, the day ever appears to him cold and gloomy.

On the highest peak of La Omu, in Roumania, stand three isolated blocks of rock, composed of sandstone and conglomerate; the center block is the tallest, and from a distance has the appearance of a human figure, hence its name, Omu-man. According to tradition, it is a punishment for blasphemy, for a shepherd once lost his way, and being unable to find it, he burst into blasphemous cursing, and was changed by God into a stone.

In Greece, the most terrible curse one can put upon another, is to say: "May the earth not eat you!" If this curse takes effect, the object of it will after death become the most dreaded of all spectres, the vampire. In order, therefore, to induce the body to dissolve, ceremonies and prayers are said

over it. If, on opening the grave after three years, the body is still undecomposed, the prayers will be repeated for three years more.

The infamous custom of swearing weird and terrible oaths obtains in all parts of the world, and in one of James Howell's "Familiar Letters," published in 1645, he says: "Though a German in his highest puff of passion swear by a hundred thousand sacraments, the Italian by the Virgin's ———, the French by God's death, the Spaniards by God's flesh, the Welshman by God's sweat, the Irishman by His five wounds, though the Scot commonly bids the devil to have his soul, yet for variety of oaths, the English roarers put down all!"

A droll scene was not long ago witnessed in the court of a local magistrate at Berlinchen, in the Mark. No sooner had one of the witnesses, a woman, appeared to give evidence, than the accused, who was also a woman, started up and screamed out excitedly: "I object to that witness." The judge asked for her reason. "That woman, Herr Richter," said the defendant, "swears whatever she pleases, and takes no harm by it. The moment she says 'I swear,' she lays a piece of salt upon her breast, and then tells any lie without danger. When she goes out of court she will throw the salt away, so that her false witness will not hurt her soul."

The accused had scarcely ended her exposition of this odd doctrine of the local creed, when the witness cried out indignantly: "Herr Richter, it is not true; I have not a particle of salt about me." And hereupon this Prussian Phryne, like her Greek prototype, confirmed her word by her deed; she tore open her dress, exposed her full bust to

the court, and invited the judge to see for himself whether she had taken any such precaution to absolve her soul from the guilt of perjury. The judge had hard work to quiet the two angry ladies, one of whom loudly affirmed, and the other as loudly denied, the presence of salt somewhere.

SAINTS, PRIESTS, AND HOLY MEN—The blood of the martyrs was fixed on towers to be a safeguard against thunderbolts.

In ancient India, a Brahmin might not eat the food of an enemy, an ungrateful man, an angry, sick, intoxicated or deformed person, as bad luck would follow such indiscretions.

In India, if a Brahmin falls into the water, he throws his child in afterwards for luck.

The Hindus say that if you give water and shoes to a Brahman, you will find water to refresh you and shoes to wear on your journey to the next world.

Within this decade, people in New York City hastened to kiss the bone of St. Ann, in the belief that it would cure them of their diseases.

Ecclesiastics can stop, that is they have the power to fix to the spot, beasts and men which grow dangerous to them, by means of a prayer or incantation, until by another prayer they free them from the spell.

The disciples of Laou-tsze, the founder of Taoism and a contemporary of Confucius, claim that he was born an old man, and ascended to heaven on the back of a buffalo.

The monks used to believe that when any of them were about to die, the angels laid a lily in their seat.

In the Jallaloddin it is stated that martyrs, after their death, partake of the delights of bliss in the crops of green birds, which feed on the fruits of paradise.

If a priest is the first to congratulate you on anything, it will not turn out well. (Bohemia.)

The Princess Hedwiga (A. D. 1243) was often seen by her maidens elevated into the air during prayers, and encircled with light.

Upon the death of an honorable bishop, a flame of light is seen in the church. (Thuringia.)

The "medicine man" among Indians dances in the presence of the sick, as they believe he has the power to thus exorcise the evil spirits of disease and death.

To meet a priest when on your way to be married, is ever thought to be an evil omen. In fact, a priest out of church, or when not performing his proper duties, seems to be an evil omen all over the world.

The Buddhist priests bless a small portion of their rice and place it at the outer door, to be eaten by the bird as a sign of good luck.

The man who by chance is taken hold of by the Ethiopian priest when many are formed in a circle for the purpose of selecting a new priest, is believed to be chosen by the gods and is made king.

When the silver cross which was wont to be carried before Cardinal Wolsey, fell out of its socket, it was considered a bad omen. He was immediately afterwards arrested, and died about three weeks later. (1530 A. D.)

During the persecutions of the primitive Christians at Rome, the blood of the martyrs was esteemed as making a talisman of especial

power, and brought good luck to all wearing some of it in their clothing.

If you want good health, take a ribbon, measure the circumference of a shrine containing the relics of a saint, and tie it around your body.

The Oceanicans let their religious ideas flavor their everyday actions to a wonderful extent, and believe that if the best food be not given to the priest, evil will follow them; and if they deny that eventually men must become gods, they can have no good fortune at all.

The Virgin Mary has flowers that belong to her, as they symbolize her virtues. The lily is the emblem of her purity, and the marigold petals are the beams of glory that radiate from her head.

It is unlucky for the monks or nuns in Thibet to eat garlic.

Some Arabians think it unlucky to take a complete bath on the same day they frequent their churches. (Bourke.)

If a rabbi dies at Jerusalem at a time when the rain has been long in coming to fill the cisterns, a piece of the dead man's shroud is dipped in the cistern and placed in his hand, so that he shall not forget to pray for rain when he reaches the other side.

It is believed in Greece that the nuns have "soul-daughters," and the monks "soul-sons." Many of these lead a mortal life, and after growing up, become bishops and archbishops, to whom marriage is forbidden.

There was a mediaeval myth of a woman pope. She was named Joan, and in the garments of a man she reigned for two years five months and four days.

It is unlucky for a monk to pos-

sess more than eight articles: the three robes, a girdle for the loins, a begging bowl, a needle, and a water-strainer.

An old proverb as to ministers' sons reads:

"Dominies' sons and a deacons' daughter,
Never amount to what they ought-ter."

The Brahmins think it is a sign of ill luck if a profane person so much as touches certain vessels used for household purposes. If they do, the dish must be broken right away, and even leather or skins, if touched, are also evil, and are instantly destroyed. They will not eat flesh or eggs for fear of evil, and many other ideas obtain of the sacredness of their persons and property.

St. Catherine of Sienna would often pray in the words of Scripture for a new heart: whereupon, as it is related, our Saviour appeared to her in a vision, took her heart from her bosom, and replaced it with his own; and there remained a wound or scar on her left side from that time.

In Paris and the smaller cities of France, it is considered unlucky to pass a priest. To ward off the evil, iron must be touched at once.

When three ministers meet in the street, some disaster will follow.

If the priest wears green vestments, it always bring rain.

It is bad luck to speak of a priest in any way but praise.

The first time a clergyman preaches at a church for which he is a candidate, it is carefully noticed how he enters the church. If he steps over the threshold, it is lucky; but if he steps on it, the congregation will not keep him.

Early records and legends of the twelfth and thirteenth centuries tell

of many priests who were predicted to become a bishop or a saint, by having been attended at the altar by a white dove.

In Media and Persia, when the priest was drunk, he was believed to be in communion with the deity.

If, during divine worship, the priests chewed cocoa leaves, the sins of the people would be forgiven; but if they were not supplied with it, nothing could appease the wrath of the African gods.

A parish clerk cures fits by taking the little sufferer up to the church-tower and holding it out at each of the angle pinnacles, pronouncing a charm of words over it.

Turanian tribes of North Asia fear their shamans, who are their priest-doctors and conjurers, even more when dead than when alive, for they become an especial class of spirits, who are the most harmful in all nature, and who, among the Mongols, plague the living on purpose to make them bring offerings.

For many years it was devoutly believed that St. Cuthbert's body, lying in Durham Cathedral, England, was in an incorruptible state, "entire, flexible and succulent." The shrine did an immense "sheep-shearing" business in the early centuries. But in 1827, the coffin of St. Cuthbert was opened, and the tricks of the monks exposed. Balls were found in the eyes, gold wire for hair, and swathings over the bones.

Diocletian beheaded a Christian martyr named Januarius. At Naples they show relics, including his head and some of his blood. The blood is supposed to have the miraculous power of becoming fluid when it comes near the head, a miracle which is performed for the edification of large numbers of

people several times a year. His festival is kept up in the Roman church on September 19th.

Pope Sylvester was a great sorcerer, and as a punishment his body even after death was not left to repose. Shortly before the death of many of the succeeding popes, his bones were heard to rattle and his tomb was seen to sweat. By this sign, the people knew that the dissolution of the reigning pope was near.

From "English Martyrology," we glean that Teilo, a Welsh saint, took an active part against the Pelagian heresy. When he died, three cities desired to have his body and entered into strife about it, but the saint multiplied it into three, so that each city had him to their mutual satisfaction. (The Pelagian heresy was that of Pelagius, a monk of Bangor, fourth century, in Britain, who denied original sin, free will, grace, and the merit of good works.)

The Thamudites were a people who would not believe in Mahomet without a miracle. So someone suggested that if the prophet would instantly produce before them a she-camel big with young, they would believe. Out of a neighboring rock at once came a she-camel, the rock groaning and moaning at her advent, and the camel dropped her young one before them all. But to add to the miracle which the people had demanded, she also went about crying in a loud voice: "Ho! everyone that thirsteth, let him come and I will give him milk!"

The Chinese think Lao-tsze, who was born 604 B. C., was born an old man with gray hair, and so they called him "Lao-tsze," which means "the old boy." They say when he was born he was as wise

as men are when they become old. They believe that when he left China on his last journey, he gave the results of his long life of meditation in a little book of 3,000 characters. On this the Taoist religion is built up.

A minister in the North of Scotland was very unpopular. It was a fishing village, and most of the congregation were fishermen. They invited him to go fishing with them and he did, and they caught that night exactly 153, the number recorded in the gospels of the miraculous draught of fishes. All the fishermen then bowed to the will of heaven, so plainly made known in favor of its minister, who was indeed a true fisher of men.

Sir Richard Burton says in a note to his "Pilgrimage to El Medinah and Meccah": "Strangers ofteh wonder to see a kind of cemetery let into a dwelling house in a crowded street. The reason is that some obstinate saint has insisted upon being buried there by the simple process of weighing so heavily in his bier that the bearers have been obliged to place him on the pavement. Of course, no good Moslem would object to have his ground floor occupied by the corpse of a holy man."

M. Huc, the famous French traveler, who died in 1860, tells us that certain Lamas of Thibet perform strange and supernatural feats, such as cutting open their abdomens, which immediately heal; licking red-hot irons, that do not burn their tongues; making incisions in different parts of their bodies that do not seem to harm them in the least and leave no trace behind. These deviltries are common in Moslem countries also.

Albert d'Ogua, A. D. 1279, was a farm laborer, and being one day

employed as a supernumerary in the harvest fields, the regular farm servants became jealous of him, because he worked faster than they did. So they placed an iron anvil in his path, but when Albert came to the spot he went on reaping, and cut the anvil in twain with his reaping-hook, just as if it had been a wisp of straw.

There is a legend of a venerable dervish in Constantinople, who, finding himself unable to meditate calmly in the turmoil of a great city, transported himself every evening to the solitudes of the holy mountain, never failing, however, to be found at his teke before the early morning prayer. Then again, there is "the father of the deer," issuing from his peaceful hermitage at the call of Orkhan, mounted on a stag, and wielding a sword weighing 150 pounds.

Eadburgh, daughter of Edward the elder, King of England, was given by her father when three years old, some jewelled rings and bracelets, a chalice, and a book of the gospels, and told her to choose between them. She is said to have chosen the book and the chalice, rejecting the glittering treasure, and her father exclaimed in joy: "The child will be a daughter of God!" She became a nun, and lived and died in Winchester.

One of the most remarkable books from the literature of India is "Patanjali's Yoga Aphorisms." It is a code of directions as to how to control the mind and develop the soul into perfectness. The tradition runs that when this great sage was born, he at once made known things past, present and future, showing the intellect of a philosopher while yet an infant. He was married to Lolupa, whom he found in the hollow of a tree on the north

of Sumera, and thereafter lived to a great age. On one occasion, being insulted by the inhabitants of Bhotabhandra, while he was engaged in religious austerities, he reduced them to ashes by fire from his mouth.

In Moslem law, prophets, martyrs and saints never really die, and their property belongs to them. It is commonly believed that their bodies do not decompose, and that they appear as fresh and blooming as if just buried. From this superstition has grown the sainting of people, who, disinterred, are found not decomposed. This is a proof positive that although they might have been very wicked while living, they were in reality saints. Thus, Sir Richard Burton wrote, the body of the father of the reigning prince had been disinterred and found intact, and although he was a tyrant, he at once became one of the worshipped and venerated, and prayers are said at his tomb.

Dorothea was a virgin martyr, tortured and decapitated in the persecutions of Diocletian. Her festival is celebrated Feb. 6th, in the Roman church. She sent roses and apples from paradise to a doubting spectator of her martyrdom, who jestingly asked her to do so. He was converted by this miracle, tortured, and afterwards decapitated.

On the shores of Lake Titicaca, according to Inca tradition, there once appeared a man who went about doing good, many of his acts suggesting incidents in the life of Christ. Finally people bound him, planning to put him to death. But a youth appeared and carried him away to a beautiful lady (Dawn Maiden), who took him to the Mansion of the Sky. During the highest development of their re-

igion, the Quichuas erected magnificent temples, with much gold and wonderful architectural elaboration. (From Lecture on the "Quichuas of Peru," by Dr. George A. Dorsey.)

In 842, Erchempert, a monk of Monte Cassino, the most famous convent in Italy, wrote that Landulf, Bishop of Capua, used to say that whenever he met a monk, something unlucky always happened to him during the day. In all countries and at all times, we find the popular belief that to meet a priest or a monk is a bad omen, and sailors always fear a storm or some accident if a priest is aboard ship.

Confucius, the greatest philosopher of the Chinese, permitted his followers to practice several of the existing superstitions, such as soothsaying. He believed in the existence of certain spirits who watch over the elements and the various parts of the earth. He has as a moral teacher no superior among the legions of philosophers who appeared before the Christ.

When Mohammed's time came, Gabriel brought him a beautiful white animal, on which to journey in the night to the seventh heaven. It was neither mule nor ass, had the face of a man, the cheeks of a horse; its eyes were like jacinths, but brilliant as the stars; it had the wings of an eagle, spoke with the voice of a man, and glittered all over with radiant light. Its name was Al Borak, the lightning, and it was one of the animals that were admitted into paradise.

St. Felix of Nola was pursued, but hidden from his enemies by a spider, who spun a web over the entrance of a cave. He was also miraculously supported in his hiding-place, and when he died, a fluid

distilled from his body, which for ages after proved a cure for all diseases.

"Ousie Maria" was a very bad woman, but she finally repented, and went to live as a hermit on a mountain, and there remained for forty years. One day she murmured because of the heat of August, and another day because of the wind of March. This made God angry, and he condemned her to live there forty years more. The day before her death, her sins were all forgiven, and she became so light that she did not walk on the ground like other people, but about a foot above it, and the Lord sent his lions to dig her grave. (Bulgarian legend.)

The Orient seems to have a mania for attributing the birth of reformers to immaculate conceptions. The mother of Laou-tze, for instance, finding herself one day alone, conceived suddenly through the vivifying influences of nature, but although so sudden, the gestation lasted eighty-four years, and when at last the miraculous child was born his hair was white, whence his name, "the aged baby."

Legend tells us that St. Colman had three companions, a cock, a mouse, and a fly. The cock announced the hour of devotion, the mouse bit the ear of the drowsy saint until he got up, and if in the course of his studies he was afflicted by wandering thoughts or called away to other business, the fly alighted on the line where he left off and kept his place.

Among the saints of the Buddhists are the rishis. They are certain holy men who were the seers and bearers of the eternal voices that communicated the Veda from Brahma to mankind. The "seven rishis," which Eastern writers often

refer to, are the seven "mind-born" sons of Brahma.

Palamas, a monk of Mount Athos, in the fourteenth century, taught that by fasting, prayer and contemplation, with concentration of thought upon the navel, the heart and spirit would be seen within, luminous with a visible light. He has many followers and believers, and his cult was recognized by the council of Constantinople in 1351.

Thomas à Becket, the archbishop of Canterbury, in the reign of Henry II., was assassinated in the cathedral in 1171. The miracles said to be wrought at his tomb were so numerous that, we are told, two large volumes recording them are kept in that church. Though canonized and made a saint, he was in truth memorable only for his pride, insolence, and ingratitude to his sovereign, to which he fell a sacrifice.

Once on a time, when St. Ildefonso was entering his cathedral at the head of a midnight procession, he perceived the high altar surrounded by a blaze of light. He alone of all the clergy ventured to approach, and found the Virgin herself seated on his ivory episcopal throne, and surrounded by a multitude of angels chanting a solemn service from the psalter. He bowed before the heavenly vision; and the Virgin thus addressed him: "Come hither, most faithful servant of God, and receive this robe, which I have brought thee from the treasury of my Son." Then he knelt before her; and she threw over him a chasuble, or cassock, of heavenly tissue, which was adjusted on his shoulders by the attendant angels.

St. Leon became possessed of the elixir of life and the power of

transmuting the baser metals into gold, but these acquisitions only brought him increased misery.

Indian papers announced the death of an extraordinary being, who has for a long time been regarded by the natives as a god among men. No one knew to what race or sect he belonged, but he was supposed to be a Hindu. He was discovered one day under a banyan tree, near the Padmatheertham tank, and at first took food that was offered him; but for three years he rejected all offers, and lay huddled up before a fire, night and day, eating nothing, drinking nothing, looking at no one, heeding no sounds and never speaking.

The founder bishop of the church of Ravenna was Saint Apollinaris, a citizen of Antioch, who was ordained by St. Peter himself. He once passed a night with the keeper of the keys of heaven, and they slept together on a rock. Upon this bare rock the indentations made by their heads, backs and legs were still to be seen in the ninth century. (Hodgkin, "Italy and Her Invaders.")

Saint Alexius, who was born at Rome about 350 A. D., had fled from his bride, a lady of high rank, on the wedding evening, to the porch of the church of our Lady of Edessa, where he vowed he would live chaste for seventeen years. Having performed this vow, he returned to Rome, and lived the rest of his life unrecognized in his father's house. He is commemorated in the Roman church as a saint on July 17th, and in the Greek church on March 17th.

All that now remains of the Apostles of Jesus are said to be in the following places: Seven are in Rome—namely, Peter, Philip, James the Lesser, Jude, Bartholo-

mew, Matthias, and Simon. Three are in the Kingdom of Naples: Matthew at Salerno, Andrew at Amalfi, and Thomas at Ortona. One is in Spain, James the Greater, whose remains are at St. Jago de Compostella. Of the body of St. John the Evangelist, the remaining one of the twelve, there is no knowledge. The Evangelists Mark and Luke are also buried in Italy, the former at Venice and the latter at Padua.

St. Paul's remains are also believed to be in Italy, while Peter is supposed to be buried in the church at Rome which bears his name, as are also Simon and Jude.

James the Lesser's remains are in the Church of the Holy Apostles; Bartholomew's in the church on the island in the Tiber which bears his name.

Matthias' remains are said to be under the great altar of the renowned Basilica. Little faith, however, is placed in the legend.

The busy monks of England, Ireland and Wales, kept a Latin diary of the events of every day, and among them St. Cadoc writes of his love of Virgil. St. Cadoc made all his scholars learn Virgil by heart, and once he began to weep at the thought that Virgil, being a pagan, whom he loved so much, might even then be in hell. St. Cadoc doubted if he were; but his friend Gildas was sure that he was damned. St. Cadoc fell asleep and heard a voice saying: "Pray for me, pray for me! Never be weary of praying for me! I shall yet sing eternally the mercy of the Lord!" So St. Cadoc was greatly consoled.

St. Brandon, a Welsh monk, felt pity for perishing souls, and he set sail for Ireland to establish a monastery there. All the bees from the Welsh monastery followed. So he

turned back, but the bees turned back also. Then he started again for Ireland and the bees started with him, and swarmed into his ship and would not leave it. So he took that blessing to Ireland, where they had never been known before. When the good St. Brandon had founded many monasteries, he sailed again into the ocean, to find new souls to convert, but he was carried by favorable winds to the earthly paradise, which was an enchanted island distinctly visible from the west coast of Ireland, and he returned no more.

If a Brahmin slides backward and forward on the ground, or stands the whole day on tiptoe, or continues constantly rising and sitting down alternately, or sits in the hot season exposed to five fires, or sits uncovered in the driving rain, or in the cold season wears wet garments (having stored up his holy fires in his mind), or lives without shelter, wholly silent, or feeds on roots and fruit, it pleases the gods, and he has happiness and freedom from pain and sorrow.

To abstain from dancing, music, singing or playing; not to use garlands, scents, unguents or ornaments; not to use a high or broad bed; not to receive gold or silver when it is freely offered; not to eat solid food; not to drink anything intoxicating: if all this is carefully observed by a Brahmin, he will become an adept or saint, and good fortune and honor will follow him all his days.

The monks of the convent Emause, near Prague (Bohemia), were known for their righteousness, and the devil studied how he could draw them into sin. At last, he hired himself out as an assistant cook in the cloister, and began to cook such delicious viands that the

monks did nothing but praise. They ate and drank, and forgot to pray and sing; of feasts they heard willingly, never of fasts. At last, the devil was so sure they all were his that he told another devil in the kitchen, who came to visit him. The prior heard them talking, he chased away the cook, and made all the monks go through the severest penances, till the cloister was a model of holiness again.

Every Turkish guild or trade acknowledges a patron saint. The tradition upon which their tutelary protection is founded for the most part upon events supposed to have taken place in the lives of the personages of Old Testament history. Thus Adam, taught by the beavers and swallows, is considered as the first builder, tailor and sawyer, as Hawa (Eve) is the patroness of bath-women, having learned among the ducks and waterfowl of Eden. Cain, "the accursed," instructed by ravens, was the first grave-digger; while Abel is the protector of shepherds. Noah protects shipwrights, and so on through the nearly fifty great guilds, with more than five hundred minor divisions. These are all recognized by the state.

The Buddhists believe that flowers announce the birth of a saint or deity, and that the color of the first flower they gaze on will be their color when they go to the spiritual world; when one arrives in the spiritual world, the color of the first flower one sees will be one's color in heaven.

Another legend says that in the celestial regions, when a goddess is about to have a child, she finds a flower in her hand, which is a token that she will soon have a son.

The Chinese tell that at the birth of Confucius, wonderful animals came to greet his mother; the air

resounded with beautiful strains of music, and sweet flowers filled the air with fragrance as they fell to the ground.

Theophilus Rainaldo, the Bollandist Fathers, and other Roman Catholic Fathers, tell us a gallant story of Pope Leo I., called the great, which shows the origin of the popes' custom to have their foot or slipper kissed. A young and very handsome devotee was admitted on Easter day to kiss the hand of Pope Leo after mass. The pope felt himself, on the instant, very much in love with the beautiful woman. Remembering the words of the Saviour, "If thy hand offend thee, cut it off, and cast it from thee," he at once cut off his hand. But as he was unable to perform mass with only one hand, the people were in a great rage. The pope, therefore, prayed to God to restore his hand, and his wish was complied with. The hand reunited to the stump. To avoid such dilemmas in future, Leo ordered that thereafter none should kiss his hand, but only his foot. Thus was begun the custom which is followed to this day.

It was a popular belief among the ancient Maltese that the teeth of fish, which are found embedded in some of the rocks, are St. Paul's tongue, which, during his sermons, penetrated even the solid rock. These fossils were pounded and the powder was held to possess a miraculous power in healing wounds.

Till recently, it has been known that some of the country folks used to carry one of these teeth about with them, sometimes mounted on silver and hung about their necks, as an amulet against the bites of venomous vipers, at one time very abundant in Malta.

In Malaga, a house-altar or table on which an image of St. Antonio stands, is to be found even among the poorest classes. Beside the image, a couple of candlesticks are placed. The girls in search of husbands have a profound faith in the saint's special power and willingness to provide them, and kneel down in front of this altar with the utmost devotion, offering prayers to bestow on them a mate.

If the prayer is granted and a lover appears who is suitable to the girl and pleases her, three days' prayers are offered to the saint; but if the lover is displeasing and unsuitable, the face of the saint is turned downward in reproach. If he should elude, and disappear without hope of return, a cord is put around the saint's neck and the image thrown into a well, or the divine infant is taken from his arms, as a guarantee for the lover's return.

St. Katherine, the daughter of a wealthy Jew, fell in love with Christ. Her father was bitterly opposed to Jesus, and was angry with his daughter for loving him. One night Katherine dreamed that Jesus appeared to her and gave her an engagement ring. The next morning when she told her dream to her people, her father was so furious that he ordered his servants to heat the oven and throw her in. She was left there until the oven cooled, and when they opened the door they found her alive and perfectly whole. Her father then tried to reason with her and persuade her to give up her love, but she declared she would marry him. He then had a very deep hole dug and filled with slacked lime, and threw her in; but the lime turned to milk and did not harm her. (Bulgarian legend.)

St. George was much tormented by his persecutors. One day they slacked some lime and threw it in a hole and cast St. George in. When later they went to get his bones, they found him alive and well. (Bulgarian legend.)

After St. George had died, the people put his picture in the churches. In those days, as now, the children gathered together to play. But one poor boy suffered very much from the others beating him and otherwise showing their dislike. One day as he returned from his play, he said to his mother: "Mother, fry me some eggs to take to St. George, so that he may help me, for my mates always beat me and dislike me." Then his mother took ten eggs, fried them, baked a small loaf of bread, and gave all to the boy to carry to St. George. He took them, kissed the picture of the saint, and left them there. After this, his mates treated him kindly and all were happy. (Bulgarian legend.)

St. Anthony, who was born at Coma, Upper Egypt, about two hundred and fifty years after Christ, was called the "Great," and was the founder of asceticism. He was often sorely tempted by the devil, who appeared to him in a great variety of forms, now as a friend, now as a fascinating woman, now as a dragon, and once broke through the walls of his cave, filling the room with roaring lions, growling bears, fierce hyenas, crawling serpents and scorpions. His bones, discovered in 561, are said to have performed miracles and wonders, in the eleventh century during an epidemic of St. Anthony's fire, also called "the sacred fire," a kind of erysipelas. All his trials have been reverently depicted in Christian art.

Another Anthony was quite as remarkable a person as St. Anthony. He preached to a school of fishes one day, and they all stopped reverently to hear the sermon and listened to every word with attention, not even so much as wagging a fin or a tail.

An old mediaeval story runs in this wise, and it must be remembered that such stories have been firmly believed in and faithfully repeated as facts. A knight was playing at ball, but was incommoded by his ring. He therefore removed it and placed it, for safety, on the finger of the statue of the Virgin Mary. On seeking it again, he found the hand was firmly clasped over the ring, and he could not secure it without breaking the marble hand. Considering himself thus miraculously betrothed to the Virgin, he entered a monastery and devoted his life to religion. On his obsequies being performed in the church and his body placed at the Virgin's feet, the hand opened and the ring fell into the coffin.

In the "Flowers of History," a similar story is to be found; but in this instance the plot is laid in Rome in 1050, and the youth places his ring on the finger of the statue of Venus, who at once claims him by shutting her hand.

A very old legend tells us that when Abraham was born, the angel Gabriel received him and wrapped him in a white robe. The same night Nimrod, the king, dreamed that the idol he worshipped fell down. The priests and sorcerers were called together, the dream was repeated to them, and a great fear came that the old religion should pass away, and the stars, which are wonderfully beautiful in the East, should no longer be adored as they had been. An order

went out that all the newly-born children should be put to death. Abraham's mother seized her babe and fled to a cave beyond the city. There, with Gabriel's help, she brought him up. Children like to suck their fingers, so the angel made water to flow out of one of the infant's fingers, milk from another, honey from a third, from the fourth date-juice, and from the fifth butter, and the child grew up healthy and strong.

The Kaffir priest resembles to a great extent the medicine man of the American Indians. He is the witch-finder, and is usually appealed to to discover the evil-doer in cases of sickness or death. Whoever is denounced by him as the culprit, is tortured or put to death. He can also make rain, and cause warriors of his tribe to be invulnerable in battle. However, if he fails in these things, he is tied hand and foot, and cast into the first stream at hand. It is therefore quite a dangerous thing to be a Kaffir priest.

The reason why St. Anthony of Padua is usually represented by artists holding the Christ-child in his arms, is explained by the following legend: When he first came to Padua, there was no Franciscan convent in that city, and he took up his abode with a certain Count Tisco, by permission of his superior. A secluded room was set aside in the Count's house for Anthony, where he might be undisturbed in his devotions. One day, when the Count happened to be near the room, he was surprised to see streams of light issuing from it, and looking in, he beheld Anthony with a little child in his arms, whom he lovingly caressed. Rays of divine light surrounded the head of the lovely child, and while the

Count was still gazing, full of awe and wonder, the vision disappeared. Anthony, recognizing that he had been observed, begged the Count not to mention to anyone what he had seen, and the latter faithfully kept the secret during the saint's life, but considered himself at liberty to reveal it after Anthony's death.

St. Anthony was, above all, noted for his remarkable eloquence, intellectual gifts, and scholarly education. Thirty-two years after his death, a stately church was erected under his invocation in Padua, and his remains were translated thither. St. Bonaventure, who was present on the occasion, tells us that, while the flesh of the body was all consumed, the tongue was incorrupt, fresh and ruddy as in life.

The belief in an immaculate conception is also to be found among the Narrinyeris of Southern Australia, whose personification of the good and wise spirit, named Wyungare, was born of a virgin, and delivered their ancestors, who had been suffering under the curse their creator, Nurundere, from the evil spell, restoring to them their lost wisdom and power, and teaching them sorcery. When this great, wise teacher, Wyungare, had regenerated them, he was taken up to Wyr (heaven) by Nurundere, where he now occupies the place as second king. When a Narrinyeri or Tanganarin dies, Wyungare takes his spirit up to Wyr and procures a fine place for him from Nurundere.

Once upon a time, as the prophet Elijah was walking about on earth prophesying, the Lord came down to him, and handing him a bunch of hyssop and a little kettle of water, told him to go and tell the people to believe in God, the heav-

only king. All who believed were to be sprinkled with the hyssop and water, and to be ever after called Christians. The prophet started out, and seeing a large crowd assembled upon a hill, went to inquire into the meaning of it. The people told him the following: "There is a lake hereabouts, but a certain dragon keeps gathering the water together, and only when we sacrifice a young girl to him will he let the waters go to fill our rivers, fountains and springs. If we refuse this sacrifice, we must die for water. Up to the present moment, we have given him a maid apiece, and he has devoured them all. Now has come the turn of the king's daughter, and for this reason the king has gathered us together to accompany her to the lake." The king's daughter had reached the lake, but the dragon had not yet devoured her. The prophet Elijah went there, and behold! the dragon spread out like a cloud above the lake, and the dragon called out: "O! they have given me one sacrifice but now they give me two!" But the prophet, by the power of his word, killed the dragon and saved the princess. When the king called him to come and get his reward, the prophet told him to be sprinkled with hyssop and water and believe in God, with all his household. This the king did, and that was the beginning of Christianity in the world. (Bulgarian legend.)

The king and queen of Portugal are accustomed to spend their summer, or at least a portion thereof, at Coimbra, and are generally present at the curious and ancient ceremony which takes place there in the month of August of every year. The old gothic church of Santa Cruz, where Alfonso Henrique, the

first king of Portugal, lies entombed to the left of the altar, is the scene of this ceremonial, which dates from the thirteenth century. It consists of the solemn removal of the body of Queen Isabella (the consort of King Denis, generally called the Holy Queen, who died in 1236) from the convent of St. Claire to the church in question, wherein it lies for a few days exposed to the superstitious worship of the faithful, and is then taken back with equal pomp to its usual resting place. The Holy Queen is, in reality, nothing but a dried-up mummy, a mummified skeleton; but she is treasured piously in a silver tomb all the year around, and when the anniversary of her death comes around, the whole population passes before the image which stands in the church, a queenly figure, in royal red mantle and ermine, a crown on its head, and a long veil spotted with gold, and the miraculous roses escaping from her robe, while a beggar at her feet entreats the alms that her husband, Denis the hard-hearted, forbade her to give. The procession that conveys the saint from her convent is most imposing, and the queen, with her children, awaits the coming of the image and falls in devout worship as the cortege passes by. Subsequently, their majesties and a select company are allowed actually to kiss the saintly queen's dead hand as she lies in the sarcophagus, all draped with rich antique brocade, in soft silken folds. The priests are very particular not to have them touched, for fear the elderly skeleton will fall to dust altogether, and then where would go the luck of Portugal? (From Marquise De Fontenoy's "Revelation of High Life in European Palaces.")

We are told that Zoroaster, or Zarathustra, the prophet of the Persians, laughed the very day he was born, which was peculiar to him amongst the whole race of mankind; and that the palpitant of his brain was so strong that it repulsed any hand laid upon his head, which was regarded as a presage of his future eminence in knowledge. It is added that he passed twenty years in the desert, and that he ate but one cheese that never grew old; that the love of wisdom and justice obliged him to retire to a mountain to live there in solitude; that when he descended from it there fell a celestial fire upon the mountain, which burned perpetually; that the king of Persia, accompanied by the greatest lords of his court, approached it in order to put up their prayers to God; that Zoroaster came out of the flames uninjured; that he comforted and encouraged the Persians, and that he offered sacrifices as if God had accompanied him to the place, and afterwards only consorted with the magi. He said he should be struck by lightning, as that was his desire; and ordered the Persians to collect his bones, after he had been burnt in this manner, and to keep and reverence them as a pledge of the conservation of their monarchy. For a time they did venerate these relics, but after a time neglected them, when their sovereignty declined. The Chronicle of Alexandria adds that after having made this discourse to them, he invoked Orion and was consumed by a heavenly fire.

Some writers say that Mizraim, the son of Ham, was instructed in magic by his father, and that he was burned alive by the devil, whom he too frequently importuned; that the Persians adored him as a favorite of God, and a

saint whom a thunderbolt served as a vehicle to mount to heaven; and that from this circumstance, after his death, he was called Zoroaster, or a living star.

Aristotle fixes the date of Zoroaster at so remote a period as six thousand years before the death of Plato. Others describe him as being a celebrated astronomer of 2459 years before Christ. M. Huet shows most conclusively that he was the Moses of the Jews, and mentions an infinite number of particulars in which the Scriptural relations of Moses agree with the pagan stories of the Persian prophet. In any event, he was one of the most celebrated of the ancient philosophers, the founder and reformer of the religion of the magi, distinguishing himself in the profoundest researches of philosophy and the investigation of nature and the origin of the universe. Whether a magician or not, and whether the miraculous things attributed to him be true, at least the following items show that he had most remarkable common sense. "Fasting and celibacy, the common means of purchasing divine favor," he says, "I condemn with abhorrence, as a criminal rejection of the best gifts of Providence." Also: "I teach that the saint in the Magian religion, is obliged to beget children, to plant useful trees, to destroy noxious animals, to convey water to dry lands, to work out his salvation by labors suited to his talents. He who sows the ground with care and diligence, acquires a greater stock of religious merit than he could gain by the repetition of ten thousand prayers."

The Theurgists, who were closely connected with Zoroaster and his time, according to many who give him a comparatively modern date, were the two Julians, the

father called Chaldaeus, and the son Theurgus. The teachings of these and Zoroaster have been so mixed and confounded that they cannot now be separated. Among some that are still followed, are these: "But God is He that has the head of a hawk. He is the first, indestructible, eternal, unbegotten, indivisible, dissimilar; the dispenser of all good; the best of the good, the wise of the wise. He is the father of equity and justice, self-taught, physically perfect, and wise, and the only inventor of the sacred philosophy."

"After the paternal conception, I the soul, reside, a heat animating all things. For He placed mind in soul and soul in the dull body. The Father of the gods and men so placed the soul in ours."

"The soul being a bright fire, by the power of the Father, remains immortal, and fills many of the recesses of the world."

"There are certain aquatic daemons or spirits whom Orpheus calls Nereides, in the more elevated exhalations of water, such as appear in the cloudy air, whose bodies are sometimes seen, as Zoroaster thinks, by more acute eyes—especially in Persia and Africa."

"When you see a fire flashingly extending itself into the waves of the air, or when you see a horse glittering with light, or a boy carried on the back of a swift horse fiery, or clothed in gold or naked or shooting with a bow or standing on horseback—when you behold this secret fire shining flashingly through the depths of the whole world, listen, whence comes the antecedent voice—resounding, revolved—listen, you will hear the voice of the fire—nature persuades us that there are pure spirits. Hear the voice of fire."

The most beloved and lovable of all saints of the Roman Catholic church is St. Francis of Assisi. His life is full of adventure and romance, and innumerable legends are told about him, many of which will be found in the book entitled, "The Flowers of St. Francis." He was born in 1182, during one of the journeys in the south of France which his father, a trader of Assisi, had been accustomed to make; in consequence thereof he received the name of Francesco. The youth grew up very much like any other boy; he received but little learning from the priest of the parish; was good and merry-hearted; and does not seem to have manifested any special love for learning. He was bright and very intelligent, however, and was very fond of the joys of life. His father formed expectations of a successful courtly career, but the mother, seeing into the boy's heart, would say: "If he lives like the son of a prince now, he shall hereafter be a child of God." At the age of twenty-five, Francis was seized with a severe illness. Reflections of spiritual life came to him; he is said to have had many visions, and arose from his bed an entirely changed man. All of his love for amusement and display disappeared; he began to speak of poverty as his bride, and devoted himself to chastisement and charity. He made a pilgrimage to Rome, joining a troop of beggars; clothed himself in a robe of serge sewed with pack-thread, and tied about the waist with a rope; ate the meanest food; slept on the ground with a stone for a pillow; wept and prayed continuously; washed the feet of beggars and lepers, and kissed their sores. His father was greatly concerned at his conduct, though it came not to an open rupture between them until the youth

Francis stole from his father a horse and a bale of goods, which he both sold, handing the money to a priest of a small chapel of St. Damian, in the neighborhood of Assisi, to pay for the restoration of the church. Legend says that he was caused to do so by having heard, one day, while sitting meditating among the ruins of this old chapel, a voice from heaven, saying to him clearly: "Francis, seest thou not that my house is in ruins; go and restore it for me." His father, in unbounded anger, had him imprisoned, in order to keep him from any further freaks. He was released, however, by his mother, and when his case was brought before the bishop, the latter discovered the youth's vocation to a religious life, and induced him to restore the money to his father, which had all the while been lying neglected amidst the church ruins. Thenceforward he renounced all dependence upon his father, and gave himself up to the profession of a religious mendicant, and subsequently laid the foundation of the order of the Franciscans, as an order of mendicants devoted to the services of the church. This is also said to have been revealed to him by a voice from heaven, in the same place of his earlier inspiration, when he heard the following words sounding in his ears: "Provide neither gold nor silver nor brass in your purses, nor scrip for your journey, nor two coats, nor yet staves." Soon a number of enthusiastic disciples gathered around him. At first, there were only eight, including himself, but all were animated by the same spirit, and all followed the same rule of life formally. Everywhere the gospel of divine poverty, the spirit of self-renunciation and charity, spread like wild-fire, and multi-

tudes were added to his order day by day. In order to give his order an ecclesiastical position and influence, the sanction and blessings of the papacy was necessary. Pope Innocent III. at first refused the mean stranger's request; but the same night a voice came to him of the marvelous growth of a palm tree from meanness to magnificence; and, as he pondered the meaning of the vision, a divine whisper reached him that thus powerful on behalf of the church was to prove the poor man whose appearance had startled him. The following day Francis was recalled, his projects were submitted to the judgment of the Vatican, and the papal sanction was formally given to the order.

Francis was also instrumental in the foundation of the order of the poor Sisters Clarisses, founded by Clara, an intelligent young lady of the neighborhood, who was attracted by the saint's preaching, enamored by his personality or life of poverty, or both. She decided to follow him, and to devote herself to self-sacrifice, as he had done. She forsook her home, and was placed in a female convent, and later became the founder of the famous sisterhood of the Clarisses. Francis made many missionary journeys to the East, and gained everywhere multitudes of disciples. The atmosphere of miracle accompanied him everywhere, and his fame was spread throughout Christendom.

He was passionately fond of all living things; his love for animals of all kinds was one of his most remarkable and winning features. Of the birds in the woods, the sheep in the fields, the ass on which he rode, the bees, the hares, the rabbits, he always spoke as his brothers and sisters. When the birds sang he said, "Our sisters, the

birds, are pleasing God." A little rabbit ran to him for protection; it was received into his bosom, "as if it has some hidden sense of perfection of the father's heart." Even wolves and other wild beasts which all men were afraid to encounter, came to him like lambs, and crouched at his feet.

As an example of the mutual affection between St. Francis and animals, may serve the legend that a falcon awoke him at his hour of prayer; a cricket encouraged him by his melody to sing praises to God; and the noisy swallows kept silence when he began to teach.

One of the greatest miracles is said to have been revealed after his death, which occurred on the 4th of October, 1226. When his naked body was examined, there were found upon it, legibly impressed, the marks of our Lord's passion. The legend tells us that one day (Sept. 17, 1224), as he prayed in solitude on Mount Averno, near the sources of the Tiber and Arno, there appeared to him the vision as of a seraph, with the arms extended and the feet as if fixed to a cross; and as he thought in his heart what the vision might mean, there were impressed on his hands the sign of nails as in the Crucified One, and in his side there was a wound, from which ever after blood and water distilled. This is known as the famous miracle of the Stigmata, or wounds of our Lord.

Mrs. Oliphant says, in her biography of Francis of Assisi: "He lies there under the great altar, as tradition tells us, but no one knows the precise spot of his grave. A mysterious legend has crept about, whispered in the twilight for ages, that far underneath, lower even than the subterranean church over which the present church is built, the great saint, erect and pale, with

sacred drops of blood upon his five wounds, and an awful silence round him, waits, in some heavenly meditation, for the moment when he, like his Lord, and with his Lord, shall rise again."

SAINTS (Specialists) — For tradesmen, children, wives, idiots, students, etc.:

ARCHERS, St. Sebastian, because he was shot by them.

ARMOURERS, St. George of Cappadocia.

ARTISTS and the Arts, St. Agatha; but St. Luke is the patron of painters, being himself one.

BAKERS, St. Winifred, who followed the trade.

BARBERS, St. Louis.

BARREN WOMEN, St. Margaret befriends them.

BEGGARS, St. Giles. Hence the outskirts of cities are often called "St. Giles."

BISHOPS, etc., St. Timothy and St. Titus (I Tim. iii. 1; Titus i. 7).

BLACKSMITHS, St. Peter, because he bears the keys of heaven.

BLIND FOLK, St. Thomas a Becket, and St. Lucy who was deprived of her eyes by Paschasius.

BOOKSELLERS, St. John Port Latin.

BREWERS, St. Florian, whose day is May 4.

BRIDES, St. Nicholas, because he threw three stockings, filled with wedding portions, into the chamber window of three virgins, that they might marry their sweet hearts, and not live a life of sin for the sake of earning a living.

BRUSH-MAKERS, St. Anthony (251-336).

BURGLARS, St. Dismas, the penitent thief.

CANDLE and LAMP MAKERS, St. Lucy and St. Lucian. A pun upon lux, lucis ("light").

CANNONEERS, St. Barbara, because she is generally represented in a port or tower.

CAPTIVES, St. Barbara and St. Leonard.

CARPENTERS, St. Joseph, who was a carpenter.

CARPET-WEAVERS, St. Paul.

CHILDREN, St. Felicitas and St. Nicholas. This latter saint restored to life some children, murdered by an innkeeper of Myra and picked in a pork-tub.

CLOTH-WEAVERS, St. John.
COBBLERS, St. Crispin, who worked at the trade.

CRIPPLES, St. Giles, because he refused to be cured of an accidental lameness, that he might mortify his flesh.

DANCERS, St. Vitus, whose day is January 20.

DIVINES, St. Thomas Aquinas.

DOCTORS, St. Cosme, who was surgeon in Cilicia.

DRUNKARDS, St. Martin, because St. Martin's Day (November 11) happened to be the day of the Vinalia or feast of Bacchus. St. Urban protects.

DYING, St. Barbara.

FERRYMEN, St. Christopher, who was a ferryman.

FISHERMEN, St. Peter, who was a fisherman.

FOOLS, St. Maturin, because the Greek word *matia* or *mate* means "folly."

FREE TRADE, R. Cobden is called "The Apostle of Free Trade" (1804-1865).

FREEMAN, St. John.

FULLERS, St. Sever, because the place so called, on the Adour, is or was famous for its tanneries and fulleries.

GOLDSMITHS, St. Eloy, who was a goldsmith.

HATTERS, St. William, the son of a hatter.

HOG and SWINEHERDS, St. Anthony. Pigs unfit for food used anciently to have their ears slit, but one of the proctors of St. Anthony's Hospital once tied a bell about the neck of a pig whose ear was slit, and no one ever attempted to injure it.

HORSES, Sir Thomas More says, "St. Loy we make a horse leche, and must let our horse rather renne vnshod and marre hid hoofe than to shooe him on his daye."—Works, 194. "St. Stephen's Day" we must let all our horses bloud with a knife, because St. Stephen was killed with stones.

HOUSEWIVES, St. Osyth, especially to prevent their losing the keys, and to help them in finding those "tiny tormentors;" St. Martha, the sister of Lazarus.

HUNTSMEN, St. Hubert, who lived in the Ardennes, a famous hunting forest; and St. Eustace.

HUSBANDS, (See Uncumber).

IDIOTS, St. Gildas restores them to their right senses.

INFANTS, St. Felicitas and St. Nicholas.

INFIDELS. Voltaire is called "The Apostle of Infidels" (1694-1778).

INSANE FOLKS, St. Dymphna.
KEYS. St. Osyth is invoked by women who have mislaid their keys.

LAWYERS, St. Yves Helori (in Sicily), who was called "The Advocate of the Poor," because he was always ready to defend them in the law-courts gratuitously (1253-1303).

LEARNED MEN, St. Catharine, noted for her learning, and for converting certain philosophers sent to convince the Christians of Alexandria of the folly of the Christian faith.

LOCKSMITHS, St. Peter, because he holds the keys of heaven.

MADMEN, St. Dymphna and St. Fillan.

MAIDENS, The Virgin Mary.

MARINERS, St. Christopher, who was a ferryman; and St. Nicholas, who was once in danger of shipwreck, and who, on one occasion, lulled a tempest for some pilgrims on their way to the Holy Land.

MERCERS, St. Florian, the son of a mercer.

MILLERS, St. Arnold, the son of a miller.

MINERS, St. Barbara, whose day is November 25.

MOTHERS, the Virgin Mary; St. Margaret, for those who wish to be so. The girdle of St. Margaret, in St. Germain's, is placed round the waist of those who wish to be mothers.

MUSICIANS, St. Cecilia, who was an excellent musician.

NAILERS, St. Cloud, because clou, in French, means "a nail."

NETMAKERS, St. James and St. John (Matt. iv. 21).

NURSES, St. Agatha.

PAINTERS, St. Luke, who was a painter.

PARISH CLERKS, St. Nicholas.

PARSONS, St. Thomas Aquinas, doctor of theology at Paris.

PHYSICIANS, St. Cosme, who was a surgeon; St. Luke (Col. iv. 14).

PILGRIMS, St. Julian, St. Raphael, St. James of Compostella.

PINMAKERS, St. Sebastian, whose body was as full of arrows in his martyrdom as a pincushion is of pins.

POOR FOLKS, St. Giles, who affected indigence, thinking "poverty and suffering" a service acceptable to God.

PORTRAIT-PAINTERS and PHOTOGRAPHERS, St. Veronica, who had a handkerchief with the face of Jesus photographed on it.

POTTERS, St. Gore, who was a potter.

PRISONERS, St. Sebastian and St. Leonard.

SAGES, St. Cosme, St. Damian and St. Catharine.

SAILORS, St. Nicholas and St. Christopher.

SCHOLARS, St. Catharine. (See Learned Men.)

SCHOOL CHILDREN, St. Nicholas and St. Gregory.

SCOTCH REFORMERS. Knox is "The Apostle of the Scotch Reformers" (1505-1572).

SEAMEN, St. Nicholas, who was once in danger of shipwreck; and St. Christopher, who was ferryman.

SHEPHERDS and their FLOCKS, St. Windeline, who kept sheep, like David.

SHOEMAKERS, St. Crispin, who made shoes.

SILVERSMITHS, St. Eloy, who worked in gold and silver.

SLAVES, St. Cyril. This is a pun; he was "The Apostle of the Slavi."

SOOTHSAYERS, etc., St. Agabus (Acts xxi., 10).

SPECTACLE-MAKERS, St. Fridolin, whose day is March 6.

SPORTSMEN, St. Hubert. (See above, "Huntsmen.")

STATUARIES, St. Veronica. (See above "Portrait painters.")

STONEMASONS, St. Peter (John i. 42).

STUDENTS, St. Catharine, noted for her great learning.

SURGEONS, St. Cosme, who practiced medicine in Cilicia gratuitously (died 310).

SWEETHEARTS, St. Valentine, because in the middle ages ladies held their "courts of love" about this time. (See Valentine.)

SWINEHERDS and SWINE, St. Anthony.

TAILORS, St. Goodman, who was a tailor.

TANNERS, St. Clement, the son of a tanner.

TAX COLLECTORS, St. Matthew (Matt. ix.).

TENTMAKERS, St. Paul and St. Aquila, who were tentmakers (Acts xviii. 3).

THIEVES, (against), St. Dismas, the penitent thief; St. Ethlbert, St. Elian, St. Vincent and St. Vinden, who caused stolen goods to be restored.

TINNERS, St. Pieran, who crossed over the sea to Ireland on a millstone. His day ought to be February 30.

TRAVELERS, St. Raphael, because he assumed the guise of a traveler in

order to guide Tobias from Nineveh to Rages (Tobit v.).

UPHOLSTERERS, St. Paul.

VINTNERS and VINEYARDS, St. Urban.

VIRGINS, St. Winifred and St. Nicholas.

WEAVERS, St. Stephen.

WHEELWRIGHTS, St. Boniface, the son of a wheelwright.

WIGMAKERS, St. Louis.

WISE MEN, St. Cosme, St. Damian, and St. Catharine.

WOOLCOMBERS and STAPLERS, St. Blaise, who was torn to pieces by "combs of yren."

(From "The Reader's Handbook.")

SAINTS FOR DISEASES—

These saints either ward off ills or help to relieve them, and should be invoked by those who trust their power:

AGUE. St. Pernel and St. Petronella cure.

BAD DREAMS, St. Christopher protects from.

BLEAR EYES, St. Otilic and St. Clare cure.

BLINDNESS, St. Thomas a Becket cure.

BOILS and BLAINS, St. Rooke and St. Cosmus cure.

CHASTITY, St. Susan protects.

CHILDREN, St. Germaine. But unless the mothers bring a white loaf and a pot of good ale, Sir Thomas Moore says, "he wyll not once loke at them."

CHILDREN'S DISEASES, (all) St. Blaise heals; and all cattle diseases. The bread consecrated on his day (February 3) and called "The benediction of St. Blaise," should have been tried in a recent cattle plague.

CHOLERA, Oola Beebee is invoked by the Hindus in this malady.

DANCING MANIA, St. Vitus cures.

DEFILEMENT, St. Susan preserves from.

DISCOVERY OF LOST GOODS, St. Ethelbert and St. Elian.

DISEASES GENERALLY, St. Rooke or St. Roke, "because he had a sore;" and St. Sebastian, "because he was martyred with arrows."—Sir T. Moore, P. 194.

DOUBTS, St. Catherine resolves.

DYING, St. Barbara relieves.

EPILEPSY, St. Valentine cures; St. Cornelius.

FIRE, St. Agatha protects from it,

but St. Florian should be invoked if it has already broken out.

FLOOD, FIRE and EARTH-QUAKE. St. Christopher saves from.

GOUT, St. Wolfgang, they say, is of more service than Blair's pills.

GRIPES, St. Erasmus cures.

IDIOCY, St. Gildas is the guardian angel of idiots.

INFAMY, St. Susan protects from.

INFECTION, St. Roque protects from.

LEPROSY, St. Lazarus the beggar.

MADNESS, St. Dymphna and St. Fillan cure.

MICE and RATS, St. Gertrude and St. Huldric, ward them off. When phosphor paste fails, St. Gertrude might be tried, at any rate with less danger than arsenic.

NIGHT ALARMS, St. Christopher protects from.

PALSY, St. Cornelius.

PLAGUE, St. Roch, they say, in this case is better than the "good bishop of Marseilles."

QUENCHING FIRE. St. Florian and St. Christopher should not be forgotten by fire insurance companies.

QUINSY, St. Blaise will cure it sooner than tartarized antimony.

RICHERS, St. Anna and St. Vincent help those who seek it. Gold-diggers should ask them for nuggets.

SCABS, St. Rooke cures.

SMALL-POX, St. Martin of Tours may be tried by those objecting to vaccination. In Hindustan Seetla wards it off.

SORE THROATS, St. Blaise, who (when he was put to death) prayed if any person suffering from a sore throat invoke him, that he might be God's instrument to effect a perfect cure.

STORMS and TEMPESTS, St. Barbara (flourished 235).

SUDDEN DEATH, St. Marin saves from.

TEMPERANCE, Father Mathew is called "The Apostle of Temperance" (1790-1856).

TOOTH-ACHE, St. Appolonia, because before she was burnt alive, all her teeth were pulled out; St. Blaise.

VERMIN-DESTROYERS, St. Gertrude and St. Huldric.

WEALTH-BESTOWER, St. Anna; recommended to the sultan.

(From "The Reader's Handbook.")

SAINTS FOR SPECIAL PARTS OF THE BODY—

For the belly, St. Erasmus; the head, St. Otilia; the neck, St. Blaise; the

teeth, St. Appolonia; the thighs, St. Burgard, St. Roche, St. Quirinus and St. John; the throat, St. Katharine and St. Blaise.

SAINTS FOR DUMB ANIMALS—Or for defence against them:

For dogs, St. Hugh; for geese, St. Gallus; hogs, St. Antony; horses, St. Loy; kine, St. Loy; against mice, St. Gertrude; against rats, St. Gwendelin.

SAINTS (Patron)—Of cities, nations or places:

ABERDEEN, St. Nicholas (died 342). His day is December 6.

ABYSSINIA, St. Frumentius (died 360). His day is October 27.

ALEXANDRIA, St. Mark, who founded the church there (died A. D. 52). His day is April 25.

ALPS, (The) Felix Neff (1798-1829).

ANTIOCH, St. Margaret (died 275). Her day is July 20.

ARDENNES, (The), St. Hubert (656-730). His days are May 30 and November 3.

ARMENIA, St. Gregory of Armenia (256-331). His day is September 30.

BATH, St. David, from whose benediction the waters of Bath received their warmth and medicinal qualities (480-544). His day is March 4.

BEAUVAIS, St. Lucian (died 290), called "The Apostle of Beauvais." His day is January 8.

BELGIUM, St. Boniface (680-755). His day is June 5.

BOHEMIA, St. Wenceslaus; St. John Nepomuk.

BRUSSELS, The Virgin Mary; St. Gudule, who died 712. St. Gudule's day is January 8.

CAGLIARI, (in Sardinia), St. Efsio or St. Ephesus.

CAPPADOCIA, St. Matthias (died A. D. 62). His day is February 24.

CARTHAGE, St. Perpetua (died 203). Her day is March 7.

COLOGNE, St. Ursula (died 452). Her day is October 21.

CORFU, St. Spiridon (Fourth Century). His day is December 14.

CREMONA, St. Margaret (died 275). Her day is July 20.

DENMARK, St. Anscharius (801-864). Whose day is February 3; and St. Canute (died 1086) whose day is January 19.

DUMFRIES, St. Michael.

EDINBURGH, St. Giles (died 550). His day is September 1.

ENGLAND, St. George (died 290). St. Bede calls Gregory the Great "The Apostle of England," but St. Augustin was "The Apostle of the English People" (died 607). St. George's day is April 23.

ETHIOPIA, St. Frumentius (died 360). His day is October 27.

FLANDERS, St. Peter (died 66). His day is June 29.

FLORENCE, St. John the Baptist (died A. D. 32). His days are June 24 and August 29.

FORESTS, St. Silvester, because *silva*, in Latin, means "a wood." His day is June 20.

FORTS, St. Barbara (died 335). Her day is December 4.

FRANCE, St. Denys (died 272). His day is October 9. St. Rema is called "The great Apostle of the French" (439-535). His day is October 1.

FRANCONIA, St. Kilian (died 689). His day is July 8.

FRISELAND, St. Wilbrod or Willibrod (657-738), called "The Apostle of the Frisians." His day is November 7.

GAUL, St. Irenaeus (130-200), whose day is June 28; and St. Martin (316-397), whose day is November 11. St. Denys is called "The Apostle of the Gauls."

GENOA, St. George of Cappadocia. His day is April 23.

GENTILES, St. Paul was "The Apostle of the Gentiles" (died A. D. 66). His days are January 25 and June 29.

GEORGIA, St. Nino, whose day is September 16.

GERMANY, St. Boniface, "Apostle of the Germans" (680-755), whose day is June 5; and St. Martin (316-397), whose day is November 11. (St. Boniface was called Winfred till Gregory II. changed the name.)

GLASGOW, St. Mungo, also called Kentigern (514-601).

GROVES, St. Silvester, because *silva* in Latin means "a wood." His day is June 20.

HIGHLANDERS, St. Columb (521-597). His day is June 9.

HILLS, St. Barbara (died 335). Her day is December 4.

HOLLAND, The Virgin Mary. Her days are; Her Nativity, November 21; Visitation, July 2; Conception, December 8; Purification, February 2; Assumption, August 15.

HUNGARY, St. Louis; Mary of Aquisgrana (Aix-la-Chapelle); and St. Anastasius (died 628), whose day is January 22.

INDIA, St. Bartolome de las Casas (1474-1568); the Rev. J. Elliot (1603-1690); and Francis Xavier (1506-1552), called "The Apostle of the Indians," whose day is December 3.

IRELAND, St. Patrick (372-493). His day is March 17. (Some gave his birth 387, and some his death 465).

ITALY, St. Anthony (251-356). His day is January 17.

LAPLAND, St. Nicholas (died 342). His day is December 6.

LICHFIELD, St. Chad, who lived there (died 672). His day is March 2.

LIEGE, St. Albert (died 1195). His day is November 21.

LISBON, St. Vincent (died 304). His translation to Lisbon is kept September 15.

LONDON, St. Paul, whose day is January 25; and St. Michael, whose day is September 29.

MILAN, St. Ambrose, bishop of Milan (374-397; born 340).

MOSCOW, St. Nicholas (died 342). His day is December 6.

MOUNTAINS, St. Barbara (died 335). Her day is December 4.

NAPLES, St. Januarius (died 305), whose day is September 19; and St. Thomas Aquinas (1227-1274), whose days are March 7 and July 18.

NETHERLANDS, St. Amand (589-679). His day is February 6.

NORTH, (The), St. Ansgar (801-864), and Bernard Gilpin (1517-1583).

NORWAY, St. Ansharius, called "The Apostle of the North" (801-864), whose day is February 3; and St. Olaf (992, 1000-1030), called also St. Ansgar.

OXFORD, St. Frideswide.

PADUA, St. Justina, whose day is October 7; and St. Anthony (1195-1231), whose day is June 13.

PARIS, St. Genevieve (419-512). Her day is January 3.

PEAK, (The), Derbyshire, W. Bagshaw (1628-1702).

PICTS, (The), St. Ninian (fourth century), whose day is September 16; and St. Columb (521-597), whose day is June 9.

PISA, San Ranieri and St. Efeso.

POITIERS, St. Hilary (300-367). His day is January 14.

POLAND, St. Hedviga (1174-1243), whose day is October 15; and St. Stanislaus (died 1078), whose day is May 7.

PORTUGAL, St. Sebastian (250-288). His day is January 20.

PRUSSIA, St. Andrew, whose day is November 30; and St. Albert (died 1195), whose day is November 21.

ROCHESTER, St. Paulinus (353-431). His day is June 22.

ROME, St. Peter and St. Paul. Both died on the same day of the month, June 29. The old tutelar deity was Mars.

RUSSIA, St. Nicholas, St. Andrew, St. George, and the Virgin Mary.

SARAGOSSA, St. Vincent, where he was born (died 304). His day is January 22.

SARDINIA, Mary the Virgin. Her days are: Nativity, November 21; Visitation, July 2; Conception, December 8; Purification, February 2; Assumption, August 15.

SCOTLAND, St. Agatha, where she was born (died 251). Her day is February 5. The old tutelar deity was a Ceres.

SILESIA, St. Hedviga, also called Avoje (1174-1243). His day is October 15.

SLAVES or SLAVI, St. Cyril, called "The Apostle of the Slavi" (died 868). His day is February 14.

SPAIN, St. James the Greater (died A. D. 44). His day is July 25.

SWEDEN, St. Anscharius, St. John, and St. Eric IX. (reigned 1155-1161).

SWITZERLAND, St. Gall (died 646). His day is October 10.

UNITED STATES, St. Tammany.

VALLEYS, St. Agatha (died 251). Her day is February 5.

VENICE, St. Mark, who was buried there. His day is April 25. St. Panteleon, whose day is July 27; and St. Lawrence Justiniani (1380-1465).

VIENNA, St. Stephen (died A. D. 34). His day is December 26.

VINEYARDS, St. Urban (died 230). His day is May 25.

WALES, St. David, uncle of king Arthur (died 544). His day is March 1.

WOODS, St. Silvester, because *silva*, in Latin, means "a wood." His day is June 20.

YORKSHIRE, St. Paulinus (353-431). His day is June 22.

(From "The Reader's Handbook.")

THUGGEE—If the point of a pickaxe is found by a Thug in the camp to be changed from the position in which it was buried, it is a sign that they should proceed in a different direction, even toward the point of the compass toward which the pickaxe points.

It would be extremely unlucky for the Thugs if the pickaxe were not consecrated before they set out on a killing expedition.

A Thug swears by the pickaxe, under the idea that, if he foreswears himself, he will in a few days die a horrible death. (Goodrich.)

To hear the braying of an ass, is considered ominous by the Thugs.

The Thugs consider it unlucky to kill musicians or women.

To injure a man while he is tending cows, is an evil sign. Also, to hurt a maimed person is sure to bring bad luck.

If, by any cause, the light is blown out while taking their meals, they will leave their food uneaten, for they think that evil spirits are near.

A few margosa leaves are given to a girl who is leaving her home to go to another village, so she will not be bewitched by evil spirits.

Margosa leaves are also sprinkled on the head of elderly persons if they go on a journey, to protect them from accident.

A carpenter is looked upon as bringing luck, and for a Thug to harm a man of that trade would bring ill luck to the tribe.

The Thugs are a religious fraternity of professional assassins and robbers in India. They roamed about the country in bands of from ten to one hundred, usually assuming the appearance of ordinary traders, and, insinuating themselves into the confidence of unsuspecting travelers, killed them by strangling or poisoning with thorn-apple. The bodies of their victims were hidden in graves dug with a consecrated pickaxe. The plunder was divided after one-third had been sacrificed to the goddess Kali, the wife of

Siva, whom they worshipped. The motive of the Thugs was not so much lust of plunder and murder as a certain religious fanaticism. They considered their murders pious rites, and their profession more than respectable. The Thuggee fraternity were bound together by bloody oaths, and had many mysterious customs and superstitions. All their movements are governed by omens, with which they believe their goddess favors them. However favorable an expedition may have been commenced, success is liable to be postponed by a multiplicity of ominous appearances. The dog enjoys the prerogative of putting a veto on their proceedings by shaking its head. Sneezing entitles all the travelers within the grip of the assassin to the privilege of escape, and no one dares to put them to death. The fighting of cats in the evening is a good omen, but if heard towards morning, it betokens evil. However, this may be averted by gargling the throat with a little sour milk and then spitting it out.

Before starting upon their murderous expeditions, in order to propitiate the favor of Kali, they sacrifice a sheep by cutting off its head, upon which the priest pours water and repeats the following prayer: "Great Goddess! Universal Mother! if this our meditated expedition be fitting in thy sight, vouchsafe us thy help, and the signs of thy approbation." While repeating this invocation, he washes the head of the victim, and if the nostrils show any convulsive or tremulous movements, it is considered that the goddess is pleased, and she will guide and protect them. If they see or hear anything that to their superstitious notions is unpropitious, they let the wanderer

go by safely; but if the omen is esteemed good, they regard it as a positive command from the goddess to murder him.

During 1826-1835, the British government took rigorous measures for their suppression, and Thuggee, as an organization, is now practically extinct.

TRANSITION OF THE SOUL—A small wood bird is believed, by the Powhattans, to receive the souls of their princes after death.

WORSHIP, ARTICLES OF—In East Indian temples, conchshells are blown to scare away malignant spirits while the god is receiving his daily meal. Shells are used because they come from the ocean, which is, according to Hindu belief, the final home of the sainted dead.

To throw a Bible at persons is as much as to give them their death.

A person who will read the Bible through three times without skipping anything, will live to a good old age and die a peaceful death.

It is not right to keep a holy water bottle corked.

Never place the Bible underneath other books on the shelf, but always on top.

To read the Bible exactly at midnight, is very good luck.

To drop a prayer-book on the way to church, is an omen of very bad luck.

In olden times, it was lucky to keep a "soul-mass-cake."

To lose and find a prayer book twice, Foretells ill tidings in a trice.

If you forget a prayer-book upon starting for church, never turn back for it; that is very unlucky.

Dropping your Bible on the way to church shows that the devil is after you. (Negro.)

It is believed that, if an evil person has the temerity to partake of the holy water or the consecrated wine, either the person will die, or the bread and wine will disappear before his or her lips.

The breaking of a communion vessel at the communion betokens a quarrel among the congregation.

In France and Germany, the superstition exists that during passion week, the bells of the churches set out for Rome, in order to get blessed by the pope. That is the reason they do not hear them ring.

The person who lets a Bible fall will surely have a future full of dark troubles.

Read the Bible on Sunday, and you will be successful during the week.

To find the Holy Bible on the ground is a lucky omen. The one who finds it will die a natural death and not a quick or violent death, but a death of peace and good will to all.

When one drops a prayer-book, one should pick it up and kiss it, as it is holy, and contains the word of God, and therefore will bring good fortune.

Upon the consecration of a bishop, after laying the Bible on his head, the book was opened, and the first verse read was supposed to throw light on his future career.

If a fowl lays an unusually large egg, it is a sign of misfortune. (Madagascar.)

To tear leaves out of a Bible or prayer-book, is unlucky.

It was once thought that the sick could be cured by fanning them with the leaves of the Bible.

No woman in Abyssinia is allowed to touch the sacramental bread, or the flour from which it is made, for the Greek church.

All candles used in worship in China must be made of vegetable fats, as animal fats would displease the gods.

To wear the scapular, will preserve Catholics from evil spirits.

In placing ceremonial masks upon the head, great care must be used to place them so that the eyes look straight through the eyeholes, or else at least one eye will become blind.

To put a Bible in front of a window in a storm, is a sign that the storm will soon cease.

In England, if a supposed witch was stripped to the skin and weighed over against the big parish Bible, and the Bible weighed less than she did, she was innocent, as it was believed that if she was truly a witch, the Bible would convict her by weighing her down.

In Ireland, the scapular is never given to an evil liver, and is regarded both as a sign of a pious life here, and as the prophecy of a blessed life hereafter.

The tolling of a bell in the abbey of Shrewsbury was believed to allay storms, divert thunder, drive away the devil and all other evils from the monks.

Printed slips of prayers, blessed by the pope on Easter Sunday, are scattered in the church at Rome among the worshippers, and it is believed that whoever gets one of these slips will be blessed all the year, and have the power to heal sickness and drive away evil.

If a Navajo Indian looks upon ceremonial masks with an irreligious heart, he will be afflicted with inflammation of the eyes.

If an apple fell on Garland day in Ireland, on the way to the graveyard it was a good omen, indicating long life and success in love.

Placing a Bible under one's head at night is believed to ward off witchcraft and bad dreams.

St. John's gospel is held in particular reverence by the Irish, as they attribute to it mystical powers of healing and good fortune. They say that when the cock crows in the morning, it is repeating the first fourteen verses, and if we could understand the language of the animals and birds, we could often hear them quoting from these same verses.

Upon the fly-leaf of Lord Byron's Bible were written these lines:

"Within this awful volume lies
The mystery of mysteries.
Oh, happiest he of human race
To whom the Lord hath given grace
To read, to watch, to fear, to pray,
To lift the latch and force the way,
But better had he ne'er been born
Who reads to laugh, who reads to scorn."

There are many parallels in the sacred books of the East and the Bible. A Tamil legend, for instance, tells us of a king named Harchand, who used to pray a great deal to God, and God was very fond of him, but thought best to test his goodness. So one day, when he had promised an ascetic two pounds and a half of gold, all his wealth was turned into charcoal. In order to keep his word, Harchand was obliged to sell his wife and child for a pound of gold, and he sold himself for the rest. He sunk lower and lower until he could suffer no more, but was still faithful; and then God relented, and all was restored to him as before, plenty of gold, a garden of splendid beauty and servants wait-

ing as usual. This is the same as the story of Job, as related in the Old Testament.

There is a strange book believed in by the Parsees, called the "Book of Arda Viraf." In the reign of Shapur II., since doubts still existed as to the truth of the Zoroastrian religion, the Dasturs resolved to send one among them to the land of the dead to bring back the certainty. Seven were chosen, and these chose three, and these three chose again one, Arda Viraf. Viraf drank three cups filled with a narcotic (mang), and slept until the seventh day, during which time his soul made a journey guided by Sraosha, "the angel of obedience," and Atro, Yazad, "the angel of fire," through heaven and hell. The rewards of the one and the punishments of the other are minutely described. Upon this book "all believed."

The tooth of Buddha is called "Delada," and is preserved in the Malagawa temple at Kandy. The natives guard it with the greatest jealousy, from a belief that whoever possesses it acquires the right to govern Ceylon. When the English, in 1815, gained possession of this palladium, the natives submitted without resistance. (Reader's Handbook.)

Divination by means of books was once famous among the Greeks, and this practice passed to Christian nations. In the Latin churches, on the consecration of a bishop, the Bible was opened, and the first verse upon which the eye fell was supposed to throw light on the bishop's future career. A bishop of Rochester had a happy presage in the words, "Bring hither the best robe and put it on him." But the answer of the Scriptures at the consecration of St. Lietbert

was still more propitious; the words were: "This is my beloved son!"

In Stockholm is a Bible so huge that no man can lift it. Each leaf is on an ass's hide, and the whole is bound in wood. It is called the devil's Bible, and has the following legend: A monk had been suspected of the practice of black magic and was condemned to death for it. He begged so piteously for his life that the judge told him if he could produce such a Bible in a single night, he would be pardoned. The monk appealed to the devil, his protector, and this great volume was made in the required time, but to it were also added several other books of Christian lore, in scorn of the judge's doubts of the devil's power.

Josephus says, in the third book of "Jewish Antiquities," that the Israelites had the use of magic rings after passing the Red Sea, because Moses, at his return from Mount Sinai, found that they had forged the golden calf out of their wives' rings and jewels, enriched with precious stones. The same Moses, upward of 400 years before the siege of Troy, permitted to the priests whom he had established, the use of such rings. The high priest wore upon his ephod, which was a kind of camail, rich rings, that served as clasps, a large emerald was set and engraved with mysterious names, and the ring he wore on his finger was of inestimable value intrinsically, and of celestial value in its secret power of occult virtue.

The "bull-roarer," a toy greatly loved by English boys, on account of the unearthly rushing, shrieking noise it makes, is a simple bit of thin wood, in the shape of a long diamond. and sometimes elab-

orately carved, hitched to a string about a yard long. You twist the string around your wrist and whirl it around. Presently begins the unearthly roar that gratifies the boy's heart. The bull-roarer in New Zealand and Australia, however, is considered a very different thing from a toy. It is sacred, and full of abnormal and supernatural power. It is death for a woman to look upon it, and the penalty is death for a man to show one to a woman. In Africa, it is still more sacred, and possesses still more godlike powers. In New Mexico, it is used in the religious mysteries, and it is probably a survival from the times when the Greeks were in the state of civilization now enjoyed by the native Australians. It is practically worshipped, and considered to be the bringer of good luck or bad luck, as it is treated. In Gippsland (Australia), there is even a tradition of the deluge as the result of showing a bull-roarer to a woman. They say: "Immediately the earth crumbled away, and it was all water, and the Kurnai were all drowned." (Andrew Lang, *Custom and Myth*.)

Many persons have consulted, and possibly still do consult, the Bible for direction in difficulties, by opening it haphazard, and taking the first verse that the eye falls upon as a guide for their conduct under the circumstances in which they are placed; but in Wales the Bible itself has frequently been used as a talisman. Two tales that hail from Llanerfyl, Montgomeryshire, shall be given in corroboration of this. There was once in that parish a man greatly troubled with asthma; he related to a neighbor that he had failed to get a remedy for his ailment, but this neighbor advised the sufferer to place a Bible under his head for three nights in

succession, and that would bring about a cure. The tale goes that the man's wife sought in various directions the loan of a Bible, and at last she was successful in obtaining the loan of an old English Bible—she would have preferred a Welsh one of course—but the other one was alone forthcoming. This she placed that very night under her husband's head, presumably under his pillow, and he slept soundly all through the night. This is the first tale. The second is as follows: A farmer had a cow taken ill suddenly of a Sunday. He gave her a dose of physic, but to all appearance she was now dying, and in his extremity he ran to the house, and with his Bible in his hand, he returned to the cowhouse, and then and there he read a chapter to the sick cow, and she recovered. Single leaves of the Bible are frequently carried on one's person as a protection against evil influences, and on the island of Collonsay exists the current belief that health will be restored to sick people by fanning them with the leaves of the Bible.

If you are in trouble, open the Bible, run your finger down the page, and where it stops will be a bit of good advice or encouragement.

How the Bible can advise and comfort you:

If there is a haughty and proud sensation about the heart, read the third chapter of Revelations.

If you are getting discouraged about your work, read Psalms CXXVI, and Galatians VI. verses 7 and 9.

If you find yourself losing confidence in men, read the thirteenth chapter of 1st Corinthians.

If you have domestic troubles, read the third chapter of James.

If you get the blues, read the twenty-seventh chapter of Psalms.

If you feel lonesome and unprotected, read the ninety-first chapter of Psalms.

If you are all out of sorts, read the twelfth chapter of Hebrews.

If people pelt you with hard words, read the fifteenth chapter of John.

If you do not know where to look for needful money, read the thirty-seventh Psalm.

The oil of a particular lamp in the church of St. Eustace at Paris being consumed and the lamp extinguished every morning, the sexton watched, sitting up several nights, and at last saw a spider of enormous size descend the chain or cord, and drink up all the oil. A spider of immense size was detected, also feeding on the oil of a lamp, in the Cathedral of Milan. When taken and weighed, this spider is said to have turned the scale at four pounds. It is now in the Imperial museum at Vienna.

Some of the peculiarities of Thibetan Buddhism have struck the few Europeans who have been able to penetrate Thibet as strange expositions of superstition. Every Thibetan carries at all times rosaries of beads, consisting of the magic number 108. These he "tells," that he may keep a reckoning of his good words, which supply to him the place of good deeds, and gain their reward.

The Thibetans have also "praying wheels," which answer for big talismans, curious affairs, filled with prayers, charms or passages from holy books, which stand in the towns in every open place, are placed beside the footpaths and the roads, revolve in every stream and even (by the help of sails like those of windmills) are turned by every

breeze which blows o'er the thrice sacred valleys of Thibet. They believe that every time the wheel turns around, that the prayer or the charm is repeated to God or the gods, and that it has the same efficacy as if said by the person—with this advantage, that it takes no time or trouble, and can "go" at such a rate that thousands of prayers may be "said" by means of it in a day.

Also, they have the "Trees of the Law," the lofty flagstaffs, from which flutter banners emblazoned with the sacred words: "Ah! the jewel is in the Lotus!" which bring blessings to everyone, and the turning of the banner toward heaven by the wind counts as the utterance of a prayer capable of bringing joys and prosperity to the whole countryside.

WORSHIP, OBJECTS OF—

Bad luck to pass by a picture of a saint exposed to the public view, without paying your respects by bowing and crossing yourself. (Russia.)

Images of gods stolen from other people are more easily propitiated than gods you buy. They bring the other person's luck with them.

It is a bad omen and ill luck will follow, if you worship the images hurriedly or carelessly. They will have their revenge. (Russia.)

The Athenians formerly placed statues beside their doors, to drive thieves away.

Natives of India have been seen worshipping a picture of Queen Victoria, praying to her for protection and work.

When, in a religious procession, the statue of the blessed Virgin stops before your door, it is a sign of death. (Walloon.)

The Australians believe that they can call a man back to life by the utterance of his totem-name.

The Trojans believed the paladium, a statue of Minerva, fell from heaven, and that their city was unconquerable while it remained within the gates.

It is said that whoever beholds the image of St. Christopher, shall not faint nor fail on that day.

The statue of Minerva, religiously kept by the Trojans in their sacred temple, was said to have fallen from heaven.

Bad luck to worship the wayside images with hats on. (Russia.)

When the image of Minerva fell near Troy, Ilus, the founder of that city, thought it a good omen, since he believed that the city could not be taken by enemies while the statue remained within it.

Carrying an image of the Saviour in the shape of a small piece of lead in a small case of tin in one's pocket, is believed to bring good luck.

Russians salute their icon, or sacred picture, on entering a house, to bring good luck. It is usually an image of Christ, the Virgin, or some saint, and commonly regarded as miraculous, either in origin or in power.

To behold the image called the "Virgin of Guadeloupe," in Mexico, is considered good luck.

To make an image to worship with one's own hand, is considered better luck in India than to have a purchased one.

When the procession of a popular idol is passing, the Chinese think it is a good omen to offer the idol tea, as by so doing the neighborhood will be healthy, the business men prosperous, and the women prolific.

When the Irish islanders visit the mainland the image of the god "Neevougi" is prayed to, thereby bringing blessings upon them, and insuring a safe return.

In Bengal, there is a celebrated image of Panchanan which has five faces, and each face has three eyes. The women believe that if it is touched, the person who dares thus to pollute it will be struck dead, and they warn their children not to touch the image on any account.

The clansman also fixes his totem mark as a signature to treaties and other documents, and paints or carves it on his weapons, hut, canoe, etc.

The identification of a man with his totem appears further to have been the object of various ceremonies observed at birth, marriage, death, and on other occasions. (*Encyclopaedia Britannica*, *Werner Edition*, vol. xxiii, page 469.)

S. Maria della Vittoria is protected by an image of the Virgin which defeats the Turks.

Styria is proud of the black lime-tree image of Mariazell, because it is said to cure the gout.

St. Maria in Campitelli, Rome, contains an image of the virgin which stayed a pestilence there in 1569.

Austria boasts an image at Marbach which secures good harvests.

Spain possesses an image of the Virgin at Saragossa which was supposed to restore lost legs.

In Africa they first make idols and then worship them. It is unlucky for a maker of idols not to cover the head with ochre.

The African has his fetish which generally consists of a page written by a white man and which he de-

voutly believes has been sent him from Obi, the great god they worship.

Bogen in Bavaria is enriched with a curious hollow image of the Virgin which insists on swimming up the river.

The Eskimos believe firmly in the luck that will come from the little sacred images they wear.

The Peruvians believed in a god represented by an idol made of a stone that had been split by lightning. They offered it gold and silver and thought it granted their prayers.

In India the woman worships the basket containing the household necessities, also the rice-mill for good luck, while the man worships the tools of his trade.

It is most unlucky for an Indian to kill his Manitou, the animal that was made his tutelary divinity at birth.

Before the gilded statues of India a wheel of prayers is turned while through the dim temples, domed like a vase, the initiated murmur; "Life is evil."

In India, the bayaderes dance before the gilded statues of the gods to amuse their passive leisure; people also frequently play with tops before the idols, to amuse them.

Chrysostom thinketh "if any man be sickly, troubled in mind, or that cannot sleep for grief, and shall but stand over against one of the statues of Phidias, he will forget all care or whatsoever else may molest him, in an instant!"

Should a house that has a saint painted upon the wall be sold to a foreigner, the picture would be carefully scraped off, and the rubbish carried off the premises, else

ill luck would follow them wherever they go. (Russia.)

When the totem is a plant the rules are such as these. A native of western Australia, whose totem is a vegetable, "may not gather it under certain circumstances and at a particular period of the year." An Oraon clan, whose totem is the kujrar tree, will not eat the oil of that tree nor sit in its shade. The Red Maize clan of the Omahas will not eat red maize. Those of the people of Ambon and Uliase who are descended from trees may not use these trees for firewood. (*Encyclopaedia Britannica*, Werner Edition, vol. xxiii, page 468.)

In Greece, if one should drop one of the thongs in conveying the carriage containing the images of the gods, from their shrines to the games or circus, it was looked upon as a bad sign, and it behooved the procession to be renewed.

The American Indian sorcerer carries a medicine bag made out of the skin of his guardian animal; this protects him in flight from his enemies, and cures the bites of serpents.

When the orthodox Greek Christians worship before and kiss the picture of the saints, they believe that at the same time the saints in heaven are interceding for them before God that their sins may be forgiven.

The Haidah Indians, of Queen Charlotte's Islands, B. C., have carved totem posts in the front of their houses, each having its particular significations and meanings. The legend connected with one of these carvings, representing a beaver, is that the beaver Tsching occupies himself by eating the moon, and when he has finished his meal and obliterated it, Itl-tads-dah sends

out Hoo-yéh, the crow, to hunt for a new moon, which he brings home in his bill. The duty of Hoorts, the bear, is to keep watch that all goes on well.

Lecky, the historian, tells of a weird object of worship, called "the pretty darling." It was no less than a skull, illuminated with tapers and highly decorated, which was considered the proper furnishing of a devout lady's boudoir! It was used in France in the eighteenth century, and the queen was said to kneel before, and say her prayers to, the skull of the beautiful Ninon de L'Enclos.

It is supposed the Dakotas have no penates or household gods, but according to Riggs, such have come into the possession of the missionaries; and one of these images is that of a little man enclosed in a cylindrical wooden case and enveloped in sacred swan's down.

The household gods of the Laplanders reside under the fireplace, and the offering of a libation of brandy is necessary to keep them in good humor. Unless this is done, the house will be unlucky to those who live in it. To bring the favor of the deities to their children, they offer sacrifices of sheep or deer when children are born, and it is an evil omen if a dog is not buried alive at its birth, or some animal killed while the babe is at the breast.

Lynd says: "Frequently the devout Dakota will make images of bark or stone, and after painting them in various ways, and putting sacred down upon them, will fall down and worship before them, praying that all danger may be averted from him and his. It must not be understood, however, that the Dakota is an idolater. It is not

the image that he worships, but the spiritual essence which is represented by that image, and which is supposed to be ever near it.

Statues sometimes have their whims. Abbé Marche declares that the little statue of "Our Lady," lately found in the forest of Pennacom, "became, notwithstanding her small size, heavy as a mountain, and would not consent to be removed by any one but the chaplain of the château."

The pagans in the Island of Goa, near Bombay, used to worship a naked statue to which they brought their daughters when they wished them to be married, and prayed, believing that by so doing it would bring them husbands.

The "Elk" clan of the Omaha Indians believe that if any of the clan should touch any part of the male elk or eat any of its flesh, he would break out in boils and white spots all over his body.

If one of the "Crocodile" clan happens to see a crocodile, he believes that he will have inflammation of the eyes.

In India, a nude figure is often set up in the house, for luck. It is placed by the couch of a bride when she is first visited by her husband, and women who have no children, and those whose children do not live long, go to it for help. Votive offerings of wooden images are also made to the gods by women, to procure children and to give them long life.

At Montmartre, a quarter in the northern part of Paris, there is an image of our Saviour appearing to the Magdalen. Good wives took the image to mean the saintly reformer of bad husbands. They touched the statue with their husbands' shirts, whereupon they

would either become good, or burst in the course of the year.

Camillus, having sacked the city of Veii, resolved, according as he had vowed, to carry the image of the goddess Juno to Rome; and the workmen being ready for that purpose, he sacrificed to that goddess and made his supplications that she would be pleased to accept of their devotion to her and graciously vouchsafe to accept a place among the gods that presided at Rome. The statue answered in a low voice that she was ready and willing to go. (Plutarch.)

In 1605, some quarrymen in Italy burst open a slab of marble, both sides of which contained an image of St. John the Baptist, covered with the skin of a camel. Everything was true to nature—a single exception, the saint had only been provided with one leg and foot. How, when or upon what pretext the Turks were allowed to gain possession of the wonderful relic is not known, merely the fact that the miraculous production is now in the temple of St. Sophia at Constantinople.

Among the Thlinkets on solemn occasions, such as dances, memorial festivals, and burials, individuals often appear disguised in the full form of their totem animals; and, as a rule, each clansman carries at least an easily recognizable part of his totem with him. Amongst the Omahas, the smaller boys of the Black Shoulder (Buffalo) clan wear two locks of hair in imitation of horns. The Small Bird clan of the Omahas "leave a little hair in front, over the forehead, for a bill, and some at the back of the head, for the bird's tail, with much over each ear for the wings." The Turtle subclan of the Omahas "cut off all the hair from a boy's

head, except six locks; two are left on each side, one over the forehead, and one hanging down the back in imitation of the legs, head, and tail of a turtle." The practice of knocking out the upper front teeth at puberty, which prevails in Australia and elsewhere, is, or was once, probably an imitation of the totem. The Batoka in Africa who adopt this practice, say that they do so in order to be like oxen, while those who retain their teeth are like zebras. (*Encyclopaedia Britannica*, Werner Edition, vol. xxiii, page 469.)

Claudian speaks of a magnetic image of Venus held suspended in the air, and from it an iron one of Mars; while Lucian speaks of a very ancient statue of Apollo of the Daedalian age, that was lifted aloft by the priests, and there stood in the air, unsupported by the priests, the atmosphere serving to sustain it in a loving embrace. In a temple of Diana hung a Cupid in midair, without being held up by any visible means. The first name of the magnet was the Herculean stone, and was brought by Hercules to the altar in Thebes, in Boeotia.

If you place a snuff-box before an image or idol in Siberia, it will grant you a famous good hunting expedition.

Fishoil is placed before an image in Siberia, previously to going out fishing, so as to have a big haul.

Sometimes willow bark is placed before an image to insure a safe return from a trip.

At the time when the higher classes were giving up belief in the gods, the common people of Greece were so superstitious as to believe and worship pictures that winked, statues that wept, statues that could brandish spears, paintings that

could blush, images that could sweat, and numberless shrines where miracles were performed. Even to-day, there are statues of saints that are animated by supernatural powers, as witness the saint's image at the disaster of the flood of Johnstown, which held back the waters, so that, although the church was flooded and the water overtopped the image's head, not a drop dared to touch its garment, and the wall around it remained perfectly dry.

In Malaga, a shrine of St. Cayetano is frequently seen on public roads. If a horse, dog, hog, cattle, or donkey falls ill, the country people devotedly beg this saint to intercede for their cure; and if they get well, the people place facsimiles of the animal, as the figure of horse done in lead, silver, gold, or zinc, in the shrine. But of late, no silver or gold are used, for fear the image will be ransacked of these valuables, and furnish the pockets of the irreverent, as it has happened in many instances in these modern irreligious times. This saint is also furnished with crutches, casts of the body, legs, babies, and all parts of the human body, representing the parts that have been cured by the intercession of the saint.

All Egyptian statues, whether erect, seated or kneeling, have a stiff, rigid pose, and are generally fastened at the back to a pillar. This is greatly due to the superstition of the people, to whom the images of the gods are the gods; and when, during the reign of the Ptolemies, 325 B. C., the priests ordered the statues of the gods to be made with one foot in advance of the other, so great were the horror and fear of the masses at seeing their deities apparently ready

to walk, that they rushed from all sides with strong ropes and tied the divinities to their pedestals, lest they should be tempted to roam abroad, and thus leave the country godless. (Barnes, *Ancient Peoples*.)

The Narrinyeri tribe, one of the most important tribes of aborigines in South Australia, the name signifying "belonging to men," is divided into eighteen clans, each having a tribal totem, consisting of some animal or vegetable. Children inherit their father's totem. A native will suffer greatly from hunger before he will partake of his totem, although he does not object to those of another totemic clan eating his totem. He will, however, carefully watch and at the close of the repast, gather up all that remains, such as bones, feathers, etc., and bury them lest an enemy should obtain them, and make use of them for purposes of sorcery.

Among the Samovedes, every man has a protecting spirit. He gives the shaman (priest) the skin of any animal he chooses, the shaman makes it into a human likeness, and the worshipper makes offerings to it when he wants anything.

Every Brazilian Indian has a maraca. It is a calabash gourd, containing various small articles. It is all-powerful. Its power is communicated to it by a priest who gets it from a far-off spirit. Human sacrifices are made to it for the granting of the owner's wishes. The Jakuts have a wooden idol, which is smeared with blood and only to be invoked on especial occasions. It is possessed of magical charms. These are bestowed upon it by the shaman to grant the prayers of the worshipper.

In many countries, the guardian

spirit of a family or tribe is a tree. It is a Devak, and is the ancestor or head of the house. If the Devak is a fruit-tree, the family will abstain from eating that fruit, lest they eat the spirit of their ancestors.

On the Gold Coast, there is a clan called Abradzi-Fo ("plantain family"), and members of that family still abstain from the plantain.

Originally, a clan or family that had a plant or animal for its Devak worshipped the actual plant as a being possessed of supernatural power. In Bengal, the plantain tree is clothed as a woman and worshipped.

The Esthonians once a year smeared their trees with blood, as an acceptable sacrifice to gain the spirit's favor and good luck.

Cestrén tells us that the Ostiaks worshipped a larch tree, to the branches of which men and women hung the skins of animals as offerings.

According to a mediaeval story, Adam, lying sick unto death, sent his son Seth to Paradise to beg some oil of the Tree of Mercy of the archangel Michael. It was denied him; the oil of the Tree of Mercy, Michael informed Seth, could not be given to men for the space of one thousand years; but the archangel gave him a wand, which he was to plant upon the grave of Adam after his death. Seth obeyed instructions, and in time the wand grew to be a goodly tree, and flourished until the time of Solomon. Noting its goodness, Solomon ordered the tree to be cut down and used in making a summer house; but the workmen could not fit or fashion it; first it was too large for its place, then too small; so they threw it aside, and afterwards put it across a stream in the

royal garden to serve as a bridge. When the Queen of Sheba visited the wise king, aware of the miraculous virtue of the tree, she would not tread upon it, but fell down and worshipped it. Upon reaching her own land again, the queen sent a message to Solomon, bidding him beware of that tree, for on it would be hanged one with whose death the kingdom of the Jews would pass away. Solomon had the tree buried deep in the ground. Years afterwards, a well was dug in the same place; this was the Pool of Bethesda, the water of which derived its healing virtues as much from the tree at the bottom of the well as the descent of the angel. About the time when Christ's ministry drew to an end, the tree, of its own volition, came to the surface of the pool, and finding it ready to their hand, the Jews used it as a cross, whereon to crucify Christ.

A totem is a natural object, usually an animal (as a deer, wolf, tortoise, or kangaroo), adopted by North American Indians and other savages as an emblem or symbol of an individual, or a clan, or a whole tribe, on account of a supposed relationship between the totem and the people. It is most frequently regarded as an object of worship, similarly to the penates of the old Greeks and Romans, as having protective powers. The Indians, especially those of the northwest American coast, frequently erect totem-poles or totem-posts in front of their houses, which are posts on which totems are carved and hung.

The Omaha and Ponka Indians call a *nikie* anything that has come down from the emblematic ancestor or ancestral totem. Hence, a *nikie* name is a surname derived from a characteristic or deed of the ancestral totem, or from some rite

in its honor, as for instance, "Young Elk." (Our English word nickname, however, has nothing to do with this; it is a corruption of an *ikenname*, which means an added name, from the verb to *eke*, to increase, lengthen, add.)

During the Thirty Years' War, the Salvator picture in the city of Chrudim, Bohemia, with hundreds of others, was sent to Prague, but it fell out of the wagon before the hotel of the "Black Rose," and one of the porters carried it in. There happened at that time to be merchants from Chrudim staying there, and one of them, after gazing long at it, said: "I never saw such a picture! The eyes follow me everywhere, and I feel like praying!" The merchant bought the picture and carried it to Chrudim, to his home, that stood on the right of the church, in the market place. He hung it in his parlor, and there it remained in peace until after the war, when a party of Swedish soldiers quartered themselves on the city. They took possession of the room where the picture hung, and began to squabble as to whose it should be. Doubtless there would have been a fight if one had not proposed to draw lots for it. They put the picture on the table, and began to throw dice on the face of Christ. But strange to say, the numbers always came out the same. Then one of the soldiers, who was half drunk, hit Christ with his tin canteen; upon which blood spattered on the table and wall. Another soldier now madly cut Christ's face down the middle, but cut as he would, he could not tear the canvas. A servant girl who had been looking on half stupefied with horror, now took heart, and praying to God for help, sprang forward and seized the

picture. A soldier rushed after her with uplifted sword, and would have struck her dead, had not the sword caught in something hanging from the wall (a broad rack), so that she escaped. When the Swedish troops were called away, the picture was hung again in its old place, but hundreds came to look upon it and the blood on the wall. After a while it was carried, with great rejoicing, to the Dekanal church and placed at a side altar. The Emperor Joseph (son of Maria Theresa), who had removed most of the wonder-working pictures, was so struck with its artistic merits that he had it placed on the high altar. It can still be seen, with the cut on the face, in the Chrudim church.

The church La Consolata, at Turin, Italy, is famous for containing besides numerous other works of art, a wonderful wonder-working Madonna. This image was found in the year 1516, through a poor blind man, who declared the Blessed Virgin had appeared to him in a dream, and had conducted him to the place where he then stood, pointing with his finger to the exact spot on the ground, saying that a few yards below the surface a splendid picture might be found. At first no one heeded him, some even thought him to be mad; but he asked all who passed to dig for it. It happened after a time that a dustman was going that way with a spade on his shoulder. Hearing the blind man's entreaties, he began to dig, and finding the earth unusually light, he continued to work for many hours. At last his labor was crowned with success, and the hidden treasure was found. It was not long before the beautiful edifice now standing on the spot was built, and the image was

placed in it, and it can be seen with thousands of others. During the war with Spain in the year 1706, this same Madonna was seen throwing back the cannon balls sent by the enemy towards the church, so that it was not in the least damaged; and in 1835, the image was said to have warded off the cholera, which raged at that time everywhere else in Italy.

There is another Italian legend about a miraculous image of the Madonna, said to have been found by a countryman while he was digging in his garden. He took the little image to the parish priest, who advised him to take it to the church, which he did with much pleasure, and left it there, visiting it very frequently. But he could see each time he went there that the image had moved, so he went to the priest and said he thought the Madonna was not where she wished to be. So the priest advised him to put it in another church close by. But it was soon seen that she would not stay there either. So they continued to move it for a long time, but could never find the right place. At last they decided to put it on the back of an ox, saying the Madonna would conduct the animal to the place where she desired to remain. This she did, for the ox ran as far as Imprumeta, where it stopped. So they built a church there, and this Madonna has always remained, and till now continues to do favors for the people of that village.

Sanang Setsen, in his "History of the East Mongols," says that during the reign of King Hlato-tori, who came to the throne 367 A. D., four objects descended from heaven one day and lighted upon the golden terrace of his palace, namely, the image of two hands in

the position of prayer, a golden pyramid-temple an ell high, a small coffer with a gem marked with the six fundamental syllables (om-ni-ni-pad-me-hum), and the manual called Szamadok. As the king did not understand the nature of these holy objects, he ordered them to be locked up in the treasury. While they lay there, misfortune came to the king. If children were born, they came into the world blind; fruits and grain came to nothing, cattle-plague, famine and pestilence prevailed, and of unavoidable misery there was much. But after forty years had passed, there came five strangers to the king and said: "Great king, how couldest thou let these objects so mystic and powerful be cast into the treasury?" Having thus spoken, they suddenly disappeared. So the king ordered the holy objects to be attached to the points of the standards, and treated with the utmost respect and reverence. After that, all went well; the king became prosperous and long-lived, famine and pestilence came to an end, and in their places came happiness and welfare, since the national talismans were honored by the world. (W. R. L. Ralston, *Thibetan Tales*.)

WORSHIP, PLACES OF—If you are taken ill in church, you will not easily recover.

An unusual rattling of a church-door is a sign of death.

If any church is destroyed in any way, be sure it is the work of Satan.

The Mohammedans believe that the coffin of Mahomet disdained to touch the ground and remained suspended in the air, and is so suspended to this day.

It used to be considered unlucky to build a church and not put a

weather-cock on the top of the steeple. It would not be blessed.

Unlucky to turn one's head or to blow one's nose, while in church in Abyssinia.

Close to Benares, is a temple of Shiva. Near it are some peepul trees, which are considered by the natives to be the abodes of some departed spirits who, for some reason or other, have not yet been clothed with spiritual bodies.

When a public person is going to die, a loud report will be heard from the pew he occupies in church.

To pass a chapel without making the sign of the cross is a bad omen.

It is a sign that you will lose friends if you drop a handkerchief in church.

It is unlucky to sit in church with your legs crossed.

When the goddess Venus wished to testify of her favor, she caused the flame on the altar to shoot up thrice in a fiery point into the air.

To pass a roadside shrine without taking off your hat, will bring evil upon you.

In passing the contribution box in church, it is very lucky if the first coin dropped in is a cent.

In some parts of European Russia, a wolf is made to scamper through the door of a new church, for luck.

In ancient times, coffins were walled up in European churches for good fortune to the people. Thus, death was supposed to be walled up and prevented from roaming about freely.

When the Peruvians enter any of their temples, the chief man in the company lays his hand on his eyebrow, and if he finds a loose hair, blows it into the air before

the idol as an act of adoration, so that all favors shall attend the party. They pay the same adoration to trees.

It was a general belief that when a church was built, the devil would get the first person who entered it after it was finished; therefore, usually a cat or a dog was sent in first.

Bad omen for women to sit in church with uncovered heads.

Bad luck to the Chinaman who enters the temple court alone.

If the altar candle goes out, the minister will die within a year.

If you fall from a pulpit, your death is approaching.

For the vane of the flowery Pagoda in Canton to fall, is an omen of evil to befall the city.

Anyone but a minister who enters a pulpit, will become afflicted in one of his five senses.

In Germany, it is believed that the first person who enters a new church becomes the property of the devil.

"A wooden church with a wooden steeple,
Rascally church, rascally people."

To drop a silver coin in church is lucky; but it is unlucky to pick it up yourself.

It is unlucky to pull the first stone out of a church that is to be torn down.

Never go backward out of a church, as it means death to some of your family, or your house will catch fire.

Never count the candles on the altar of a Catholic church, or some member of the church will die soon.

To raise the church-latch with the left hand, is indicative of unbelief.

In Vera Cruz, Mexico, is an old church where it was the custom for young ladies desirous of being married, to throw a stone at the saint, their fortune depending upon the stone hitting him.

To wish for anything on entering a church which you never entered before, is said to assure your getting your wish.

When entering a church the first words that you hear, or read in your Bible or prayer-book, will foretell your immediate future.

To enter a church the first time you are ever in a town, is a sign that some stranger will be very friendly and kind to you.

A person stubbing his toe in going up the church steps, must turn back and start anew, otherwise bad luck will pursue him for a year.

If any part of a cathedral falls, or breaks, or cracks, it foretells misfortune to the king or state.

When the spire of Chichester Cathedral shall fall, there will be no king.

To pass a church and hear the choir singing within, is very good luck.

A woman may not enter within the altar rails or other more sacred portions of a Russian church where man, even a layman, is free to go. Her presence there is desecration that involves reconsecration of the edifice.

When the church doors rattle and bang with unusual violence, it is an omen of death.

Dropping asleep in church denotes the loss of your former influence.

Brass articles shaped like a knife are cast to be used while the ridge-pole of a temple is put up and fastened in its place in China, so that

no accidents may befall the people engaged in the work.

Travelers are told in Jerusalem that the Holy Sepulchre stands on the place of the crucifixion. To visit it even once will make the person fortunate.

In Russia, no unmarried woman goes to the synagogue, as it is unlucky.

A church with all the people in it sunk out of sight many years ago near Fishery Brow, Kirkby, Lonsdale. If you go on a Sunday morning and listen, you will hear the bell ring for service.

In the Isle of Man, there is a church with thirteen pillars. The natives believe that if a stranger goes to see this church and neglects to count the pillars, he will in some way be confined to the island.

Bad luck to approach a temple in Japan in a sorrowful spirit, as sympathy will disturb the happiness of the god.

An Ashantee master who tries to get a runaway slave from the fetish-house, may expect his own death and that of all the family.

When on your way to mosque or church, a thorn sticks in your foot, it is a sign that you needed the correction, and it is a sin to pull it out. (Persia.)

If a Greek colony was established without having received favorable advice by the Delphian oracle, it was sure not to prosper.

There is a tradition that when Justinian rebuilt the great temple of St. Sophia, that he had the mortar charged with musk, and the odor clings to the church to this day. It was finished in 561 A. D.

If you stumble up a church-step, you will soon marry.

In Korea, festoons of "wind-bells" are strung on the pagodas

and temples. These and the idols within are sure to keep the country from harm.

To enter the belfry of a church on Sunday, is very unlucky.

Whoever lays hands on anyone in church will have an unsuccessful life.

If a burning candle is suddenly extinguished in a church, some one will die that very moment. (Belgium.)

Some little distance from the city, on the road leading to Salonica, Turkey, is an old stone church, around which Mohammedans lead their sick horses to cure them.

The Jews consider it ominous, when departing from the synagogue, to turn their backs upon the Hechal, which contains the sacred books of the law (the Torah).

On every trifling occasion, temples and altars were erected in ancient Greece and Rome to the gods, no house or street being free from them. If a snake crept into the house through the eaves, for instance, forthwith an altar was erected.

In many places in Portugal, we find a great many wax arms and legs hanging near the altar. They indicate the gratitude of some devout persons for a cure received at the shrine.

In Worcestershire, it is thought that if a woman should attend church on either of the days when her marriage banns were published, her children would all be born deaf and dumb.

When a church was finished in Cornwall, it was believed that its patron saint stood on the tower, swung the builder's hammer around his head, and let it fly, and where it fell, in that direction would the next church be built.

When, during the evening service, a candle goes out on the altar, there will be a death in the village. If the candle is on the right of the altar, it will be a man; if on the left, a woman. (Belgium.)

If, in the church, in Belgium, the so-called "eternal light" is flickering, there is something wrong in the parish. (The eternal light is the tiny flame surrounded by a glass globe which is always kept burning in Catholic churches at the altar.)

At Ephesus was a grotto containing a statue of Diana, the goddess of hunting and chastity. If a chaste wife or maiden entered, a reed there, presented by Pan, gave forth melodious sounds; but if an adulteress entered, the sounds would be harsh and discordant.

When you are in church, you must listen to the text, for all texts heard in church must be repeated on judgment day.

If the clock strikes while the text is being given, there will soon be a death in the parish.

There is a well in the churchyard of the old Creole church of St. Roche at New Orleans. It is said that if one looks into it, he will see reflected the image of the one he loves best. There is a corner of the church in which, they say, if one will stop and pray, he will receive anything he desires.

In another corner of the old building, it is said, a prayer will bring to one's side a lover.

Alexandria is an interesting place to all believing Moslems, on account of the prophecy that it will succeed to the honors of the sacred city of Mecca when that holy place falls into the hands of the infidel. In its turn, Alexandria will be followed by Kairawan, in the regency

of Tunis; and this by Rashid or Rosetta, which shall endure to the end of time.

At Eyam, in Derbyshire, and in most villages and little towns in the Peak, it is considered a good omen to hang a garland of white roses, made of writing paper, and a pair of white gloves, over the pews of the unmarried villagers who die in the bloom of their youth.

The Arabs say that Al Caaba, the shrine of Mecca, was built by Abraham, on the exact spot of the tabernacle let down from heaven at the prayer of repentant Adam. Adam had been a wanderer for two hundred years, and here received pardon. (Reader's Handbook.)

The east side of a church is God's side the west, man's; the south, spirits made just and angels'; the north, the devil's. People have a great objection to being buried on the north side of a church in England. Some churches have still a devil's door on the north side, which is left open when communions and baptisms take place, so that the devil may be driven away by having to witness these sacred ceremonies.

An old tradition has it that the people began to build the Llanfrynach church, Glamorganshire, up at the village of Poulline, but the devil, fearing that the people would become too good by having the church close to their doors, took it down at night and carried it to its present place, at the extremity of the parish; all that the builders put up by day was carried away at night, until they were obliged to build the church on the spot of the devil's choosing.

King Pyrrhus received from the Dodonian oracle, the omen that he

was destined to die as soon as he had seen a wolf fighting with a bull. The sentence was fulfilled when, in the market place of Argos, he saw a bronze group representing such a combat. An old woman killed him by throwing down a tile from a house. (272 B. C.)

Mrs. Eastman describes a red painted stone which the Dakotas called "grandfather," in reverence, at or near which they placed their most valuable offerings. They also killed horses and dogs before it in sacrifice, believing it would grant their prayers and give them good fortune.

In Sweden, when anyone chances to enter a church when there is no service, he may chance to see a little lamb spring across the choir and vanish. This is the church lamb. When it appears to a person in the churchyard, particularly to the grave-diggers, it is said to forebode the death of a child.

The following is from the Sybil-line oracles relating to the destruction of Rome:

"A great star shall shine,
Which unaided shall humble the earth
Because of honor formerly shown to
briny Neptune.
The great star shall descend from
heaven into the fearful brine
And shall burn both the deep sea and
Babylon itself."

Tarquin, king of Rome, devoted himself to the building of a temple to Jupiter. While the diggers were engaged in the work of leveling the Capitoline Hill for the foundation, they exhumed a human head, and this was a sign that that spot should become the head of the earth.

In St. Ronan's chapel, in the Island of Rona, is a spade, which is believed to transfer itself miraculously to the spot where any pa-

rishioner who had just died should be buried.

In olden times, a church without a steeple was very unlucky, and invited the presence of the devil, as there was no finger to point the people to heaven.

It was formerly generally believed in Scotland that the bells were not rung before church so much to call the people together as to drive the evil spirits out of it before the gospel was preached.

There is a building in Europe into which no woman has ever entered, although it has been standing for over fourteen hundred years. It would not only be a desecration, but it would bring the greatest calamities if a woman should enter it. This is the monastery near Cannes, France, called the St. Honorat monastery.

In Yorkshire, the approach to most country churches is by the south, indicating that the sacred edifice should turn its back on the region of the demons.

A Parsee fire that is burning in the sacred temple at Legiguil, Persia, has been burning since the days of Rappbereth, who lived twelve centuries ago. If it is allowed to go out, the world will come to an end.

If the candles used at a Parsee wedding are lighted at a sacred fire in the temple, they will bring everlasting happiness to the couple.

St. Giovanni da Carbonari, Naples, which is blessed with an image of the Virgin, is a sure refuge from earthquakes and volcanic eruptions. The people flee there when Mount Vesuvius begins to belch forth its fire and smoke, to seek protection.

The sick and infirm were sent to sleep in the temples of Hercules

at Rome, as it was believed that they would be cured there; and quails were offered on his altars for the propitiation of his favor. He was believed to preside over dreams, and if the patient, sleeping in the temple, dreamed he would get well, or had any symbol of health, it was concluded he would recover.

In the Church of the Holy Sepulchre at Jerusalem, to pass between the pillars supporting an altar and the neighboring wall, was practiced as a test of legitimate birth. None who were illegitimate could do it.

If a tree is cut down to make room for the building of a church, and the stump sprouts out, it is a sign that the church will prosper; but if the stump does not sprout, the church will get into debt and fail, if it ever gets completed.

In Ireland, there is a curious superstition that when they tried to build a church to St. Patrick, the devil threw it down as fast as they could build it, until a human victim was sacrificed, and then the walls stood firm. The victim was buried under the foundation of the church.

In Scotland, a piece of money is lodged in a chapel after making a vow to some saint, in time of sickness or danger. They believe that if anyone touches or steals that money, the person will fall into the illness or trouble from which it has freed the former owner.

An oracle had declared to the people of Phrygia that a king would come to them riding in a car, and as Gordius so appeared to them in a popular assembly which was discussing the disposition of the government, he was accepted as their sovereign. His car and the oxen he dedicated to Zeus, and an oracle declared that whoever

should untie the knot of the yoke would rule over Asia. Alexander the Great cut it with his sword.

At Crosmere, near Ellesmere, Shropshire, where there is one of a number of pretty lakes scattered throughout that district, is a tradition of a chapel having formerly stood on the banks of the lake. According to a superstitious belief once prevalent, the chapel bells might be heard ringing beneath the surface whenever the waters were ruffled by the wind.

In China, the Feng-shui believe that all evil comes from the south, and travels in straight lines. Hence curved lines are introduced into everything as much as possible. A pagoda, or temple, or even a heap of stones, will divert these lines of evil, and protect a considerable district from famine and plague. Most of the temples have wooden screens which prevent the evil spirits from getting to the altar.

On the sands near Blackpool, England, far out at sea, once stood the church and cemetery of Kilgrimal, long ago submerged. Wanderers traveling near this spot are said from time to time to have been terrified by the melancholy and dismal chimes of the bells pealing over the murmuring sea. These, it is believed, are the bells of the submerged church, still swinging in the belfry.

On the Jumut mountain, in Russia, is an old monastery. About a hundred years ago, some thieves went to steal the shrine from it, not for its value, but to spite the Christians. They tried to burn it, but it was not affected by the fire. Then they tried to drown it, but it floated safely and was returned to the monastery. The monks then enlarged that building in its honor. At another time, two other thieves

tried to steal the throne, but were struck dumb and motionless as they stood before it, and were found thus in the morning, and buried by the indignant people, in a hole near by.

When they go to their churches, the Laplanders take a cloth with them into which they are accustomed to spit out the sacramental bread, which they wrap up with great care, and afterwards divide into as great a number as possible of small crumbs. When they go home, one of the crumbs is given to each of the cattle or sledge-dogs, to keep evil and injury away.

According to tradition, Joseph of Arimathea came to England, wishing to found a monastery; he prayed that some miracle might guide him to the right spot. On Christmas eve, he planted his staff on Glastonbury ground, when lo, it took root, put forth leaves, and next day was covered with milk-white blossoms. It blossomed every Christmas. No doubt it was an Eastern thorn, which blossoms twice a year, in mild seasons so late as December, and again at the usual time in spring. In Queen Elizabeth's time, it was partially cut down, but the Puritan who perpetrated the deed was punished by cutting his leg at the same time, while a chip flew into his eye and put it out; and so a thorn still flourishes on Glastonbury ground, though the monks are gone and the monastery is a ruin.

At Nazareth, near Figuera, Portugal, a great rock rises almost perpendicularly out of the sea. Upon this is built a chapel, much venerated by the fishermen and the country people. There is a legend connected with this chapel, one which has a lasting memory and hold upon the hearts of the people

far and near. It is believed that a great nobleman, Don Roupinhas, was once upon a hunting expedition, and a stag that caused great excitement and gave him a long chase, sprang to this rock. Don Roupinhas' horse rushed after, and his forefeet were almost upon the verge, and certain destruction was at hand, when the nobleman called upon the Blessed Lady for help, when she instantly appeared and guided the horse to a place of safety. For this miraculous preservation, he built the chapel on the rock.

There is a church in the island of Guernsey, dedicated to the Virgin, which was built in remote ages. Legend says that it was decided to build it in a certain spot in the center of the parish, and to dedicate it to St. Anne. Day by day stones and other material were carried to this spot, only to be removed at night by fairies to another place nearly two miles distant, which is right in the corner of the parish and far from the center of population. This was repeated so many times that the people saw that the will of the fairies was not to be disputed; so they gave in and built their church where the fairies required it, although the situation was most inconvenient, and there it stands to this day. The more central site is still pointed out, and the field containing the spot is called St. Anne's field.

Tarquin, king of Rome, was troubled by a strange omen. A serpent ate the sacrifice on the royal altar. The two sons were therefore sent to consult the oracle at Delphi. Their cousin Brutus accompanied them, but he was supposed to be half-witted. The oracle said that that one of the three should be king who first kissed

his mother. Brutus, on arriving in Italy, pretended to fall and kissed the ground, the common mother of us all. The oracle was verified, for before long, Brutus chose a good occasion, and in an uprising of the people, drove the Tarquins from the city. Brutus became first consul. (Barnes, *History of Ancient Peoples*.)

The church of Begona, in Spain, stands in the neighborhood of Bilbao, on the eminence of Artagan, which overlooks the town. It is one of the most renowned temples of the Basque provinces. The present temple was constructed at the commencement of the sixteenth century, but from unknown time the Virgin Mary has been venerated there under the invocation of Santa Maria de Begona. Tradition tells us that its miraculous image appeared on the spot, and on endeavoring to erect a church on the summit of the mountain, the people went in procession to conduct the image to the place where they intended to build, but they heard a mysterious voice which said, "Bego-ona" (keep still!), and from this voice they took the name. (Marianda Monteiro, *Legends of the Basque People*.)

The siege of Veii, the Troy of Roman legend, lasted ten years. In the seventh year of the siege, the lake Albanus, though in the heat of summer, overflowed its banks. The Delphic oracle declared that Veii would not fall until the lake dried up. The Romans, therefore, dug a passage under the wall to let off the water. One day the king of Veii was about to offer a sacrifice, when the soothsayers told him Veii should belong to him who slew the victim. The Romans beneath heard this, and, crashing through, Camillus completed the

sacrifice. Whereupon the gates were opened, and the Roman army rushed in, victorious.

St. Ludno's church was built for the following reason: In North Wales, a gentleman named Ap Tomas, becoming unfaithful, tried to get rid of his wife by throwing her over the precipice of the "Great Anne's Head." Her dress, however, caught on a bush, and crawling along a sheep-run, she reached a shelter used by pious nuns and monks to relieve the shepherds. Here she remained seven years. Ap Tomas, also, in remorse became a hermit, and happening to meet his wife during a visit of mercy, he was so terrified that he swooned. On his recovery to consciousness, they became reconciled, and he built St. Ludno's church, to show his gratitude to the divine power that had saved him from the guilt of murder.

Herodotus gives us the following information, which he received from the priests of Jupiter, at Thebes, Egypt. They said that the Phoenicians had carried away two priestesses from that place, one of whom they saw in Libya and the other in Greece; each of these had erected the first oracles in those nations, the one to Jupiter Ammon, and the other to Jupiter Dodonaus. The priestesses of Dodona assert that two black pigeons took their flight from Thebes, in Egypt; one of them came to Libya, where it commanded that an oracle should be erected to Ammon, and the other went to Dodona, where it sat on an oak tree and in a human voice, ordered that there should be in that place an oracle to Jupiter. Thus by miracle were these two temples founded.

St. Basil, like St. George, is especially connected in popular legend

with Cesarea in Kappadocia. Pilgrimages are made twice a year to the monastery of St. Basil, on a mountain in the neighborhood, on the first Saturday of holy week and the day of pentecost. To the performance of this religious duty are attached the following beliefs: If the pilgrimage is made barefooted, it absolves from any special sin which may be troubling the conscience of the patient. If it is made seven times on foot during the life of the penitent, it assures the forgiveness of all sins. To partake of communion at the monastery of St. Basil, has infinitely more merit than if it were partaken of in the churches of Cesarea.

Strabo says: "Not far from the town of Nyssa lies a small village called Characta, where there is a temple and grove consecrated to Proserpine and Pluto. Near the grove is a subterranean chasm of a miraculous nature. It is said that the sick having faith in the gods, travel to this spot and spend some time with the priests who live by the chasm. Occasionally, they place the sick themselves in the chasm, and they fall into a trance-like sleep, and lie quietly for many days without taking food. The miraculous nature of the spot is this, that while it will cure the sick, it is deadly to all who are in health."

In Denmark, when a church was built, on the day the wall was finished, the workmen would seize any unfortunate animal that happened to pass by and build it alive into the wall. Its ghost became the "Kirkvarsel," and its appearance to any of the parishioners announced their approaching death.

At Dalby church, the Kirkvarsel was a white goose; at Messinge, a black bullock; at Drigstrup, a white lamb; at Biby, a grey-colored

sheep; at Stubberup, two red oxen; at Gudberg, a lamb; at Gudne, a sow. It was unlucky to meet these creatures on their way to houses as "death-announcers," unless one kept to oneself and diligently held one's peace.

Over the tomb of the Prophet is always a tomb-cloth or garment, a pall of great richness; but it has sometimes to be renewed; and it is currently believed that when the priests or eunuchs take in the new cover by night through the north entrance, that they have to wear veils over their faces against the supernatural splendors which pour from the tomb. This "Kiswah" is a black, purple, or green brocade, embroidered with white or silver letters. The old curtain is distributed among the officers of the mosque and sold in bits to pilgrims. The historians of Al-Madinah tell many legends of the visions of the apostle directing his tomb to be cleared of dust through the hole in the roof, and ordered him to cleanse the tomb with his beard.

It is a legend of the Island of Iona that when St. Columba tried to build a church there, the Druids, who were great magicians, threw down the stones as fast as they were piled up, and they could not accomplish anything. An oracle was consulted, and it said that the church could never be built until some holy man was buried alive on the spot. So a friend of the saint, named Orain, actuated by holy zeal, offered himself for the sacrifice and as a martyr to the cause. After he had been buried and the walls were rising securely, the saint became possessed of an unaccountable desire to see the face of his friend once more. So the wall was pulled down and Orain dug up, but lo! and behold! Instead of being dead,

he awoke from a trance and sat up, and told how his soul had been in the other world, and announced to his horrified hearers that their beloved hell was a myth, that there wasn't any hell at all. Disgusted at such a heresy as this, they hustled Orain quickly and effectually back into the earth and builded the cathedral high and heavy over his wretched bones, so as to utterly crush out so disappointing an idea.

At the great burial ground of Scutari, is a small mosque at the entrance of the road; beside it is a modest wooden building; the ground floor is a turbe full of tombs, which are inlaid with mother-of-pearl, and partly covered with splendid cashmere shawls. Close by, we see the tomb of some venerated saint; it is surrounded by a railing, and a great bush of box-wood growing up from the center is covered and fluttering with votive rags. Before the shrine something like a bird-cage is suspended from a pole and full of little tallow candles, to be lighted at sunset. The bits of dirty rags are from the garments of people who have been cured at the shrine, or who have come to be cured by a pilgrimage to the saint. In the low wall of the cemetery, as in many other walls and nooks, may be seen crumpled pieces of paper stuck into the cracks and crevices, little torn, discolored bits, thrust in without order or method; they have been picked up from the ground by devout Mussulmans, and put there that they might not be trodden upon, lest the name of the Almighty might be found on them and so dishonored. Bread is treated in the same manner, or carefully picked up and given to some animal, lest the best gift of God should be stepped on, a shame and dishonor.

It is told of the Cologne Cathedral that the inventor of the plan, in despair of conceiving anything sufficiently great, was walking along a river bank sketching designs with his stick. He finally hit upon one which pleased him so much that he exclaimed: "This shall be my plan!" "I will show you a better one than that!" said a voice behind him. A gentleman stood by him and pulled from his pocket a roll containing the present plan of the cathedral. The architect, amazed at its grandeur, asked an explanation of every part, and suspecting no mortal could design so magnificent a structure, he concluded his soul would be asked as the price of it. So while the devil was explaining it, he carefully committed it to memory, and having done this, he remarked that it did not please him. Satan, seeing through the cheat, exclaimed in his rage: "You may build your cathedral according to this plan, but you shall never finish it." This prediction seemed likely to be verified, for, although it was begun in 1248, and was building for 250 years, it was not finished until but a few years ago, and even now requires almost continuous repairing.

Any sacrilege against any part of a religious edifice has always been considered by the Manx people as a most serious sin, which would bring certain punishment on the offender.

In the words of Bishop Wilson, "They have generally hated sacrileges to such a degree that they do not think a man can wish a greater curse to a family than in these words: *Clogh ny killagh ayns corneil dty hie mooar*, i. e., 'May a stone of the church be found in the corner of thy dwelling-house.'"

Not long ago, a small windmill

was erected for driving a threshing machine, a portion of which was built of stones from an adjacent keeill; but immediately it was set to work it went with tremendous fury, and shook the whole of the premises, and had in consequence to be taken down. The owner of the farm on which this windmill was situate lost four head of cattle and three horses by disease within a very brief period. All these calamities were attributed to the use of the stones from the sacred edifice.

A portion of the roof of the keeill on the Rhyne farm in Baldwin was removed to a farm-house, but such unearthly noises resulted that it was soon restored. A somewhat similar story is told of a stone which was taken from St. Luke's chapel in the same neighborhood to a farm-house, but it had to be taken back, as those who lived in the house could not sleep at night for noises, sometimes resembling a calf bleating, and at other times like a cart of stones being upset. At one time it was placed on the earthen fence of an adjoining field, but the fence would never stand, and the stone had to be removed again to the chapel. (Moore, "Folk-Lore of the Isle of Man.")

The church of Baloukli, in Turkey, has a little chapel covering the sacred "Ayasma," which was formerly enclosed in an extensive monastery, and dates back to the period of the Lower Empire, although this also has lately been restored and embellished. The people are not allowed to take the water from the "Ayasma," it is supplied by an attendant, who keeps a range of wooden mugs always filled. Many of the devout bring bottles for carrying away a supply. There are some gold and silver fishes floating in the basin of the

holy fountain. They form the subject of a characteristic legend. It affirms that when the city fell into the hands of the Turks, a priest attached to the church on this spot was engaged in the homely occupation of frying some fish for his dinner. A friend rushed in to announce that the enemy were within the gates. "It is impossible!" cried the priest. "I could as soon believe that these fish should leap alive from the frying-pan!" Whereupon the fishes, constrained to bear testimony to the truth, leapt out, and have remained here to this day, with one side cooked a fine red color, and the other side remaining silver white. How they got themselves into the fountain the legend telleth not, but there they are, where they can be seen by the believing any day.

Not less celebrated than the temples of Aesculapius, were those of the oracles—twelve being the most remarkable. The one at Delphi was constantly consulted. The Lydian king Croesus inquired of the oracle concerning the war with Persia, but to test the oracle, he bade the priests inquire what he would be doing on the one-hundredth day to come. Pythia at Delphi replied:

"See! I number the sands; the distances
know I of ocean;
Hear even the dumb; comprehend, too,
the thoughts of the silent.
Now perceive I an odor, an odor it
seemeth of lamb's flesh
As boiling, as boiling in brass, and
mixed with the flesh of a tortoise;
Brass is beneath, and with brass this is
covered all over."

When the messenger returned, the king could but believe that the Pythia was divinely inspired, because at that very moment he had boiled a lamb and a tortoise in a brazen cauldron with a brazen cover.

Pythia gave Croesus another oracle that also came true. He had a dumb son and was very anxious to know if he would ever speak. She said:

"Lydian, foolish of heart, although a potentate mighty,
Long not to hear the voice of a son in thy palace.

'Twill bring thee no good, for know that his mouth will be open
Of all days on the one most unlucky."

On the same day that Sardis was taken, a Persian rushed upon Croesus to stab him, when his son called out: "Persian! do not stab Croesus!" and from this time he was able to speak; but his father was taken prisoner and condemned to be burned alive. But as he stood upon the pyre, he recalled the words of Solon, who, when pressed to acknowledge him to be the happiest of mortals, seeing he was so rich and luxurious, said: "Account no man happy before his death!" and he called out, "Solon! Solon! Solon!" Desired by Cyrus to state upon whom he was calling, Croesus related this story, which so moved Cyrus that he countermanded the order of his execution, and bestowed upon him distinguished marks of favor.

At the oracle of Dodona, predictions were drawn from the sounds of brass bowls which were rapped, and which were played upon by the winds. In the temple of Solomon, the king erected brazen columns eighteen ells high, four fingers thick, and internally hollow, upon each of which stood a brazen bowl with two hundred pomegranates hung in two rows. The hollow columns formed, as it were, two bells, and the hanging pomegranates the clappers. In this way a pleasing sound was created by every breath of wind. These sounds were prophetic, as also were the bells of gold and the pomegran-

ates to make them tinkle, on the hems of the robes of the priests. The notes of pure bronze were to incite the soul to piety and "clear-seeing," and to free it from the power of evil demons, for brass breaks enchantments. Besides this, bronze bowls were used for magic and for consulting the dead. A woman stands at the head of the dead man's grave, a man at the foot, and a boy at the middle, holding a bell, which he shakes, which causes the woman to hear the spirit of the dead man, and prophecy. This was a common custom in the time of Moses. Thus, the tones of Solomon's bells have always made a deep impression upon the imagination of the people.

It is very singular how the faith of the ancients in the oracles was continually rewarded. For instance the Spartans, in obedience to an oracle, sent to Athens for a general who should insure them success. The jealous Athenians ironically answered their demand with the deformed Tyrtæus. Contrary to their design, the cripple poet proved to be just what was needed, and his wise advice and stirring war-hymns spurred the Spartans to victory.

Among the most remarkable of historical cures without medicines or if medicines were used, only those recommended by superior beings, was the "temple-sleep" of the ancients. The sick went to the temples of the gods and there slept, and in their sleep they were visited by visions telling them what remedy to procure or what course to take, and the result was so beneficent that it soon became a universal custom. One of the most celebrated temples was at Canopus and another at Alexandria. "In the temple of Serapis great miracles were done, and the most celebrated men

believe, practice, and worship, while others devote themselves to the temple sleep." says Strabo.

At Canopus, Serapis was visited by the highest personages with great veneration, and in the interior were all kinds of sacred pictures portraying miraculous cures. It was here that a blind and lame man received the revelation that the eyes were to be touched by the spittle of Vespasian, and the lameness with the monarch's foot. The emperor laughed at the idea at first, but was persuaded to perform the ceremony, and the man recovered.

As in the interior of the temples there were not merely bare walls but magnificent paintings and decorations, baths, gardens, walks and fountains, and everywhere the deepest silence, as moreover the mode of touch and manipulation of the attendant priests exactly resembled that of the massage treatment of the present day, it was clear that all circumstances were highly favorable to the magnetic sleep. In the ante-chamber of the temple, it was usual to place the symbolic statues of good fortune, dreams, and sleep. The most celebrated temple for sleep-cures was the first, dedicated to Aesculapius, at Epidaurus in Peloponnesus, from whence this belief and worship spread over a great portion of the then known world. Whole companies of sick persons pilgrimaged to this temple, to be cured and enlightened by divine dreams. For this reason, the Greeks called Aesculapius the "dream-sender." The god was supposed to reside in the inner sanctuary, which none could approach. The statue of Aesculapius was of gold and ivory executed by Trasimenides, and was in a sitting posture. Votive tablets in immense numbers were placed in these temples, for all those

who were cured left a written account of it, with the kinds of remedies recommended for their especial disease by the dreams of the temple-sleep.

To induce sleep and dreams in the temple, the patient was required to be crowned with laurel twigs and chewing laurel leaves, the laurel being sacred not only to Apollo, but also to Aesculapius. Another requisite was that the patient should sleep on the fleece of a sacrificed ram. This would induce the dreams of remedies required.

Singular proofs of the efficacy of the directions received by the "temple-sleepers" of Epidaurus and Aesculapius, have been found in modern times. On the Tiber island at Rome, tablets with inscriptions have been dug up, in which the healed patient gives his testimony: "Julian, who spat blood and was given over by everyone, received from the god an answer that he should come and take from the altar the seeds of the fir tree, and take these for three days, mixed with honey. And the man became sound, and thanked the gods before all the people." "Valerius Apex, a blind soldier, received an answer from the god that he should mix the blood of a white cock with milk and bathe his eyes with it for three days. And behold! he received his sight, and thanked the gods publicly." For a more important testimony: "Marcus Antonius thanks the gods for the means revealed in sleep, which healed him."

In all Japanese houses is a *Kamidana*, a "God-shelf," upon which are placed the sacred objects of Shinto worship. Respect must be shown it. One must not sleep or even lie down to rest with the feet towards it. One must not pray be-

fore it after having touched a corpse or attended a Buddhist funeral. It must be screened from view during mourning with pure white paper. During mourning, the fire in the house is considered unclean, and at the close of the term, all the ashes of the braziers and of the kitchen must be cast away and new fires lighted with a flint and steel. The "Shelf of the August Spirits" is also a religious feature of the home, and to these various ceremonies of homage are paid, not only with a view to worship, but to gain their interest and protection to the household. Fruits, tea, etc., are placed before these shrines, and the ancestors are supposed to partake of them, not bodily, but to "absorb only the invisible essence of the food." The most awful misfortunes would fall on a family disrespectful to the gods or ancestors. If one of them has, by his supernatural power, cured a child of disease, for instance, they will say, "By thine august influence, the illness of my child has passed away; I thank thee."

The Georgians, in Russia, have a great belief in the shrines of saints, and think they have divine powers. The following tales are fully believed: In Abhazie, there is a small village named Illoria, and in it a church named "St. George's." On the eve of the feast day of St. George, it was believed in olden times that an ox would be seen in the churchyard. This happened every year, and on the evening when it was expected to appear, there was always a guard placed all around the churchyard, that no false means should be taken to get an ox into it. The people believed that the miraculous ox was sent straight from God. After the church service, the priest offered it

up as a sacrifice, and divided its meat among the people, everyone trying to get a small portion for good luck. At one of these feasts, a Turkish pasha paid a visit to see this sacred ox appear. The pasha, however, told the priest that he would only believe this miracle on condition that his own ox from Turkey should be the one that appeared. At this, the priest went to the church and prayed to the shrine of St. George that the pasha's ox should appear in the churchyard next morning. The priest's prayer was fulfilled, for lo and behold! at daybreak, there stood the pasha's ox, which so convinced the great man that he then and there embraced Christianity.

An old woman who lived close by the shrine of St. Mary, had her chickens stolen from her. She went to the shrine and prayed for the death of the thief. Much to her surprise, instead of its being a man, she found a dead jackal by the shrine's door in the morning.

In another small church consecrated to St. Mary, was a shrine under which money was reported to be hidden. An avaricious priest decided to try and find it; so hiring a workman to dig, he pointed his finger to the spot, when his hand at once became rigid and motionless, and he was unable to move it. He at once recognized his sin, prayed for forgiveness, and ordered the man to stop digging. His hand was restored to its former use; but on the anniversary of the time each year, his hand becomes rigid for the space of an hour, as a reminder of his wicked attempt to desecrate a shrine.

In a village called Lanshcool, there was an old large tree, from which a noise was heard to issue. Wishing to find out the reason, they sent a man up to see what it

was. The man was struck dead. Another man, not daring to go up the tree, began to cut it down. He, too, was struck dead. The people were astonished at this, at the same time being more anxious than ever to solve the mystery. They then prayed to God and promised to build a church if He would reveal to them what it meant. At last, they persuaded another man to attempt to climb the tree, and on ascending he found a large hole. In the hole was a shrine. The shrine was taken from the tree, and a church was built as promised. The shrine was placed reverently in the church, and the old tree ceased to make a noise.

WORSHIP IN GENERAL—
Sacrificed children go to heaven.
(Old Mexican.)

Three breaths drawn quickly before prayer, will induce the gods to hear your prayer. (Egyptian.)

A Hindu rising in the morning before his eyes are well opened, repeats the name of the goddess "Doorga." Should he fail in this, he will have ill luck and little food that day.

For an ancient Roman to let the fire go out that was burning in honor of the Penates, was very bad luck.

The Brahmins say that prayer is compelling, and that even when one is offered from an unworthy motive, the gods have to grant it; but its evil rebounds upon the asker sevenfold.

For a Hindu to repeat the name of God over and over, brings good fortune.

Three mistakes made in reading prayers in church, foretell the death of one of the congregation.

Offering frankincense to Venus in the temple, was often done by

married women, as a means whereby their defects might be concealed from their husbands.

When the Turks say their prayers they always turn their faces toward Mecca, or they will not be answered.

It is said that if you say your prayers in bed when in good health, they will not be received.

It is good luck to say a prayer just as you pass a cemetery, to pray every time the clock strikes, and to commence each day with a resolve to be better.

The people of the lowlands and foothills of the Himalaya mountains eat cow-dung as an expiation for their sins. This will give them some chance of Nirvana, or heaven.

If none of the candles go out during mass on Easter Sunday, the buckwheat crop will flourish.

In Mr. Lane's "Modern Egyptians," we read that it is very unlucky for a Moslem to pray or recite the Koran in the hot bath or "Hammam." Jinns or genii make hot baths their home, and the prayer would go all awry.

The Arabians think that to repeat the word "Allah" (the name of God) several times in succession, will enable the speaker to discover what was passing in his absence, to expel evil spirits, to dispose of the wind, and make it blow whichever way he chose.

There was great consternation among the Romans if the sacred fire of Vesta was allowed or chanced to go out, for it was no less than an evil omen to the state.

If a woman is very much attracted by a handsome man on her way to church, she will marry the one she desires.

If someone calls you, surprises you, or interrupts you, while pray-

ing, you will get what you were praying for.

It is considered unlucky for two persons to kneel at the same bedside together, to say their prayers.

If you offer a prayer near salt, it will be answered.

When praying, say amen quickly, lest the devil cross the prayer.

Among the Omaha Indians, to eat of the totem would cause sickness, not only to the eater, but also to his wife and children.

An old churchgoer said: "There are some people who clasp their hands in prayer so tightly that they cannot get them apart when the contribution-box comes around."

If you wake up in the night and hear burglars trying to effect an entrance, you can drive them off by fervently repeating the Lord's Prayer. Almost any evil may be warded off in this manner.

People living on the shores of the Baltic sea have a god called Putseet, for whom they leave food at night in their barns; if it is taken away in the night, good fortune is expected; but if it remains, ill luck will follow.

To kiss the air was, in Peru, the commonest and simplest sign of the adoration of their divinities. Believing they are ever present but invisible, the Peruvians throw a kiss into the air, with a hope that it will gain the favor of the nearest god.

Worshippers of the Syrian goddess "Astarte," whose creed was saturated with totemism, believed that if they ate an anchovy, their whole bodies would break out in ulcers, their legs waste, and their liver melt.

A recent writer has given some striking instances of the survival of

the old Gaelic religion even to the present day. "A relative of mine," says the author of "The Washer of the Ford," "saw in South Uist less than twenty-five years ago, what may have been the last Sun-sacrifice in Scotland, when an old Gaul secretly and furtively slew a lamb on the summit of a conical grassy knoll at sunrise."

In India, it is lucky to hear a gong or shell summoning to worship, when first going out.

The Greeks thought that if they happened to forget to mix salt in their sacrificial cakes, ill luck would befall them.

If the flame was bright when a Greek prayed at the altar, it was a sign that his prayer was accepted and his wish would be granted; but if it burned dull, he would not get his wish.

The Abyssinians deem it most lucky when they pray to face the east. All Abyssinian churches are built directly west to east, as to have them otherwise is inauspicious.

It is extremely unlucky for a Thug to kill a Ganges water-carrier when his pot is full.

Devotion without headgear is unlucky. (Bengal.)

In West Africa, a young and beautiful maiden is burned alive in the queen's garden, so that the good god of fortune will smile at the country.

If the severed head of a human sacrifice speaks, they believe that whatever it says will come to pass. (East India.)

An ancient Roman saying was: "Prayer is dangerous to liars."

If anyone has been on a pilgrimage to Jerusalem, he is ever after called a "hadji," and is sinless. (Turkey.)

If the clock strikes while the text is being read, a death in the parish will follow.

Among the Scandinavians, if, during the sacrifice of a victim, the smoke ascended very high, it was regarded as the most fortunate omen.

If the ancients did not find their desires gratified, they attributed it to the displeasure of the gods, and made sacrifices to appease their anger, as a peace offering.

In almost all the beliefs of the Chinese, the object of worship is to procure some "good luck," some selfish end, some sensual pleasure, or secular advancement. It is never with the idea of developing character, or making one more pure, honest, and exalted.

The Africans on Bermuda worship God and the devil. The former because "He good man," the latter because "He bad man, can make us sick, can hurt us!"

All Moslems deny the personal sufferings of Christ. They believe it was his phantom that was crucified, and that he will come again in the flesh as a forerunner to Mohammed, who shall appear shortly before the day of judgment.

Tears shed by human victims sacrificed to earth, will bring showers on the land.

In Roman times, a sacrifice was believed not to go off satisfactorily unless a lute were played.

It was considered a great privilege to a Hindu to be allowed to cut off the head of a beast at the sacrifice, as it was believed it would bring him the best of luck, and he would be blessed by the gods.

When a Japanese leaves home to make a pilgrimage to Isaye, a piece of white paper is placed over the

door, and no one in mourning would be permitted to enter, else misfortune would befall the pilgrim or his family.

At a human sacrifice in India, if the face of the severed head smiles, it is a sign of long life and prosperity to the sacrificer.

In worshipping a goddess, the Chinese never sacrifice a duck, as it is considered a bird of especial favor by them.

The sacrifice of a cock in Touraine, was supposed to cure the sores in the ends of men's fingers.

For a Hindu not to cut off the head of an animal used for sacrifice at one blow, will bring the slayer much misfortune. His son will die, or he will lose his property.

The followers of Islam fear your prayers, and think if they do not come to terms with you by church-time on Sunday morning, that you can affect their business by your prayers, all the week.

In ancient times, the Egyptians threw a maiden every year into the river Nile, to appease the famine deity, which they believed could not be softened from his rage in any other way.

Manasseh sacrificed his son to the god Moloch, on the summit of Mount Olivet, thinking it would bring him future prosperity and honor.

Prayers for conversion are more effective in the cemetery than in any other place. (Southern Negro.)

In Wales, it is believed that every person should go to St. David's at least once in his life, to have good luck.

Catharine de Medici, in order to be assured of the assistance of heaven in a certain project, vowed

to send a pilgrim to Jerusalem, who should walk three feet forwards and one backwards all the way. A countryman of Picardy undertook the fulfillment of this vow, and having employed a whole year in the task, was rewarded with a title and a large sum of money.

It was considered lucky to have the blood from a sacrifice in the temple drop upon the home hearth; consequently a horse was sacrificed on October 15th, and taken with great speed to the home of the Pontifex Maximus, or chief bridge-builder, as an omen of good.

In 1672, Holland was assailed. Her people prayed mightily. The ships of her enemies waited for the high tides on which to come in. In answer to the prayers offered, the tide, as never before, was detained twelve hours, and before that twelve hours had passed, a hurricane swooped upon the enemies' ships and destroyed them, and Holland was saved. (T. De Witt Talmage.)

When the Gauls were ill or in danger from any cause, they would vow to the gods, if they were delivered, they would sacrifice a human victim to the rulers of destiny, or else sacrifice themselves. The victim usually selected was a thief, a murderer, or a criminal.

St. Patrick, who is supposed to have driven the Druids from Ireland, prays, in a very old hymn attributed to him, to be protected
 "Against snares of demons,
 Against black laws of heathens
 Against spells of women, smiths, and
 Druids."

Foot-worship was one of the ceremonies performed in honor of Buddha, in hopes of his approval and favor, and the washing of feet was also done by the Christ. It was long a custom of the Christian

church to wash the feet of a saint, and the pope permitted the people to worship his feet by kissing his toe. There is also an annual ceremony at Vienna when the Austrian emperor washes the feet of the archbishop.

Popish penitents resort from all parts of Ireland to expiate their sins, to an island near the center of White Lake, from the beginning of May until the middle of August of each year. They believe that this pilgrimage is pleasing to God and the saints, and that their sins will be removed from them.

The Llama monk whirls his praying machine "sunwise," and is very careful not to let a stranger touch it, for fear he will turn it the wrong way and let out all its virtue. To reverse the prayers, would be to call a curse instead of a supplication.

In a Mohammedan church, every act of devotion must be preceded by what is called its "niyat," or purpose. It would bring just the opposite of the prayer if that was left out! For instance, the devotee will make his bows and say: "I purpose to pray the four-bows of mid-day prayer to Allah the Almighty," and Lane relates that "a thief was in the mosque and saying devoutly, before praying, 'I purpose to carry off this nice pair of new shoes!'"

A woodcutter of Bickleigh, being asked if he ever prayed, replied: "Ess, I du zay zom prayers now and agin for luck," and when requested to repeat them, said: "Our Father bless me an' my wife, My zon Jan, an' 'is wife; Us vour, no more. Amen."

The Gainas of India deny the authority of the Vedas and oppose a collection of Angas of their own. No sect has been so rigorous as they in respect of everything that

lives. They eat no flesh, and the stricter devotees filter their water, breathe through a veil, and as they walk, sweep the ground, that no insect, however insignificant, shall be destroyed. They decorously observe the rite of suicide, as if it were a daily ceremony!

In Africa, at Gallam, a boy was buried alive before the great gate of the city, to make it impregnable.

Prayer should be spoken aloud. If it is to be safe to reach the heavens without interference, it must be uttered loud. An old writer of 1638 says: "We shall do well to use vocal prayers, if it be only to fright the devil. For he sees not our hearts, but he hears our tongues, and when he hears our words, because he knows not our hearts, he trembles and knows he cannot take us under his power as long as the spirit of the prayer lasts, and so is powerless to harm us. Always pray aloud at night to fend off evil."

The Mandan chiefs and doctors, in all their feasts where the pipe is lit and about to be passed around, deliberately propitiate the good will and favor of the Great Spirit by extending the stem of the pipe upwards before they smoke it themselves. (Catlin, *North American Indians*, Vol. I.)

The Moslems have what is called the "opener," that is, a short and simple prayer, like the Lord's Prayer, which they send up on every occasion, for guidance, protection and help, and hold up their hands to heaven to catch the blessing that is supposed to fall on the devotee. They then draw the palms down the face, so as to transfer the blessing to every part of the body.

The Moslems believe that it is a very lucky thing to make a pilgrimage to the temple at Al-Madinah, for the Lord has promised a thousand blessings to him who performs it. The act of "blessing the prophet" is also of wondrous efficacy, and cases have been known where a sinner in this devout act has been caught up from hell by a glorious figure, which was the "personification of the blessings which he had called down upon Mohammed's head." (Sir Richard Burton.)

Omis a monosyllable of very profound meaning among Hindu mystics. It is an emblem of the deity, and carries with it a thousand good and prosperous things to him who often pronounces it.

A Brahmin beginning and ending a lecture must pronounce the syllable om, else he will lose his memory, and his learning will slip away from him. Nothing can be long retained without it.

The last seven days of March, in Russia, is called the "death week," and people believe that the spirit of the waters sleeps until then, when he awakens hungry, and bursts the ice covering to eat. A young horse is fed, decorated with fine ribbon, his head smeared with honey, and thrown into the water, as a sacrifice to the water-spirit.

Phallic marks abound over the whole Australian continent, and many of them are of so exaggerated a form that they carry with them their own interpretation of the Linga and Yom they symbolize.

Whether there ever was any phallic worship in Australia no known records exist to explain, although such worship is dimly perceptible in these representations of the phallus.

Human nature and the human mind are identical in all countries, the same ideas arise within the mind of man suggested by the same objects, and practices are frequently evolved independently among different peoples. In the early ages the operations of nature made a strong impression on the minds of men, and phallicism was the exponent of the principle of generation, the renewal and reproduction of all things. In this way the phallus so often found in Australia probably became the exponent of creative power, and indicative of cause and effect in the production of births in the tribe.

To appease the wrath or to procure the favor of the divinities they believe in, splendid festivals are instituted, and numbers of swine, sheep, goats, and buffaloes are contributed to be sacrificed. Whoever can wallow in the warm blood of these slaughtered animals, obtains the greatest blessings. (East Indies.)

People of the poor and middle classes in Spain, frequently do penitence by going up and down on their knees on a small staircase, the steps of which are about three and a half inches wide. By doing so, they believe to obtain absolution and to become exempt from the punishment for the many sins they have committed in this world.

An exhaustive treatise on sacrifices, historically, religiously, scientifically, and anthropologically, may be found in the *Encyclopaedia Britannica* (Werner Edition), vol. xxi, also in Werner's *Universal Encyclopedia*, vol. vii.

In the province of Orissa is the country of the Kunds. They worship a goddess called Bhhowani. To secure her blessing upon the soil they cultivate, they deem it impor-

tant at certain times to offer human sacrifices upon her altars. The victims, who must be in the freshness and bloom of youth, are procured by stealing children from distant villages and rearing them until they become large enough to be acceptable to the goddess.

In Madagascar, sacrifices of fowls and sheep are made at sacred stones and altars, in thanksgiving at harvest time, etc., as well as propitiatory offerings. Sacrificial killing of oxen takes place at New Year's, and bullocks are killed at funerals of people of rank and wealth. Blood and fat are used to anoint sacred stones and the tombs of the Vazimba, the supposed aboriginal inhabitants of the central provinces. In some of the southern provinces, human sacrifices are said to be offered occasionally.

The Kurnai tribe inhabits Gippsland and the Coast Murring, the country extending from the confines of Gippsland along the south-eastern coast of Australia towards Sydney.

The Kurnai tribe is divided into five large clans, which again are divided into local subdivisions, until the smallest group consists of only a few members. Of class divisions the Kurnai have none, and the only remaining traces of totems are two birds, the name of one of which is borne by all the males and that of the other by all the females of the tribe. Traces of the two great class divisions of the stock from which the Kurnai are probably derived—the classes Eaglehawk (Bunjil) and Crow (Waa, or Ngarugal)—are found in the application of Bunjil to all the old men of the tribe, and in the extreme reverence felt for the crow. The Kurnai believe that it can talk their language, and that it is in the habit

of warning them of approaching danger.

Every Australian tribe has its totem represented by some animal which is regarded as its good genius and protector. No member of the tribe will kill its totem, or, if the guest of another tribe, will he (if he be a strong-minded man) partake of any portion of it, although he may be starving, and his hosts may be thoroughly enjoying the feast made by an abundant supply of that which to him is taboo. If, however, he be a weak-minded man, and the pains of hunger compel him to eat of his totem, he will express his deep sorrow that his hunger forces him to eat the flesh of his protector and friend.

Some tribes have as their totems different birds; others the bee, or an insect; others, a snake, or a dog, or a lizard.

In this age, it can hardly be believed that education was once considered a great hinderance to religion, but in the sixteenth century, Nicholas Stork, a weaver of Zwickau, led a sect that believed that even the knowing of your A, B, C was a hinderance to a godly life; and people believed that this was an especial inspiration which superseded the Bible.

Solomon bought a thousand horses, but he was so interested in the purchase that he forgot to say his prayers that day. This seemed to him such a grievous sin that he had nine hundred of the horses killed as an offering to God, and only kept a hundred of the best. Mahomet mentions this incident in the Koran.

There is a famous book, devoted to the "Wonders of Prayer," which records four hundred pages of most remarkable answers to prayer. The examples given extend from the

simple prayer for four dollars and the unexpected granting of the same, to the saving of lives in emergencies, which may be looked upon as superstition, or as faith and truth, according to the preference of the reader.

Sutteeism—the burning of the widow upon the funeral-pile of the husband—was extensively practiced in America (West's "Journal," p. 141); as was also the practice of sacrificing warriors, servants, and animals at the funeral of a great chief. (Dorman, pp. 210-211.) Beautiful girls were sacrificed to appease the anger of the gods. (Bancroft, vol. iii., p. 471.) Fathers offered up their children for a like purpose, as among the Carthaginians. (Donnelly, Atlantis.)

In an interesting paper on "Folk-Prayers" in the Sunday Magazine, the Rev. S. Baring Gould gives a lengthened variant of the familiar prayer beginning "Matthew, Mark, Luke, and John, Bless the bed that I lie on":

"Monday morning—a new week begin,
Christ deliver our souls from sin.
Tuesday morning—nor curse nor swear,
Christ's body for it will tear.
Wednesday morning—midst of the
week,

Woe to the soul Christ does not seek.
Thursday morning—Saint Peter wrote,
'Joy to the soul that heaven hath bote.'
Friday—Christ died on the Holy Tree,
To save other men as well as me.
Saturday—six—the evening dead.
Sunday—the books are all outspread.
God is the Branch. I am the flower.
Pray God send me that blessed hour.
Whether I be by sea or by land,
The Lord, sweet Jesus, on my right
hand.

I go to bed, my sleep to take,
The Lord doth know if I shall wake.
Sleep I ever, sleep I never,
God receive my soul forever.
Four corners to my bed,
Four angels lie outspread,
Matthew, Mark, Luke, and John,
Bless the bed that I lie on."

This is very curious. One may well

ask where St. Peter wrote the quotation given in the eighth line. "That heaven hath bote" signifies "that hath bid or prayed for heaven."

Busiris, king of Egypt, was told by a foreigner that the long drought of nine years would cease when the gods of the country were mollified by human sacrifice. "So be it," said the king, and ordered the man himself to be offered as the victim. (Herod. II., 59.)

When praying, the Jews used to turn their faces towards Jerusalem. To have their prayers granted, they should wear the phylactery as a sign of their acknowledging the Almighty to be the creator of all things, and to have a right to do as He pleases. The phylactery is a strip of cowhide parchment, inscribed with passages from the Talmud, and enclosed in a black calfskin case. It has thongs for binding on the forehead or around the left arm, and is used in memory of the early history of the race, and of the duty to observe the law; sometimes also worn as an amulet.

Voodoo, obi-, or obeah-worship is a terrible belief held by the Africans and their descendants in almost all lands. It is fetichism of the rankest kind, and includes "charms, amulets, and spells" of the worst character, since they are nothing less than poisons that cause murders, slow death, disease and the like. The Voodoo woman is found in the West Indies, the Antilles, Jamaica, Sierra Leone, the State of Louisiana, U. S., and Hayti. The obeah hag is skilled in the making of poisons and makes her vile living by the sale of them. If they result in a death, the negro does not call it murder, but thinks the death was brought about by a spell, a magic charm for which they

are not really responsible. Whenever the colored race is left practically to itself, voodooism flourishes with all its attendant evils.

Fisher folk in the Archangel district of Russia, pour fat into the water on the last seven days of March, as a sacrifice to the water-spirit, and the millers of the Ukraine cast a horse's head instead in the water for the same reason.

After appeasing the water-spirit, the house-spirit calls for a sacrifice. He awakes on the 25th of March, and will wait three days only for his sacrifice. So the villagers get a nice fat black pig, kill it, and cut it in as many pieces as there are residents, each of whom goes and burns it under the doorstep at the entrance of the house. In some parts, eggs are burned instead. All these things are to propitiate the fates, and give to those who participate, a lucky and prosperous year.

The old Slavonic races believed that on the 25th of March, the gate of heaven opens, and anyone who is lucky enough to ask a favor at the exact moment of the opening, will get it granted. At that particular moment also, all trees bear golden fruit, and if you can grasp it, you can have it for your own.

The following morning all repair to a hill facing the rising sun, and when the earliest beams fall on them, they welcome Vesna, the goddess of returning summer. They carry a white cloth in which is bread and salt, and exclaim: "Mother Vesna! see here! our offering to you! Give us prosperity the coming year!"

The ancient Phoenicians believed in great gods, whose worship by them was of the most horrible and revolting character. Moloch was the god of the sun, and they thought it would greatly please him to sacri-

fice human beings in his honor. Children were the favorite offerings to Moloch. At Jerusalem, the hollow metal image of the Tyrian god was heated by a fire beneath it, the priest placed the child in the idol's glowing hands, and drums were beaten to drown the little sufferer's cries. When the Carthaginians were besieged by Agathocles, tyrant of Sicily, they devoted two hundred of their noblest children in a public sacrifice, three hundred additional ones giving themselves up voluntarily. Even in Roman Carthage, these horrible practices were revived, and infants were publicly offered for "the good luck of the nation," until Tiberius, to put a stop to the revolting superstition, crucified the priests on the same trees beneath whose shade they had performed these cruel rites. (Barnes' Ancient Peoples.)

When the Buddhist Christ was born of the virgin Maya, she stood under a tree, and

"The conscious tree bent down its
boughs to make
A bower about Queen Maya's majesty.
And earth put out a thousand sudden
flowers
To spread a couch; while ready for the
bath
The rock hard by gave out a limpid
stream
Of crystal flow."

When the Christian Christ was born, the air was filled with music by angels singing, a star appeared and rested over his couch, and wise men hastened from the far East to give him presents. His mother, Mary, was a virgin, and a great light shone and all were astonished.

The Greeks had a god, Perseus, also born of a virgin, Danæ, by being overshadowed by Jupiter, in the form of a shower of gold. There are few races that do not have a similar origin for their gods.

Water-worship, in gray antiquity, is the creed of one section of the Germanic races, and water-deities are preëminently met with in Shetland. The people guard these "tale-treasures," as they call them, as something sacred, and it is not always that you can get an old woman well versed in mythological lore to impart the secrets of her craft. For witches abound, as in many other nations. They believe the god Odin hung nine days on a rootless tree, "on a tree of which none knows from what root it springs," which symbolizes the universe, and is the "tree of existence," which is often confounded with the cross. In it Idun dwells, who by her rejuvenating apples, preserves the heavenly rulers from becoming old and losing their perpetual youth. A serpent works with destroying tooth in the dark, vast region below, and tries to stop the growth of the tree of existence by his evil influence. An Eddicsong of Grimmer pathetically says:

"The tree Ydrasil
Suffers heavier wrong
Than men can think."

Which must mean that the very essence of life is ever struggling with adverse powers.

Three sisters of fate live at a fountain near the tree. The sister of the past, the sister of the present and the sister of the future. These spin the fate of troubled man.

Among the ancient Greeks, if the beast of sacrifice escaped the stroke, leaped after it was given, did not fall flat on the ground, kicked or stamped after it fell, did not bleed freely, appeared to expire with pain or difficulty, the sacrifice was ominous of bad luck. Every effort was made to make it nod its head, which was regarded as a token of assent. The wagging of its tail was interpreted as an-

Other token of assent, and was always regarded as a lucky omen.

Omens were drawn from every part of the body of a sacrificial animal. If the heart was small or wrinkled, or palpitated much, it was ominous.

"Zar-worship is practiced among the people of Shoa, a kingdom in the southeastern part of Abyssinia, and the inhabitants of Shoa, the Gallas, ascribe many changes in the constitution of man to the influence of the Zars, invisible demons or genii, of which they believe to be eighty-eight in number. These imaginary beings are worshipped by smoking, and the worship is known as zarolatry. A traveler said that he once saw an otherwise intelligent and respectable woman alternately smoking and praying to the zars with great vehemence until she was mad, and then killing a hen, whose brain she ate and then became quiet. In the state of phrensy into which they work themselves by vehemently smoking, praying, and shaking their heads, their language alters so as to call everything by names which are known only to the Zar worshippers."

There are many tales of the ritual murder or crucifixion of young children by the Jews, for the purpose of a sacrifice, some of them ~~are still in the Vatican.~~ The Trent case which occurred in 1475, caused an immense commotion in western christendom, and the documents of the four different processes against the accused persons are still in the Vatican. According to voluminous notes made at the Vatican and elsewhere from the records of these trials, the evidence given disclosed every detail of this sacrificial murder. The object of the crime, it was alleged, was in-

variably to obtain the blood of an innocent person which, after being dried and reduced to powder, was retailed for its weight in gold by itinerant rabbis, certifying the genuineness of their commodity. An infinitesimal quantity of this blood was mixed with the dough of the azymes or Passover-cakes, by the head of the family, who alone possessed the secret of this practice, and in his turn transmitted it to his successor. Various conclusions from careful study point to the fact that if this was really done, it must have been a practice much older than Christianity.

The Buddha delights in gratifying everyone. While crossing a burning plain, millions of devas and genii hastened to open parasols over his head. The blessed one multiplies himself into as many lesser Buddhas as there are parasols, in order that all of his attendants may have the satisfaction of believing their pious attentions accepted. (Senart's Edition of the Mahavastou.)

On one occasion, Buddha finds himself on the banks of an unfordable river. Some beneficent spirits at once build several bridges for him. The blessed one multiplies himself according to the number of bridges, and everyone believes the Buddha to have crossed over his own bridge in preference to the others. These miracles of ubiquity pleased the Hindu fancy. When Krishna dances with one of the shepherdesses of the Bradj, each of them believed that he danced with herself. (Essay on the Legends of the Buddha.)

In considering the practice of the native sorcerer of the Australians, he is but following the practice of the Pedlar-priests in the

palmy days of Greece, for Plato tells us in his "Republic," ii., 7: "Pedlar-priests, also prophets, frequent the houses of the rich, professing they have a power from the gods of expiating, by sacrifices and chanting and feasting in the midst of hilarity, whatever injustice has been committed by any one of his ancestors."

Thomas Worsnop, President of the Australian Association for the Advancement of Science, at Brisbane, writes that idolatry has never been found amongst the aborigines of Australia, in their native state. Neither have we any reason to suppose it ever existed amongst them; and although great reverence and high respect was always paid to age, yet we do not find any evidence of ancestor worship or veneration of the dead. Indeed they have no form of worship with which we are acquainted, and they seem to be without speculation as to the future; yet they prove their belief in a future state, or after life, by the fear they have of the uprising of the dead to their hurt, were they not to use certain ceremonies of a secret character to lay and bind the unruly spirit.

If asked respecting the use or meaning of their social or secret customs their answer was always, "Our fathers did so, it is our custom."

To become a Christian, the negro must "come through," that is, he must go to pray into the woods at midnight, where the devil will be seen coming down a tree and loaded with red-hot chains and a pitchfork. He is followed by a prancing ram. Perhaps this ram is "fer tu butt dese sinners ober," as one said. If the Christ-seeker stands his ground and prays aloud, Satan sneaks off, and an old wom-

an appears who leads the seeker after truth into the right road.

After a negro "becomes a Christian," they believe that they must not be too bold about their little stumbles nor refuse to pay their church dues, or their names will be scratched off the "Lamb's Book of Life," and they will go to hell.

The Koreans are Buddhists, and Shaka Muni, or Buddha, is the deity who was the founder of their religion. The sage in Nirvana sits on his knees, with the soles of his feet upward towards the face. His hands touch, thumb to thumb and finger to finger. The folds of the robes, the round, bead-like castemark of his forehead, which tradition says came out to shelter his head from the rays of the sun, and the lopping or pierced ears, are substantially the same as those seen on idols from India, Siam, and Thibet. The eye is only slightly oblique, and the ear-lobes are but slightly bulbous, to satisfy the tastes of the worshippers of Chinese Asia. The throne, consisting of the fully opened calyx of a lotus flower, the symbol of eternity, with the petals around the base and the seed-holes open, is the same.

A missionary on the west slope of the Rocky mountains declares that the Indian medicine man, at times, has power over life and death. ~~He himself ate of the meat~~ of a mountain sheep that he saw a medicine man command to die, and it "fell dead." This missionary of twenty years' experience among them says they have "occasionally a power that more than equals the faculties claimed by clairvoyants, and will approach an untrodden path of curious if not altogether useful research." They think "medicine" is the only worthy belief, and that the Christian sacrament

is a direct principle of "medicine." The sun-dance of the Dakotas or Sioux is a wild superstition, a veritable system of American demonology.

Lysimachus perpetrated a fraud on Pyrrhus in sending him a forged letter, but he quickly discovered the fraud, for it had not the accustomed style of salutation, "The father to the son, health," but "King Ptolemy to Pyrrhus, the king, health." Reproaching Lysimachus, he notwithstanding made a peace, and they all met to confirm it by a solemn oath on the sacrifice. A goat, a bull, and a ram were brought out, the ram on a sudden fell dead. The others laughed, but Theodorus the prophet forbade Pyrrhus to swear, declaring that heaven by that portended the death of one of the three kings, upon which he refused to ratify the peace. (Plutarch.)

The American Indian believes that when he prays, his prayer is a mysterious, impalpable portion of his own substance, which he casts off as an offering to the gods, and hence he seeks to embody it in some object which has become consecrated. The Baho is this prayer token, and the petitioner is not satisfied to chant, speak or sing his prayer; he must transmit it to the baho. This baho is inserted in the roof of his dwelling, and is a piece of willow twig about six inches long, stripped of its bark and painted. From it hang four small feathers suspended by short cotton strings tied at equal distances along the twig. In order to obtain recognition from the powers especially addressed, different colored feathers and distinct methods are resorted to.

In the Dakota Indians' worship of their deities, paint forms an im-

portant feature. Scarlet or red is the religious color for sacrifices, whilst blue is used by the women in many of the ceremonies in which they participate. This use of paints was taught them by their gods. Unktehi taught the first medicine men how to paint themselves when they worshipped him, and what colors to use. The "Moving God" whispers to his favorites what colors are most acceptable to him. Heyoka hovers over them in dreams and informs them how many streaks to employ upon their bodies and what tinge they must have. No ceremony or worship is complete without the "wakan," or sacred application of paint. The down of the female swan is colored scarlet and forms a necessary part of sacrifices.

Mr. Frazer has worked out at considerable length and with striking force, the belief that seems to lie deep down in the heart of man, inherited from his earliest ancestors, that not only was a human victim a fitting but a necessary object for sacrifice, whether to atone for past offenses or to propitiate for future favors. The view taken that the victim is also an embodiment of the spirit of the deity, is shown in the pains taken to make the physical correspondence between him and the object whose embodiment he is made to represent. Thus, the Mexicans killed young victims for the young corn and old men for the ripe. The African custom of putting the victim to death with spades and hoes, and the Mexican of grinding him to death between two stones like corn, show this.

In selecting a tree for the altar of sacrifice, the astrologer should approach it alone and at midnight, and say:

"May it be well with the demons that dwell in this tree, salutation to you all, accept these presents and be pleased to dwell in some other place."

"O excellent tree, the king wants thee for the construction of his Indra-Dhwaja. May it be well with thee. I entreat thee to accept of this honor."

After very ceremonious preparations of tree, town and people, it is set on fire, and

If the flame should be of the color of gold, of the flower of Asoka, of Kurandaka or lotus or of the color of Vyduriya or the blue lotus, the king will become so prosperous and wealthy that the dark rooms of his palace will be illuminated by the rays of light proceeding from abundance of splendid gems.

If the sound of the flame should resemble that of rolling chariots, the sea, the clouds and elephants or the sound of drum, the king will become so prosperous that numberless rutting elephants will be seen rubbing against one another in the direction of his march and forming one dark scene as far as the eye can reach.

If the flame should present the shape of a pot, a horse, an elephant, a banner, or a mountain, the king will become the sole ruler of the country to which the Eastern and Western Ghauts form as lips and the Himalaya and Vindhaya mountains form as breasts.

If the fire should smell like the juice of elephants in rut, like the earth, the lotus, parched grain or honey, the king will become so prosperous and powerful that the ground before his seat will be lit with the rays of the gems in the crowns of rulers bending in submission before him. (From the an-

cient Hindu astrological work, "Brihat Samhita.")

The Karens of Burma believe that the power to see the world of invisible spirits is at times imparted to certain mortals, and that there are two kinds of prophets, those who communicate directly with God, and those who hold communication with demons. These confine themselves to directing what offerings should be made to appease the demons who produce sickness, and they are constantly consulted for that purpose.

Other "prophets" are followed and believed in, who assure the people that God himself is soon about to appear and be their salvation. Like the Hebrews of old, they anticipate a Messiah, and this is the song they sing of their faith:

"Good persons, the good,
Shall go to the silver town, the silver city.

Righteous persons, the righteous,
Shall go to the new town, the new city.
Persons that believe their father and mother

Shall enjoy the golden palace.
When the Karen king arrives,
There will be only one monarch!
When the Karen king comes
There will be neither rich nor poor.
When the Karen king shall arrive
Everything will be happy.

When the Karen king arrives
The beasts will be happy.
Lions and leopards will lie down together

When the Karen king arrives."

And they think that theirs shall be the ruling nation of the world, "and no princes or kings shall be so great as the Karen king!"

Many of the Karen traditions, both in prose and verse, allude to the departure of God, but to what event reference is had, it is difficult to say; for all the accounts are evidently fabulous in their details. For instance, "The elders said, that God returning anciently said to the Karens, 'Karen, guide me.' The

Karens replied, 'The weeds are very thick, we cannot guide thee;' and God said, 'May you pull up weeds generation after generation.' Coming to the Burmans, he said, 'Burman, guide me.' The Burmans replied, 'We are hewing out a canoe, we cannot guide thee;' and God said, 'May you hew out canoes generation after generation.' So said one after another in succession till he came to the white foreigners, the youngest brother, to whom he said, 'White foreigner, guide me.' The white foreigner replied, 'I have no ship, no boat, I cannot guide thee; but I wish to guide thee.' Then God made him take off his hat and put it in the sea, and it became a large golden ship; in which they conducted God away to the west. When they arrived, God blessed them, saying, 'May you ride in ships and boats: may you cross waters and reach lands: may

you dress in fine clothes: may you be handsome: may you have rulers from among yourselves: may you have large towns and great cities.' Then God went up to heaven, and the white foreigners returned. Hence it is, that the white foreigners are more skilful than all other nations, and ride in ships to the present time."

Some poetical pieces represent God as calling upon the sun, moon, and all created beings, to come and weep at his departure. But God is to return sometime, and then he is represented as coming with a trumpet.

"God comes down, comes down;
God descends, descends:
He comes blowing a trumpet,
He descends sounding a trumpet;
Blowing, he gathers men, like the
flowers of the Areca,
Sounding, he gathers people, like the
flowers of the Arcca."